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.
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1834.
TO THE

YENERABLE 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 sound is retained, without such accent the sound is shortened.

Illustration.

Bun, to sound as the English word Bun, a little cake.
Bön, to sound as the English word Boon, a gift.
Tin, to sound as the English word Tin, a metal.
Tën, 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-ru-tu, 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 Tallitians. 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-rai-moe-ku from the Sandwich Islands to the Rev. W. Ellis, will shew the affinity between the Sandwich Island tongue and the language of the Tahitians underlined.

Sandwich Island, Eia kau wahi orero ia oe, ahea oe e
Tahitian, Teia taau parau ia oe, ahea oe e,
English, This is my communication to you, when will you
Sandwich Island, boi mai ia nei a nobo mai ai io matou nei?
Tahitian, boi mai io nei e nobo 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 haapiti nei matou i te parau a ti Atua;
English, Learning are we the word of God;
Sandwich Island, ke malama nei no makou i ka olelo ake Akua.
Tahitian, te haapiti 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 ao is 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 inu aera Jesu i tana vinega ra,
Sandwich, A i inu ana o Jesu i ka vinega,
New Zealand, A no ka inu a Ihu i te winoka,
English, And when drank Jesus the vinegar,
Tahitian, Ua taupe ihora tana upo i raro,
Sandwich, Ku rou ihora i ka poo,
New Zealand, Ka pi ko iho tana matenga,
English, Bowed his head down.
Tahitian, duu adura i *tana varua.
Sandwich, aku aku la ka uhane.
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 dura, it is very much disputed by natives and many of the Missionaries whether 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. Tun 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 I for the r: as, Tahitian Ua osti; Sandwich, Ua oki; it is finished. Tahitian, Oorero: Sandwich, Olio, the tongue, or speech. It appears that the Sandwichers omit the t also: as, Eia, this; which in Tahitian is Teta, whilst tau is transformed to kau, by them, for, mine.
writer in the article Greek language, *Rees Cyclopædia*, 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 Encyclopædia 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
INTRODUCTORY REMARKS.

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 shewn 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 circumstantial 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 M'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, namely, 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 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.
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 others 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 Aboriginal tongue, in the use of which both blacks and whites labour under the mistaken idea, that each one is conversing in the others language. The following list contains the most common in use in these parts:

BARBARISMS.

<table>
<thead>
<tr>
<th>Barbarism</th>
<th>Meaning</th>
<th>Aboriginal proper word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boojery</td>
<td>Good</td>
<td>Mur-ro-rong</td>
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<tr>
<td>Bail</td>
<td>No</td>
<td>Ke-a-wai</td>
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<tr>
<td>Boge</td>
<td>To bathe</td>
<td>Nu-róng-kil-li ko.</td>
</tr>
<tr>
<td>Bimble</td>
<td>Earth</td>
<td>Pur-rai.</td>
</tr>
<tr>
<td>Boomiring</td>
<td>A weapon</td>
<td>Tur-ra-ma. A half moon like implement used in war.</td>
</tr>
<tr>
<td>Budgel</td>
<td>Sickness</td>
<td>Mun-ni.</td>
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<tr>
<td>Cudgel</td>
<td>Tobacco</td>
<td>Kut-tul. Literally smoke.</td>
</tr>
<tr>
<td>Gammon</td>
<td>Falsehood</td>
<td>Na-ko-i-ya-ye.</td>
</tr>
<tr>
<td>Gibber</td>
<td>A stone</td>
<td>Tu-núng.</td>
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<tr>
<td>Gummy</td>
<td>A spear</td>
<td>War-re.</td>
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<tr>
<td>Goonyer</td>
<td>A hut</td>
<td>Ko-ker-re.</td>
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<tr>
<td>Hillimung</td>
<td>A shield</td>
<td>Ko-reil.</td>
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<tr>
<td>Jin</td>
<td>A wife</td>
<td>Po-ri-kun-bai,</td>
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<td>Jerrund</td>
<td>Fear</td>
<td>Kin-ta.</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
<td>Aboriginal proper word</td>
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</tr>
<tr>
<td>Barbarism</td>
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<tr>
<td>Kangaroo</td>
<td>An animal</td>
<td>Ka-rai. Various names.</td>
</tr>
<tr>
<td>Carbon</td>
<td>Large</td>
<td>Kau-wul.</td>
</tr>
<tr>
<td>Mije</td>
<td>Little</td>
<td>Mitti. Wa-re-a.</td>
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<tr>
<td>Mogo</td>
<td>Axe</td>
<td>Bai-bai.</td>
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<tr>
<td>Murry</td>
<td>Many</td>
<td>Mu-rai-nai, also Kau-wul-kau-wul.</td>
</tr>
<tr>
<td>Pickaninney</td>
<td>Child</td>
<td>Won-nai.</td>
</tr>
<tr>
<td>Piyaller</td>
<td>To speak</td>
<td>Wi-yel-li kọ.</td>
</tr>
<tr>
<td>Tuggerrer</td>
<td>Cold</td>
<td>Ta-ka-ra.</td>
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<tr>
<td>Wikky</td>
<td>Bread</td>
<td>Kun-to. Vegetable provi-sions.</td>
</tr>
<tr>
<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>
</tr>
<tr>
<td>Strike-a-light</td>
<td>Meaning to make known</td>
<td>Wi-yel-la. Say de-clare, &amp;c.</td>
</tr>
</tbody>
</table>

INTRODUCTORY REMARKS.
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 N g 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-en, 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. iu, as niu-wo-a, the pronoun he; pai-piu-wil, that it may appear. Observe, that the diëresis, whenever used, disunites the diphthong, as ka-ü-ma, to gather together.

Note: ai Rhymes with Eye.
  au Rhymes with Cow.
  iu 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.
N as heard in Nun, No.

Ng is peculiar to the language, and sounds as in ring.
Èng, 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, bön, him; bün, the
root of to smite. The primitive sound is thus retained of the
vowel which otherwise would be affected by the closing con-
sonant, as bun, the root of the verb to be accidental, rhymes
with flon, but bün, to smite, rhymes with boon, 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.
# A Comparative Table of Alphabets used in Polynesia.

<table>
<thead>
<tr>
<th>English</th>
<th>New Zealand</th>
<th>Friendly Islands</th>
<th>Australian</th>
<th>Tahiti Society Isles</th>
<th>Sandwich Islands</th>
<th>Words containing the Simple Sounds</th>
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<td>A</td>
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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 nasal 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 diaeresis marks when the diphthong is divided: as, Kau-wa, may it be, {a wish}, Ka-û-ma, to collect together; to assemble.

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

ACCENTUATION.

In general dissyllables and trisyllables accent the first syllable; as, Pua-li-mai, a messenger; Pir-ri-veul, a chief, king, &c.

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, Wi-yel-li-kun, one who speaks, from Wi-yel-li the action of speaking, so also from the same root Wi-yel-li-ngê-il, 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-tôn, cats. Wi-yán, speaks. Wi-yâ, hath told. This must be particularly attended to, or, mere affirmation would become imperative, and vice versa: example, Kau-wa, be it so; a wish. Kau-wâ, 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. Bún-kil-li-nun, shall or will be in the action of smiting. Bûn-nun, shall or will smite. Present participles have the accent on the last syllable; as, Bún-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, Bún-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, Bún-tô-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 Substantives 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 oú: as, Wol-la-cul-la, the imperative, move, for, be quick. To urgently command would be Wol-lo-wol-loú, dwelling double the time on the oú. But to emphatically charge a person with any thing, the Emphasis is placed on the particle of Agency: as, Ngu-tô-a; It is I; Ngin-tô-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, Ngu-to-a, I 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, Bún-ki-gei, a smiter, from the root Bún, to smite; Ke-kul-ke, sweetness; or, to transform the formative noun into a verb, merely declaring the abstract action: as, Bún-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 О; 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 um-ba: as, Ėngan-um-ba? whose? Threlkeld-um-ba, Threlkeld's. Pir-i-wel-um-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, Ngua-lin-ba, belonging to us two; Nge-a-un-ba, belonging to us, or ours; Bo-un-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; Ngir-ro-un-ba, thine, belonging to thee. But time and place require Kul, Kul, and Ka-le-en: as, Bung-ngai-kul, belonging to the present period of time now becoming; England-kul, a man belonging to England, an Englishman; England-kul-le-en, a woman belonging to England, an Englishwoman; Un-ti-kul, herewith, 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, Bim-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, *Ngan-nung*? Whom? or who is the patient? *Wun-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-kul-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 Pirri-wed!* 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, —*tin*, —*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*, —*lo-a*, —*o-a*, —*ro-a*, meaning by, through, with, near; no causative effects are understood by any of these particles. 4. *Ka-ha*, meaning to be, at or on, used to place and *Kin-ha*, to be present with a person at his place.

**Model of the particles used as affixed to the Interrogatives.**

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<th>Interrogative pronoun</th>
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<tr>
<td>S. N. Simple nominative</td>
<td><em>Ngan-ke</em> ?</td>
<td>Who is ?</td>
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<td>A. N. Active nominative</td>
<td><em>Ngan-to</em> ?</td>
<td>Who is the agent ?</td>
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<td>G. Genitive</td>
<td><em>Ngan-um-ba</em> ?</td>
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<td><em>Ngan-kin-ko</em> ?</td>
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A. Accusative

\{ Ngan-nung \? Whom \? or who is the object? \\
\{ A-la, as O. \\

V. Vocative

\{ 1 Ngan-kai \? From, on account of whom. \\
\{ 2 Ngan-kin-bi-rung \? From, away from whom? \\

Ab. Ablative

\{ 3 Ngan-ka-to-a \? In company with whom? \\
\{ 4 Ngan-kin-ba \? Being with whom? \\

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 the place? what place? definite. \\
\{ Won-nein? Where? which place? indefinite.

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?
Interrogative Adverbs \{ Ya-ko-ai? How? in what manner? \\
Ya-ko-un-ta? When? at what time? \}

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, Ya-ko-ai How? will not do to ask the question, How many? because modality is the attribute; but, How many? must be Min-nán? What present? because, presentaility 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; tit-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-ró ma-ko-ro, this, these fish, denoting they are here present. To express the fish as an active agent would bengá-li ma-ko-ro. 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-kán, one who speaks, a speaker; Wi-yai-yé, 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
the third Declension, and the genitive would be expressed thus: "Tin-ting-ka-ba, belonging to a crab; but when used as the Name of a Person it would be in the genitive Tin-ting-im-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, Pir-ri-wul, 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; Buul-wa-ra, the high place; Ti-ru-be-en-ba, the toothed place; Ban-ki-li-ngcil, 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-kul, means English, man understood, the termination being masculine; England-ka-le-en, means English, woman understood, the termination being feminine; so also, Un-ki-kal, of this place, masculine; Un-ki-ka-le-en, of this place, feminine. A noun becomes an adjective verb or adverb, according to the particle used, or the juxtaposition of the word: as, Pi-tul, joy; Pi-tul-mul-li, to cause joy; Pi-tul-kân, a joyful being; Pi-tul-ka-tan, to exist joyfully; Mur-ro-rong, good; Murrorong-tai, the good—some person understood; Murrorong u-nal, good done, well done, properly done.

OF THE DECISION 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, unni ta tib-bin. The second nominative is when the subject is an agent causative of action: as, tib-bin-to ta-tân, 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 ɨ, or ʊ require the particle of agency -to be annexed when spoken of as an agent: as, Ki-ko-ɨ, a native cat; Ki-ko-ɨ-to, the cat did, does, or will do according to the tense of the verb subjoined. 

Tib-bin, a bird; Tib-bin-to, the bird did, does, or will do, &c. 
Ngur-rul-li, the active participle or infinitive according to the particle affixed, to hear, believe, obey, &c. Ngur-rul-li-to, faith, or belief, did, does, or will do; &c.

2. Nouns ending in ng, a, e*, o, 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.

Mai-ya, a snake; Mai-ya-ko, the snake did, does, or will do, &c.

Ko-re, a man; Ko-re-ko, the man, did, does, or will do, &c.

Wo-i-ya, grass; Wo-i-ya-ko, the grass did, does, or will do, &c.

Tin-ku, a bitch; Tin-ku-ko, the bitch 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-nul, the sun; Pun-nul-lo, the sun did, does, or will do, &c.

Yi-nål, a son; Yi-nål-lo, the son did, does, or will do, &c.

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

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

6. Nouns of four syllables ending in r require the particle of agency ɨro to be annexed when spoken of as an agent: as, 
Kul-mo-tɨr-ɨr-o, a woman’s name; Kul-mo-tɨr-ɨr-o, 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 ɨro. as, 
Bɨn-to-ɪ-a-ra, that which is struck.

Bɨn-to-ɪ-ɨr-o, that which is struck did, does, or will do, &c.

Yeɪ-la-wai-to-ɪ-a-ra, that which sits, squats.

Yeɪ-la-wai-to-ɪ-ɨr-o, that which sits, did, does, or will do, &c.

* Exception, when r precedes o, as, Ma-ko ra, it belongs to the ɨro Declension.
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.

7. Names of Places have three Genitives, as will be shewn separately.
OF THE DECLENSION OF NOUNS, CASES, &c.

I. DECLENSION.

This Declension is proper only to the Interrogative Personal Pronoun *Ngan*? 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-bân* 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-bân,* an Eagle-hawk.

1. *Bi-ra-bân,* This form would be in answer to who is he?

N. 2. *Bi-ra-bân-to,* This form would be in answer to who will do, or does, or did?

G. *Bi-ra-bân-úm-ba,* Belonging to *Bi-ra-bân* or Biraban’s.

D. 1. *Bi-ra-bân-núng,* For Biraban, personally to use or have, &c.

A. *Bi-ra-bân-núng,* The objective case, no change in English.

V. *El-la Bi-ra-bân,* O! Biraban, equivalent to, or I say Biraban.

Abl. 1. *Bi-ra-bân-kái,* From as a cause on account of Biraban.

2. *Bi-ra-bân-ka-bi-rúng,* From, procession, away from Biraban.


4. *Bi-ra-bân-kin-ba,* At, remaining with, Biraban.

II. DECLENSION.

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

1. *Bi-ra-bán,* An Eagle-hawk, or the Eagle-hawk.

N. 2. *Bi-ra-bân-to,* The Eagle-hawk did, does, or will do, governed by the verb.

G. *Bi-ra-bân-ko-ba,* Belonging to the Eagle-hawk.

D. 1. *Bi-ra-bân-ko,* For the Eagle-hawk.

A. *Bi-ra-bân,* The Eagle-hawk.

V. 1. *Bi-ra-bân-tin,* From, on account of the Eagle-hawk.

2. *Bi-ra-bân-ka-ta-bi-rúng,* From, procession, away from the Eagle-hawk.

Abl. 3. *Bi-ra-bân-to-a,* With, in company with, the Eagle-hawk.

4. *Bi-ra-bân-ta-ba,* At, remaining with the Eagle-hawk.

5. *Bi-ra-bân-kin-ba,* At the Hawk’s-place.
III. DECLENSION.

Ko-re, Man.

N. §1 Ko-re, A Man.
G. Ko-re-ko-ba, Belonging to Man.
D. §1 Ko-re-ko, For a Man.
A. Ko-re, Man.
V. El-la Ko-re, O! Man.

1 Ko-re-tin, From, as a cause, on account of the Man.
2 Ko-re-ká-bi-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, A Chief.
G. Pir-ri-wul-ko-ba, Belonging to the Chief.
D. §1 Pir-ri-wul-ko, For the Chief.
V. El-la Pir-ri-wul, O! Chief.

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-ko-a, With, in company with the Chief.
4 Pir-ri-wul-la-ba, At, remaining with the Chief.

Note.—The Interrogative Pronoun Min-ná-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?
N. §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, A Fish.
N. §2 Ma-ko-ró, A Fish is the agent spoken of.
G. Ma-ko-ro-ko-ba, Belonging to a Fish.
D. \{ 1 Ma-ko-ro-ko, For a Fish.  
2 Ma-ko-rá-ko, To a Fish. 
A. Ma-ko-ro, A Fish. 
V. \{ 1 Ma-ko-rin, From, on account of the Fish.  
Abl. \{ 2 Ma-ko-ra-bi-rung, From, away from the Fish.  
3 Ma-ko-ró-a, With, in company with the Fish.  
4 Ma-ko-rá-ba, At, remaining with the Fish.  

VI. DECLENSION. 

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

N. \{ 1 Ko-ke-ir-rur, A small female 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-rá-ko, To the Kangaroo.  

V. \{ 1 Ko-ke-ir-rin, From, on account of the Kangaroo.  
Abl. \{ 2 Ko-ke-ir-rá-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,

\{ 1 Bún-to-a-ra, Wounded, from Bún, the root to Smite,  
N. \{ 2 Bún-tó-a-ro, The Wounded is the agent spoken of.

D. 2 Bún-tó-a-rá-ko, To the Wounded.  
Abl. 1 Bún-tó-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,  
Mas. 2 Mu-lu-bin-ba-kal, Male person belonging to Mulubinba.
\{ Fem. 3 Mu-lu-bin-ba-kal-lé-en, Female person belonging to Mulubinba.
The Accusative Pronouns being substituted for Ba-run, them, will form the singular or dual, according to the number of the pronoun.

V. Ya-pál-lum Mu-lu-bin-ba-ka-kal, Alas, people of Mulubinba!
   1 Mu-lu-bin-ba-tin, From, on account of Mulubinba.
   2 Mu-lu-bin-ba-ka-bi-rang, From, away from Mulubinba.
Abl. 3 Mu-lu-bin-ba-ko-a, By, by the way of, through Mulubinba, beside.
   4 Mu-lu-bin-ba-ka-ba, At, on, in Mulubinba.

Note.—The Interrogative Pronouns signifying place is Won-ta? Where is it? and which may be substituted for Mulubinba, when the model would then become Interrogative: as, Won-ta-kal? Belonging to what place? Won-ta-ka-ba? Where is it at? At what place is it? &c.

OF ADJECTIVES AND PARTICIPLES.

Adjectives have no particular ending, it depending entirely on their situation, or on particles, whether they are nouns, adjectives, verbs, or adverbs; as, Mur-ro-róng, Good; Ya-ra-kai, Bad; Ko-né-in, Pretty. Decline these according to their terminations with the particles of agency affixed, they would then become agents, and consequently nouns: as, Mur-ro-róng-ko, The good; Ya-ra-kai-to, The bad or evil; Ko-né-in-to, The pretty, or the beauty respectively, did, does, or will do, &c.; but participles in the passive voice terminate always in the compound particle tó-a-ra; the root of the verb being prefixed either with or without the causative particles according to the sense required: as, Ki-yu, is the root of to roast with fire, to scorch, to broil.

Ki-yu-ba-tó-a-ra, That which is roasted;
Ki-yu-ba-tó-a-ra bang, I am roasted;
Ki-yu-ba-tó-a-ro, That which is roasted, is the agent, &c.

Adjectives denoting abundance are often formed by a reduplication: as, Mur-ro-róng, good; Mur-ro-róng-mur-ro-róng, excellent, abundance of good; Kau-wul, great, large, big; Kau-wul-kau-wul, many, abundance.
Adjectives denoting want, are expressed by the negative super added: as, Mur-ro-rōng 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, Bûn, the root of the verb to smite; Bûn-ki-ye, a smiter; but Bûn-kî-li-kăn, would be one who smites; Won-kul, to be foolish; Won-kul-kei, foolish; Ngu-ra-kei, wise, skilful; Buk-ka-kei, savage, ferocious, wrathful; Ke-kul-kei, sweet, nice, pleasant.

OF COMPARATIVES AND SUPERLATIVES.

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
   Sweet be this as that like. 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
   Sweet not this as that like. so sweet as
   that.

The comparative of superiority is formed by the use of the word Kau-wul-kau-wul, a reduplication of great, and the particle of negation to that which is inferior: as,

3. Ke-kul kei unnikau-wul-kau-wul ke-a-wai un-noa. This is most sweet.
   Sweet be this great great be not that.

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; Ngo-ro, three; Wa-rân, four; beyond which there are no further numbers, but the general term Kau-wul-kau-wul, much or many. The interrogative of quantity, or number, is...
Min-nán? 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 ngo-ro ka, On the third day.

Ko-lai-to-a ngo-ro-ko-a, By the third tree, beside, not instrumental.

Bu-ló-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-tín equivalent to the whole, or all: as,

Un-tí bo win-ta ko-re, Some of the men are here.

Here be part of the men,

Un-tí bo yan-tín ko-re, All the men are here.

Here be all the men,

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, P N, 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 V N, to denote Verbal Nominative; the Verb being the prominent feature to which the attention is called, and not to 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 N A, 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 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.
Voc. Ka-ti-oú,  
Abl.  
1. Em-mo-ung-kai,  
2. Em-mo-ung-kin-bi-rung,  
3. Em-mo-ung-ka-to-a,  
4. Em-mo-ung-kin-ba,  

Merely an exclamation, as Oh me! Ah me!’  
From, on account of, through me, about me.  
From me, opposed to No. 2, Dative.  
With me, in company with, beside me.  
With me, at my place, remaining by me.

SECOND PERSON.

1. Ngin-to-a,  
2. Bi,  
3. Ngi-ro-um-ba,  
4. Ngi-ro-ung,  
5. Ngi-ro-ung-kin-ko,  
6. Bin,  
7. El-la-bi,  

Thou, or, it is thou who, &c. Nathan’s charge to David.  
Thou, the verbal nominative, as above, No. 2.  
Thine, thy.  
For thee.  
To thee, where thou art.  
Thee, the object of active transitive verbs.  
A call of attention to the person.

NOTE.—Reference can be made to the above in the remaining persons, to avoid prolixity.

THIRD PERSON SINGULAR, MASculINE.

Nom.  
1. Niu-wo-a,  
2. No-a,  

He, emphatic.  
He, verbal nominative.
His.
For him.
To him.
Him, the object of the verb.

Bo-un-.to-a, She, there is no other form in this case, it is common to both.

Bo-un-no-un-ba, Hers.

1. Bo-un-no-un ko, For her.
2. Bo-un-no-un kin ko, To her.

Bo-un-no-un, Her.

1. Bo-un-no-un kai, From, on account of her, about her.
2. Bo-un-no-un kin bi-rung, From, away from her.

Bo-un-no-un kin ba, With, being with her, as when in English we say she has the fishes or the fish is with her, according to this idiom, Ma-ko-ro bounnou kin ba.

THIRD PERSON SINGULAR, FEMININE.

THIRD PERSON 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 I.
**FIRST.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>This is that, which, or who, present, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nga-li</td>
<td></td>
</tr>
<tr>
<td>2. Un-ni</td>
<td>This, present, or the subject spoken of as present.</td>
</tr>
<tr>
<td>Gen.</td>
<td>This is that, which, &amp;c. belongs to; the accusative case always follows.</td>
</tr>
<tr>
<td>Nga-li ko ba</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>This is for, governed by the corresponding dative.</td>
</tr>
<tr>
<td>1. Nga-li ko</td>
<td></td>
</tr>
<tr>
<td>2. Un-ti ko</td>
<td>This, to this place.</td>
</tr>
<tr>
<td>Ac.</td>
<td>This, governed by active verbs.</td>
</tr>
<tr>
<td>1. Nga-li tin</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>From this, on account of this, therefore as a cause.</td>
</tr>
<tr>
<td>2. Un-ti bi-rung</td>
<td></td>
</tr>
</tbody>
</table>

**SECOND.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>That, or the object spoken of, at hand.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nga-la</td>
<td></td>
</tr>
<tr>
<td>2. Un-no-a</td>
<td>That is that, which, or who, at hand.</td>
</tr>
<tr>
<td>Gen.</td>
<td>That is that which belongs to &amp;c.</td>
</tr>
<tr>
<td>Nga-la ko ba</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>For that, &amp;c.</td>
</tr>
<tr>
<td>1. Nga-la ko</td>
<td></td>
</tr>
<tr>
<td>2. Un-ta ko</td>
<td>To that, &amp;c.</td>
</tr>
<tr>
<td>Acc.</td>
<td>That.</td>
</tr>
<tr>
<td>Un-no-a</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>On account of that.</td>
</tr>
<tr>
<td>1. Un-ta tin</td>
<td></td>
</tr>
<tr>
<td>2. Un-ta bi-rung</td>
<td></td>
</tr>
</tbody>
</table>

**THIRD.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>That is that, which, or who, beside the person addressed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nga-lo-a</td>
<td></td>
</tr>
<tr>
<td>2. Un-to-a</td>
<td>That, &amp;c.</td>
</tr>
<tr>
<td>Gen.</td>
<td>That is that, which, or who belongs to, &amp;c.</td>
</tr>
<tr>
<td>Nga-lo-a ko ba</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>For that, &amp;c.</td>
</tr>
<tr>
<td>1. Nga-lo-a ko</td>
<td></td>
</tr>
<tr>
<td>2. Un-to-a ko</td>
<td>To that, &amp;c.</td>
</tr>
<tr>
<td>Acc.</td>
<td>That, &amp;c.</td>
</tr>
<tr>
<td>Un-to-a</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>On account of that, &amp;c.</td>
</tr>
<tr>
<td>1. Nga-lo-a tin</td>
<td></td>
</tr>
<tr>
<td>2. Un-to-a bi-rung</td>
<td></td>
</tr>
</tbody>
</table>

**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 ta-ro, These he they that.
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 kin 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.
A* 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.
A* 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.
A. Bu-lun, You two.
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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. Bá-nó-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. Bín-tó-a, She, thee.

PLURAL, FIRST PERSON.

N. § 1. Nge-en, We. There is no change in the plural as in the singular pronouns.
§ 2. Nge-a-run ba, Belonging to us, ours, or our own.
G. Nge-a-run ba, Belonging to us, ours, or our own.
D. § 1. Nge-a-run ko, For us, personally.
§ 2. Nge-a-run kin ko, To us, locally.
A. Nge-a-run, Us.
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,  
Nu-u-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-na ta em-mo-em-ba ko-ke-re, This is my house.

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

Ta-ra-rán ngi-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, bón, 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, This is he, (the subject.)

Ying, There, that place.

THE INTERROGATIVE PRONOUNS.

Ngum 9 Who? the person; never used as a relative.

Min 2 What? Which? the thing; never used as a relative.

Won 9 Where? the place; never used as the relative.


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-hul, Some one, some person or persons, of the 4th declension of nouns.
Ta-rai, Other, of the 2d declension.

ABSOLUTE PRONOUNS.

Ta, It is; not merely declarative, but absolute, it is derived from the substantive verb assertive. It is, Ta.
Ta-ra, They are; the things, the plural of it is, these, those. It is of the 5th declension.
Un-ne ta-ra, These are they which, or that are the subjects.
Ngak ti-aro, These are they which, or that are the instrumental agents.
Yan-tin, All, the whole, this is of the 2d declension.
Yan-tin to, All the — is the agent who, which, or that.
Wa-kol lo, One only is the agent from wa-kol, one.

It will be perceived that the pronouns depend on the particles for the senses in which they are to be expressed, either as active agents, neuter subjects, personal objects, or local objects; and it will hereafter be shown that verbs depend on the pronouns for distinction of number, being in themselves only names of action, state, condition, or quality; impersonal, and only known as verbs, nouns, or adjectives by the use of particles, or as persons, by the respective pronouns attached. The interrogative pronouns will be exemplified in the illustrative sentences in the third part of this work.
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 particles, 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 action that passes from the Agent to some external object: as, I strike him, Bûn-tân bôn bâng. 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, Bûn-tân bôn literally, strikes him, meaning some agent now strikes him. Equivalent to lie 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, Bún–tán bâng, 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, Bún–kil-le-un hang; I struck myself. This constitutes the **reflective modification** of the verb. No. 2, of the 8 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, Bún–kil-lán ba-li, thou and I strike each other reciprocally. Bún–kil-lán ba-ra, they strike each 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, Bún–kil-li-lín hang, I am now continuing in the action of making blows. It may be threshing 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, Bún–mun–hil-la-bón, let him strike, Bún–ma-ra–bun–bil–la–bón, cause some one to strike him, or the equivalent let him be struck. Bún–ma–ra–bun–hi yi ko-ra bón, 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 10th Conjugation.

8. **Effective, or, those which denote an immediate effect produced by the agent on the object**: as, Umá bang unni, I made this; Pí–tul bang, I am glad, Pí–tul–má bón hang, I made him glad.
9. Neuter, or, those which describe the quality, state; or existence of a thing: as, Ke-kul-lang unni, this is sweet; Tetti-lang un-ni, this is dead; Won-nung ke no-a? Where is he? Un-ni ta, this is it; Mór-rón no-a kut-tán, he is alive; Un-nung no-a ye, there he is. In which the particles, Láng, ke, ta, kut-tán, 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, Pitoi no-a, he is glad; Pitu-pitul no-a, he is very glad; Tet-ti bara, they are dead; Tet-ti-tet-téi bara, they are dead or a great death among them; Kau-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-mán bang un-ni, I make this or do this; U-pán-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-pán bang unni yiring-ko, wi-yel-li ko, literally I make this quill for to speak or communicate. Whereas U-mán-bang unni yi-ring pen ka-kil-li ko, would mean I make this quill far 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 effect, produced by the action it would be expressed thus; U-ma ngá bang unni, I had like to have made this.

12. Imminence, or, those which denote a readiness to be or to do. as Pirriwul ka-té-a kun ko-a báng, lest I should be king. Bún-té-a kun ko-a bón báng, 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 bà-li, we two are now going to live reciprocally together; Bún-kil-li ko-lang báng, I am now going to strike.

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

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

There are three Moods, viz., the Indicative, the Subjunctive, and the Imperative.

1. The Indicative, which simply declares a thing: as, Bún-tán báng, I strike; Un-ní ta, this is; the subject; Ngali no-a, this is he; the agent.

2. The Subjunctive, which subjoins something to the verb: as, wish, Bú-wil báng, I wish to strike, a desire, Bú-wa bang, I desire to strike, or I want now to strike; or, the purpose of the agent: as, Táná báng u-wá, bún-kíl-li ko, I come for to strike, &c. &c. &c.

3. The Imperative which expresses the desire of the agent: as, Bú-wa, strike, the person or persons addressed are desired to do the action. Búm-mun-bíl-la, let strike. The person or persons addressed, are desired to permit the person named to strike; Búm-ma-ra-bun-bíl-la, let strike. The person addressed is desired to permit any one to strike the person named. Bún-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, Bú-wa búnungi, I want to strike thee now; Bú-wa bí-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 uni? What is this for? Bún-kíl-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., —ín to the simple verb, —lán to the reciprocal verb, and —lin to the participle: as, Bún-tan, now strikes; Bún-ki-láid, now reciprocally strike one another; Bún-kíl-lín, now striking; Bún-kíl-lí-lín, 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, Bún-kó-un,
has struck, this morning understood; Bún-kil-lé-un báng, I have struck myself this day.

3. The Perfect past Aorist, which asserts the act as completed, without reference to any particular period in past time: as, Bún-kul-la, struck. This is not the participle.

4. The Pluperfect, which asserts the act as completed prior to some other past circumstance. It is formed by the affirmative particle ta affixed to the past aorist, and is equivalent only to the English Pluperfect: as, Bún-kul-la ta, had struck.

5. The Future Definite, which asserts the act as taking place in a certain definite future period to the time in which it is spoken: as, Bún-kìn, shall or will strike, tomorrow morning understood.

6. The Future Aorist, which asserts the mere future existence of the act without reference to any other circumstance, in some indefinite time to come: as, Bún-nun báng, I shall strike; Bún-nun no-a, he will strike.

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-lín, means now striking.

2. The Imperfect Definite, which asserts the action as present in progress at some definite past period: as, Bún-kil-li ké-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-lí-él-la 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-tál-la báng wonnai bám ba, I struck when I was a child; Wi-yál-la báng wonnai ki-lo-a wonnai bám 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-la 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 báng, I am now going to strike, or, I am going a striking; Ma-ko-ro, fish; Ma-ko-to ko-láng báng, I am going a fishing.

7. Future Definite, which asserts the action as about to be
engaged in at some future definite period: as, Bun-kil-li-kín bāng, 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-lī-nun bāng, I am going to strike, at some time or other, hereafter, &c.

PARADIGM OF THE NEUTER VERB.


**Singular.**

<table>
<thead>
<tr>
<th>The adverb</th>
<th>The verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bang</td>
<td>I am here.</td>
</tr>
<tr>
<td>bi</td>
<td>Thou art here.</td>
</tr>
<tr>
<td>Un-ni bo</td>
<td>He is here.</td>
</tr>
<tr>
<td>no-a</td>
<td>She is here.</td>
</tr>
<tr>
<td>This self</td>
<td>It is here.</td>
</tr>
<tr>
<td>bo-un-to-a</td>
<td></td>
</tr>
<tr>
<td>ta</td>
<td></td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Un-ni bo</th>
<th>We are here.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nge-en</td>
<td>Ye are here.</td>
</tr>
<tr>
<td>ba-ra</td>
<td>They are here.</td>
</tr>
</tbody>
</table>

*Note.*—The idea conveyed in these models, is that the person or persons exists at that place or in such a state as may be substituted in the stead of the adverb: as, Pi-tul joy. Pi-tul bang kut-tān, "Joy I am..." for "I am Joyful, Glad, &c.

**Dual.**

<table>
<thead>
<tr>
<th>ba-li</th>
<th>Thou and I are here.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba-li no-a</td>
<td>He and I are here.</td>
</tr>
<tr>
<td>Un-ni bo</td>
<td>He and I are here.</td>
</tr>
<tr>
<td>ba-li bo-un-to-a</td>
<td>She and I are here.</td>
</tr>
<tr>
<td>ba-la</td>
<td>Ye two are here.</td>
</tr>
<tr>
<td>bu-la</td>
<td>They two are here.</td>
</tr>
<tr>
<td>bu-la bu-lo-a-ra</td>
<td></td>
</tr>
</tbody>
</table>

*Note.*—The idea is as above, only both are the subjects of the verb.

DUAL.

\[
\begin{align*}
\text{Thou and I live together here.} & \quad \text{ba-li} \\
\text{He and I live together here.} & \quad \text{ba-li no-a} \\
\text{She and I live together here.} & \quad \text{Un-ni bo} \\
\text{Ye two live together here.} & \quad \text{Un-ni bo un-to-a ka-kil-lan} \\
\text{They two live together here.} & \quad \text{bu-la} \\
\text{bu-la bu-lo-a-ra} & \quad \text{bu-la bu-lo-a-ra}
\end{align*}
\]

PLURAL.

\[
\begin{align*}
\text{We live together one with the other here.} & \quad \text{nte-en} \\
\text{Ye live together one with the other here.} & \quad \text{Un-ni bo} \\
\text{They live together one with the other here.} & \quad \text{Un-ni bo nu-ra ka-kil-lan} \\
\text{ha-ra} & \quad \text{ha-ra}
\end{align*}
\]

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.
PARADIGM OF THE ACTIVE VERB.


**SINGULAR.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bang,</strong></td>
<td>I strike some object now.</td>
</tr>
<tr>
<td><strong>bi,</strong></td>
<td>Thou striketh.</td>
</tr>
<tr>
<td><strong>nú-a,</strong></td>
<td>He strikes.</td>
</tr>
<tr>
<td><strong>bo-un-tó-a,</strong></td>
<td>She strikes.</td>
</tr>
<tr>
<td><strong>ngá-li,</strong></td>
<td>This (at hand) strikes.</td>
</tr>
<tr>
<td><strong>nga-ló-a,</strong></td>
<td>That (close to thee) strikes.</td>
</tr>
<tr>
<td><strong>ngá-la,</strong></td>
<td>That (spoken of) strikes.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ngé-en,</strong></td>
<td>We strike together some object.</td>
</tr>
<tr>
<td><strong>nú-ra,</strong></td>
<td>Ye strike.</td>
</tr>
<tr>
<td><strong>bú-ra,</strong></td>
<td>They strike.</td>
</tr>
</tbody>
</table>

**DUAL.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ba-li,</strong></td>
<td>Thou and I strike, we both strike some object.</td>
</tr>
<tr>
<td><strong>ba-li no-a,</strong></td>
<td>He and I strike.</td>
</tr>
<tr>
<td><strong>ba-libo-un-to-a,</strong></td>
<td>She and I strike.</td>
</tr>
<tr>
<td><strong>bu-la,</strong></td>
<td>Ye two strike.</td>
</tr>
<tr>
<td><strong>bu-libo-un-to-a,</strong></td>
<td>They two strike.</td>
</tr>
</tbody>
</table>

*Note.—When the object is to be specified, it must be placed at the mark: as, Bún-tán hón bang, I strike him but a thing; thus, Bún-tán bang un ni, I strike this; so also in the Plural and Dual.*


*Note.—One person of each number will be quite sufficient to show how to form the remainder.*

See No. 1. **bang,** I have struck myself.

See No. 3. **ba-li,** Thou and I have, each one, struck himself.

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

Bün-kil-lân, See No. 2. \( \text{inge-en,} \) We, each one, strike one another, or we fight with one another.

Note.—The 3 Modification can only be used to the Dual and Plural belonging reciprocal action.

CONJOINED DUAL CASE.

\[
\begin{align*}
\text{ba-núng,} & \quad 1, \text{thee strike, or, I strike thee.} \\
\text{ba-nó-un,} & \quad 1, \text{her strike, or, I strike her.} \\
\text{bi-ti-a,} & \quad \text{Thou, me striketh, or, thou striketh me.} \\
\text{bi-núng,} & \quad \text{Thou, him striketh, or, thou striketh him.} \\
\text{bi-nó-un,} & \quad \text{Thou, her striketh, or, thou striketh her.} \\
\text{bi-ló-a,} & \quad \text{He, thee strikes, or, he strikes thee.} \\
\text{bín-tó-a.} & \quad \text{She, thee strikes, or, she strikes thee.}
\end{align*}
\]

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.

Note.—The pronouns are accusative. The idea is, some person, or persons, permits to.
SINGULAR.

\[
\begin{align*}
\text{ti-a,} & \quad \text{Permits me to strike,} \\
\text{bin,} & \quad \text{or, I am permitted to strike.} \\
1. \text{ Bú-mun-bin,} & \quad \text{Permits thee to strike} \\
\text{bón,} & \quad \text{or, thou art permitted to strike.} \\
\text{bo-un-nó-un,} & \quad \text{Permits him to strike,} \\
& \quad \text{or, he is permitted to strike.} \\
\end{align*}
\]

PLURAL.

\[
\begin{align*}
\text{ngé-a-run,} & \quad \text{Permits us to strike,} \\
\text{mú-run,} & \quad \text{or, we are permitted to strike.} \\
2. \text{ Búm-mun-bin,} & \quad \text{Permits you to strike,} \\
\text{bá-run,} & \quad \text{or, ye are permitted to strike.} \\
\end{align*}
\]

DUAL.

\[
\begin{align*}
\text{nga-lín,} & \quad \text{Permits thee and me to strike, or, we are permitted to strike.} \\
\text{nga-lín bón,} & \quad \text{Permits him and me to strike, or, we are permitted to strike.} \\
3. \text{ Búm-mun-bín,} & \quad \text{Permits her and I to strike, or, we are permitted to strike.} \\
\text{bu-lún,} & \quad \text{Permits you both to strike, or, ye are permitted to strike.} \\
\text{bu-lún bu-ló-a-ra,} & \quad \text{Permits them both to strike, or, they are permitted to strike.} \\
\end{align*}
\]
CONJOINED DUAL CASE.

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. 

2. ngé-a-run, Permits (any one) to strike us, or, we are permitted &c.

5. Büm-ma-ra-bun-bun, 3. nga-lín, Permits (any one) us both to be struck, or we both are &c.

4. ba-núng, I permit (any one) to strike thee, or, I permit thee to be struck.

un-ní, This is permitted to be struck, or, any one may strike it.
I. 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.

* ——kut-tán,  Am, art, is, are, now; according to the pronoun.

Preter-perfect,

—-ka-ke-nu,  Was, wast, was, were; this morning.

Perfect past aorist,

—-ka-kul-la,  Was, wast, was, were; in recent time past.

Pluperfect,

—-ka-kul-la-ta,  Was, wast, were; prior to some event.

Future definite,

—-ka-kin,  Shall, wilt, will he; to-morrow morning.

Future aorist,

—-kun-nun,  Shall, wilt, will be; in some time hereafter.

Participle aorist,

—-kán*—-__,  Being: as, I being afraid.
Kiuta kán bang.
THE PARTICIPLE.

Present tense,
——ka-kil-lín, 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-kin, Going to be, to exist, to remain, to-morrow morning.

Future aorist,
——ka-kil-lín-nun, Going to be, to exist, to remain, hereafter.

1. Modification Continuative.

Present tense,
——ka-kil-li-lín, Continuing to be, to exist, to remain, now.

Past aorist,
——ka-kil-li-li-el-la, Continued to be, to exist, to remain, in time past.


Aorist,
——bo, Being the self same only; person, time, or place.

Present tense,

— **ka-kil-lán,** Are living together one with the other now.

Preter perfect definite,

— **ka-kil-lai-ké-un,** Were living together, &c., this morning.

Perfect past aorist,

— **ka-kil-lál-la,** Lived or did live, &c., formerly.

Pluperfect,

— **ka-kil-lál-la-ta,** Had lived together, &c., prior to.

Inceptive future,

— **ka-kil-lai-ko-láng,** Are going to live together, &c., now; or, to marry.

Future definite,

— **ka-kil-lai-kin,** Are going to live, &c., to-morrow morning.

Future aorist,

— **ka-kil-lun-nun,** Are going to live, &c., hereafter.

SUBJUNCTIVE MOOD.

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

   Aorists,

   \[ \begin{align*}
   \text{ka-kil-li ko,} & \quad \text{For to be, to exist, to remain.} \\
   \text{ka-kil-li ko-a,} & \quad \text{For to continue to be, to live.} \\
   \text{ka-kil-lai ko-a,} & \quad \text{For to live one with another, equivalent to marry.}
   \end{align*} \]

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 kó-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-nunbáng, I shall be, again.

4. *The verb subjoined to Imminence.*

Future Aorist, ka-té-akunkó-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-kil-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-maingá báng, I had like to have become.

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

\[
\begin{align*}
\text{Aorists of the Past,} & \quad \begin{cases} 
\text{ka-pá báng ba,} & \text{Had I been.} \\
\text{ka-pá ta báng,} & \text{I wanted to be.} \\
\text{ke-a-wa-ránbáng, ka-pá,} & \text{I have not been.}
\end{cases}
\end{align*}
\]

These are the nearest equivalents.

*IMPERATIVE, MOOD.*

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

1. Káu-wa bi, Be thou.
2. Ka-kil-li-a bi, Continue thou to be, live, remain.
4. Ka-kil-lá bu-la, Be one with the other ye two. Confined to the dual & plural.
2nd Conjugation, Kum-mum-bil-la bon, Permit him to be. See 2nd Conjugation.

Iteration, Ka-té-a kabí, Be thou, again.

Note.—The English auxiliaries must be varied according to the pronoun attached, the example is given in one pronoun to show 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-mum-bil-li ko, The permissive model for the verb in regimen.

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

Present tense,

— mun-bín bon-báng, I permit him to be.

Preter perfect definite,*

— mun-bí-ké-un bon-báng, I permitted him to— this morning.

Perfect past Aorist,

— mun-bí-a bon-báng I permitted him to— recently.

Pluperfect,

— mun-bí-a ta bon-báng, I had permitted him to— prior to.

Future definite,

— mun-bí kin bon-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.
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Future Aorist,

Kum-mun-bin-nuu bún bang, I shall permit him, &c., hereafter.

THE PARTICIPLE.

Present tense,

Kum-mun-bil-lín, 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-bi 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— to-mor-

row morning.

Future Aorist,

— mun-bil-lín-nun, Going to permit to— hereafter.


Present tense,

Kum-mun-bil-lán bu-lun bang, I permit them two to live to-

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 substi-
tuted instead of Kum, when the English of such root must be placed after
Perfect past Aorist,

— mun-bil-lál-la,

Permitted to — together in a former period.

Pluperfect,

— mun-bil-lál-la ta,

Had permitted to — &c. prior to.

Inceptive future,

— mun-bil-lát ko-láng,

Going to permit to — &c., now.

Future definite,

— mun-bil-lát kin,

Going to permit to — &c. to-morrow morning.

Future Aorist,

— mun-bil-lun-nun,

Going to permit to — &c. hereafter.

SUBJUNCTIVE MOOD, PERMISSIVE.

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

Aorist,

*Kum-mun-bil-lá ko,

For to permit to be, or, for the purpose of being.

— mun-bil-lát 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-biu-wil 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-akán 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-a kunkó-abi-lo-a, Lest he permit thee to ——.

5. The verb subjoined to contemporary circumstance.

Present tense,
mun-bin bón báng ba, While I am permitting him to ——.

Imperfect past Aorist,
mun-bil-lél-labi-núngba, When thou wast permitting him to ——.

Future Aorist,
mun-bin-nun bi-tia ba, When thou permittest me to —— or if thou.

6. The verb subjoined to privativeness of actual becoming.

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

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

Aorists of the Past,
mun-bi-pa *bámba, Had I permitted to ——, or if I had, &c.
mun-bi-pa ta báng ba, I wish that I had permitted to ——.
Ke-a-wa-rán báng mun-bi-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.
IMPERATIVE MOOD.

1. Kum-mun-bil-la
   tia, Permit me to ——
   nga-lin, Permit us two to ——
   ngé-a-run, Permit us to ——

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

CONJOINED DUAL.

— mun-bil-la
   bi-tia, Permit thou me to ——
   bi-núng, Permit thou him to ——
   bi-nó-un, Permit thou her to ——

Used always when a person is addressed specially.

2. — mun-bil-la-a, Permit self to continue to ——
3. — 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-kín, 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.
Future Aorist,
Bun-nun, Shall strike, hereafter, any time.

THE PARTICIPLE.

Present tense,
Bun-kil lin bon bang, I am now striking him.

Imperfect definite,
Bun-kil-li ké-un, Was striking; this morning.

Imperfect Past Aorist,
Bun-kil-li-él-la, Was striking; in any recent period.

Perfect past Aorist,
Bun-tál-la, Struck, in some former period.

Pluperfect,
Bun-kil-li-él-la ta, Had struck; prior to.

Inceptive future,
Bun-kil-li kó-láng, Going now to strike.

Future definitive,
Bun-kil-li kín, Going to strike to-morrow morning.

Future Aorist,
Bun-kil-liun-nun, Going to strike, hereafter.

1. Modification Continuative.

Present tense,
Bun-kil-li-lín bon bang, I am now striking him with many blows.

Past Aorist,
Bun-kil-lil-li-él-la, Was striking with many blows, or threshing.


Preter perfect,
Bun-kil-ké-un bang, I have struck myself.

Present tense,
Bún-kil-lán ha-li, We two now strike each one the other; or, fight,

Preter perfect,
Bún-kil-laí ké-un, Have struck each one the other; or fought this morning,

Perfect past Aorist,
Bún-kil-lál-la, Fought, &c. in some former period,

Pluperfect,
Bún-kil-lál-la ta, Had fought, &c. prior to ———,

Inceptive future,
Bún-kil-laí ko-láng, Are going now to fight each one, &c.

Future definitive,
Bún-kil-laí kín, Are going to-morrow morning, &c. &c.

Future Aorist,
Bún-kil-lun-nun, Are 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-laí ko-a, For to strike each one the other, to duel, to fight. ———
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,
Bůwil, (by contraction,) Bū-wil, That I might strike him.
ko-a bón báng,

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

Present Tense,
Bún-te-a kán bón báng, I strike him again now.

Future Aorist,
Bún-te-a kún-nun bón báng, I shall strike him again.

4. The verb subjoined to Imminence.

Future Aorist,
Bún-te-a kun ko-a bón báng, Lest I should strike him.

5. The verb subjoined to contemporary circumstance.

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

Imperfect past Aorist,
Bún-kil-hél-la bón nóa ba, While he was striking him.

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

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

Past Aorist,
Búm-mainga bón báng, I had like to have struck him.

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

Aorists of the Past,
Búm-pa bón báng ba, Equivalent to, Had I struck him, or if I, &c.
Búm-pa ta bón báng, I would that I had struck him; or I wanted to, &c.
Ke-a-wa-rán bón báng bům-pa, No, I have not struck him.

Note.—Contingency is shown in the Future Aorist of No. 5.
2. Bú-wa-bú-wa, Continueto strike.
3. Bún-kil-lábu-la, Strike on one with the other ye two, confined to Dual and Plural.
4. Bún-kil-li-a, Strike and continue to strike—self, or be striking—Self.
5. Bún-té-a-ka, Strike again, to any person of the 2nd singular, dual or plural.
   1. Búm-mun- Permit him to strike. Confined to dual bil-la bán, *
   2. Búm-ma-ra- Permit (another) to strike him.
   3. Bun-bil-la bán,
7. Bún-ké-a, Strike (instantly,) at the time specified as in the morning.

* IMPERATIVE MOOD.

* No. 1, is the verb. No. 4, the participle. No. 2, the 1st. modification. No. 3, the 3rd modification. No. 4, the 1st modification. No. 5, the subjunctive mood, 3rd. Iteration. No. 6, are conjugated separately. The 1st. is shown in 2nd. conjugation, substituting Búm for Kúm. The 2nd. is shown in the 4th. conjugation.

PARADIGM OF THE IMPERATIVE MOOD.

1. When the person addressed is desired to do the action required.

S. Bu-wa, Strike thou
    bi* ——, Strike thou ——
    hu-la ——, Strike ye two ——
    nu-ra ——, Strike ye ——

* Note. The accusative pronoun must be placed at the line; as, Bu-wa bi tía, Strike thou me. ti-a, Strike me.
    bón, Strike him.

S. Bu-wa* ——, Strike her.
    boun-nó-un, Strike her.
    un-ni, Strike this.
    un-nó-a Strike that.

P. Bu-wa ——, Strike us.
    nge-a-run, Strike us.
    ba-run, Strike them.

D. Bu-wa ——, Strike us two.
    ngá-lin, Strike us two.

* Note. The nominative pronoun when required to be mentioned, must be placed at the line; as Bu-wa bi tía, Strike thou me. Bu-wa nu-ra nge-a-run, Strike ye us, and so of all the other pronouns, of any number or person.
CONJOINED DUAL.

C. D. Bu-wa,
- bi-nöng,
  Strike thou him, the person named.
- bi-nö-un,
  Strike thou her, the person named.

1. Modification Continuative.

S. bi* —…, Strike on thou, or, continue to beat.
D. Bün-kil-li-li-a, bu-la —…, Strike on ye two, or, &c. &c.
P. nu-ra —…, Strike on ye, or, &c. &c.

* Note.—The accusative follows as above.


S. bi kót-\(\cdot\)t, Strike thou thine ownself.
D. Bün-kil-li-a, \(\text{bu la kót-}\(\cdot\)t\), Strike ye two your own selves.
P. nu-ra kót-\(\cdot\)t, Strike ye your own selves.

Emphatic.

S. bi ngin-to-\(\cdot\)a,* Strike, thou thyself.
D. Bu-wa, \(\text{bu la bu la bo}\), Strike, ye yourselves.
P. nu-ra nu-rabo, Strike, ye yourselves.

* The accusative follows as above.


D. Bu-la, Strike ye two each one the other, Fight, Duel.
P. Bün-ki-lá, \(\text{nn-ra}\), Strike ye each one the other, Fight, Duel all.

Note.—The Emphatic may be continued to all the pronouns by referring to the section on the Pronoun. It means you yourself, is the person to strike, not another.

PARADIGM OF THE IMPERATIVE MOOD.

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

S. bi ti-a, Permit thou me to strike.
D. Bün-mun-bil-la, \(\text{bu-la bán}\), Permit ye two him to 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 Bün-mun-bil-la for Bu-wa.
1. Modification Continuative.
Búm-mun-bil-lil-li-a tí-a, Permit me to continue in striking.

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

Búm-mun-bil-lí-a bi kót-ti, Permit thyself to strike thine own self.

Emphatic.
Búm-mun-bil-la bi ngin-to-a bón, Do thou thyself permit him to strike.


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

P. Búm-mun-bil-lá, 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, Búm-ma-ra-bun-bil-la un-ní, permit any one to strike this, or Let this be struck. The Ellipsis is, ta-rai to, another agent, being in the agentive case, nominative.

S. Búm-ma-ra-bun-bil-la,

boun-nó-un, Permit, any one, to strike her.
un-ní, Permit, any one, to strike this.
un-nó-a, Permit, any one, to strike that.

* Or let me be struck.

1. Modification Continuative.
Búm-ma-ra-bun-bil-lil-li-a, Continue to permit (any one) to strike.

Búm-ma-ra-bun-bil-h- a tí-a nga-tó-a bo, I myself permit (any one) to strike me.

Búm-ma-ra-bun-bil-lá lu-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 häng, I permit (any body) to strike him now; or, I permit him to be struck now.

Perfect past aorist,

ma-ra-bun-bi-a, Permitted, &c. &c. to be struck.

Future aorist,

ma-ra-bun-bin-nun, Will permit, &c. &c. to be struck.

THE PARTICIPLE.

Present tense.

Búm-ma-ra-bún-bil-lín, Permitting (somebody,) now to strike, &c. &c.

Perfect past aorist,

ma-ra-bun-bi-á-la, Permitted, &c. &c., or permitted to be struck.

Future aorist,

ma-ra-bun-bil-lín-nun, Going to permit, &c. &c.
THE RECIPROCAL MODIFICATION.

Present Tense,
Büm-ma-ra-bun-bil-lán, Do permit one another to be struck, &c.

Perfect past aorist,
— ma-ra-bun-bil-lál-la, Did permit, &c., to be struck.

Future Aorist,
— ma-ra-bun-bil-lun-nun, Are going hereafter to permit, &c.

SUBJUNCTIVE MOOD.

Note.—The figures refer to the explanatory clauses already shown in the subjunctive mood.

1. Aorists,
Büm-ma-ra-bun-bil-lí-ko, For to permit (somebody) to strike, or to be struck.
— ma-ra-bun-bil-lú kó-a, For to permit one to be struck of the other.

2. Aorist,
— ma-ra-bun-biu-wíl kó-a, That might permit to be struck.

3 & 4. Future Aorists,
— ma-ra-bun-be-a kun kó-a, Lest (somebody) should be permitted to strike.

5. Future aorist,
— ma-ra-bun-bin-nun bón báng ba, When I permit (any person) to strike.

6. Past aorist,
— ma-ra-bun-bai-ngá bón báng, I had like to have permitted him to be struck.

7. Aorist of the past,
— ma-ra-bun-bi-pa bón báng ba, Had I permitted him to be struck.

IMPERATIVE MOOD.

Büm-ma-ra-bun-bil-la, Let it be struck. See the Paradigm.

Note.—It is presumed that a reference to the preceding examples will be quite sufficient to form the intermediate tenses, which are fully shown in the 2nd conjugation. Other roots of active verbs may be used to the above model, by inserting the permissive form of the root in the stead of Büm.
5. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

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.

THE VERB, ACTIVE.

Present Tense,
U-mán báng un-ní, I make this;* or, do, or, create.
Preter-perfect,
— ma-ké-un ——, Made, &c., this morning.
Perfect past aorist,
— má ————, Made, &c., in any recent period.
Pluperfect,
— má-ta ————, Had made, &c., prior to.
Future definite,
— ma kín ———, Shall make, &c., to-morrow morning.
Future aorist,
— nun-nun ———, Shall make, &c., hereafter.

THE PARTICIPLE.

Present tense,
U-mul-lín báng un-ní, I am now making, &c., this.
Imperfect definitive,
— mul-li ké-un ——, Was making, &c., this morning.
Imperfect past aorist,
— mul-li-él-la ———, Was making, &c., recently.
Perfect past aorist,
— má-la ————, Made, &c., in some former period.
Pluperfect,
— mul-li-él-la ta——, Had made; prior to.
Inceptive future,
— mul-li-ko-líng ———, Going now to make.
Future defective,
— mul-li-kín ———, Going to make; to-morrow morning.
Future aorist,
— mul-lín-nun ———, Going to make; hereafter.

* Note.—The Ellipsis is. For to be something; as Plough-ka-kil-li ko. For to be a plough.
1. **Modification Continuative.**

   **Present tense,**
   
   U-mul-li-lín bááng un-ní, I am making and continue to make this.

   **Past Aorist,**
   
   - mul-li-li-él-la ——, Was in the continued act of making.

2. **Modification Reflexive.**

   **Preterperfect,**
   
   U-mul-lé-un ——, Have made—self or selves.

3. **Modification Reciprocal.**

   **Present tense,**
   
   - mul-lán ba-li ——, Thou and I are making one another.

   **Preter-perfect,**
   
   - mul-lái ké-un ——, Have made, &c., this morning.

   **Perfect past aorist,**
   
   - mul-lál-la ——, Made, &c., in some former period.

   **Pluperfect,**
   
   - mul-lál-la ta ——, Had made, &c., prior to ——.

   **Inceptive future,**
   
   - mul-lái ko-láng ——, Are going now to make, &c.

   **Future definite,**
   
   - mul-lái kín ——, Are going to make, &c., to-morrow morning.

   **Future aorist,**
   
   - mul-lún-nun ——, Are going to make, &c., hereafter.

**SUBJUNCTIVE MOOD.**

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

   Aorists.
   
   \[
   \begin{align*}
   & U-mul-li ko, & \text{For to do, to make, to create.} \\
   & \quad - mul-li ko-a, & \text{For to continue to do, &c. to work,} \\
   & \quad - mul-lái ko-a, & \text{For to do reciprocally, &c.}
   \end{align*}
   \]

2. **The verb in regimen denoting the immediate purpose of the subject.**

   Aorist,
   
   U-máu-wil ko-a bang un-ní, That I may or might make this.

3. **The verb subjoined to intention: as to do, &c. again.**

   **Present tense,**
   
   U-mé-a kán ——, Making again now.
Future aorist,
—me-a kun-nun——, Make again hereafter.

4. The verb subjoined to Imminence.
Future aorist,
U-mé-a kun ko-a bàng unni, Lest I should make this.

5. The verb subjoined to contemporary circumstance.
Present tense,
U-mán bàng ba unni, While I make this, or do.

Imperfect past aorist,
—mul-li-él-la bàng ba unni, While I was making, or doing.
Future aorist,
—mun-nun no-a ba, When he makes, or, If he, &c.

6. The verb subjoined with privateness of Actuality of Effect.
Past Aorist,
U-mai-ngá bàng unni, I had like to have made this, &c.

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

Aorists
U-ma-pá bám ba, Had I made, &c., or, If I had done, &c.

of the
—ma-pá-ta bàng, I would that I had made, &c.

Past.

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

Note.—Contingency is shown 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 uñ-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 Kum-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 regiment, 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.
— pá ————, Did, &c.
— pun-nun ———, Shall do, &c.

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

THE PARTICIPLE.

Present tense,
U-pul-lín ———, Doing now, &c.
— pul-li-él-la ———, Was doing, &c.
— pál-la ———, Did, &c., in a former period.
— pul-li ko-láng ———, Going now to do, &c.
— pul-lín-nun ———, Shall do hereafter, &c.

1. Modification Continuative.

Present tense,
U-pul-lín báng nga-li ko, I am now continuing to, &c.
— pul-li-él-la ———, Was continuing, &c. or, was working with.


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


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.
SUBJUNCTIVE MOOD.

1. Aorists,

- pul-li ko-a, For to continue to do; &c., as to work with, &c.
- pul-la ko-a, For to do reciprocally each one the other, &c.

2. Aorist,

U-pau-wil ko-a bang, That I might do, &c.

3 & 4. Future aorist,

- pe-a kun ko-a bang, Lest I should do, &c.

5. Future aorist,

- pun-nun bi ba, When thou doest, &c., or, if, &c.

6. Past aorist,

- pai nga bang, I had like to have done.

7. Aorist of the past,

- pa-pa 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.

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.

Present tense,

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

Perfect past aorist,

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

Future aorist,

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

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

THE PARTICIPE.

Present tense,

U-wol-lín bang, I am now coming, or going, or walking.
Imperfect past aorist,
U-wol-li-él-la báng, I was coming, going or walking.
   Perfect, past aorist,
— wál-la———, I came, or went, &c., in a former period.
   Future aorist,
— wol-lin-nun —, Going to walk, or about to come, or, go hereafter.

1. Modification Continuative.
   Present tense,
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.

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

   Present tense.
U-wol-lán ba-ra, They come or go towards, &c.
   Perfect past aorist,
— wol-lá-lá —, They came or went, &c., formerly.
   Future aorist,
— wi-lin-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,
— wau-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 báng ba, When I go, or, come, &c.
   6. Past aorist,
— wai ngá báng 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-la, Depart each, &c.
4. U-wol-li-a, Come or go, of self, or selves.
5. U-wé-a ka, Come, or, go again.
6. U-wa-bun-bil-la, Permit to come, or go.
7. U-wa-ké-a, Come or go, in the morning.

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-rán un-ni, This is broken spontaneously.

PARTICIPLE.

Present tense,

Ti-ir-kul-lín unni, This is breaking now spontaneously.
     kul-li ké-un un-ni, This was breaking, this morning, &c.
     kul-li-él-la un-ni, This was breaking, &c. recently.
     kul-lé-un unni, This was broken, &c., just now.
     kul-lál-la un-ni, This broke, &c., in a former period.
     kul-li-cl-la ta un-ni, This had broke, &c., prior to ——.
     kul-li ko-láŋg un-ni, This is going to break, &c., now.
     kul-li kín un-ni, This will break to-morrow morning.
     kul-lín-nun un-ni, This will break hereafter.

1. Modification Continuative.

   Present tense,

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


   Note.—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 unni, 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-nunun-niba, When this breaks, &c., or if this, &c.

6. Past aorist,
   — kaingá-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 unni, Equivalent to, I wish this to break of itself.

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


Note.—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 unni, I break this now: as, with my hands.

Perfect past aorist,
   — bung-ngá báng unni, I broke this.

Future aorist,
   — bung-ngun-nun báng unni, I shall break this.
PARTICIPLE.

Present tense,
Ti-ir-bung-ngul-lin báng unni, I am now breaking this.

Imperfect past aorist,
— bung-ngul-li-él-la, Was breaking.

Perfect past aorist
— bung-ngul-la, Broke, in some remote period.

Inceptive future,
— bung-ngul-liko-láng, Going now to break.

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

1. Modification Continuative.
   Present tense,
   Ti-ir-bung-ngul-li-lín, Continue to break now.

   Past aorist,
   — bung-ngul-li-él-la, Continued to break.

   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 remainder of the tenses can be formed on reference 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-ngun-nun báng ha, When I break, &c., or,
   If, I break, &c.

6. — bung-ngai-ngá báng, I had like to have broke, &c.

7. — bung-nga-pá bám ha, 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-ri-li ko**, The model denoting by means of instrumental agency.

**Ti-ir-bur-ri-li ko**, The adjective in regmen 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 bäng unni**, I break this, by means of,

--- **bur-ri-ča bäng unni**, I broke this, &c.

--- **bur-rin-nun bäng unni**, I shall break this.

**THE PARTICIPLE.**

**Present tense,**  


--- **bur-ral-la**, Broke, &c., in a former time.


1. **Modification Continuative.**

**Present tense,**  
**Ti-ir-bur-ri-li-lín**, Continue to break, with something.


2. **Modification Reflective.**

**Preter perfect,**  
**Ti-ir-bur-ri-lié-un**, Have broken, self, or, selves, &c.

3. **Modification Reciprocal.**

**Present tense,**  
**Ti-ir-bur-ri-lián**, Break each other, with, &c.

**Note.**—The remainder of the tenses can be formed from the 5th conjugation.

1
SUBJUNCTIVE MOOD.

1. Ti-ir-bur-ri-llo ko, For to break by means of some in-
   instrument.
2. — bur-riu-wil ko-a, That may or might break, &c.
3 & 4. — bur-re-a kun ko-a, Lest should break, &c.
5. — bur-rin-nun bang ba, When I break, or if I break, &c.
6. — bur-rái-nga bang, I had like to have broke, &c.
7. — bur-rí-pa bám ba, Had I broke, &c., or, if I had, &c.

Note.—The 7th tense, &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 precedes becomes the act stated; as,
   Tet-ti, 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 refer-
   ence to any thing else.

THE VERB, NEUTER.

Present Tense,
Tet-ti bám no-a, He dies, now.
Preter perfect,
— ba ké-un no-a, He died, this morning.
Perfect past aorist,
— ba no-a, He died, in some past period.
Pluperfect,
— ba ta no-a, He died, prior to.
Future definite,
— ba-kín no-a, He will die, to-morrow morning.
Future aorist,
— bun-nun no-a, He will die, sometime or other.

THE PARTICIPLE.

Present tense,
Tet-ti bul-kín no-a, He is dying, now.
Imperfect definite,
— bul-li ké-un no-a, He was dying, this morning.
Imperfect past aorist,
— bul-li-él-la no-a, He was dying, recently.
Perfect past Aorist,
- bál-la no-a, He died, in some former period.
  Inceptive future,
- búl-li ko-láng no-a, He is going now to die.
  Future definite,
- búl-h-kin no-a, He is going to die, to-morrow morning.
  Future aorist,
- búl-lín-nun no-a, He is going to die, hereafter.

1. **Modification Continuative.**

Present tense,
Tet-ti búl-li-lín no-a, He continues to die. Continues in the act, &c.
Past aorist,
- búl-li-li-él-la no-a, He continued to die, or, He was in the article of death.

**SUBJUNCTIVE MOOD.**

1. Ellipsis,
Mn-nung búl-li-ko For to be about what?
Tet-ti búl-li-ko, For to die.
2. Aorist,
- báu-wil ko-a no-a, In order that he might die.
3 & 4. Future Aorists,
- bê-a kun ko-a no-a, Lest he should die.
5. Future aorist,
- bun-nun no-a ba, When he dies, or if he should die.
6. Past aorist,
- bai nga no-a, He had like to have died.
7. Aorist of the past,
- ba pa no-a, Had he died, or, if he had died.

**IMPERATIVE MOOD.**

1. But-ti, Proceed on with whatever act, in which the agent is engaged; as, go on, do more.
2. Tet-ti báu-wa, Proceed to die, optatively,
6. bun-bil-la bóén, Permit him to die; let him die. 4 Conjugation.
7. bé-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-yan bon bang, I tell him, now, or speak, or say.

— ya ke-un bon bang, I told him, this morning.

Perfect past aorist,
— ya bon bang, I told him, in any recent period.

Perfect past aorist,
— ya ta bon bang, I had told him prior to.

Future definite,
— ya-kin bon bang, I shall tell him, to-morrow morning.

Future aorist,
— yun-nun bon bang, I shall tell him, hereafter.

THE PARTICIPLE.

Present tense,
Wi-yel-lin bon bang, I am now telling him, or talking, &c.

— yel-li ke-nn bon bang, I was telling him this morning.

Imperfect definite,
— yel-li-nil-la bon bang, I was telling him, recently.

Imperfect past aorist,
— yel-la bon bang, I told him, in some former period.

Perfect past aorist,
— yel-li-nil-la bon bang, I had told him, prior to.

Inceptive future,
— yel-li ko-lang, 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.

I. 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 bâng, I talked to myself, said to myself, &c.
3 Modification Reciprocal.
   Present tense,
Wi-yel-lán bâ-ra, They say one to the other, or converse, &c.
— yel-lai ké-un, They said one to the other, this morning.
   Perfect past aorist,
— yel-lai la, They said, &c., or told, or conversed, &c.,
   formerly.
   Pluperfect,
— yel-lai la ta, They said, &c., or told, or conversed, &c.,
   Prior to —.
   Inceptive future,
— yel-lai ko-lâng, Going to converse, now.
   Future definite,
— yel-lai kân, Going to converse, to-morrow morning.
   Future aorist,
— yel-lun-nun, Going to converse, hereafter.
Note.— 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.
   
   Aorists,
   
   Wi-yel-li ko, For to tell, communicate, say, &c.
   Wi-yel-li ko a, For to continue to tell, to harangue, preach.
   Wi-yel-li ko 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-yau-wil ko a bâng, Tha.f form to tell, talk, &c. &c.
3. The verb subjected to Iteration: as, to repeat.
   Present tense,
   Wi-yé-a kân bâng, I say again, or repeat.
   Future Aorist,
   — yé-a, kun-nun bâng, I shall say again, or repeat.
4. The verb subjoined to Immnuence.

Future aorist,
Wi-yé-a kun ko-a báng, Lest I should tell, communi-
cate, &c.
5. The verb subjoined to any contemporary circumstance.

Present tense,
Wi-yán no-a ha, While he speaks, now, or as, &c.
—yel-li-él-la no-a ba, While he was talking, &c.
Future aorist,
—yun-nun no-a ha, When he tells, or, if he, &c.

Note.—The whole of the Indicative mood may be thus conjugated
with ba.
6. The verb subjoined to privativeness of actuality of effect.

Past aorist,
Wi-ya-ngá bón báng, I had like to have told him.
7. The verb subjoined to privativeness of action, or entity.

Aorist of the past,
Wi-ya-pá bón báng ha, Had I told him, or, If I had, &c. &c.
—ya-pá ta bón báng, I would that I had told him, &c.
Ke-a-wa-rán bón báng wi-ya-pá, No, I have not told him.

Note.—Contingency is shown in the Future aorist of No. 5.

Imperative Mood.

1. { Wi-yél-la, Speak, tell, ask, &c.
   } —ya  Say, make know, &c., will you? The inter-
   
   2. —ya-wi-yél-la, Speak, make haste, be quick, &c.
   3. —yel-lá, Speak on reciprocally, &c.
   4. —yel-li-a, Continue to ask, &c., Wi-ya-wi-ya-li-a, Ask urgently.
   5. —yé-a ka, Speak again, repeat, tell again, &c. &c.
   6. —ya-bun-bil-labón, Permit him to speak, tell, &c. 4th Con-
      jugation.
   7. —ya-ké-a, Say, speak, tell, &c. in the morning.

13. Conjugation Modifications of the Verb to Be.

1. The verb to be, attributing substantiability,
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, Lâng, Is, or, it is, denoting an appendant, quality, or manner of being.

Ko-ra lâng, 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 lâng, It is salt, meaning the quality.
Pul-le ko-ri-en, It is not salt, the substance, Ellipsis, Ta-ra-rân.

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

3. The verb to be, in person.

Aorist, Bo, Is reflectively, as self.

Example, Unni bo bâng, This is I, the subject of the verb.
Nga-to-abo un-ni, This is I myself the personal agent, who,

Un-ni ta, This is, the subject.
Unni bo ta, This is itself, the subject.

4. The verb to be, attributing agency.

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

Example, Nga-li no-a wi-yâ, This is he who spake.

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

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

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

Example, Ya-âi, bân-ki-yi ko-rah, Let it not be so, strike not.

6. The verb to be, attributing tendency.

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

Example, Ti-ir wál un
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-ring 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.

2. — ki-yé, The name of a person who is always striking. A continual striker.
3. — kil-li-kun-né, The name of the thing which can strike. A cudgel.
4. — kil-li-to, The name of the action, as an agent. The stroke.
5. — kil-li-ta, The name of the action as a subject. The striking.
6. — tó-a-ra. The name of that which is struck. A wounded
7. — kil-li-ngél, The name of the place at which the action is performed. as. a pugilistic ring, a stage; a threshing floor.

2. — mai-yé, A person who is always making. A continual maker.
6. — mul-li-tó-a-ra, That which is done, made. A made—
7. — mul-li-ngél, The place at which the action is performed. as, a work shop, manu
factory, &c. &c.
1. U-pul-h-kán, A person who can do with an instrument.
2. — pai-yé, A person who is always doing with, &c., as, a cobbler, &c.
3. — pul-li-kun-né, The thing which is doing, &c. the instrument.
5. — pul-li-ta, The action as a subject. The doing with; the operating.
6. — pul-li-tó-a-ra, That which is done with some instrument.
7. — pul-li-ngéd, 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 bôn báng, Yes, I strike him now.
Negation,
Preter perfect—Affirmation,
Bún-ke-un bôn báng, I struck him this morning.
Negation,
Ke-a-wa-rán bôn báng bún-ki-pa, No, I have not struck him.
Perfect past aorist and Pluperfect negative are alike—Affirmation,
Bún-kul-la bôn báng, I struck him.
Negation,
Ke-a-wa-rán bôn báng bún-pa, No, I did not strike him.
Future definite—Affirmation,
Bún-kin bôn báng, I shall strike him tomorrow morning.
Negation,
Ke-a-wai bôn bàng bún kín, No, I shall not strike him.
Future aorist—Affirmation,
Bún-nun wál bôn báng, I shall certainly strike him.
Negation,
Ke-a-wai wál bôn báng bún-ke-ri-en, No, I shall not, &c.
THE PARTICIPLE.

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

Negation.

Imperfect past aorist—Affirmation,
Bún-kil-h-él-la bón báng, I was striking him.

Negation.
Ke-a-wa-rán bón báng bún-kil-li ko-ra kal, No, I was not, &c.

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

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

IMPERATIVE MOOD.

Mandatory.
Ma, bù-wa bón, Do, strike him.
Bù-wa bón, Strike him.
Ya-no-a, bún-ki yi-ko-ra bón, Let be, strike him not, do not, &c.
Bún-kil-lá, Strike on, continue in striking.
Ya-no-a, bún-kil-lái bón ko-ra, Cease striking, or, do not, &c.

Entreaty.
Bùm-mun-bul-la bón, Permit him to strike.
Ya-no-a, Bùm-mun-bí yi ko-ra bón, Permit him not to strike.

Mandatory.
Bún-ma-ra bùm-bul-la bón, Permit any one to strike him.
Ya-ri bón bùm-ma-ra bùm-bí yi-ko-ra, Let no one strike him.

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

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

Mandatory Idioms,
Wi-wi, equivalent to Be quiet. Do not what you tend to do.
Ya-sí, equivalent to Refrain. Do not; cease acting.
Ya-ri, equivalent to Prevent. Do not permit.
Ya-no-a, equivalent to Let be, do not the action. Let alone.
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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, Pór-ról, Heavy. Pór-ról ta un-ni, This is heavy. Pór-ról noa wiyán, He speaks heavily. Adverbs are classed in the following manner:

1. Of Number.

Wa-kól bo ta, Once only. Bu-ló-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. Instantly.
Tàng-a, Before, prior.
Yu-ki-ta, Afterwards.
Küm-ba, Yesterday, when the verb is in a past tense, but to-morrow, when used with a verb in the future tense.
Küm-ba kén ta, The day after to-morrow.
Ka-bo, Presently.
Ka-bo ká ta, Presently it is, for not yet.
Un-nung bo, Hitherto.
Yu-ra-ki, Long since, formerly, long ago.
Yan-ita tai, Hence forward, forever, literally, thus always.
Mur-rin-mur-rin, Oft, oftentimes, frequently.
Mu-rai, Sometimes.
Wa-kol-wa-kol, Once, once, an Idiom for seldom.
Ta-no-a-nung bo, Soon.
Ya-ko-un-ta? At what time? When?
Ngai-ya, Then, at that time governed by the following particle.
Ba, When, at the time that. Ngai-ya, Then must always follow.
Ke-a-wai wal, Never. No, never.

Notes.—Iteration is expressed by a particular Conjugation as, Bun-te-a-kun-nun, will strike again.

5. Of Quantity.
Kau-wul-lang, Much, abundantly, largely.
Wa-re-a-lang, Little, sparingly.
Tan-to-a, Enough, sufficiently.
Buti, More, meaning continue the action.
Min-nan? What quantity? How much? How many?

6. Quality or Manner.
Wong-kul, Deaf, stupid, foolish.
Wong-kul lang, Foolishly.
Kur-ra-kai, Quickly, also equivalent to the phrase, make haste.
Kara, Slowly, deliberately.
Wir-wir, Cheerfully, lightly. From to fly, as the down of a bird.
Por-rol, Heavily, from heavy, weighty.

7. Of Doubt.
Mir-ka, Perhaps.
Mir-ka ta, Perhaps it is, or possibly.

8. Of Affirmation.
Yu-na bo-ta, Vertly, certainly, really, literally there it is itself.
To-kol bo ta, Truly, in truth, itself. Straitly, from To-kol, strait.
E-é, Yes.
Kau-wa, Yea.
Yan-ti bo-ta, Just so as it is, Yea.

Ke-a-wai, Nay.
Ke-a-wa-rän, No.
Ko-ri-en, Not.
Ta-ra-rän, It is not, the thing affirmed.

10. Of Interrogation.

Won-nên? How? Which way? Local, answer, Ngí-a-
kai, This way.
Min-na-ring tin? Why? Wherefore?
Ko-ra ko-a? Why not?

Note.—Other modifications will be better understood in the 3rd part, Illustrative sentences.

OF PREPOSITIONS.

Ba, Of, denoting possession when used to the personal pronouns.
Ko-ba, Of, the same meaning used only to nouns.
'Kul, Part of: as, Un-ti kul, Part of this, of this, hereof.
Bi-rung, Of, out of, from, opposed to ko-lang.
Ko-läng, To, towards, tendency towards, opposed to Bi-
rung, from.
Tin, From, on account of, for because of, in consequence of.
Kai, The same meaning, only this is used to personal pronouns, the above to nouns.
Ko, Lo, O, Ro, To, Particles denoting agency or instrumentality.

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

Ka-to-a, With; to be in company with, and not instrumental.
Ka, In, or, at such a period: as, Ta-raia ta, Yella-
auna ka. In another moon.
Ka ba, In, on, at such a place: as, Sydney ka ba, at Sydney.
Mur-ra-ring, Into.
Mur-rung, Within.
War-rai, 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-tuu, 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.
Ngí-no-a, Of salutation at parting: as, Farewell, an Idiom.
PART III.

VOCABULARY AND ILLUSTRATIONS.

CHAPTER I.

VOCABULARY.

The following Key to the pronounciation 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>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
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</thead>
<tbody>
<tr>
<td>Bung.</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
</tbody>
</table>

**Example of Aboriginal Words.**

<table>
<thead>
<tr>
<th>A</th>
<th>1</th>
<th>1</th>
<th>Al-la !</th>
<th>A call of attention.</th>
</tr>
</thead>
<tbody>
<tr>
<td>á</td>
<td>18</td>
<td>2</td>
<td>9</td>
<td>Ngán-to ?</td>
</tr>
<tr>
<td>E</td>
<td>18</td>
<td>2</td>
<td>3</td>
<td>Ngán-ke ?</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>á</td>
<td>10</td>
<td>11</td>
<td>Won-nén ?</td>
<td>Which way ?</td>
</tr>
</tbody>
</table>
## VOCABULARY.

<table>
<thead>
<tr>
<th>I.</th>
<th>Yau-tí,</th>
<th>Thus. In this manner.</th>
<th>Open i.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Min-na-ring?</td>
<td>What is it?</td>
<td>Enclosed i.</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Yau-tín,</td>
<td>All. The whole.</td>
<td>Enclosed 0.</td>
</tr>
<tr>
<td>11.</td>
<td>Bón,</td>
<td>Him, the accusative.</td>
<td>Elongated 1.</td>
</tr>
<tr>
<td>17.</td>
<td>Kau-wa,</td>
<td>May it be, a wish.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Nín-wo-a,</td>
<td>It is thou who.</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>Ngán-nung?</td>
<td>Who is the object?</td>
<td></td>
</tr>
</tbody>
</table>

### Names of Persons.

Ko-in,

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

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

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

The following are names of men, derivation unknown.


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 uncertain.

NAMES OF SACRED PLACES.

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

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

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

Bo-un, The site of Wallis's plains, from a bird of that name.

Búl-ba, An Island, any place surrounded with water, also, Ngu-róng.

Bul-kir-ra, Any mountain, from Bulka. The back of man or beast.

Bi-wong-kul-la, The place of red tea-trees, from Bi-wong, red tea-tree.

But-ta-ba, The name of a hill on the margin of the lake.

Bo-i-kón-úm-ba, A place of ferns from Bo-i-kón. Fern.

Kut-tai, The site of Sydney Light-house, any Peninsula.

Kin-ti-ir-ra-bin, The name of a small volcano on the sea coast, near Red head; seven or eight miles S. of Newcastle, and five or six miles N. E. of Lake Macquarie.

Ko-i-yóng The site of any native camp, or, British town, &c.

Ko-i-ka-húng-ba, A place of brambles; from Ko-i-ka-húng, a sort of bramble bearing a berry like a raspberry.

Tul-ki-ri-ba, A place of brambles; from Tul-ki-ri.

Ngur-rán-ba, A place of brambles; from Ngur-rán an inferior sort of the above description.


Ká-rá-ra-ba, A place of sea weeds.

Ke-él-ke el-ba, A place of grass tree.

Ko-pur-ra-ba, The name of the place from which the blacks obtain the Ko-pur-ra, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like red ochre, with which the men and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.

Ko-na-ko-na-ba, The name of the place where the stone called, Ko-na-ko-na is found. There are veins in the stone, which contain a yellow substance, used for paint in warlike expeditions. The name of a large mountain, the N. extremity of Lake Macquarie.

Mu-lu-bin-ba, The name of the site of Newcastle, from an indigenous fern named, Mu-lu-bin.
Mu-nung-ngur-ra-ba, The sea snipe place, where they resort.
Mun-lung-bu-la, The name of two upright rocks about
nine feet high, springing upon
the side of a bluff head on the margin
of the lake. The blacks affirm from
tradition, that they are two women
who were transformed into rocks, in
consequence of their being beaten to
death by a blackman. Beneath the
mountain on which the two pillars
stand, a seam of common coal is seen
many feet thick, from which Reid ob­tained a cargo of coals, when he
mistook the entrance of this Lake for
Newcastle; a wharf, the remains of
his building, still exists at this place
from whom the name Reid's mistake
is derived.
Mun-mu-kán, The name of a point, under which is
a seam of canal coal, beneath which a
thick seam of superior common coal
joins, and both jet into the sea 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.
Nik-kin-ba, From Nik-kin, Coal, a place of coals.
The whole lake twenty-one miles long
by eight, abounds with coal.
Nga-ra-won-tá-ra, Any plain, a flat.
Ngór-ro-in-ba, The female Emu place; from Ngór-ro-in
the female Emu; the male Emu is
Kóng-ko-rông, from his cry.
Ngo-lo-yâu-wé, A point of land on the S. side of the lake.
Nir-rit-ti-ba, The name of the Island at the entrance
of the lake, from Nir-rit-ti, the mutton bird which abounds there.
Pit-to-ba, A place of pipe clay; from Pit-to, pipe
clay, which is used by the deceased's
relatives to paint over the whole body,
as mourning.
Pur-ri-bàng-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-báng. The Ants gather the substance for some unknown purpose.

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

A clayey place; from Tumpoa, clay.

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

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

The name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains Westerly: said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called Wau-wai, it frequents the contiguous swamp, and kills the aborigines! There is another resort for these fish near an Island in Lake Macquarie, named Bo-ro-yi-ráng; 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!

The name of a place near Newcastle on the sea beach beneath a high cliff, where, it is said, that if any person's 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.
Wu-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-ran, The name of a place, in which there is, almost, a forest of petrifactions 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 Poun-to-bung, hence the moon is called he to the present day; and the sun being formerly a woman, retains the feminine pronoun she. When the Guana saw all the men were killed by the fall of the stone, he ascended up into heaven, where he is supposed now to remain.

COMMON NOUNS.

Bo-a-ta, The cat fish.
C Bün-kun, A red sea slug adhering to the rocks, and known to Europeans by the name Kun-
{Kūn-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-kang, 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-la-long, Mangrove seed.
Bo-la-wal, The curlew.
Kul-ling-tu-el-la, A knife.
Kur-rung-kun, The large snapper.
Mut-tau-ra, The small snapper.
Kum-ba, To-morrow.
Kan, A brown diamond snake, &c.
Kur-ri-wi-ra-ra, Another name.
Mai-ya, The general name for snakes.
Kong-kung, Frogs, so called from the noise they make.
Ko-tu-mang, Land, tortoise.
Kong-ka, A reed.
Kol-lai, Trees, wood, timber.
Ko-nung, Dung, &c.
Kin-ta-ring, Fish spear.
Kul-la-ra, A wild yam.
Ko-ka-bai, Water.
Ko-ke-re, A hut, house, &c. &c.
Ki-ko-i, A native cat, very destructive to poultry.
Tir-ri-ki, The flame of fire, also the color red.
Ko-ri-ra-pai, The white cockatoo.
Wai-i-lá, The black cockatoo; the breeding place of which is unknown to the blacks.

Kur-ra-bung, The body.
Ka-rá-kul, A doctor; a sorcerer.
Kón-nung-ngai, A fool.
Kum-bul, A younger brother.
Kun-bul, The black swan from its note.
Ki-río, Pain.
Kin-nun, The women's nets, used as a bag.
Kur-rur-bun, A murderer.
Kei-lai, Urine.
Ko-un, The mangrove bush.

Ko-ro-wa-tul-lun, The cuttle fish, literally, wave tongue.
Ka-ro-bur-ra, The large whiting.
Kut-tul, The smoke of, and also tobacco.
Po-i-to, The smoke of a fire.
Ko-ro-pun, Fog, mist, or haze.

Kó-ke-i, Vessels made of the bark of trees, &c., used as baskets or bowls.

Kur-ra-ke-i-yóng, A shark.
Ka-nín, A fresh water eel.
Kul-ling, A shell.
Ki-ri-ka, A white sort of honey.
Ko-run-náng, A coarser sort of ditto.
Mip-pá-rai, The honey comb.
Núk-kun, The small stingless bee of this country.
Mi-kal, The honey in the blossoms of the honey suckle tree.

Ká-ra-ka, The honey in the blossom of the grass tree.
Kóng-kó-ông, 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-nc.

Ka-rong-ka-róng, A pelican.
Ki-ra-ki-ra, The cock, king parrot.
Kun-ne-ta, The hen dito.
Ko-i-yung, Fire.
Ko-i-yóng, A camp, town, &c.
Ko-re, Man, mankind.
Kúm-ma-ra, Blood.
Kóm-mir-ra, The shadow.
Kól-ta-rir, A cudgel, the wadily.
Kur-ra-kóng, The first born male.
Tai-yôl, The youngest male.
Ma-rai, The soul, the spirit, the same as the wind, we cannot see him was the definition given by a black.
Mo-a-ne, The proper name for the animal, called kangaroo.
Mo-lo-kán, The season of the wane of the moon.
Mo-ko-i, Mud oysters.
Mún-bón-kán, Rock oyster.
Pír-ri-ta, Oyster growing to the mangrove tree.
Mur-ra-ké-en, Young maidens.
Wúng-ngur-ra-pin, Young bachelors.
Wúng-ngur-rabu-la, Ye two ditto.
Múčo, Thunder.
Mum-mu-yá, A corpse, a ghost.
Mum-ní, Sickness.
Mu-ra-bun, Blossom, flowers.
Múl-la, A boil.
Min-mái, Gigantic lily.
Mót-to, The black-snake.
Mur-ri-nau-wái, A ship, boat.
Ma-ko-ro, The general name of fish.
Mur-ro-kun, The name of a mysterious bone, which is obtained by the 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!!!

Múr-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-m, Bâ-to, and Yér-ro, which see.

The large snapper.

The morning dawn.

Sand flies.

Bones put through the septum of the nose for ornament.

A canoe; Pupa, bark, also canoe; Kuttâl, another species 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.
Ngór-ro. { Species of grass tree; the stems of which
Pun-me-ri, form their spears, cemented together at
Yo-nej, 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 form-
ing a barb. A deadly weapon, being
thrown by a lever nearly four feet long,
held in the hand with the poised spear.

Nga-li-wo, Sea gull.
Ngir-rin-bai, First born female.
Wung-ngun-bai, Youngest, female.
Ngu-ra-ki, A wise person, an initiated one.
Nga-ra-wan, A plain, flat, &c.
Nga róng-ngaróng, A rough, &c.
Nga-rom-bai, An old man.
Nga-ro-nga-nga, An old woman.
Nul-ka-nul-ka, Iron, so called from iron stone, which a-
bounds on the sea coast. There is a vein
of iron ore running over coal at the
entrance of Lake Macquarie from the sea.

Nu-kung, A woman, woman.
Nga-pái, A concubine.
Nung-ngún, A song. There are poets among them who
compose songs, which are sung and
danced to by their own tribe in the first
place, after which other tribes learn the
song and dance, which itinerates from
tribe to tribe throughout the country,
until from change of dialect, the very
words are not understood correctly by
distant blacks.

Pur-ra-mai, A cockle.
Pur-ra-mai-hán, An animal like a ferret, but amphibious,
which lives on cockles.
Pún-na, Sea sand.
Pón-nos, Dust.
Pir-ri-wul, A chief, king, &c.
Pur-raj, Earth, land. The world.
Pun-nul, The sun.
Pur-re-ung, Day.
Puk-ko, A stone axe.
Po-ri-bai, A husband.
Po-ri-knn-bai, A wife.
Pun-ki-mai, A messenger, an ambassador. They are generally decorated with the down of the swan or hawk on their heads when on an embassy. They arrange the time, place, and manner of engagement in battle; or when punishing a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance. When they travel at night, a firestick is always carried by them as a protection against "The powers of darkness." Evil spirits of which they are in continual dread.

Pip-pi-ta, A small hawk, so called from its cry.
Pil-la-pai, A valley or hollow.
Pul-li, Salt.
Pul-li, Voice, language, &c.
Pi-ra-ma, A wild duck.
Wom-ma-ra-kán, A wild drake.
Pim-pi, Ashes.

Pai-ya-bá-ra, The large tea tree.

Pit-tóng, Names of roots of the Arum species; the
Ta-lo-wai, Ta-ro of Tahiti.
Pó-run, A dream or vision.

Pin-kun, Lightning.
Wót-tól, Sea slug, blubber.
Pun-buug, Night.
To-ko-i, Musquito.
To-ping, Bream-fish.
Tu-reà, A mouse.
Tn-lun, A bird.
Tib-bin, A bough of a tree.
Ti-rál, A bone.
Ti-pún, 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-rông-ngun, The black whale which the blacks eat, whilst the sperm whale is not eaten.
Tul-lo-kán, Property, riches.
Ting-ko, A bitch.
Wor-rikul, A dog, the species.
Til-mún, A small bird of the size of a thrush, supposed by the women to be the maker of women; or, women transformed after death into the bird, it runs up trees like a woodpecker. They are held in veneration by the women only. The Bat, Ko-hung-ko-hung, is held on the same ground in veneration by the men, who suppose the animal a mere transformation.

Túm-núng, A rock, a stone.
Tu-pe-a-ta-ra-wong } Names of the flat bead fish.
Nin-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.

Tem-bu-ri-be-en, The death adder. The usual remedy with the Aborigines for the bite is suction, but a case occurred not long since, in which a young girl was bitten by the venomous adder, her father sucked the wound, and both died immediately.
Wa-ri-kul, Tame dog.
Wa-yi, Tame bitch.
Yu-ki, The wild native dog.
Mir-ri, The wild native bitch.
Mur-rong-kai, The wild dog species.
Wo-tá-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-], A hornet.
Won-naí, A child, children.
Wá-kun, A crow from its cry, wak-wak-wak.
Wun-núl, Summer.
Tuk-kur-rír, Winter.
Vu-rún-kán, Flies.
Wir-ri-páng, The large eagle hawk which devours young kangaroo, &c.
Wo-ro-wai, A battle, fight, &c.
Wá-yong, A sort of yam.
Wo-i-yo, Grass.
Wa-ro-pur-ra, The Honey suckle tree.
Jil-lai, The Opossum.
Wim-bí, A bowl generally formed of the knot of a tree.
Wom-mur-rúr, The instrument used as a lever by the hand to throw the spear.
Wa-rai, The spear for battle, or hunting on land.
Mo-ting, The spear for fish.
Ya-rell, The clouds.
Yu-rá, Another name for ditto.
Ya-ro-a, The evening.
Yi-nál, A son.
Yi-nál-kun, A daughter.
Yu-lo, A footprint, a track.
Yir-ting, A quill, a pen.
Yir-ra, A wooden sword.
Yu-ro-in, Bream fish.
Yu-núng, The turtle.
Yi-lín, Bait.
Ya-pung, A path, broad, way.
Yár-ro, Literally an egg. But mystically to the initiated ones, it means fire or water.
By this term in asking for either element, the fraternity discover themselves to each other. Their name for women is Kun-nai-ka-rá, when the tooth is knocked out of the men, and themselves are called, Yi-ra-bai, previous to which they are stiled, Ko-ro-mun. The ceremony of initiation takes place every three or four years as young lads arrive at the age of puberty, when mystic rings are made in the woods, and numerous ridiculous ceremonies are gone through before the operation of displacing the tooth in the upper jaw, which is effected by three steady blows with a stout punch from the hand of the Ka-rá-kul, after which the youths may seize a woman, and engage in their fights.

PARTS OF THE BODY.

Kit-tung, The hair of the head.
Wol-lung, The head.
Kup-pur-ra, The skull.
Kum-bo-ro-kán, The brain.
Yin-tir-ri, The forehead.
Ngól-lo, The temple.
Tuk-kul, The ear.
Ngu-ré-ung, The eye brows.
Tur-rur-kur-ri, The eye lashes.
Yul-kur-ra, The eye.
Wo-i-pín, The nose.
Ngai-kung, The cheeks.
Po-ro-wung, The lips.
Nu-koro, The mouth.
Kul-lo, The teeth.
Tum-bi-ri, The tongue.
Wil-ling, The chin.
Kur-rur-ka,
Yar-rei, The beard.
Un-táng, The lower jaw.
Kul-le-ng, The neck.
Kul-le-a-ring, The throat.
Kó-r-ro, The wind-pipe.
Mum-mur-rur-kun, The collar bone.
Mil-ka-mil-ka, The shoulder.
Mir-rung, The upper arm.
Ko-pa, The lower arm.
Tur-rung, The elbow.
Ngún-na, The neck.
Mut-tur-ra, The hand.
Tun-kán-be-en, The thumb. (Literally the mother or dam.)
Núm-ba, The fore finger.
Pur-ro-kul-kun, The 2nd finger.
Kót-tán, The 3rd finger.
Tír-ri, The nails of the fingers and toes.
Tír-rei!, The palm of the hand.
Wá-rá, The back either of the hand or body.
Bnl-ka, The breasts.
Nág-pong, The nipple.
Wa-pnr-ra, The chest.
Na-ra, The ribs.
Kur-rur-bung, The side.
Tu-ro-nn, The right side.
Ngo-ra-ngón, The left side.
Pnr-ráng, The belly also, war-rm.
Win-bal, The hips.
Nga-káng, The thighs.
Wól-lo-ma, The shin.
Tur-ri, The shins.
Ngá-ri, The knees.
Wa-róm bung, The knees.
Pa-pi-nán, The knee pan.
Ko-róng-ngai, The ankle.
Mo-kul-mo-kul, The ankle.
Wi rung-káng, The ankles.
Muk-ko, The heel.
Mo-núng, The heel.
Yul-lo,  The sole of the foot.
Tin-na,  The toes.
Bul-bul,  The heart.
Pur-rum-mai,  The kidney, also a cockle from its shape.
Mun-nung,  The liver.
Yok-kol,  The lungs.
Ko-nung,  The bowels.
Ko-na-ring  The flesh.
Put-ta-ra,  The veins.
Me-ya,  The veins.
Tur-ra-kil,  The liver.
Tong-tong,  The lungs.
Ti-bun,  The bowels.
Mo-i-ka,  The fatty substance between the joints.
Buk-kai,  The skin.
Wu-run,  The downy hair on the skin.

VERBS.

Bo-ung-kul-li-ko,  To arise. To raise one's self up.
Bo-ung-bung-ngul-li-ko,  To cause another to arise, to compel to arise.
Bo-in-kul-li-ko,  To kiss.
Bo-mul-li-ko,  To blow with the mouth.
Bun-bung-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-h-ko,  To permit another to strike, &c.
Bu-mur-ra-bun-bil-h-ko,  To permit another to be struck.
Bun-mul-li-ko,  To take by violence, to snatch, to rob.
Bur-kul-li-ko,  To be light as a bird, to fly, to be convalescent.
Bur-bung-ngul-li-ko,  To cause to be light, to be well, to cure.
Bu-rung-bung-ngul-li-ko,  To cause to be loose, to set at liberty.
Bun-mil-h-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 muck, to make sport, to deride.
Buk-ka,  To be savage, wrathful, furious.
Bul-pur-bung-ngul-li-ko,  To cause to be lost, property, to lose.
Ke-kul,  To be sweet, nice, pleasant, delightful.
<table>
<thead>
<tr>
<th>Korean Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kim-mul-li-ko</td>
<td>To broil meat on the coals of fire.</td>
</tr>
<tr>
<td>Ka-kil-li-ko</td>
<td>To be, to exist in any state.</td>
</tr>
<tr>
<td>Ka-pir-ri</td>
<td>To be hungry.</td>
</tr>
<tr>
<td>Kin-la</td>
<td>To be afraid.</td>
</tr>
<tr>
<td>Kin-tai</td>
<td>To laugh, also, Kin-tel-li-ko.</td>
</tr>
<tr>
<td>Ki-tel-li-ko</td>
<td>To chew.</td>
</tr>
<tr>
<td>Ki-a-ki-a</td>
<td>To be powerful, strong, courageous, to conquer.</td>
</tr>
<tr>
<td>Kin-nu-riing</td>
<td>To be wet.</td>
</tr>
<tr>
<td>Ko-a-kil-li-ko</td>
<td>To rebuke, to scold, to quarrel</td>
</tr>
<tr>
<td>Ko-it-ta</td>
<td>To stink.</td>
</tr>
<tr>
<td>Kung-un</td>
<td>To be muddy.</td>
</tr>
<tr>
<td>Kur-ril-li-ko</td>
<td>To carry.</td>
</tr>
<tr>
<td>Kai-yu</td>
<td>To be able, powerful, mighty.</td>
</tr>
<tr>
<td>Ko-nén</td>
<td>To be handsome, pretty.</td>
</tr>
<tr>
<td>Kil-bur-ril-li-ko</td>
<td>To snap by means of something, as a line by a fish.</td>
</tr>
<tr>
<td>Kun-ná</td>
<td>To be burned.</td>
</tr>
<tr>
<td>Kur-kur</td>
<td>To be cold.</td>
</tr>
<tr>
<td>Kur-rá</td>
<td>To be slow.</td>
</tr>
<tr>
<td>Kól-la-bil-li-ko</td>
<td>To fish with a line. The line is held in the hand.</td>
</tr>
<tr>
<td>Ko-ro-kón</td>
<td>To roar, as the wind or sea.</td>
</tr>
<tr>
<td>Ka-ról</td>
<td>To be hot, to perspire from the heat of the sun.</td>
</tr>
<tr>
<td>Kun-bún</td>
<td>To be rotten, as a skin or cloth.</td>
</tr>
<tr>
<td>Kól-bun-til-li-ko</td>
<td>To chop with an axe or scythe, to mow.</td>
</tr>
<tr>
<td>Kun-bun-til-li-ko</td>
<td>To cut with a knife.</td>
</tr>
<tr>
<td>Kur-mór</td>
<td>To be rotten as wood.</td>
</tr>
<tr>
<td>Ko-i-yun</td>
<td>To be ashamed.</td>
</tr>
<tr>
<td>Kól-la-mul-li-ko</td>
<td>To make secret, to conceal anything told.</td>
</tr>
<tr>
<td>Ko-ra-wol-li-ko</td>
<td>To watch, to stay by a thing.</td>
</tr>
<tr>
<td>Ka-ra-bul-li-ko</td>
<td>To spill.</td>
</tr>
<tr>
<td>Kum-bur-ro</td>
<td>To be giddy. To have a headache with dizziness.</td>
</tr>
<tr>
<td>Kul-bun-kul-bun</td>
<td>To be very handsome. Elegant.</td>
</tr>
<tr>
<td>Ki-yu-bul-li-ko</td>
<td>To burn with fire.</td>
</tr>
<tr>
<td>Kur-rál</td>
<td>To be disabled, wounded.</td>
</tr>
<tr>
<td>Ka-ü-mul-li-ko</td>
<td>To cause to be assembled together, to assemble.</td>
</tr>
<tr>
<td>Kir-rin</td>
<td>To pain.</td>
</tr>
<tr>
<td>Kau-wul</td>
<td>To be large, great.</td>
</tr>
<tr>
<td>Ko-run</td>
<td>To be silent, to be quiet.</td>
</tr>
</tbody>
</table>
Kāt-pul-li-ko, To call out, to cry aloud.
Kil-li-bín-bín, To shine, to be bright, to be glorious.
Koi-no-mul-li-ko, To cough.
Kul-wun, To be stiff, clay-co'd as a corpse.
Kul-bil-li-ko, To lean, to recline.
Ko-tel-li-ko, To think.
Ko-ta-bun-bil-li-ko, To permit to think, to remember.
Ko-i-pul-li-ko, To smell.
Ka-rá-kul-u-mul-li-ko, To cure, to make well. A compound word of Karákul, a Doctor. Umulliko, to do, to make.
Ko-la-yel-li-ko, To keep secret, not to tell, not to disclose.
Ki-ri-li-li-ko, To lake out water, to bail a canoe, or boat, &c.
K̂o-bi, To sound, as the wind or sea in a storm.
Ki-ro-a-pul-li-ko, To pour out water, to empty water.
Ki-ra-ba-ra-wir ril-li-ko, To twirl the grass tree stem until it ignites.
Ka-ra-kai, To hasten, to be quick, to be active.
Kur-kul-li-ko, To spring up, to jump, to leap.
Kir-ra-we, To be long in length. Ngoi-ting, short in length.
Kón-ti-mul-li-ko, To wear as a dress.
Ko-ro-kal, To be worn out as threadbare.
Ki-mul-li-ko, To wring, to squeeze as a sponge. To milk.
Kil-kul-li-ko, To snap asunder, as a cord of itself.
Kil-bang-ngul-li-ko, To compel, to snap.
Kir-rai-kir-rai, To revolve, to go round.
Kut-ta-wai-ko, To be satisfied with food.
Kin-nung, To be wet, also, Kin-nu-ring.
Kot-tán, To be wet and chilly from the rain.
Kum-bur-ro-pai-yel-li-ko, To be troublesome, to cause a headache with noise.
Ko, For to be, to come into existence.
Ko-ri-en, Not for to be. The negative form of the above.
Mán-kil-li-ko, To take, to accept.
Mán-mun-bil-li-ko, To cause to take, to let take, to let have.
Mi-ro-mul-li-ko, To keep.
Mit-ul-li-ko, To wait, to stay, to remain.
Mo-ro-un, To be tame, docile, quiet, patient.
Mo-rōn, To be alive.
Mur-rōng, To be good, excellent, valuable.
Mir-rul, To be without, to be poor, miserable.
Min-ki, To sorrow, to sympathize.
Mi-mul-h-ko, To detain, to compel, to wait.
Mur-ra-li-ko, To run.
Mām-bil-li-ko, To lend, to borrow.
Mu-la-mu-li-li-ko, To vomit.
Mu-pai, To be silent, dumb.
Mu-pai-kai-yel-li-ko, To remain silent, to continue dumb.
Mīn-kil-li-ko, To remain, to dwell.
Ma-tel-li-ko, To be gluttonous.
Mun-ni, To be sick, ill, diseased.
Ma, To challenge, to dare, to command to do.
Mit-ti, To be small.
Mo-ril-h-ko, To wind up as a string.
Mi-tung, To be cut, wounded, sore.
Ma-rōng-ko-i-yel-li-ko, To proclaim, to make known.
Me-a-pul-li-ko, To plant.
Mun-ti-li-li-ko, To be benighted, to be overtaken with darkness.
Mōt-ti-li-li-ko, To pound with a stone, as a pestle and mortar.
Mur-ril-li-ko, To sharpen into a point, as a spear.
Mir-rīn-u-pul-lī-ko, To cause to be sharp.
Mu-pai, To fast.
Niu-wa-ra, To be angry displeased.
Na-kil-li-ko, To see, to look, to observe with the eye.
Na-mai-ngul-li-ko, To see, to look, but not to notice.
Ngur-rul-li-ko, To hear, to obey, to understand with the ear.
Ngur-ra-mai-ngul-li-ko, To hear, but not to obey.
Ngur-ra-mung, To be initiated.
Ngur-ka-li, To be wise, skilful.
Ngur-ra-yel-li-ko, To hearken, to be obedient, to believe.
Ngur-ra-wa-til-li-ko, For remembrance to pass away, to forget a place, or road. See Wo-ng-un-til-li-ko.
Ngur-ra-ra, To pity.
Nga-ro-kil-li-ko, To stand up on the feet.
Ngi-rul-li-ko, To tie.
Ngo-ting, To be short.
Ngu-kil-li-ko, To give, to present.
Ngu-pai-yi-ko, To give back, to pay, to return in exchange.
Ngu-mai-ngul-li-ko, To offer.
Na-kon-ti-bun-bil-li-ko, To disregard, not to mind, an Idiom.
Na-ra-wa-til-li-ko, To lose one self.
Nga-ro-nga-ro, To fall down.
Nu-mul-li-ko, To touch with the hand.
Nu-pul-li-ko, To try, to learn, to attempt.
Nu-ri-li-ko, To throw the boominger.
Ngur-ri-ngur-ri, To pant.
Nga-ko-yel-li-ko, To tell a falsehood, to lie.
Nga-kom-bil-li-ko, To deceive, to cheat.
Ngo-lo-in, To be complete, finished.
Ngm-nil-li-ko, To know by the eye, as a person or place.
Ne-il-pai-yel-li-ko, To shout, the noise of war or play.
Ni-mul-li-ko, To pinch.
Nung-kil-li-ko, To be successful, fortunate, to obtain.
Ni-ngul-li-ko, To play, to sport.
Nil-lun-nil-lan, To be smashed into pieces.
Ngri-ra-ti-mul-li-ko, To feed, to give, to eat.
Nung-ngur-ra-wol-li-ko, To meet.
Nga-ra-bo, To sleep.
Nga-ro-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.
Pai-kul-li-ko, To show oneself.
Pit-tu-li-ko, To drink.
Pit-ta-bun-bil-li-ko, To permit to drink, to let drink.
Pit-ta-mul-li-ko, To make to drink, to cause to drink.
Pit-nil-li-ko, To bite.
Pil-la-to-ro, To set, as the Sun, Moon, and Stars.
Pul-lual-pul-lul, To tremble, to shake with cold.
Pir-ri-ra, To be hard, strong Kun-bon, To be soft.
Po-ro, To be heavy, also slow.
Po-rong-kul, To be round, globular.
Pi-tul ka-kir-li-ko, To be glad, to be pleased, to be happy.
Pi-tul-mul-li-ko, To make happy, to cause joy, &c.
Pun-ta, To be mistaken in any thing.
Pu-to, To be black.
Pir-ri-ko, To be deep.
Pi-run-ka-kil-li-ko, To be pleased, to be glad.
Pi-ral-mul-li-ko, To urge.
Po-to-bun-til-li-ko, To cause a hole, to bleed a person.
Po-to-bur-ri-li-ko, To burst a hole with something.
Pun-ti-mul-li-ko, To cause to fall, to throw down.
Pó'-ka-kil-li-ko, To be dropped, to be born.
Pó'-bung-ngul-li-ko, To compel to drop.
Pó'-bur-ri-lik-ko, To cause to drop by means of something.

Pin-ti-li-ko, To knock down, as with an axe, to shock as with electricity.

Pe-a-kul-li-ko, To fetch water.
Pi-ra, To be tired.
Po-ro-bun-h-ko, To smooth.
Pin-kir-kul-li-ko, To burst as a bladder of itself.
Pin-nil-li-ko, To dig.
Pu-kul-li-ko, To fly.
Pu-lun-tur-ra, To shine as with ointment.
Pi-pel-li-ko, To stride, straddle.
Pi-pa-bun-bil-li-ko, To permit, to stride, to let stride.

Po-re-i, To be tall. Pó'-kóng, To be short.

Po-ai-kul-h-ko, To grow of itself.
Po-ai-bun-til-li-ko, To cause to grow.
Po-ai-bung-ngul-li-ko, To compel to grow.

Pi-lo-bun-til-li-ko, To be wrecked, sunk.
Pu-ro-mul-li-ko, To lift up.
Pu-lóng-kul-li-ko, To enter, to go or come into.
Pa-pai, To be close at hand, nigh.
Pó'-run-wit-tél-h-ko, To dream a dream.
Po-i-yel-li-ko, To beg, to entreat.
Po-i-ye-a-kul-h-ko, To be suspended, to hang on, to infect.
Tet-ti, To be dead.
Tet-tí ka-kil-li-ko, To be dead, to be in that state.
Tet-ti bul-li-ko, To die, to be in the act of dying.
Tet-ti-ba-bun-bil-li-ko, To permit to die, to let die.
Tet-ti-bur-ri-li-ko, To cause to die by some means, as poison, &c.
Tet-ti-ba-bun-bur-ri-li-ko, To permit to be put to death, by some means, &c.
Tet-ti-bung-ngul-li ko, To compel to be dead, to kill, to murder.
Te'-ti-bún-kul-li-ko, To smite dead, to strike dead.
Tak-kil-li-ko, To eat.
Tum-mun-bil-li-ko, To permit to eat, to let eat.
Túr-rul-li-ko, To pierce, prick, stab, sting, lance, spear.
Túr-ra-bun-bil-li-ko, To permit to pierce, &c.
Tir-ri-ki, To be red hot, also the colour red.
Tót-tóng, To be naked, this must be carefully distinguished from Tó-tóng, News, Intelligence.
Tút-to-ring, To be stunned, insensible, apparently dead.

Tá-nán, To approach.
Ti-ir-kul-li-ko, To break of itself, as wood.
Ti-ir-bun-ngul-li-ko, To compel to break.
Ti-ir-bun-bun-bil-li-ko, To permit to break by means, &c.
To-ro-lo-lú, To be slippery, slimy.
Túl-ka-mul-li-ko, To run fast, to escape.
Túl-a-mul-li-ko, To hold by the hands.
Túr-xur-mul-li-ko, To throw a stone.
Túng-un-bil-li-ko, To show.
Ti-rang-ka-kil-li-ko, To be awake.
Tu-ru-kil-li-ko, To grow, to shoot up.
Ta-lang-ka-bil-li-ko, To be across.
To-kól, (This takes Bo-tá.) To be true, also truth.
Túng-kil-li-ko, To cry, to bewail.
Tuk-kur-ra, To be cold.
Tu-ra-kai-yel-li-ko, To convince.
Tur-rung, To be close together.
Túr-bil-li-ko, To exchange.
Ta-róng-ka-mul-li-ko, To cause to mix, to mingle.
Tit-til-li-ko, To pluck.
Tu-rông-bil-li-ko, To punish.
To-lóng-to-lóng, To separate.
Túng-un-bil-li-ko, To shew.
Tu-lo-in, To be narrow.
Tu-ról, To be in a state of healing. To be well, as a cut, or wound.
Tu-rón-pir-ri, To suffer hunger.
Ta-le-a-mul-li-ko, To catch any thing thrown.
Tur-rul, To split.
Tur-rul-bung-ngul-li-ko, To cause to split, to make to split.
Tu-ir-kul-li-ko, To drag along, to draw.
To-lo-mul-li-ko, To shake any thing.
Tün-ba-mul-li-ko, To string together.
Tün-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-lu-ti-li-ko, To kick.
Tu-kin u-mul-li-ko, To preserve, to keep, to take care of.
Tul-la-tul-ai, To be in a passion.
Un-mul-li-ko, To affright, to startle, to make afraid.
U-mul-li-ko, To do, to make, to create.
U-pul-li-ko, To do with, to use, to work with.
U-wol-li-ko, To come or to go; to walk, to move locomotively, to pass, &c.
'Un-tel-li-ko, To dance.
Wai-ta, To depart, to be away.
Wi-yel-li-ko, To speak, to say, to tell, to command, to ask.
Wi-ya-bun-hil-li-ko, To permit to speak, &c., to let speak, &c.
*Wi-ya-leil-li-ko, To talk and walk.
Wi-ye-a, To say again, to repeat.
Wi-ya-yel-li-ko, To speak in reply, to answer.
Wi-ya-yi-mul-li-ko, To accuse.
Wi-ti-li-ko, To sing.
Wi-te-li-ko, To smoke a pipe.
Wi-ti-mu-li-ko, To fall, to be thrown down.
Wa-na-ka-ring, To be full, satiated.
Wil-lung bo, Wil-lung, To return.
Won-kul, To be foolish, stupid, not clever.
Wu-pil-li-ko, To put, or place.
Wun-kil-li-ko, To leave.
Wun-mur-ra-bun-bil-li-ko, To permit, to be left, to let be left.
Wa-re-kul-li-ko, To put to, put away, to cast away.
Wa-rin-wa-rin, To be crooked.

* Note.—Other verbs take this form, as Ta-te-il-li-ko, To eat and walk, whenever the act is conjoined with walking.
Wu-no,
Wa-mun-bil-li-ko,
Wa-run,
Wu-ru-wai,
Wir-ri-li-ko,
Wai-pul-li-ko,
Wil-lun-fin,
Wai-pil-li-ko,
Wu-til-li-ko,
Wot-ta-ra,
Win-nel-li-ko,
Wa-re-a,
Wo-a-te-li-ko,
Wir-ring-ha-kil-li-ko,
Wat-pul-li-ko,
We-rr-we-ir,
Wil-lung,
We-il-ko-ril-li-ko,
Wong-un-til-li-ko,
Wa-mul-li-ko,
Wa-ri-wa-ri-kul-li-ko,
Wo-ro-wo-ro,
Wau-wil-li-ko,
Wau-wi-bun-bil-li-ko,
Wat-ta-wa-li-ko,
Win-nel-li-ko,
Wir-ro-ka-kil-li-ko,
Wir-ro-ba-kil-li-ko,
Wir-ro-bul-li-ko,
Wu-run-ba-ring,
Yel-la-wol-li-ko,
Yel-la-wa-bun-bil-li-ko,
Yu-ai-pil-li-ko,
Yu-rong-kil-li-ko,
Yi-rem-ba,
Yin-bil-li-ko,
Ya-ra-kai,
Yur-rung-ngun,

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 hall 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 lane.
To be behind, to be the last.
To flog, whip, scourge.
To forget any thing told, &c., but not used to place, see Ngur-ra-wa-til-li-ko.
To skin, to bark a tree.
To strew, to scatter about, to sow seed.
To swell.
To float as a cork, or feather.
To permit to float, to let float.
To stamp with the foot or feet, to tread.
To scorch, to burn with fire.
To be hot.
To be heat, to be becoming hot.
To follow after.
To be hairy as an animal.
To cross leg down on the ground, to sit, to remain, to rest.
To permit to sit down, &c., to let, &c.
To compel to sit, to force to sit.
To push away, to thrust out.
To dive.
To bark, as a dog.
To kindle a fire.
To be bad, evil, not good.
To be faint with hunger.
Yi-rung, \( \rightarrow \) To go away.
Ya-rul-kul-li-ko, \( \rightarrow \) To move away, as the clouds.
Yun-tul-li-ko, \( \rightarrow \) To hurt, to cause pain.
Yu-ro-pul-li-ko, \( \rightarrow \) To hide, to conceal from view.
Yu-tul-li-ko, \( \rightarrow \) To guide, to shew the way by guiding.
Yem-ma-mul-li-ko, \( \rightarrow \) To lead, as by the hand, or a horse by a rope.
Yu-kul-li-ko, \( \rightarrow \) To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
Yim-ma-mul-li-ko, \( \rightarrow \) To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
Yut-pul-li-ko, \( \rightarrow \) To pulsate, to beat, to throb.
Ya-rung-kul-li-ko, \( \rightarrow \) To laugh.
Yi-tul-li-ko, \( \rightarrow \) To nibble, to bite as a fish the bait.
Yi-ir-kul-li-ko, \( \rightarrow \) To tear of itself, as cloth, bread, to break.
Yi-ir-ka-bun-bil-li-ko, \( \rightarrow \) To permit to tear, to let tear.
Yi-ir-bur-ri-li-ko, \( \rightarrow \) To tear by means of something.
Yi-ir-bur-ri-bun, bil-li-ko, \( \rightarrow \) To permit to tear, by means, &c.
Yi-ir-bung-ngul-li-ko, \( \rightarrow \) To compel to tear.
Yi-ir-bung-nga-bun-bil-li-ko, \( \rightarrow \) To permit, compulsively to tear.
CHAPTER II.

ILLUSTRATIONS.

Aboriginal sentences literally rendered into English beneath the corresponding words.

1. ON THE SIMPLE NOMINATIVE CASE.

_Ngán _tke bi? Ngatoa, Bumborokán._

Who be thou? It is I, B—

_Ngán ke unni? unnoa? unnung?_  
Who be this? that? there?

_Kore unni, Nukung unnoa, Woman unnung._  
Man this, Woman that, Child there.

_Mnnaring ke unni? Warai ta unni._  
What be this? Spear it is this

_Mnnaring ko ke unnoa? Turulli ko._  
What for be that? To spear for.

2. ON THE AGENT NOMINATIVE CASE.

_Ngán to bin wiyá? Niuwoa tia wiyá._  
Who told you? He it is me told.

_Ngah—tia wiyá, Ngaloa tia wiyá._  
This—me told, That me told.

_Ngah noa tia wiyá, Ngali bountoa, &c._  
This he me told, This she, &c.

*Note.—The English sentences are only equivalent in sense to the Aboriginal; the grammatical construction being perfectly distinct, and in many cases not at all similar.

† The verb sustains no change as to person, therefore, is not attended to in the literal English, but, the pronouns must always be in the number intended, and not You for Thou.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Ngali noa unnu umá.
This is his made.
Minnaring ko bón, bünkulla te tett?
What for him struck dead?

Nukung ko, Pirrwilllo, Puntnaito.
Woman —, King —, Messenger.

Wakun to minnaring tatán?
Crow what eats?
Minnaring ko wakun tatán?
What crow eats?
Nangón to tua pitul min.
Song me joy does.
Kolá to tua bünkulla wokka tun to.
Stick me struck up from.

3. ON THE GENITIVE CASE.

Ngan úmbo noa unnu yinál?
Whom belonging to he this son?
Emmuumba ta, Ngali ko ba bón.
Mine it is, This belongs him.
Birabán úmbo, ngikoumba wonna.
Birabán belonging to, his child.
Minnaring ko ba unnu? Ngali ko ba.
What belongs this? This belongs.

What place of they? England of they.

What place of they? England of they.

Bing aá kál.
To day of.
Aboriginal sentences literally rendered into English beneath the corresponding words.

**Ma kororo ko bau tu unna ngorrong.**
Fish to belonging it is this blood.

**Governor ka kâl bâng.**
Governor of I.

**Governor umba bâng.**
Governor belonging to I.

**Murrorong ko ba korere ko ba,**
Good belonging to man belonging to.

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**4. ON THE DATIVE.**

**Makoro ba nga wa. Ngan ning?**
Fish thou give. Whom for?

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

**Karaa teu nga wa enmoung takili ko.**
Flesh me give, for me to eat for.

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

**Ngan-kin ko? Pirriwulla ko. Kokarâ ko.**
Whom to? Chief to. House to.

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

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

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**5. ON THE ACCUSATIVE.**

**Ngan to bon bunkulla teti kulwun?**
Who him smote dead stiff?

This is the blood of a fish.

I belong to the Governor's place.

I belong to the Governor, or I am the Governor.

Belonging to a good man, or a good man's.

Give the Fish.

To whom.

To the Chief?

No. For yourself.

Give me flesh to eat.

Be off, go to him.

To whom? To the Chief. To the House.

To what place?

To that place.

To that place there.

To the site of Newcastle.

To England.

Who killed him or, Who smote him dead.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Ngânmung? Birabamung.
Whom? Birabán.
Ngatoa bôn turá. Tura bôn bang.
It is I who him speared. Speared him I.

Kabulla bounnoun. Ngânmung?
Call her. Whom?
Unnung yâng unnoanung Nukung.
There there that woman.
Mân ki yi kora unnoa nung.
Take not that.
Mâra bi unnoa nung.
Take thou that.
Mâra bi unti kâl, untôa kâl.
Take thou hereof, there of.

Makoro tua nguwa. Ngânmun banung.
Fish me give. Give will I-thée.
Puntimân tua barân.
Throw me down.
Makoro bi tûrulla warau to.
Fish thou pierce spear.
Tibbin bi buwa Musket to.
Bird thou smite Musket.

Wiyella bôn. Wiyella bunung.
Bünkulla tâ. Wonne?
Smote me. Where?
Wollung tia noa wiréa.
Head me he struck.
Minnarung bo bah wiyella?
What self thou and I say?
Ngânto bounnoun târunungan?
Who her pierce will?
Ngânto unnoa nung unnoanun?
Who that there make will?

6. ON THE VOCATIVE.

Ella! Kaây tânân unyo ko.
Hallo! Come approach this place for

English sentences.

Whom? Biraban.
It is I who speared him.
Speared him.
Call her.
Which?
That woman there.
Do not take that.
Take that, or take it.
Take some of this, of that, or hereof, thereof.

Give me a fish.
I will.
I am thrown down.
Spear the fish with the spear.
Shoot the bird with the Musket.
Tell him. You tell him.
I am struck.
Where?
He hit me on the head.
What shall you and I say?
Who will spear her?
Who will make it?

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

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

Boungkahnmun wál báng waita, Buyungbai, Arise-self-will will I depart, Father tako, emmoung ka ta ka, ngatun wiyumun to my gì to aud say will wál bán, Buyung, yarakai báng umi mikan ta will him, Father, Evil I made, presence morokoka ngatum ngiröung kin.

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.

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

Boumnoun ka Taipamearn.
Her from Taipamear from.

Minnaring tun? Minnaring tun kán.
What from? What from being.

Makoring ngatun kore tun.
Fish from and men from.
Ngán kin birung unni Puntoi Mai? Whom from this Messenger?

Jehova ka birung Pirrawulla 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. Mulu bínba ka birung. From Sydney
Sydney from. The site of Newcastle from.

From Heaven.
From the King, Jehovah, or Jehovah the King.
From whom came this Messenger.
From what place did he come?
Aboriginal sentences literally rendered into English beneath the corresponding words.

**Minnarung burung unnoa umá?**
What from that made?

**Kolai burung. Brass burung.**
Wood from. Brass from.

**Copper burung ngá ra bung nga brass.**
Copper from converted brass.

**Yuring bi wolla emmoung kin burung.**
Away thou move me from.

**Yellowolla bi emmoung katoa.**
Sit thou me with.

**Ngán katoa bountoo ² Tibbin katoa ba.**
Whom with she? Tibbin with is.

**Minnarung koa noa uwá?**
What by he go? or, come?

**Murynoowuwa toa. Purrai koa.**
Large canoe by. Land by.

**Wonta kulloa ² Korung koa.**
What place by? Bush the by.

**Kokurba hang uwa.**
House by I came.

**Wonnung ke wurubil? Birabán kin ha.**
Where at he skin cloak? B— at is.

**Wonnung ke noa ² Sydney ka ha noa.**
Where at be he? Sydney at is he.

**Wonta wootá _ka ha kokiri?**
Where where at is house?

**Pummaikán ta ba 'papai ta ha.**
The name of a plant it is at close it is at

**Mulubinba ka ba.**
the site of Newcastle at is.
Aboriginal sentences literally rendered into English

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

Broken bay from see Sydney heads.

Wonta tin to? Uuta tin to. Uuta tin to. At what place?
What place from? This place from. That place from.

At that place.

**ON THE ARTICLE.**

Minnán kore tanán ba?
What men approach?

Wakól bo ta noa tanán ba.
One self it is he approaches.

Buloba bo ta bula tanán uvu.
Two self it is the two approach came.

Kolbirán bo ta bara Nukung
Few self it is they women.

Tibbin to noa tatán.
Bird he eats.

Ngalinooa tibbin to puttán.
This he bird drinks.

Tibbin ta noa umung.
Bird it is he there.

Unni tara tibbin bi binkulla tetti.
These birds thou smote dead.

Nguntoa bo ta unnoa kore.
It is thou self it is that man.

Yakwai noa maiya ko puttmun tetti koa
In what manner he snake bite will dead in order
kauwil kore?
that may be man?

Tira ko ngikoumba ko,
Teeth his.

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*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.

Tetti bōn Horse ko wittimō.
Dead him Horse violence caused.

ON THE CONJUGATION NEUTER VERB.

Wibbi umn kauwul kuttān.
Wind this great it exists, or it is.

Kauwav, kauwul lāng umnī.
So it is, great acts this.

Kapirrān bāng kuttān.
Hunger I am.

Ngān unti kuttān?
Who this place exists? or is, am, art, are.

Bara bo unti kuttān.
They self this place exists.

Kiakia bāng kakeun umnī ngorokān.
Conqueror I was this morning.

Bukka bāng kakulla.
Rage I was.

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

Kakulla ta bāng Sydney ka tāngnga bi
Was it is I Sydney at before thou
ba kakulla unīa.
was at that place.

Kūmba bāng kakēn Sydney ka.
To-morrow I shall be Sydney in.

Kunnun ta umnī murrorōng.
Be will it is this good.

Mirkā noa tetti kunnun.
Perhaps he dead be will.

Ngān ke kiakia kunnun?
Who be conqueror be will?

English sentences.

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

It is a high wind.

Yes, very powerful.

I do hunger. I am an hungered.

Who lives here.

They themselves dwell here.

I was conqueror this morning.

I was very angry.

He was the man who was deadly wounded.

I was at Sydney before ever you were there.

To-morrow I shall be in Sydney.

It will be good this.

Perhaps he will be dead.

Who will be the victor.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Piruvul kunun wál bi
Chief be will shalt thou.
Kubo bang kunun Sydney ka.
By and by I be will Sydney at.

Kunun bang tarai ta yeleanna ka.
Be will another it is moon at.
Kaiyu kan bang. Kaiyu korien bang.
Able being I. Able not I.

Wirrobulli kan bara ngikoumba.
Follow bring they His.

Tulbulléunbang kinta kán.
Escaped I fear being.
Pirrapirra bara kakilin intellis tm.
Fatigued they are becoming. Dance from.
Wunul waru kakilin.
Hot season this now becoming.
Store ba kakilin bontoa.
Store be now existing she.

Store ka ba kakilin bontoa.
Store at be now existing she.

Kapirri bang kakilléléla.
Hungry I was being.
Muskit ta katalla Port Macquarie ka.
Musket me existed Port Macquarie at.

Kinta bang katalla, yakita keawai.
Afraid I existed, now not.

Katalla bang Raatea ka.
Existed I Raiatea at.
Unta bang katalla yurak M—ka.
At that place I existed formerly M—at.

Pirruwul bang kakilli kolang.
Chief I to be for now about.

English sentences.

You will certainly being.
By and by I shall he at Sydney.
In another month I shall.
I am powerful.
I am not powerful.
They are his Disciples. or His followers.
I escaped being afraid.
The dancing is tiring them.
The summer is coming.
She is now living near the store.
She is now living at the store.
I was an hungered.
I had a Musket at Port Macquarie.
I used to be afraid, but now I am not.
I used to live at Raiatea.
I used to live at Mulubinba formerly.
I am now going to be king.
Aboriginal sentences literally rendered into English beneath the corresponding words.

**Korien kakillinnun yanti ka tae.** (An Idiom.)

To be miserable for ever.

**Morrón noa kakillinnun tetti korien.**

He is going to live for ever, and never die.

**Wibbi kakillin waréa.**

The wind is lessening.

**Ngatoa bo. Yaki ta bo. Unto bo.**

I myself, at that self same instant. This very place.

**Kakillán bali bountoa.**

Wind now continuing to be less.

**Ngintoa bo ka pa Perriwul kakilliko.**

We are married, she and I live together.

**Ngintoa bo ka pa Perriwul kakilliko.**

You ought to be Chief.

**Yakoá bang tetti kummuninun mun bán?**

In what manner dead I let be will him?

**Kakillai koa bali murros.**

I wish you and I to continue at peace.

**Kauwil koa poré ngibre.**

Let it be three — long, or, I want it three long.

**Munni noa katéa kan.**

He is sick again.

**Yanoa Munni koa noa katéa kim.**

Do not lest he should be.

**Munni kummuun báng ba.**

I had like to have been.

**Ngán ke tetti kummar ngá?**

Who had like to have been dead?

**Tetti bang kummaí ngá.**

If you had Chief thou if hadst been joy then I had, been king, I should have been glad.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Ka pa bi ha unta ngorokan ta. Hadst been thou if there this morning it is, na pa ngaiya banung. seen had then I—thee.

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

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

3. Conjugation Active Verb.

Ngannung bunkulla? Unni bóñ ye. Whom struck? This him be.

Mnarung tia biloa ngulu bunkulla? What from be-thee that struck?

Uni bulan bin kulla noa This them two struck he.
Tanán tia wollawolla huntán tia butti kirin Approach me move more beats me more pain kirin!
pain!

Ngan to bini bunkulla? 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 be struck.
Come to me make haste, I am beat more and in pain.
Who beat you? tell me, do not conceal it.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Ngali noa tia bünkulla.
This he me struck?
Minaaring ko bila bünkulla?
What with he-thee struck?

Mattâro ngikowma ko.
Hand with his with.
Kotaro noa tia bünkulla.
Cudgel with he me struck.
Kona koa bëning bëm ba?
Not in order thou-him struck had?

Buwil koa bôn kayu korun bâng. I wish to beat that might strike in order him able not I.

Kotu-a bi tia nguwa buwil ko-a bôn bâng.
Cudgel thou me give to strike in order him I

Bëm ba bo ta bôn bâng, wonto bâng ba
Struck had certainly him but I
kinta kân bâkulla.
fear being was,

Bünkëun bôn bâng.
Struck have him I.
Bünkun bôn bâng ka bo.
Strike will him I by and by.
Bünkillaibôn kora nura.
Striking he not ye.

Bünkëllin bôn bara yakita.
Are striking him they now.
Bünkëllaibôn bôn bâng tanun bi ba uwâ.
Was striking him I approach thou as came.

Buñulla tia bara wonna bëm ba.
Struck me they child I as.

English sentences.

This is he who struck me.
With what did he strike you.
With his hand.

He struck me with a cudgel.
Why had you not beat him, or you ought to have beat him.

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 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.

Waita kolâng noa bun killi kolâng.
Depart going he to strike going.
Bünkîllîla noa wheat.
Is continuing to strike he wheat.

Bünkîllîla bunîng.
Stike and continue to strike thou-him.
Ngâmbo nura bünkîllâ?
Who self ye reciprocally strike?
Bünkîllâla bâ bâ bâ bâ.
Fought they self they self.

Bünkîllûnun bula.
Strike reciprocally will the two.

Yanoa bünkîllai bán kora.
Let be striking reciprocally be not.

Yanoa bunka yi kora.
Let be strike do not.
Bünkîllai kin bâi noa kumbo.
Strike each will I and he to-morrow.

Yakoûnta ke bara bünkîllunnun?
At what time be they hereafter, Fight will?
Kumbâ kén ta. An Idiom.

Kumbo kabô.
Tomorrow by and by.

Waita kolâng bán bünkîlî ko Musket to.
Depart now about I to strike for Musket with.

English sentences.

He is gone a fighting.
He is thrashing wheat, or beating wheat.
Beat him, or it, or thrash it.
Who are fighting with you.
The fought amongst themselves, or one with the other.
When Bulai and I were children, we used to fight with one another.
The two will fight. The two are going to fight.
Do not fight, or cease fighting.
Do not strike.

To-morrow morning he and I fight a duel.
When will they fight.
The day after to-morrow.
By and by to-morrow.

I am now going to shoot with a musket.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Yakoai tia buwul koa bón bang.
How me that may strike in order him I.

Wiyella bón buwul koa bón.
Tell him strike that may him in order.
Buwul báng Patty nung.
May beat I Patty.
Yari bi nítinnun binteak kín koa bín.
Do not thou wait will lest should strike thee.

Búnun nea tia ba turulla ngayya binung.
Strike will be me if pierce then thou-him.

Bún ma nga tia wonto báng ba murru.
Struck has nigh me but I ran.

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

Ngal ta tia tetti büm ba.
This it is me dead struck had.
Ma buwa binung.
Do strike thou him.

Yuring binung binkéa yakita
Away thou-him strike again now.
Wiya bon báng him ba büm ba ngaya
Say him I struck had struck had then
bi tia.
thou me.
Yari bón binteak kunnun.
Prevent him strike again will.

Bümnumba bi tia.
Permitted to strike thou me.

English sentences.

Take care that
I may beat
him, or out
of the way.
Command him
to beat him.
I wish to beat
Patty.
Do not wait
lest you be
struck.
When he
strikes me
then spear
him, or, if he,
&c.
I should have
been struck
but I ran
away.
I should not
have been
struck, had I
remained
here.
This might have
killed me.
Do strike him.
A kind of
challenge.
Go strike him
again now.
If I had struck
him, then you
would have
struck me.
Prevent his
being beat
again.
You permitted
me to be
beaten.
Aboriginal sentences literally rendered into English beneath the corresponding words.

I am permitting him to strike.

Do not permit him to strike.

Let me strike him.

Protect me, lest anyone should beat me.

Fight on.

Smiteth him once.

Smiteme again.

Yakou, buwil koa barun bang.

Mind, may strike that them.

Kinta kora be, keawaran bin bunun.

Fear not thou not thee strike will.

Kora koa bi tia buntan?

Not in order thou me strikest?

Ma buwa bi tia.

Do strike thou me.

Bunkia binung.

Strike—tho-him.

Bunkili tin noa murrá.

Striking from he ran.

Bunkillai bara yanti katai.

Striking they then for ever.

Smiteme again.

Bunnunbillia bon bang.

To strike permitting him.

Bunnunbi yi kora bon.

To strike permit not him.

Bunnunbillia bi tia bon.

To strike permit thou me him.

Kamulla bi tia bunnabanba.

To be cause thou me some one should strike.

Kun koa tia.

lest me, or, lest I should be beat.

Bunkilla nura.

Continue to strike ye.

Wakollo binung buwa.

Once thou-him strike.

Ma buntea ka tia.

Do strike again me.

Bunnunbillia binung buwil koa noa tia.

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

Take care, that I may beat them.

Fear not, thou shalt not be beaten.

Why do not you beat me.

A challenge.

Do strike me.

Strike him tomorrow morning.

He ran away because of the fighting.

They are always fighting amongst them selves.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Kauwul unnoa bünkulli kán ne.
Great that stroking being it

Unnoa ta noa bünkulli kán.
That it is he stricking being.
Ngali noa bünkulli kán to tia bünkulla.
This he stricking being the me struck.

Bünk ye bara unnoa kore.
Fighter they that men.
Waita kolang bang bünkullu ngél kolang.
Depart about I stricking place toward.

Bünkóara bang Ngali birung bón
That which is struck I this from him.
Bünkilli tin bung kuttán unti.
Striking from I remain here.

Munni ngcen kapanin bünkilli birung.
Sick we suffering stricking from.

Ngali tia loa bünkóaró bünkulla.
This me he the wounded struck.

Wonnung ke bara bünkóara?
Where be they that be struck.

Bünkóarin bara tetti kakulla.
Wounded being from they dead were.

English sentences.

That is a great thing to strike with.
That is the striker.
This is the striker who struck me.
They are the fighters.
I am going to the field of battle.
I was struck by him.
I remain here in consequence of the fight.
We are ill through fighting.
This is the wounded man who struck me.
Where are those who were struck.
They died of their wounds or, in consequence of being wounded.

ON THE 5TH AND 6TH CONJUGATION.

Minnaring he umá? Warai.
What thou makest? Spear.

Ngánto unni umá? Ngali.
Who this made? This.

What thing do you make?
A spear.
Whomadethis?
This person did.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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

He did good, some were blind, he made them to see.

Do not let him do it, lest he die.

I had like to have spoiled this.

Tell him to make it.

Tell him to use it, or to make it act.

Soap made out of fat.

A woodentable, or, acting placeofwood.

I am making a spear.

I am sharpening or putting a point.

Where is that which is pointed, or sharpened.

Made yesterday.  That which was made yesterday.
Aboriginal sentences literally rendered into English.

7. **CONJUGATION LOCOMOTIVE VERB.**


*Wontaring bi uwán?* Untaring To what place do you move? To that place Sydney ka ko.

*Sydney to be for.*

*Wonta birung bi uwán?* What place from thou moved?

*Kiayóng tin báng uwán.* Camp from I moved.

*Kiayóng birung báng uwán.* Camp from I moved.

*Wiya bi tanán uwóllo?* Say thou approach move?

*Wiya bi tanán uwónmun?* Say thou approach move?

*Wiya be waita uwóllo?* Say thou depart move?

*Wiya bi waita uwónmun?* Say thou depart move will?

*Wiya balí uwóllo?* Say thou and I move?

*Wítta ngeen uwóllo wítémulli koláng.* Depart we move to hunt about.

*Wonnén ngeen uwóllo? Ngiaiakai.* Which way we move? This way.

*Wonnén kán? (An Idiom.)* Which way being?

*Wauwil balí be Pakai kabo.* May move I and thou Pakai by and by.

*Yanaa uwónmun bo ta báng.* Let be move will self it is I.

*Wiya balí bang wauwil.* Say thou and I may move.

Whence camest thou? From what place did you come.

I started from camp.

I came out from camp.

Do you wish to come?

Will you come.

Do you wish to go?

Will you go?

Let us you and I go?

Let us go a hunting.

Which way shall we go?

This way.

Don't know, or which way can it be?

I want you to go with me to Pakai by and by.

No. I will go by myself.

I wish you to go with me.
Aboriginal sentences literally rendered into English beneath the corresponding words.

**E-E: waita bâh.**
Yes I will go with you.

**Yes depart thou and I.**
-They are gone.

**Waita lang bara.**

**Depart do they.**

**Yuring bula uwollâ.**
Go away you two.

**Away ye two move.**

**Ngarabo ka ko bâng waita.**
I am going to sleep.

**Sleep to be for I depart.**

**Waitâ ka ba boonta Parkau.**
She is gone to the Southward.

**Departed is she Southward.**

**Waita wal bâng uwunnun.**
I am determined, I will go.

**Depart shall I move will.**

**Waita koa bâng mimai ye kora.**
I must go, do not detain me.

**Depart for I detain not.**

**Winta bara waita uwunnun.**
Some of them will go.

**Part they depart move will.**

**Waita *uwunnun noa ba, waita ngaiya neyen.**
When he goes, we will go.

**Depart move will he if, depart then we.**

**Wonta Punnul kakulla ued ngaiya nura ba?**
What time was it when you came.

**Where Sun was come then ye as?**

**Unta bara.** (Meaning the sun was down) At sun rise.

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

**Uwolliella noa ba nungurrurred ngaiya bönoa.** As he was moving he as met then him he, walking he met him, or when, &c.

**Wiya ba uwakeun koying kolâng.**

**Say thou moved have camp towards?**

**Have been to town this morning?**

**Keawal, kimba bâng waita wokkin.**

**No, To-morrow I depart move.**

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

**Kabo waita wonmun bâng.**

**By and by I shall go.**

**By and by depart move will I.**

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

**Kurri kai kurri kai ta kuttán wolla ko jail**
Quick it is remains to move for jail

**kolang, keawaran willung ko.**
towards it is not to return for.

**Wata biang uwunnun tottong ngurrulliko.**
To depart I move will news to hear for.

**Pitul ma pa he tia ha, keawai nganya biang**
Joy done had thou me if, not then I
wa pa.
moved had.

**Wiya biang uwunnun?**
Say I move will?

**Wommunbilla tia Sydney kolang.**
Permit to move me Sydney towards.

**Wommunbinnun baning.**
Permit to move will I-thee.

**Keawaran wál bi uwunnun.**
Not shall thou more will.

**Yanka ucca yikora.** (Imperatively.)
Let be move not

**Yari bi uwunnun threa kun koa bin**
Do not thou move will pierce should lest thee
kore ko bara. (Impetration.)
man the they.

**Keawai banung wommunbinnun.**
Not I-thee permit to move will.

**Uwa ta nea yanti ta punnul ba polong kuluen.**
Came he at the time sun when sinking was.

**Keawaran noa wa pa yanti ta punnul**
Not he moved bad at the time sun
ba polong kuluen.
when sinking was.

**Tonan bi wolla yanti ta punnul ba.**
Approach thou move at the time as sun when
polong kalinnun.
sinking will be.
Aboriginal sentences literally rendered into English
English Sentences, beneath the corresponding words:
8, 9, AND 10, CONJUGATIONS:
Kurrawân unni yir kullin.
Clear this breaking (as the clouds.)

Por kullûn tia wonna emmoëmba.
Dropped has me child mine or my.

Tiirân unni. Mnnung?
Broken this. What.

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

Broken this. How? Wind for.

Wibbi ko tia por burrea hat emmoëmba.
Wind for me dropped hat my.

Wwii, tiirkullea kun koa unnoa spade.
Mind, break shouldst lest that spade.

Wwii, tiir bung ngaâ kun koa bi unnoa spade.
Mind, break shouldst lest thou that spade.

Wwii, tiir burrea kun koa be unnoa spade.
Mind, break shouldst lest thou that spade
ngalî kola to.
that stick for.

Tiir bungnga pâ bûn ba, mnnung bunnun
Broken had If, what act will
ngaiya bara tia?
then they me?

The weather is
clearing up, or breaking up.

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

This is broken.
What is?
(Broken as
wood breaks.

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

The wind has
blown off my
hat.

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

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

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

If I had broken
it, what would
they have
done to me?
Aboriginal sentences literally rendered into English sentences.

11. **CONJUGATION.** To be, merely in some, act:

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

*Minnung ba bín?*  
What is thee?

*Minnung bunnun ngāyā biloa?*  
What be will then he-thee?

*Minnung bunnun bi hungat?*  
What be will thou to-day?

*Minnung bunnun ngātōng.*  
What be will nothing.

*Minnung bulli ko ke?*  
What to be for is?

*Minnung bulli koláng bountoa uwunnun?*  
What to be about she move will?

*Nunun bountoa Buyungba buonnoun ba.*  
See will she Father her.

*Katiō! katiā! tetti ba bunbēa tia.*  
Alas! alas! to die permitted me.

*Tetti ba bunbilla bōn.*  
To die permit him.

*Tetti bungngulla bōn. Ngān to?*  
To die force him. Who?

*Tetti ba-bunbinnun bāning.*  
Die permit will I-thee.

*Tetti burrinnun bāning.*  
Die cause will I-thee.

*Minnung bauua koa bali bōn?*  
What that may be in order thou and I him?
Aboriginal sentences literally rendered into English beneath the corresponding words.

Yanoa ti tetti bea kun koa noa.
Let be die should lest he.

Birrikillu noa untoa tetti bauwil
Lie he at that place die that may koa noa.
in order he.

Tetti burrilleun bang.
Die command self L.

12. CONJUGATION COMMUNICATIVE.

Ngánto wiyá? Ngaliko, Ngal taró.
Who speaks? This, these.

Wiyá ngali Clock ko.
Speaks this Clock.

Wiyán kore ko. Wiyán tibbin to.
Speaks man. Speaks bird.

Wiyán bullock ko.
Speaks bullock.

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

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

Nga hinnung wiyá? Wiyá hón bang.
Is it thou-him told? Told him I.

Ngánto bin wiyá? Yitirrabillo tua wiyá.
Who thee told? Such a one me told.

Ngán unnung wiyellin yöng?
Who there talking out there?

Ngánunnng bi wiyán *
Whom thou speakest?

Emmoung? Ngalín? Barun?
For me. Us two? Him?
Aboriginal sentences literally rendered into English beneath the corresponding word.

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

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

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

Kabo, Kabo, wiyawyelli koa báng. Presently, Presently, talk talk may in order I.

Wonnén báng wyyunnun unnu yitérra? Which way I speak will this name?

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

Kaiyaléun ngah clock wyyelli birung. Ceased has this clock talking from.
Yakounta ke binúng wyyunnun. At what time be thou-hinn tell well?
Wyyunnun binung ba, wyyunnun ngaya tia. Tell will thou-him when, tell will then me.

PROMISCUOUS SELECTIONS.

Patín ngah koiwonto. Drops this rain.
Kabo ka ta turunnun ngaya bin. By and by it is pierce will then he.
Bulka ka'ba noa Buttikán ka ba. Back is at he Beast is at.
Keawai koláng báng ngután. Not about I give.

English sentences.

Speak to me in the black’s language.
Tell me again. Speak distinctly.
What shall we two first talk about?
Stay, stay, that I may have someconversation.
What is the name of this? How am I to call, &c.
When did he tell you?
I command thee to arise.
This is where we formerly conversed together.
The clock has donestriking.
When will you tell him?
When you tell him, let me know.

It is raining.
By and by you will be speared.
He is on Horsback.
I am not going to give.
Aboriginal sentences literally rendered into English beneath the corresponding words.

*Ngukulá bali unoa.*
Give reciprocally thou and I that.

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

.Yanoa yirriyirri ka ke.
Let be sacred be is.

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

*Minnaring tm bi köttan untoa tm?*
What from thou thinkest that from?
*Köttalkella bang tokoi ta tetii bang ba ka pa.*
Thinking was I last night died I should have.

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

*Turi wiyilli ko.*
Truth speak to for.

*Yuna bo ta bang wynunun tuloa.*
Certain self it is I speak will straight.

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

*Kamullála noa Jehova ko yantin birung*
Ceased he Jehovah all from

English sentences.

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

Why do not the
women go
with the men?

Because it is a
sacred con-
cern.

I am displeased
with the shoe.

A strange lan-
guage. A
foreign tongue.

What think you
of that?

I thought I
should have
died.

I am awake.

Wake him to
get up.

This is a pretty
picture to
look at.

To swear the
truth, to
speak con-
vincingly.

I will certainly
speak the
truth.

Why do ye en-
rage me?

Why are ye
enraged at
me?

Jehovah rested
from all his
Aboriginal sentences literally rendered into English beneath the corresponding words.

I have lent it to another.

Yes, I was talking to myself.

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

This is a stone belonging to Turkey, or, a Turkeystone.

NOTE.—It is extremely difficult to ascertain whether, this particle should be spelt Pa or Ba, in the conjugations of the verb, it is spelled Pa. But, many natives say it should be Ba, whilst others affirm that it ought to be Pa.
Aboriginal sentences literally rendered into English

This is a Turk

Kore unt Turkey kal.
Man this Turkey of.

Tirrik koia wannah.
Red the me burns.

Makoronguwa tia, ngatun karai, ngatun tibbin, Give me fish,
Fish give me, and flesh, and fowl, flesh, fowl,
ngatun kokon, taawil koa bang and water,
and water eat may that in order I that I may
pittawil koa bang. Matuwa unti kal. eat and drink,
drink may that in order I. Do eat here of. Begin and eat
some of this.

FINIS.

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

ERRATA.

Page v.—Line 4, for adapted, read adopted.
Page 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-ro, read ta-ra.
Page 10.—Line 16, for Bün-kil-li-ngél, read Bün-kil-li-ngél.
Page 24.—After line 20, insert 1 person A, and 3 person N. Tí-tlo-
He me.
Page 29.—Line 23, for Thrashing, read Thrashing.
Page 40.—Line 9, insert under Imperfect Past Aorist.—Ka-kil-li-el-la, was existing, &c., in any recent period.
Page 10, over Ka-tól-la, &c. &c., insert Perfect Past Aorist.
Page 42. Line 30, for kan, read kau.
Page 47.—Line 18, for Thrash, read Thrash.
Page 57.—Line 40, for interaction, read iteration.
Page 80.—Line 18, for Thru, read He.
Page 116.—After line 20, insert, Bo-i-bul-li-ko, To know carnally.
Page 115.—Line 26, for Makoring, read Makorin.
Page 27.—Line 10, for command, read caused.