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THE UNIVERSITY OF NEWCASTLE

NEW SOUTH WALES

by

M. AURILIGEAU
AN AUSTRALIAN GRAMMAR,

COMPREHENDING

THE PRINCIPLES AND NATURAL RULES

OF THE

LANGUAGE,

AS

SPOKEN BY THE ABORIGINES,

IN THE VICINITY OF

HUNTERS RIVER, LAKE MACQUARIE, &c.

NEW SOUTH WALES.

BY L. E. THRELKELD,

SYDNEY;

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1824.
TO THE

VENERABLE THE ARCHDEACON

OF

NEW SOUTH WALES.

REVEREND SIR,

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

To the mere Philosopher this grammar will afford abundant matter for speculation, in addition to which, the Christian will perceive another instance of the Providence of Him who has said, "I will draw all men to me." For this object alone the laborious task has been undertaken, and must be considered only as the prelude to the attempt of bringing the Aborigines of New South Wales to the knowledge of God our Saviour. For bow shall they believe in him of whom they have not beard? 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 dosed by a consonant, as well as, when the syllable or word is ended by the vowel, to meet this an accent is placed over the vowel, when the elementary sound is retained, without such accent the sound is shortened:

Illustration.

Bun, to sound as the English word Bun, a little cake.
Bún, to sound as the English word Boon, a gift.
′Tin, to sound as the English word Tin, a metal.
Tin, 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 me 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 1s and 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 Tahitians. It is impossible to state which nations are but different dialects, whilst the nasal ng is not used, the natives speaking more in the throat in consequence of the omission. At Ai-tu-tak-i, the language has the addition of the K, and at Ro-ro-tong-a, the language adopts the nasal ng, whilst at New Zealand, the nasal ng and k also abound. The Sandwich Islands drop many letters and insert instead the K and L, sounds unknown to the Tahitians. It is impossible to state which is the parent tongue. The table subjoined, page 7, displays at one view, their various alphabets. The following extract from a letter sent by Ka-rai-mo-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, aheoa oe e
Tahitian, Teia taa va parau ia oe, aheoa oe e.
English, This is my communication to you, when will you
Sandwich Island, hoi mai ia nei a noho mai ai jo matou nei?
Tahitian, hoi mai jo nei e noho mai ai jo matou nei?
English, return hither and dwell with us?
Sandwich Island, Ke ao nei no makou i ka orero a ki Akua;
Tahitian, Te haapii nei matou i te parau a ti Atua;
English, Learning are we the word of God;
Sandwich Island, ke malama nei no makou i ka olo ake Akua;
Tahitian, te haapii nei matou i te parau a te Atua.
English, regarding are we the word of God.

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

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

Tahitian, Ea iu ana a ana iu a vinega ra,
Sandwich, Ai iu ana o Jesu i ka vinega,
New Zealand, A no ka iu a lhu i te wineka.

English, And when drank Jesus the vinegar.
Tahitian, Ua taupe ihora tana iho i raro,
Sandwich, Ku rou ihora i ka poo.
New Zealand, Ka pi ko iho tana maengua,

English, Bowed his head down.
Tahitian, Dua adura * tana varua.
Sandwich, Akuu aku la ka uahane.
New Zealand, ka tuku ake i te wairua,

English, (and) gave up the spirit.

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

Note.—* Tana in the Tahitian means His, te would be the article the, in which case the affinity is much closer than the translation adopted allows, also in the Tahitian words dua a dura, it is very much disputed by natives and many of the Missionaries whether t should be used instead of d, this would bring the language with the New Zealand much closer in resemblance. It appears that the New Zealanders always insert k for the break of a double vowel in Tahitian, or else the nasal ng. For instance in the Tahitian Taata means man, in New Zealand it becomes Tangata. Tau or dua in Tahitian means to give. In New Zealand it becomes Tuku, and Inago the word for name becomes Tahitian, by dropping the ng, thus Ioa the Tahitian for name. The Sandwich Islanders insert k for d or t, and often an l for the r: as, Tahitian Ua oti: Sandwich, Ua oki. It is finished. Tahitian, Orero: Sandwich, Olilo, the tongue, or speech. It appears that the Sandwichers omit the t also: as, Eia, this; which in Tahitian is Teia, whilst tau is transformed to kaun, by them, for mine.
writer in the article Greek language, *Rees Cyclopaedia*, that, "The dual number is by no means necessary in language, though it may enable the Greek to express the number two or pairs with more emphasis and precision." Yet this assertion is not at all borne out by facts, because in this part of the hemisphere, all the languages in the South Seas in common with New South Wales, possess a dual number, and so essential is it to the languages, that conversation could not be carried on without this form of speech. There is a peculiarity in the dual of the Australian tongue which does not exist in the Islands, namely, a conjoined case in the dual pronouns in which the nominative and accusative are blended as shewn in the pronouns, whilst the verb sustains no change, excepting when reflective, or, reciprocal, or continuous. Whilst in the Islands there are dual verbs. The mode of interrogation and replication are very much alike in Idiom in both languages, and so peculiar as hardly possible to be illustrated in the English language, scarcely ever giving a direct answer, but in such a manner as leaves much to be implied. The Aborigines of this colony are far more definite in the use of tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused much perplexity and diligent examination, nor, did the observations of eminent writers on the Theory of language tend to elucidate the matter. Because the facts existing in the language of the Aborigines of New Holland are in direct contradiction to the note (R), article Grammar *Encyclopaedia Britannica* in which certain tenses are represented "as peculiar to the Greek, and have nothing corresponding to them in other tongues, we need not scruple to overlook them as superfluous." Now the Aborigines use the verb, and also the participle, in a tense denoting time past in general; and, time past in particular: as, this morning only; and, time past remote: as, in some former period: as, when I was in England, or was a boy, &c. The future time of the verb, and, participle is also specified in a similar manner, specifically either now or to-morrow morning, or generally, as in futurity; besides which there is another curious fact opposed to the conclusion of the writer's note, which reads thus: "Of the Paulo post fusturum of the Greeks, we have taken no notice, because it is found only in the passive voice; to which if it were necessary, it is obvious that it would be necessary in all voices, as a man may be about to act, as well as to suffer immediately." Now such is the very idiom of this language, as will be seen in the conjugation of the participle, for the pronoun being used either objectively or nominatively, will place the phrase either in the one sense or the other, such change in the pronoun constituting the equivalent to the passive voice or the active voice. The most particular attention is necessary in the tenses of the participle as well as that of the verb, each tense being confined to its own particular period, as 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 every 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 Mr. Gill, the Aborigine, who replied Minnaring. The person was about to write down the word Minnaring, a native cat, when I prevented the naturalist, observing that the word was not the name of the native cat, but, a question, 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 peculiarity of the reciprocal dual may be illustrated by reference to a custom of the Aborigines, namely: When a company meet to dance, each lady and gentleman sits down opposite to one another, and reciprocally paints each other 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 other 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>
</tr>
<tr>
<td>Bail</td>
<td>No</td>
<td>Ke-a-wai</td>
</tr>
<tr>
<td>Boge</td>
<td>To bathe</td>
<td>Nu-rong-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</td>
</tr>
<tr>
<td>Budgel</td>
<td>Sickness</td>
<td>Mun-ni</td>
</tr>
<tr>
<td>Cudgel</td>
<td>Tobacco</td>
<td>Kut-tul</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-nung</td>
</tr>
<tr>
<td>Gummy</td>
<td>A spear</td>
<td>War-re</td>
</tr>
<tr>
<td>Goonyer</td>
<td>A hut</td>
<td>Ko-ker-re</td>
</tr>
<tr>
<td>Hillimung</td>
<td>A shield</td>
<td>Ko-reil</td>
</tr>
<tr>
<td>Jin</td>
<td>A wife</td>
<td>Po-ri-kun-bai</td>
</tr>
<tr>
<td>Jerrund</td>
<td>Fear</td>
<td>Kin-ta</td>
</tr>
<tr>
<td><strong>Barbarism</strong></td>
<td><strong>Meaning</strong></td>
<td><strong>Aboriginal proper word</strong></td>
</tr>
<tr>
<td>---------------</td>
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<td>---------------------------</td>
</tr>
<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>
</tr>
<tr>
<td>Mogo,</td>
<td>Axe,</td>
<td>Bai-bai.</td>
</tr>
<tr>
<td>Murry,</td>
<td>Many,</td>
<td>Mu-rai-ai, 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 ko.</td>
</tr>
<tr>
<td>Tuggerrer,</td>
<td>Cold,</td>
<td>Ta-ka-ra.</td>
</tr>
<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>
</tr>
<tr>
<td>Wommerrer,</td>
<td>A weapon,</td>
<td>Ya-kir-ri. Used to throw the spear.</td>
</tr>
</tbody>
</table>

Strike-a-light, Meaning to make known, Wi-yel-la. Say declare, &c.
PART I.

PRONUNCIATION AND ORTHOGRAPHY.

CHAPTER I.

PRONUNCIATION.

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

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

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

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 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 niw-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-teai, a canoe; tau-wil, that may eat.
3. in, as ini-wo-a, the pronoun he; pai-piu-wil, that it may appear. Observe, that the diaeresis, whenever used, disunites the diphthong; as ka-u-nu, to gather together.

Note: at Rhymes with Eye.
 au Rhymes with Cow.
in Rhymes with Petu.

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, bung, whether at the beginning, middle, or end of a word.
P as heard in Pea, pip, pipe.
R as heard in rogue, rough, Rome, whenever used it cannot be pronounced too roughly; when double, each letter must be heard distinctly.
T as heard in tea.
W as heard in war.
Y as heard in yard.

Europeans often confound D with T owing to a middle sound which the natives often use in speaking quickly; so also the T with J arising from the same cause as Won-ji-won-je 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, bôn, him; bôin, the root of to smite. The primitive sound is thus retained of the vowel which otherwise would be affected by the closing consonant, as bun, the root of the verb to be accidental, rhymes with fun, but bôin, 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.
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-ri-na, to collect together; to assemble.

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

ACCENTUATION.

In general dissyllables and trisyllables accent the first syllable: as, Pen-ti-nai, a messenger; Pir-ri-wul, 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-ngé-í, 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-tén, eats. Wi-yén, speaks. Wi-yá, 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-wá, so it is; an affirmation.

In the future tenses the accent is always on the last syllable but one, whether the word consists of two or more syllables: as, Ta-nun, shall or will eat; Wi-yen-nun, shall or will speak. Bin-kil-li-nun, shall or will be in the action of smiting. Bin-nun, shall or will smite. Present participles have the accent on the last syllable: as, Bin-kil-lín, now in the action of smiting; Wi-yel-lín, now in the action of talking, speaking, &c. Past participles have their accent on the last syllable but one; as, Bin-kil-li-a-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, Bin-tó-a-ra, that which is struck, smitten, beat, &c. Thus, two accents are apparent. One the Radical accent. The other the shifting one which belongs to the particles.

EMPHASIS.

The Aborigines always lay particular stress upon the particles in all their various combinations, whether to 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 oii: as, Wol-lú-wal-la, the imperative, move, for, be quick. To urgently command would be Wol-lú-wal-óii, dwelling double the time on the oii. But to emphatically charge a person with any thing the Emphasis is placed on the particle of Agency: as, Ngá-tó-a; It is I; Ngin-tó-a; It is thou.

CHAPTER III.

ETYMOLOGY.

PARTICLES.

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

1. The simple nominative case, which merely declares the person or thing, or the quality: as, Ngú-to-a, I the person; Kó-re, Man; Kó-lai, wood; Ke-kul, sweet; Murrorong, good. There are no particles used in this case excepting to formative nouns: as, Bin-kil-yéi, a smiter, from the root Bin, to smite; Ke-kul-ke, sweetness; or, to transform the formative noun into a verb, merely declaring the abstract action: as, Bin-kil-li, the action of smiting.

3
2. The agent nominative case, which has the power of operating, and is always known by the termination in the particle O: but this particle of agency is preceded by consonants or accent 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, Ngan-um-ba? whose? Threlkeld-um-ba, Threlkeld’s. Pir-i-wal-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 bu to the accusative: as, Ngan-in-ba, belonging to us two; Nge-a-run-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-wo-um-ba, mine, belonging to me; Ngai-ro-un-ba, thine, belonging to thee. But time and place require Kal, Ka, and Ka-le-en: as, Bung-ngai-kal, belonging to the present period of time now becoming; England-kal, a man belonging to England, an Englishman; England-kal-le-en, a woman belonging to England, an Englishwoman; Un-kal, hereof, 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 all other nouns, and to the abstract action forming it in the infinitive in regimine or supine: as, Bun-kil-ki-kO, for to smite. But motion towards a person or thing opposed to from 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-ning? Whom? or who is the patient? Won-ning? Where? or where-at? Min-ning? What? or what object? Threlkeld-ning. 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 non-lative, nor can any error arise, because when used as the agent the sign of that case would be attached: as, Ku-rai Bu-va, smite the kangaroo. Ku-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 Ei-la, calling for attention to the person in the nominative, not agent nominative case, is prefixed: as, A-la Pirriwol! O king! Equivalent to may it please your majesty.

7. Ablative case, this and the dative are dike excepting in the ablative particles annexed to the pronouns, &c, which mark this case they are as follow: viz., 1. Ka meaning from, concerning, about, on account of, used only to proper names and pronouns, bnt-to persons and things, according to their terminations, -in, -lin, -in, -rin, meaning from, on account of, &c. 2. Kin-biung, meaning from, opposed to the dative towards a person used only to pronouns: proper names require ka-biung whether of persons or places; but persons or things require according to their terminations, -ta-biung, -ka-biung, -la-biung, -a-biung, -ra-biung, to mark the opposite case to the dative.

3. Ka-to-a, meaning to be, as an agent or being, affixed to proper nouns, and proper names of persons only; but persons, things and places, annex according to their respective terminations -ko-a, -ko-a, -ko-a, -to-a, -to-a, -to-a, meaning by, through, with, near; no causative effects are understood by any of these particles. 4. Ku-ba, 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.

<table>
<thead>
<tr>
<th>Interrogative Pronoun</th>
<th>Ngan? Who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. N. Simple nominative</td>
<td>Ngan-ke? Who is?</td>
</tr>
<tr>
<td>A. N. Active nominative</td>
<td>Ngan-to? Who is the agent?</td>
</tr>
<tr>
<td>G. Genitive</td>
<td>Ngan-um-ba? Whose?</td>
</tr>
<tr>
<td></td>
<td>Ngan-ning? For whom?</td>
</tr>
<tr>
<td></td>
<td>to possess, &amp;c.</td>
</tr>
<tr>
<td>D. Dative</td>
<td>Ngan-kin-ko? To whom?</td>
</tr>
<tr>
<td></td>
<td>towards?</td>
</tr>
</tbody>
</table>
Interrogative Adverbs

Interrogative pronoun Min——? What? or which, not person, but thing.

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

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

D. Min-na-ring ko-lang ? Towards what ?
Min-nung ? What? the object of the verb.


Min-na-ring ka-ba ? On what is?

Interrogative pronoun Won——? What place? where?

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

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


D. Won-ta ko-lang ? Towards what place ?

A. Won-ta ring ? To what place? whither?

Ab. *Won-ta tin-to ? From what place causative? where at ?
Won-ta bi-rung ? From what place? out of what place?

The PARTS OF SPEECH.

The Substitute for the Article.

To express indefinitely any noun, the mere substantive is used; as, ma-ko-ro, a fish or fishes; tib-bin, a bird or birds, in a general sense; ko-lai, wood, or a stick: to make these plural the plural pronoun would be attached; as, wi-ni ta-ro ma-ko-ro, this, these fish, denoting they are here present. To express the fish as an active agent would beng-a-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-kdn, one who speaks, a speaker; Wi-yel-li-yel, one who always talks, a talker, chattering. 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-ko-ba, belonging to a crab; but when used as the Name of a Person it would be in the genitive Tin-ting-un-ba, belonging to Crab, either Mr. or Mrs., according as understood by the pronoun. There are a few distinctions of gender in certain nouns, but not generally: as, Po-ri-bai, a husband; Po-ri-kun-bai, a wife; Yi-nal, a son; Yi-nal-kun, a daughter, but, 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; Bul-tea-ra, the high place; Ti-ra-bk-en-ba, the toothed place; Bin-kii-li-ngéid, 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-kul-le-en, means English, woman understood, the termination being feminine: so also, Un-ti-kul, of this place, masculine; Un-ti-kul-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-ti-ci, joy; Pi-tul-mul-li, to cause joy; Pi-tul-nil-kun, a joyful being; Pi-tul-nil-ku, to exist joyfully; Mur-ro-rong, good; Murro-rong-taik, the good—some person understood; Murro-rong u-nal, good done, well done, properly done.

Of the Declension of Nouns, Cases, Etc.

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

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

Nouns have seven cases: viz, two nominative cases, genitive, dative, accusative, vocative, and ablative. The first nominative is simply declarative wherein the subject is inactive: as, this is a bird, woman to tab bin. The second nominative is when the subject is an agent causative of action: as, tab bin to ta tain, 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 o, or u require the particle of agency to be annexed when spoken of as an agent: as, Ki-ko-i, a native cat; Ki-ko-button, the cat did, does, or will do according to the tense of the verb subjoined.

Tib-bin, a bird; Tab bin to, the bird did, does, or will do, &c.

Ngur-ru-lo, the active participle or infinitive according to the particle affixed, to bear, believe, obey, &c. Ngur-ru-lo, faith, or belief, did, does, or will do, &c.

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

Mai-yá, a snake; Mai-yá-lo, the snake did, does, or will do, &c. Ko-lo, a man; Ko-re-lo, the man, did, does, or will do, &c.

Wo-i-yo, grass; Wo-i-yo-lo, the grass did, does, or will do, &c.

Ti-ku, a bitch; Ti-ku-lo, the bitch did, does, or will do, &c.

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

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

4. Nouns of three syllables ending in ro require the accent shifted to the 6 when spoken of as an agent: as, Ma-ko-lo, fish; Ma-ko-ro, the fish did, does, or will do, &c.

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

6. Nouns of four syllables ending in r require the particle of agency to be annexed when spoken of as an agent: as, Kul-mo-ur, a woman's name; Kul-mo-ur-ro, 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 o: as, Bin-to-a-ra, that which is struck.

Bin-to-a-ro, that which is struck did, does, or will do, &c.

Yel-la-wai-a-ra, that which sits, squats.

Yel-la-wai-a-ro, that which sits, did, does, or will do, &c.

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

I. DECLENSION.

This Declension is proper only to the Interrogative Personal Pronoun ₦an 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-bán 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-bán, an Eagle-hawk.

1. Bi-ra-bán, This form would be in answer to who is he?
N. 2 Bi-ra-bán-to, This form would be in answer to who will do, or does, or did?
G. Bi-ra-bán-Cm-ba, Belonging to Bi-ra-bán or Biraban's.
D. 2 Bi-ra-bán-kin-ko, To Biraban, locally, as to the place in which he is.
A. Bi-ra-bán-nung, The objective case, no change in English.
V. El-la Bi-ra-bán, 0! Biraban, equivalent to, or I say Biraban.
Abl. 1 Bi-ra-bán-kai, From, on account of the Eagle-hawk.
2 Bi-ra-bán-ka-bi-rung, From, procession, away from the Eagle-hawk.
3 Bi-ra-bán-ka-to-a, With, in company with the Eagle-hawk.
4 Bi-ra-bán-kin-ba, At, remaining with, the Eagle-hawk.
5 Bi-ra-bán-kin-ba, At the Hawk's place.

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

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

1 Bi-ra-bán-tin, From, on account of the Eagle-hawk.
2 Bi-ra-bán-ka-ta-bi-rung, From, procession, away from the Eagle-hawk.
3 Bi-ra-bán-ko-ba, At, remaining with, the Eagle-hawk.
4 Bi-ra-bán-kin-ba, At the Hawk's place.
III. DECLENSION.

Ko-re, Man.

N. §1 Ko-ro, A Man.
    2 Ko-re-ko, The Man is the agent spoken of who.
G. Ko-re-ko-ba, Belonging to Man.
D. §1 Ko-re-ko, For a Man.
    2 Ko-re-ko-ba, To a Man.
A. Mo-re, Man.
V. Ei-la Bo-re, 0 ! Man.
    1 Ko-re-ri, From, as a cause, on account of the Man.
    2 Ko-re-ri-ba-rung, From, procession, away from a Man.
Abl. §1 Ko-re-ri-ka-ba, At, remaining with the Man.

IV. DECLENSION.

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

N. §1 Pir-ri-wul, A Chief.
    2 Pir-ri-wul-lo, The Chief is the agent who, &c.
G. Pir-ri-wul-ba, Belonging to the Chief.
D. §1 Pir-ri-wul-ka-ba, To the Chief.
V. Ei-la Pir-ri-wul, 0 ! Chief.
    1 Pir-ri-wul-li, From, as a cause, on account of the Chief.
    2 Pir-ri-wul-la-ba-rung, From, procession, away from a Chief.
Abl. §1 Pir-ri-wul-la-a, With, in company with the Chief.
    2 Pir-ri-wul-la-ba, At, remaining with the Chief.

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

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

V. DECLENSION.

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

N. §1 Ma-ko-ro, A Fish.
    2 Ma-ko-ro, 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-ro-ko-ba, To a Fish.
A. Ma-ko-ro, A Fish.
V. §1 Ma-ko-ro, None.
    2 Ma-ko-ro-ba, From, on account of the Fish.
    3 Ma-ko-ro-ba, With, in company with the Fish.
    4 Ma-ko-ro-ko-ba, At, remaining with the Fish.

VI. DECLENSION.

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

N. §1 Ko-ke-ir-rur, A female small Kangaroo.
    2 Ko-ke-ir-ro, The Kangaroo is the agent spoken of.
G. Ko-ke-ir-rur-ko-ba, Belonging to the Kangaroo.
D. §1 Ko-ke-ir-rur-ko, For the Kangaroo.
    2 Ko-ke-ir-ro, To the Kangaroo.
V. §1 Ko-ke-ir-rur, None.
    2 Ko-ke-ir-ro, For a Fish.
    3 Ko-ke-ir-ro-ba, From, away from the Fish.
    4 Ko-ke-ir-ko-ba, At, remaining with the Kangaroo.

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

N. §1 Bün-to-a-ra, Wounded, from Bün, the root to Smite, or Wound.
    2 Bün-to-a-ra, The Wounded is the agent spoken of.
D. 2 Bün-to-a-ra-ko, To the Wounded.
Abl. §1 Bün-to-a-ra, 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-kolba, Belonging to Mulubinba, any thing, as stone, &c.
G. Mas. 2 Mu-lu-bin-ba-kol, Male person belonging to Mulubinba.
    Fem. 3 Mu-lu-bin-ba-kol-le-uen, Female person belonging to Mulubinba.
Adjectives denoting want, are expressed by the negative super added: as, Mur-ro-róng ko-ri-en, not good, worthless.

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

Adjectives denoting character, manner, or habit, are formed from the roots of verbs expressive of such: having the particles ye or kei affixed, according to the verb subjoined: as, Bìn, the root of the verb to smile; Bdn-ki-ye, a smiter; but Bàn-ki-lo-kán, 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.

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

3. Ke-kul kei unnikul un-ni yan-ti un-noa. This is not
   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, Wā-kol, one; Bél-lo-a-ra, two; Ngu-ro, three; Wā-rón, 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
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 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 reflexive 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 conjointed 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 respective numbers. This is denominated the conjoined dual case, and marked N A, to denote the Nominative and Accusative conjointed.

DECLENSION OF THE PRONOUNS.

FIRST PERSON SINGULAR.

\[
\begin{align*}
\text{Nom.} & \quad 1. \text{P. N. Ngā-to-a, I, in answer to an interrogative of personal agency: as } \text{Ngān-to-wi-yān? } \text{Who speaks? the answer would be } \text{Ngā-to-a, } \text{It is I who, the verb understood, and not No. 2, which would only declare what I do.} \\
\text{Gen.} & \quad 2. \text{V. N. Bang, I, in answer to an interrogative of the act: as, What art thou doing now? } \text{Min-ngung-bul-lin-hi? ta-tān-bang, leat; and not No. 1, } \text{Ngā-to-a.}
\end{align*}
\]

\[
\begin{align*}
\text{Dat.} & \quad 1. \text{Em-mo-ung, For me, personally to receive, or some other act.} \\
\text{Acc.} & \quad 2. \text{Em-mo-ung-kin-ko, } \text{To me, where I am. Dative of place.} \\
\text{Dat.} & \quad 1. \text{Em-mo-ung, For me, personally to receive, or some other act.} \\
\text{Acc.} & \quad 2. \text{Em-mo-ung-kin-ko, } \text{To me, where I am. Dative of place.} \\
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\text{Dat.} & \quad 1. \text{Em-mo-ung, For me, personally to receive, or some other act.} \\
\text{Acc.} & \quad 2. \text{Em-mo-ung-kin-ko, } \text{To me, where I am. Dative of place.}
\end{align*}
\]
Voc. Ka-ti-oh, Merely an explanation, as Oh me! Ah me!

1. Em-mo-ung-kai, From, on account of, through me, about me.
2. Em-mo-ung-kin-bi-rung, From me, opposed to No. 2, Dative.

Abl. 3. Em-mo-ung-ka-to-a, With me, in company with, beside me.
4. Em-ino-ung-kin-ba, With me, at my place, remaining by me.

SECOND PERSON.

Nom. 1. Ngin-to-a, Thou, or, it is thou who, his, Nathan's charge to David.
2. Bi, Thou, the verbal nominative, as above, No. 2.

Gen. 1. Ngi-ro-um-ba, Thine, thy.
2. Ngi-ro-ung, For thee.

Dat. 1. Ngi-ro-ung-ko, To thee, where thou art.

Acc. Bin, Thee, the object of active transitive verbs.

Yoc. El-la-bi, A call of attention to the person.

1. Ngi-ro-ung-kai, From, on account of, through thee.
2. Ngi-ro-ung-kin-bi-rung, From, away from me, opposed to No. 2, D.

Abl. 3. Ngi-ro-ung-ka-to-a With, in company with thee.
4. Ngi-ro-ung-kin-ba, With, about, remaining with thee.

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

THIRD PERSON SINGULAR, FEMININE.

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


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

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

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 1.
### FIRST.

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

### SECOND.

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

### THIRD.

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

### DUAL.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>1. Ba-li</td>
<td>We two, Thou and I, both present.</td>
</tr>
<tr>
<td>G.</td>
<td>Nga-lin ha</td>
<td>Belonging to us two, ours, thine, and mine.</td>
</tr>
<tr>
<td>D.</td>
<td>1. Nga-lin ko</td>
<td>For us two, thee and me.</td>
</tr>
<tr>
<td></td>
<td>2. Nga-lin kin ko</td>
<td>To us two, thee and me, where we are.</td>
</tr>
<tr>
<td>A&quot;.</td>
<td>Nga-lin</td>
<td>Us two, thee and me.</td>
</tr>
<tr>
<td></td>
<td>1. Nga-lin kai</td>
<td>From, on account of us two, thee and me.</td>
</tr>
<tr>
<td></td>
<td>2. Nga-lin kin bi-rung</td>
<td>From, away from us two, thee and me.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Nga-lin ka-to-a</td>
<td>With, in company with us two, thee and me.</td>
</tr>
<tr>
<td></td>
<td>4. Nga-lin kin ba</td>
<td>At, with us two, thee and me.</td>
</tr>
</tbody>
</table>

He and I.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>1. Ba-li no-a</td>
<td>We two, he and I.</td>
</tr>
<tr>
<td>G.</td>
<td>Nga-lin ba bön</td>
<td>Belonging to us two, ours, his and mine.</td>
</tr>
<tr>
<td>Ac*</td>
<td>Nga-lin bón</td>
<td>Us two, him and me.</td>
</tr>
</tbody>
</table>

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

She and I.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>1. Ba-li Bo-un-to-a</td>
<td>We two, she and I.</td>
</tr>
<tr>
<td>G.</td>
<td>Nga-lin ba no-un</td>
<td>Belonging to us two, ours, hers and mine.</td>
</tr>
<tr>
<td>Ac.</td>
<td>Nga-lin no-un</td>
<td>Us two, her and me.</td>
</tr>
</tbody>
</table>

Ye two.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>1. Bu-la</td>
<td>Ye two,</td>
</tr>
<tr>
<td>G.</td>
<td>Bu-lun ba</td>
<td>Belonging to you two, your, yours.</td>
</tr>
<tr>
<td>Ac.</td>
<td>Bu-lun</td>
<td>You two.</td>
</tr>
</tbody>
</table>
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.

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-nb-un, Thou, her.
3 Person N. M. and 2 person A. Bi-ló-a, He, thee.
2 Person N. F. and 2 person A. Bin-tb-a, She, thee.

PLURAL, FIRST PERSON.

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

PLURAL, SECOND PERSON.

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

PLURAL, THIRD PERSON.

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

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

RECIPIROAL PRONOUNS.

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

N. 1st. Person, Ngu-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, Niw-wó-a bo, He himself, or he only, &c.
D. 1st. & 2d. Person, Ba-li bo, Our two selves, or we two only, &c.

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

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

Em-mo-em-ba ta,
Mine it is, or it is mine, affirmatively.
Un-ni ta em-mo-em-ba ko-ke-re,
This is my house.
Un-no-a ta ngi-ro-em-ba,
That is thine.
Ta-ra-ran 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-lo-a ko ba, bón, This belongs to him. An Idiom. Nga-li noa, Belonging to that. Nga-li noa,
This is he who, (acts as an agent.)
Un-ni noa,
This is he, (the subject.)
Yong,
There, that place.

THE INTERROGATIVE PRONOUNS.

Ngan? Who? the person; never used as a relative.
Min? What? Which? the thing; never used as a relative.
Won? 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-bûl, 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-ni ta-ra, These are they which, or that are the subjects.
Ngali tu-ra, 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-kôl, One only is the agent from wa-kôl, 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 shewn 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 particles 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, Bùn-tán bòn bang. This constitutes the active voice, which states what an agent does to another, or, what another agent does to him, in which latter case it is equivalent to the English passive voice: as, Bùn-tán bòn literally, strikes him, meaning some agent now strikes him. Equivalent to he is now struck the nominative pronoun, being omitted, to call the attention to the object, or accusative pronoun. When the accusative, or object

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

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

3. Active-transitive-Reciprocal, or those which denote an action that passes from the agent to some external object, which object returns the action to the agent who then becomes the object, and thus they act reciprocally one towards the other. Consequently the dual or plural numbers is always the subject of this form of the verb: as, Bùn-kil-làn ba-li, thou and I strike each other reciprocally. Bùn-kil-làn 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, or interrupted: as, Bùn-kil-lè-un bang, I am now continuing in the action of making blows. It may be asserting, 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, Bùm-mun-bil-la-bôn, let him strike. Bùm-mara-bun-bil-la-bôn, cause some one to strike him, or tire equivalent let him be struck. Bùm-mara-bun-bì yì ko-ra bôn, 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-bueng-ngã 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-te-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, Ugni bang unni, I made this. Pí-tal bang, I am glad. Pí-tal-má bòn bang, I made him glad.
9. Neuter, or, those which describe the quality, state, or existence of a thing; as, Ke-kul bang unni, this is sweet; Tetti ling un-ni, this is dead; Won-nung ke no-a? Where is he? Un-ni ta, this is it; Môr-rôn no-a kút-tân, he is alive; Un-nung no-a ye, there he is. In which the particles, Láng, ke-tna, kút-tân, and ye, are rendered into English by the neuter verb ës.

10. Double, or, those which denote an increase of the state, or quality, or energy; as, Pitul no-a, he is glad; Pi-tul-pitul no-a, he is very glad; Tet-ti barâ, they are dead; Tet-ti-tet-têi barâ, 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 màn bang un-ni, I make this or do this; U-pâu-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-pân bang unni yiring-ko, wi-yel-î ko, literally I make this quill for to speak or communicate. Whereas U-inin-bang unni yi-ring pen ka-kil-li ko, would mean I make this quill for to be a pen. When the act itself is spoken of privative of existence, it is thus expressed, U-ma-pa bang-ba; Had I made, or if the act existed privative of the effect, produced by the act it would be expressed thus; U-mai ngá bang unni, I had like to have made this.

12. Inn-milaeat, or, those which denote a readiness to be or to do; as Pirriwul ka-tê-a kun ko-a bông, lest I should be king. Bûn-te-a kun ko-a bông bung, 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-lâng bâ-li, we two are now going to live reciprocally together; Bûn-kil-li ko-lâng bâng, I am now going to strike.

14. Iterative, or, those which denote a repetition of the state or action; as, Môr-rôn ka-tê-a kun-nun, shall live again; Bûn-te-a kun-nun, will strike again.

15. Spontaneous, or, those which denote an act of the agent's own accord; as, Ti-ir kul-lî-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.

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

1. The Indicative, which simply declares a thing; as, Bûn-tân bâng, I strike; Un-ni ta, this is; the subject; Ngâl no-a, this is he; the agent.

2. The Subjunctive, which subjoins something to the verb; as, wish, Bû-wil bâng, I wish to strike. a desire, Bu-wa bang, I desire to strike, or I want now to strike; or, the purpose & the agent; as, Tûtân bâng u-wâ, bûn-kil-li ko, I come for to strike; &c. &c. &c.

3. The Imperative which expresses the desire of the agent; as, Bûn-wa strike, the person or persons addressed are desired to do the action. Bûn-mun bil-la, let strike. The person or persons addressed, are desired to permit the person named to strike; Bûn-ma-ru-bun-bil-la, let strike. The person addressed is desired to permit anyone to strike the person named. Bûn-te-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, Bû-wa bâmung, I want to strike thee now; Bû-wa-bî-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 Mînning ko unni? What is this for? Bûn-kil-li ko, is the answer, the verb in regimen, for to strike.

OF THE TENSES.

THE VERB.

1. The Present, which asserts the present existence of the action or being of a thing at the time in which the assertion is made, to this period it is confined. There is no word for time. The signsof this tense are the following particles affixed to other conjugations of the verbs, viz, —ân to the simple verb, —lân to the reciprocal verb, and —lî to the participle; as, Bûn-tân, now strikes; Bûn-kil-lî, now reciprocally strike one another; Bûn-kil-lî, now striking; Bûn-kil-li-lî, 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, Bûn-kê-un,
has struck, this morning understood; Bun-kil-lé-un bang, 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, Bun-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, Bun-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, Bun-kul, 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, Bun-nun bang, I shall strike; BGN-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; Bun-kil-lín, means now striking.

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

3. The Imperfect Past Aorist, which asserts the action as present in progress at any recent time: as, Bun-kul-la ta, had struck prior to something.

4. The Past Present Aorist, which asserts the action as having been engaged in and completed in some former period: as, Bun-ta-lá bang wonnai bā, I struck when I was a child; Wi-yál-la bāng wonnai ki-lo-a bā, 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, Bun-kil-lé-lé-lá ta, had struck prior to something.

6. The Inceptive Future, which asserts the present action now about to be pursued: as, Bun-kil-li ko-láng bāng, I am now going to strike; or, I am going a striking; Ma-ko-ro, fish; Ma-ko-ro ko-láng bāng, 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-kul bring, I am going to strike, to-morrow morning understood.

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

PARADIGM OF THE NEUTER VERB.


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

PLURAL.

<table>
<thead>
<tr>
<th>Un-ni bo</th>
<th>nge-en</th>
<th>kut-tán</th>
<th>We are here.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba-ra</td>
<td></td>
<td></td>
<td>Ye are here.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></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-tán, Joy I am, for I am Joyful, Glad, &c.

DUAL.

<table>
<thead>
<tr>
<th>Un-ni bo</th>
<th>ba-li bo-un-to-a</th>
<th>kut-tán</th>
<th>She and I are here.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ye two are here.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>They two are</td>
</tr>
</tbody>
</table>

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

**DUAL.**

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

**PLURAL.**

<table>
<thead>
<tr>
<th>nge-en</th>
<th>We live together one with the other here.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Un-ni bo nu-ra</td>
<td>Ye live together one with the other here.</td>
</tr>
<tr>
<td>ba-ra</td>
<td>They live together one with the other here.</td>
</tr>
</tbody>
</table>

**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.**

<table>
<thead>
<tr>
<th>bring</th>
<th>I strike some object now.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi</td>
<td>Thou striketh.</td>
</tr>
<tr>
<td>nó-a</td>
<td>He strikes.</td>
</tr>
<tr>
<td>bo-un-tó-a</td>
<td>This (at hand) strikes.</td>
</tr>
<tr>
<td>nga-li</td>
<td>That (close to thee) strikes.</td>
</tr>
<tr>
<td>nga-ló-a</td>
<td>That (spoken of) strikes.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>nga-én</th>
<th>We strike together some object.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bin-tin'</td>
<td>Ye strike.</td>
</tr>
<tr>
<td>bá-ra</td>
<td>They strike.</td>
</tr>
</tbody>
</table>

**DUAL.**

<table>
<thead>
<tr>
<th>ba-li</th>
<th>Thou and I strike, we both strike some object.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba-li no-a</td>
<td>He and I strike.</td>
</tr>
<tr>
<td>ba-li bo-un-to-a</td>
<td>She and I strike.</td>
</tr>
<tr>
<td>bu-la</td>
<td>Ye two strike.</td>
</tr>
<tr>
<td>bu-la bu-lo-a-ra</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, Bun-tan bón bang. I strike him : but a thing, thus, Bun-tuín bang un ni. I strike this; so also in the Plural and Dual.


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

See No. 1. Bang, I have struck myself.
Bun-kil-ló-un, nga-én, We have, each one, struck himself.

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

See No. 3:  
{  
ba-li, Thou strikest me, and I strike thee, or we two duel.  
Bú-n-nil-lán, We, each one, strike one another, or we fight with one another.  
  
Note.—The Modification can only be used to the Dual and Plural being reciprocal action.

CONJOINED DUAL CASE.

{  
ba-núng, I, thee strike, or, I strike thee.  
ba-nó-ú-un, I, her strike, or, I strike her.  
bi-ti-a, Thon, me strikkest, or, thou strikkest me.  
bi-núng, Thou, him strikkest, or, thou strikkest him.  
bi-nó-ú-un, Thou, her strikest, or, thou strikest her.  
bi-ló-a, He, thee strikes, or, he strikes thee.  
bín-ló-a, She, thee strikes, or, she strikes thee.

Bú-n-tán,

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.

Permits me to strike, or, I am permitted to strike.
Permits thee to strike, or, thou art permitted to strike.
Permits him to strike, or, he is permitted to strike.
Permits her to strike, or, she is permitted to strike.

PLURAL.

Permits us to strike, or, we are permitted to strike.
Permits you to strike, or, ye are permitted to strike.
Permits them to strike, or, they are permitted to strike.

DUAL.

Permits thee and me to strike, or, we are permitted to strike.
Permits him and me to strike, or, we are permitted to strike.
Permits her and I to strike, or, we are permitted to strike.
Permits you both to strike, or, ye are permitted to strike.
Permits them both to strike, or, they are permitted to strike.
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CONJOINED DUAL CASE.

strike, or, I let her strike.
bi-ti-a,
Thou, me permittest to strike, or, thou

bi-nung,
Thou, him permittest to strike, or, thou
lettest him strike.

bi-nó-un,
Thou, her permittest to strike, or, thou
lettest her strike.

bi-ló-a,
He, thee permits to strike, or, he lets thee strike.

bin-lo-a,
She, thee permits to strike, or, she lets thee strike.

4. Búm-mun-bin,

thou permittest me, or, I am permitted to be struck.
thou permittest us, or, we are permitted &c.
thou permittest both to he struck, or we both are &c.

1. 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.

1. ti-a,
Permits (any one) to strike me, or, I am permitted to be struck.

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

3. nga-lin,
Permits (any one) us both to be struck, or we both are &c.

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

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

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1. CONJUGATION NEUTER VERB,

TKDICATIVE 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-ké-un,
Was, wast, was; this morning.

Perfect past aorist,

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

Pluperfect,

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

Future definite,

——ka-kín,
Shall, wilt, will be; to-morrow morning.

Future aorist,

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

Participle aorist,

——kán*——,
Being: as, I being afraid.
Kinta kin bang.
THE PARTICIPLE.

Present tense,

\[ \text{kā-kil-līn,} \]
Am, art, is, are, now; existing, living, remaining.

Imperfect definite,

\[ \text{kā-kil-li-kē-un,} \]
Was, wast, were; existing, living, remaining, this morning.

Imperfect past aorist,

\[ \text{kā-tāl-la,} \]
Existed, lived, remained, in a former period.

Pluperfect,

\[ \text{kā-kil-li-el-la-ta,} \]
Was, wast, were; existing, living, remaining, prior to.

Inceptive future,

\[ \text{kā-kil-li-kō-lāng,} \]
Going to be, to exist, to remain, now.

Future definite,

\[ \text{kā-kil-li-kīn,} \]
Going to be, to exist, to remain, to-morrow morning.

Future aorist,

\[ \text{kā-kil-līn-nu,} \]
Going to be, to exist, to remain, hereafter.

1. Modification Continuative.

Present tense,

\[ \text{kā-kil-līn,} \]
Continuing to be, to exist, to remain, now.

Past aorist,

\[ \text{kā-kil-li-li-el-la,} \]
Continued to be, to exist, to remain, in time past.


Aorist,

\[ \text{kō,} \]
Being the self same only; person, time, or place.


Present tense,

\[ \text{kā-kil-līn,} \]
Are living together one with the other now.

Preter perfect definite,

\[ \text{kā-kil-li-kē-un,} \]
Were living together, &c., this morning.

Perfect past aorist,

\[ \text{kā-kil-līl-la,} \]
Lived or did live, &c., formerly.

Inceptive future,

\[ \text{kā-kil-li-kō-lāng,} \]
Are going to live together, &c., now; or, to marry.

Future definite,

\[ \text{kā-kil-līn-nu,} \]
Are going to live, &c., hereafter.

SUBJUNCTIVE MOOD.

1. The verb \text{in regimen} denoting the purpose \& the subject.

\[ \text{kā-kil-li ko,} \]
For to be, to exist, to remain.

Aorists,

\[ \text{kā-kil-li ko-a,} \]
For to continue to be, to live.

\[ \text{kā-kil-li ko-a,} \]
For to live one with another, equivalent to marry.

2. The verb \text{in regimen} denoting the immediate purpose \& the subject, or, clause preceding the phrase \& when no clause precedes it denotes wish.

Aorist,

\[ \text{kau-wil kō-a-būng,} \]
That I may be, or, might be, I wish to be.
3. The verb subjoined to Iteration: to be again.

Present tense,  
ka-té-a kán báng,  
I am, again, or,  
become again.

Future Aorist,  
ka-té-a kun-nun báng,  
I shall be, again.

4. The verb subjoined to Imminence.

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

5. 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.

Aorists of the Past,  
ka-pá báng,  
ka-pá ta báng,  
ka-pá, I had been.

ka-pá báng,  
ka-pá ta báng,  
ka-pá, I have not been.

These are the nearest equivalents.

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

6. The verb subjoined to privateness of 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 English auxiliaries must be varied according to the pro- 
noun attached, the example is given in one pronoun to shew the case and  
person used in their proper place, the figures are for future reference.

2. CONJUGATION, PERMISSIVE, INDICATIVE MOOD.

Kum,

The root of the verb transformed into the  
permissive modification.

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

mum-hil-li ko, The verb in regimen, For to permit to be,  
&c. to let be, &c.

Present tense,

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

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

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

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

Future definite,  
mun-bi kin bón báng,  
I shall permit him, &c.,  
tomorrow 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 re- 
cipient.
Future Aorist, 
Kum-mun-bin-nun bón bang. I shall permit him, &c., hereafter.

THE PARTICIPLE. 

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

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

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

Perfect past Aorist, 
— mun-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 kin, 
Going to permit to tomorrow morning.

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


Present tense, 
Kum-mun-bil-lán bu-lun báng, I permit them two to live together.

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

* Note.—The root is omitted in order that other roots may be substituted instead of Kum, when the English of such root must be placed after
3. The verb subjoined to Iteration, us to permit again to—.
   Present tense,
   Kum-mun-bé-akán bon-bang, I now again permit him to—.
   Future Aorist,
   mun-bk-a kun-nun ba-nung, I shall again permit thee to—.

4. The verb subjoined to Imminence.
   Future Aorist,
   mun-bé-akunkó-abí-lo-a, Lest he permit thee to—.

5. The verb subjoined to contemporary circumstance.
   Present tense,
   mun-bín bon bang ba, While I am permitting him to—
   Imperfect past Aorist,
   mun-bil-li-élabí-nung ba, When thou wast permitting him to—
   Future Aorist,
   mun-bín-nun bi-tia ba, When thou permitted me to— or if thou.

6. The verb subjoined to privateness of actual becoming.
   Past Aorist,
   mai-ngá bon bang, I had like to have permitted him to—

7. The verb subjoined to privateness of reality, or want of being.
   Aorists of the Past,
   mun-bi-pa *bamba, Had I permitted to— or if I had, &c.
   niun-bi-pa ta bang ba, I wish that I had permitted to—
   Ke-a-wa-rán bang mun-bi-pa, I have not permitted to—

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

IMPERATIVE MOOD.

1. Kum-mun-bil-la
   ngá-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-nung, Permit thou him to—
   bi-nó-un, Permit thou her to—

Used always when a person is addressed specially.

2. mun-bil-li-a,
   Permit self to continue to—

3. mun-be-a-ka,
   Permit again to—

3 CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

Bhn, The root of the verb to strike, smite, beat, fight, with blows, thresh.
— kil-li-ko, The model, the same as the 1. Conjugation,

* Note.—The verbal pronouns follow the verb : as, Bun-tán bon bang, I strike him.

THE VERB.

Present tense,
Bün-tán bang ban, I strike him, now.
Bün-ké-un,* Struck, this morning.

Bhn-kul-la, Struck, in any recent period.
Pluperfect,
Bün-kul-la-ta, Had struck, prior to.
Future definitive,
Bhn-kin, Shall strike, to-morrow morning.

* Note.—The English change of persons in the auxiliaries am, art, is, are, must be inserted according to the pronoun inserted. The Reciprocal is confined to the Dual and Plural.
Future Aorist,
Shall strike, hereafter, any time.

THE PARTICIPLE.

Present tense,
Bún-kil lín bón bang,
I am now striking him.

Imperfect definitive,
Bún-kil-li ké-un,
Was striking; this morning.

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

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

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

Inceptive future,
Bún-kil-li ké-láng,
Going now to strike.

Future definitive,
Bún-kil-li kin,
Going to strike to-morrow morning.

Future Aorist,
Bún-kil-lín-nun,
Going to strike, hereafter.

1. Modification Continuative.

Present tense,
Bún-kil-li-lín bón báng,
I am now striking him with many Mows.

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


Preter perfect,
Bún-kil-lé-un báng,
I have struck myself.


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

Preter perfect,
Bún-kil-lái 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-lái ko-láng,
Are going now to fight each one, &c.

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

Future Aorist,
Bún-kil-lún-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-lái ko-a,
For to strike each one the other, to duel, to fight.
2. The verb in regimen denoting the immediate purpose & the subject, or, clause preceding the phrase; when no change precedes it denotes wish.

Aorist,
Bānuwil, (by contraction,) BG-wi!, That I might strike him.
ko-a bōn bāng,

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

Present Tense,
Būn-te-a kān bōn bāng, I strike him again now.
Future Aorist,
Būn-te-a kū-nu bōn bāng, I shall strike him again.

4. The verb subjoined to Imminence.

Future Aorist,
Būn-te-a kun ko-a bōn bāng, Lest I should strike him.

5. The verb subjoined to contemporary circumstance.

Present tense,
Būn-tān bōn bāng ba, While I strike him now, or as, &c.
Imperfect past Aorist,
Būn-kil-li-ē-lā bōn nō ba, While he was striking him.
Future Aorist,
Būn-nūn bōn bāng ba, When I strike him; or, if I strike, &c.

6. The verb subjoined to pricaticeness & Actuality & effect.

Past Aorist,
Būm-mai nga bōn bāng, I had like to have struck him.

7. The verb subjoined to pricaticeness & action, or Entity.

Aorists of the Past,
Būm-pā bōn bāng ba, Equivalent to, Had I struck him, or if I, &c.
Būm-pa ta bōn bāng, I would that I had struck him; or I wanted to, &c.
Ke-a-wa-rob bōn bāng būm-pa, No, I have not struck him.

*Note—Contingency is shewn in the Future Aorist of No. 5.

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IMPERATIVE MOOD.

1. Bū-wa bi, Strikethou.
2. Bū-wa-bū-wa, Continuoustrike.
3. Būn-kil-lābū-la, Strike on one with the other ye two, confined to Dual and Plural.
4. Būn-kil-li-a, Strike and continue to strike—self, or be striking—Self.
5. Būn-te-a-ka, Strike again, to any person of the 2nd. singular, dual or plural.
7. Bū-nē-ā-a, Strike (instantly,) at the time specified as in the morning.

* 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 shewn in 2nd. conjugation, substituting Būm for Kum. The 2nd. is shewn in the 4th. conjugation.

PARADIGM OF THE IMPERATIVE MOOD.

* Note, the accusative pronoun must be placed at the line; as, Bū-wa- bi tīa, Strike thou me.

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

S. Bū-wa,
D. Bū-wa,
P. Bū-wa

* Note, the accusative pronoun must be placed at the line; as, Bū-wa- bi tīa, Strike thou me.

S. Bū-wa* —,
D. Bū-wa—,

P. Bū-wa —,
D. Bū-wa—,

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

C. D. Bu-wa,

\[ \begin{align*}
\text{bi-núng}, & \quad \text{Strike thou him, the person named.} \\
\text{bi-nó-un}, & \quad \text{Strike thou her, the person named.}
\end{align*} \]

1. **Modification Continuative.**

S. 

\[ \begin{align*}
\text{bi}^* & \quad \text{Strike on thou, or, continue to beat.}
\end{align*} \]

D. Bún-kil-li-li-a, 

\[ \begin{align*}
bú-a & \quad \text{Strike on ye two, or, &c. &c.} \\
\text{nu-ra} & \quad \text{Strike on ye, or, &c. &c.}
\end{align*} \]

* **Note.**—The accusative follows as above.

2. **Modification Reflective.**

S. 

\[ \begin{align*}
\text{bi kót-ti}, & \quad \text{Strike thou thine ownself.}
\end{align*} \]

D. Bún-kil-li-a, 

\[ \begin{align*}
\text{bu-la,} & \quad \text{Strike ye two your own selves.} \\
\text{nu-ra kót-ti,} & \quad \text{Strike ye your own selves.}
\end{align*} \]

* **Emphatic.**

S. 

\[ \begin{align*}
\text{bi ngin-to-a,}^* & \quad \text{Strike, thou thyself.}
\end{align*} \]

D. Bu-wa, 

\[ \begin{align*}
\text{bu-la bu-la bo,} & \quad \text{Strike, ye yourselves.} \\
\text{nu-ra nu-ra bo,} & \quad \text{Strike, ye yourselves.}
\end{align*} \]

* The accusative follows as above.

3. **Modification Reciprocal.**

D. 

\[ \begin{align*}
\text{Bu-la,} & \quad \text{Strike ye two each one the other, Fight, Duel.}
\end{align*} \]

P. Bún-ki-lá, 

\[ \begin{align*}
uu-ra, & \quad \text{Strike ye each one the other, Fight, Duel all.}
\end{align*} \]

* **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 to to do the action, as Búm-mun-bil-la bi ti-a, permit thou me to strike.**

S. 

\[ \begin{align*}
\text{bi ti-a,} & \quad \text{Permit thou me to strike.} \\
\text{Let me strike.}
\end{align*} \]

D. Búm-mun-bil-la 

\[ \begin{align*}
\text{bu-la bán,} & \quad \text{Permit ye two him to strike.} \\
\text{Let him strike.}
\end{align*} \]

P. 

\[ \begin{align*}
\text{nu-ra bo un-nó-un,} & \quad \text{Permit ye her to strike.}
\end{align*} \]

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

1. **Modification Continuative.**

Búm-mun-bil-li-li-a, ti-a, 

\[ \text{Permit me to continue in striking.} \]

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

2. **Modification Reflective.**

Búm-mun-bil-li-li-a bi kót-ti, 

\[ \text{Permit thyself to strike thine own self.} \]

* **Emphatic.**

Búm-mun-bil-la bi ngii-to-a bán, 

\[ \text{Do thou thyself permit him to strike.} \]

3. **Modification Reciprocal.**

D. 

\[ \begin{align*}
\text{bu-la,} & \quad \text{Permit ye two each one the other, to strike one another.}
\end{align*} \]

P. Búm-mun-bil-lá, 

\[ \begin{align*}
uu-ra, & \quad \text{Permit ye each one the other, to strike one another.}
\end{align*} \]

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, &c. as, Búm-ma-ra-bun-bil-la un-ni, permit any one to strike this, or Let this be struck. The Ellipsis is, tu-rai to, another agent, being in the agentive case, nominative.**

\[ \begin{align*}
ti-a, & \quad \text{*Permit, any one, to strike me.} \\
bún, & \quad \text{Permit, any one, to strike him.}
\end{align*} \]

D. Búm-ma-ra-bun-bil-la, 

\[ \begin{align*}
boun-nó-un, & \quad \text{Permit, any one, to strike her.} \\
un-ni, & \quad \text{Permit, any one, to strike this.} \\
un-nó-a, & \quad \text{Permit, any one, to strike that.}
\end{align*} \]

* **Or let me be struck.**

1. **Modification Continuative.**

Búm-ma-ra-bun-bil-li-li-a, ti-á nga-tó-bo, 

\[ \text{Continue to permit (any one) to strike me.} \]

2. **Modification Reflective.**

Búm-ma-ra-bun-bil-li-li-a, ti-á nga-tó-bo, 

\[ \text{I myself permit (any one) to strike me.} \]

Búm-ma-ra-bun-bil-là bu-là, 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 shows the accusative pronouns used.

4. CONJUGATION. 2 PERMISSIVE.

INDICATIVE MOOD.

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


Búm-ma-ra-bun-bil-li ko, For to permit (some other) to strike, or to let be struck.

VERB.

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

Perfect past aorist,
— ma-ra-bun-bi-a, Permitted, &c. &c. to be struck.

Future aorist,
— ma-ra-bun-bì-nun, Will permit, &c. &c. to be struck.

THE PARTICIPLE.

Present tense.
Búm-ma-ra-bun-bil-lìn, Permitting (somebody) now to strike, &c. &c.

Perfect past aorist,
— ma-ra-bun-bi-&-la, Permitted, &c. &c., or permitted to be struck.

Future aorist,
— ma-ra-bun-bil-lìn-nun, Going to permit, &c. &c.

THE RECIPROCAL MODIFICATION.

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

— ma-ra-bun-bil-là-a, Did permit, &c., to be struck.

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

SUBJUNCTIVE MOOD.

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

1. Aorists,
Búm-ma-ra-bun-bil-likó, For to permit (somebody) to strike, or to be struck.

— ma-ra-bun-bil-likó-a, For to permit one to be struck of the other.

2. Aorist,
— ma-ra-bun-bil-willikó-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-bì-nun bón báng ba, When I permit (any person) to strike.

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

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

IMPERATIVE MOOD.

Bhm-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 shewn 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 Búm.
5. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

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

U-mul-li ko. The verbal mode.

U-mul-li ko, The verb in regimen. For to do personally, to make, create.

THE VERB, ACTIVE.

Present Tense,

U-mân bâng un-ni, 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 kîn, Shall make, &c., to-morrow morning.

Future aorist,

mû-nûn, Shall make, &c., hereafter.

THE PARTICIPLE.

Present tense,

U-mul-în bâng un-ni, I am now making, &c., this.

Imperfect indicative,

mul-li kî-ûn, Was making, &c., this morning.

Imperfect past aorist,

mul-li-ê-la, Was making, &c., recently.

Perfect past aorist,

mil-la, Made, &c., in some former period.

Pluperfect,

mul-li-ê-la ta, Had made; prior to.

Inceptive future,

mul-li-kô-ê-lang, Going now to make.

Future definitive,

mul-li-kîn, Going to make; to-morrow morning.

Future aorist,

mul-lûn-nûn, Going to make; hereafter.

*Note.—The Ellipsis is. For to be something, as Plough-ka-kîl-li ko. For to be a plough.
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Future aorist,
— me-a kun-nun — Make again hereafter.
4. The verb subjoined to Imminence.

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

5. The verb subjoined to contemporary circumstance.

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

Imperfect past aorist,
— mul-li-é-la báng 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 privativeness of actuality of effect.

Past Aorist,
U-ma-pá büm ba, I had like to have made this, &c.

7. The verb subjoined with privativeness of entity.

Had I made, &c., or, If of the — ma-pi-tabang, I would that I had made, &c.

ke-a-rán bäng u-mapá unni, I have not made this.

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

IMPERATIVE MOOD.

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

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

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

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

5. — mé-a ka — Make, again.

6. § 1. — ma-bun-bil-la-bón un-ni, Permit him to make this.
    § 2. — ma-rah-bun-bil-laun-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 Kun-mun, and the No. 2, from the 4th conjugation, substituting U for Bum.

G. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

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

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

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

THE VERB.

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

— p i —— Did, &c.

— pun-nun ——— Shall do, sic.

* 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 —— Perfect past aorist, Did, &c., in a former period.

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

— pul-lín-nun —— Shall do hereafter, &c.

1. Modification Continuative.

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

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


Preter perfect,
U-pul-lé-un bäng 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,

\[ U-\text{pul-li ko}, \quad \text{For to do (the thing named) to use in action.} \]

\[ \text{pul-li ko-a, For to continue to do; Sic., as to work with, &c.} \]

\[ \text{pul-la ko-a, For to do reciprocally each one the other, &c.} \]

2. Aorist,

\[ U-\text{pau-wilko-a báng, That I might do, &c.} \]

\[ \text{pe-a kun ko-a bkng, Lest I should do, Sic.} \]

\[ \text{pun-nunbi ba, When thou dost, &c., or, if, &c.} \]

\[ \text{pai nga báng, I had like to have done.} \]

\[ \text{pa-pá bám ba, Had I done, &c. or, If, &c.} \]

IMPERATIVE MOOD.

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

7. CONJUGATION LOCOMOTIVE VERB.

INDICATIVE MOOD.

\[ U, \quad \text{The particle denoting the verb is used as a principal verb.} \]

\[ \text{wol-li ko, The auxiliary model, For to be locomotive, To tend.} \]

\[ U-\text{wol-li ko, The verb in regimen, For to come, to go, to walk, to tend, to move.} \]

THE VERB.

\[ U-\text{wán báng, I come, or, go, or walk, &c.} \]

\[ \text{wa, Perfect past aorist,} \]

\[ \text{wun-nun, Shall come, or, go, or walk, &c.} \]

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

THE PARTICIPE.

\[ U-\text{wol-lin báng, I am now coming, or going, or walking.} \]

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imperfect past aorist,

\[ U-\text{wol-li-él-la báng, I was coming, going or walking.} \]

\[ \text{-wál-la, Perfect past aorist,} \]

\[ \text{I came, or went, &c., in a former period.} \]

\[ \text{-wol-lin-nun, Going to walk, or about to come, or, go hereafter.} \]

1. Modification Continuative.

\[ \text{Present tense,} \]

\[ U-\text{wol-li-ín báng, I am now continuing to, &c., or, Journeying.} \]

\[ \text{Past aorist,} \]

\[ \text{-wol-li-íl-la, Was continuing to, &c., or, Journeyed.} \]


\[ \text{Preter perfect,} \]

\[ U-\text{wi-íe-un bkng, I went of myself or came, &c.} \]


\[ \text{Present tense,} \]

\[ U-\text{wol-lán ba-řa, They come or go towards, &c.} \]

\[ \text{wi-lín-nun, They will come or go, &c.} \]

SUBJUNCTIVE MOOD.

1. Aorists,

\[ \text{Ta-nan U-\text{wol-li ko, For to walk, to approach, or to come.}} \]

\[ \text{Wai-ta U-\text{wol-li ko, For to walk, to depart, or to go away.}} \]

\[ \text{wau-wil ko-a, That may or might come, go, Sic.} \]

\[ \text{we-a-kun ko-a, Lest should come, or, go, &c.} \]

\[ \text{wun-nun ba, When I go, or, come, &c.} \]

\[ \text{wai nga báng ba, I had like to have gone, or, come, &c.} \]

\[ \text{wa-pá bám ba, Had I come or gone, Sic., If I, &c.} \]

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-we-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,

<table>
<thead>
<tr>
<th>Subjunctive Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Aorist, Ti-ir-kul-li ko, For to break of its own accord.</td>
</tr>
<tr>
<td>2. Aorist, kul-li ko-a unni, That this may or might break, &amp;c.</td>
</tr>
<tr>
<td>3 &amp; 4. Future aorist, kul-lé-a kun ko-a, Lest, should break, &amp;c.</td>
</tr>
<tr>
<td>5. Future aorist, kul-lin-nunun-niba, When this breaks, &amp;c., or if this, &amp;c.</td>
</tr>
<tr>
<td>6. Past aorist, kai ngá-lé-un un-ni, This had like to have broke, &amp;c.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ti-ir-kul-li-a unni, Equivalent to, I wish this to break of itself.</td>
</tr>
<tr>
<td>2. Ti-ir-kul-li-a ka unni, I wish this to break of itself again.</td>
</tr>
</tbody>
</table>

9. CONJUGATION, PERSONAL AGENCY.

<table>
<thead>
<tr>
<th>Indicative Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Modification Continuative. Ti-ir-kul-li-11n un-ni, This continues to break, &amp;c.</td>
</tr>
<tr>
<td>The Verb Active. Past aorist, Ti-ir-bung-ngul-bung unni, I break this now: as, with my hands. Future aorist, bung-ngul-bung unni, I broke this.</td>
</tr>
</tbody>
</table>

Note.—This form is the preter perfect of the above conjugation, from which this modification is derived.
PARTICIPLE.
Present tense,
Ti-ir-bung-ngul-liii báng unni. I am now breaking this.
Imperfect past aorist,
— bung-ngul-li-él-la, Was breaking.
— bung-ngul-la, Perfect past aorist
Inceptive future,
— bung-ngul-liko-lango, Going now to break.
Future aorist,
— bung-ngul-lin-nun, Going to break hereafter.
1. Modification Continuative.
Present tense,
Ti-ir-bung-ngul-li-lin, Continue to break now.
Past aorist,
— bung-ngul-li-li-él-la, Continued to break.
Preter perfect,
Ti-ir-bung-ngul-le-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-ngau-wil ko-a, That may or might break, &c.
3. & 4. — bung-ngâe-akun ko-a, Lest, should break, &c.
5. — bung-ngun-nunbâng ba, When I break, &c., or, If I break, &c.
6. — bung-ngai-ngâ bâng. I had like to have broke, &c.
7. — bung-ngâ-pâ bâm ba. Had I broke, &c., or, If I had broke, &c.

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

10. CONJUGATION, INSTRUMENTAL AGENCY.

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

THE VERB ACTIVE.
Present tense,
Ti-ir-bur-riu bâng unni, I break this, by means of.
Perfect past aorist,
— bur-ri-éa báng unni. I broke this, &c.
Future aorist,
— bur-rin-nurbâng unni, I shall break this.

THE PARTICIPLE.
Present tense,
Ti-ir-bur-riu bâng unni, I am breaking this, by means.
Imperfect past aorist,
— bur-ri-él-la, Was breaking, &c.
Perfect past,
— bur-râ-lâ, Broke, &c., in a former time.
Inceptive future,
— bur-ril-li ko-lâng, Going to break, &c., now.
Future aorist,
— bur-ril-lin-nun, Going to break, &c., hereafter.
1. Modification Continuative.
Present tense,
Ti-ir-bur-riu bâng unni, I am breaking this, by means.
Past aorist,
— bur-ril-li-él-la, Continued to break, &c.
Preter perfect,
Ti-ir-bur-riu bâng unni, I broke this, &c.
Present tense,
Ti-ir-bur-riu bâng unni, I shall break this.
Note. The remainder of the tenses can be formed from the 5th conjugation.
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SUBJUNCTIVE MOOD.

2. — bur-râu-wil ko-a, That may or might break, &c.

3. — bur-rin-nun bâng ba, When I break, or if I break, &c.

4. — bur-râ-i nga bâng, I had like to have broke, &c.

5. — bur-ri-pa bâng, He had like to have broke, &c.

6. — bur-ri-bi nga bâng, Had I broke, &c., or, if I had, &c.

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

11. CONJUGATION, TO BE MERELY IN SOME ACT.

INDICATIVE MOOD.
Whatever precedes becomes the act stated: as,

Tet-ti, Dead or death.

Tet-ti-bul-li ko, The thing in regimen as a verb; 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, or to die: simply without reference to any thing else.

THE VERB, NEUTER.

Tet-ti bâng no-a, He dies, now.

— ba kä-un no-a, He died, this morning.

— ba no-a, He died, in some past period.

— ba ta no-a, He died, prior to.

— ba-kin no-a, He will die, to-morrow morning.

— bun-nun no-a, He will die, sometime or other.

THE PARTICIPLE.

Present tense,
Tet-ti bul-lin no-a, He is dying, now.

— bul-li kä-un no-a, He was dying, this morning.

— bul-li-B-la no-a, He was dying, recently.

IMPERATIVE MOOD.

1. But-ti, Proceed on with whatever act, in which the agent is engaged; as, go on, do more.

Tet-ti bâng-wa, Proceed to die, optatively.

6. — bun-bil-lâbôn, Permit him to die; let him die. 4 Conjugation.

7. — be-a ka, Die again.

 Perfect past Aorist,
— bâng-la no-a, He died, in some former period.

Inceptive future,
— bul-li ko-lâng no-a, He is going now to die.

Future definite,
— bul-li kin no-a, He is going to die, to-morrow morning.

Future aorist,
— bul-lin-nun no-a, He is going to die, hereafter.

1. Modification Continuative.

Present tense,
Tet-ti bul-li-lin no-a, He continues to die. Continues in the act, &c.

— bul-li-â-âl-la no-a, He continued to die, or, He was in the article of death.

SUBJUNCTIVE MOOD.

1. Ellipsis, Min-nung bul-li ko? For to be about what?
Tet-ti bul-li ko, For to die.

2. Aorist,
— bâng-wil ko-a no-a, In order that he might die.

3 & 4. Future Aorists,
— bâng-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,
— bâng nga no-a, He had like to have died.

7. Aorist of the past,
— bai nga no-a, Had he died, or, if he had died.
12. CONJUGATION, COMMUNICATIVE, INDICATIVE MOOD.

Wi, The root of the verb to communicate by speech, to speak, to say, to talk, to command.

- ye!-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 bôn bâng, I tell him, now, or speak, or say.

- ya ké-un bôn bâng, I told him, this morning.

- yâ bôn bâng, I told him, in any recent period.

- yâ ta bôn bâng, I had told him prior to.

- ya-kin bôn bâng, I shall tell him, to-morrow morning.

- yun-nun bôn bâng, I shall tell him, hereafter.

THE PARTICIPLE.

Present tense,

Wi-yel-lin bôn bâng, I am now telling him, or talking, &c.

- yel-li ké-un bôn bâng, I was telling him this morning.

- yel-li-61-la bôn bâng, I was telling him, recently.

- yâl-la bôn bâng, I told him, in some former period.

- yel-li-él-la bôn bâng, I had told him, prior to.

- yel-li ko-lâng, I am going to tell, preach, proclaim.

- yel-li kin, I am going to tell, &c., to-morrow morning.

- yel-lin-nun, I am going to tell, &c., hereafter.

1. Modification Continuative.

Present tense,

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

SUBJUNCTIVE MOOD.

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

- ye!-li-li-él-la, Continued to talk, harangue, &c.

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

Aorists,

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

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

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

Wi-yâl-wil ko-a bâng, That I might tell, talk, &c.

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

Present tense,

Wi-y6-a kin bâng, I say again, or repeat.

Future Aorist,

- ye!-a kun-nun bâng, I shall say again, or repeat.
4. The verb subjoined to Imminence.

Future aorist,
Wi-ýé-a kun ko-a báng, Lest I should tell, communicate, &c.

5. The verb subjoined to any contemporary circumstance.

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

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

6. The verb subjoined to privateness of actuality of effect.

Past aorist,
Wi-ýa-li-ngá bón báng, I had like to have told him.

7. The verb subjoined to privateness of action, or entity.

Aorists of the past,
Wi-ýa-pá bón báng ba, Had I told him, or, if I had, &c., &c.
-yá-pá ta bón báng, I would that I had told him, &c.
Ke-a-wá-rán bón báng wi-ýa-pá, No, I have not told him.

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

IMPERATIVE MOOD.

1. Wi-ýe-la, Speak, tell, ask, &c.
2. —ya, Say, make know, &c., will you? The interrogative form.
3. —ya-wi-ýe-la, Speak, make haste, be quick, &c.
4. —yel-li-a, Speak on reciprocally, &c.
5. —yel-li-á, Continue to ask, &c., Wi-ya-wi-ýa-li-a, Ask urgently.
6. —yé-a ka, Speak again, repeat, tell again, &c., &c.
7. —ya-bun-bil-labón, Permit him to speak, tell, &c., 4th Conjugation.
8. —ya-ké-a, Say, speak, tell, &c., in the morning.

CONJUGATION MODIFICATIONS OF THE VERB TO BE.

1. The verb to be, attributing substantiality,

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

2. The verb to be, attributing an appendant.

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

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

3. The verb to be, in person.

Aorist, Bo, Is reflectively, as self.

Example, Unni bo báng, This is I, the subject of the verb.
Nga-to-aboun-ni, This is 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.

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

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

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

Example, Ya-ai, bun-ki-yi ko-ra, Let it not be so, strike not.

6. The verb to be, attributing tendency.

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


Example, Ya-ai, bun-ki-yi ko-ra, Let it not be so, strike not.
Example, Ti-ir-wál unni, Wi-ya unni murroróng? Is this broken? 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. Example, Min-nung bul-li ko? For to do what? See 11th conjugation.

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. -tô-a-ra, The name of that which is struck. A wounded
7. -kil-li-ngél, The place at which the action is performed: as a pugilistic ring, a stage; a threshing floor.

1. U-pul-li-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.
4. -pul-li-to, The action as an agent. The operation.
5. -pul-li-ta, The action as a subject. The doing; the operating.
6. -pul-li-tô-a-ra, That which is done with some instrument.
7. -pul-li-ngél, The place at which is performed.

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

15. CONJUGATION, NEGATIVE MODIFICATION OF THE VERB.

INDICATIVE MOOD, THE VERB.

Preter perfect — Affirmation, Bún-ke-un bôn bng, I struck him this morning.
Negation, Ke-a-wai bôn bng bôn-ki-pa, No, I have not struck, him.
Perfect pastaorist and Pluperfect negative are alike — Affirmation, Bún-kul-la bôn bng, I struck him.
Future definite — Affirmation, Bún-kín bôn bng, I shall strike him to-morrow morning.
Future aorist — Affirmation, Bbn-nun wál bôn bng, I shall certainly strike him.
Negation, Ke-a-wai will bôn bng bôn-ko-ri-en, No, I shall not, &c.
THE PARTICIPLE.

Present tense—Affirmation.
Bün-kil-lin bón bäng, I am now striking him.
Ke-a-wa-rán bón bäng bün-kil-li ko-ri-Cn, No, I am not, &c.
Imperfect past aorist—Affirmation.
Bhn-kil-li 61-la bón bäng, I was striking him.
Negation.
Ke-a-wa-rán bón bäng bün-kil-li ko-rakal, No, I was not, &c.
Future aorist—Affirmation.
Bhn-kil-lin-nun bón bäng, I am going to beat him hereafter.
Negation.

IMPERATIVE MOOD.

Mandatory.
Ma, bh-wa bón, Strike him.
Bi-wa bón, Ya-no-a, bün-ki yi-ko-ra bón, Strike him.
Bfin-kil-18, Ya-no-a, bün-kil-laibán ko-ra, Strike him.
Entreaty.
Büm-mun-bil-la bón, Do, strike him.
Ya-no-a, Büm-mun-bi-yi ko-ra bón, Strike him.
Büm-ma-ra bun-bil-la bón, Permit any one to strike him.
Ya-ri bón bi büm-ma-ra bun-bi yi-ko-ra, Let no one strike him.
Interrogative.
Min-na-ring tin bi-núng bhn-kul-la? Why didst thou strike him?
Ko-ra ko-a bi-núng bhm-pa? Why hast thou not struck him?
Mandatory Idioms,
Wi-wi, Be quiet. Do not what you tend to do.
Ya-ai, Refrain. Do not; cease acting.
Ya-ri, Prevent. Do not permit.
Ya-no-a, Let be, do not the action. Let alone.
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Lu-ra-ki,  Long since, formerly, long ago.
Yan-ti ka tai,  Hence forward, forever, literally, thus always.
Mur-rin-mur-rin,  Oft, oftentimes, frequently,
Mur-râ-ai  Sometimes.
Wa-kôl-wa-kôl,  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.

**Note.**—Iteration is expressed by a particular Conjugation : as, Bun-te-a- ?tun-nun, will strike again.

5. **Quantity.**

Kau-wul-lâng,  Much, abundantly, largely.
Wa-ré-alâng,  Little, sparingly.
Tan-to-a  Enough, sufficiently.
But-ti,  More, meaning continue the action.
Min-nân ?  What quantity ?  How much ?  How many ?

6. **Quality or Manner.**

Wong-kul,  Deaf, stupid, foolish.
Wong-kul-lâng,  Foolishly.
Kur-ra-kai,  Quickly, also equivalent to the phrase, make haste.
Ka-ra,  Slowly, deliberately.
Wir-wir,  Cheerfully, lightly. From to fly, as the down of a bird.
Pôr-rôl,  Heavily, from heavy, weightily.

7. **Doubt.**

Mir-ka,  Perhaps.
Mir-kâta,  Perhaps it is, or possibly.

8. **Affirmation.**

Yu-na bo-ta,  Verily, certainly, really, literally there it is itself.
To-kôl bo ta,  Truly, in truth itself. Straitly, from To-kôl, strait.
E-ô,  Yes.
Kau-ôa,  Yea.
Yân-ti bo-ta,  Just so as it is. Yea.

9. **Negation.**

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

10. **Interrogation.**

Tan-ti,  Thus.
Won-nén ?  How ? Which way ? Local, answer, Ngi-â- 
  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-lâng,  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 instrument-
  ality.

**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-rai ta, Yella-
  anna ka.  In another moon.
Ka âs,  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-tun, And. Kul-la, Because, for. Nga-li tin, Therefore, on account of this. But the particles lest, unless, that, and disjunctives are expressed by modifications of the verb in the subjunctive mood, as will be shewn in the illustrative sentences.

OF INTERJECTIONS.

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

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

VOCABULARY AND ILLUSTRATIONS.

CHAPTER I.

VOCABULARY.

The following Key to the pronunciation may afford assistance to ascertain the sound of the words, as spoken by the Aborigines. The English words contain the nearest sound of the vowels and diphthongs. The figures refer to the letters over which they are placed, as in Walker’s Pronouncing Dictionary.

**English Words.**

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**Example of Aboriginal Words.**

A. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
---|---|---|---|---|---|---|---|---|
| Al-la ! | A call of attention. |

The open short sound of a.

á. | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
---|---|---|---|---|---|---|---|---|---|
| Ngán-to? | Who is the agent? |

The elongated sound of á.

E. | 18 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
---|---|---|---|---|---|---|---|---|
| Ngán-ke? | Who is the subject? |

The open sound of e.

— | 18 | 2 | 3 | 4 | 6 | 7 | 8 |
---|---|---|---|---|---|---|---|
| Ngán-ke tet-ti? | Who is dead? |

The enclosed sound of e.

é. | 10 | 5 | 6 | 7 | 8 |
---|---|---|---|---|---|
| Won-nén? | Which way? |

The elongated sound of é.
VOCABULARY.

1. Yau-ti, Thus. In this manner. (Open i.
2. Min-na-ring? What is it? (Enclosed i.
3. Yau-tiin, All. The whole. (Elongated i.
5. Wol-lâa, Be off. (Enclosed o.
6. Bon, Him, the accusative. (Elongated 6.
U. Tu-râ, Speared, pierced. (Open u.
Bun-nun, Will be. (Enclosed u.
ai. Kâ-ai, Come hither.
au. Kau-wa, May it be, a wish.
iu. Niu-wo-a, It is thou who.
ng. Ngan-nung? Who is the object?

Names of Persons.

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

Tîp-pâ-kâ-lî-kî-un, Names of the wife of Koin. She is a much more terrific being than her husband, Bin-pûn, 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-ród-âén, 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, roast, and then eats him!

Kur-ri-nilan, 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-kân, 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 show that the tooth is knocked out, when he will not injure them; but should the tooth be left in, he runs after them 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.

Tip-ro-long, Tip-ro-jîng!

The following are names of men, derivation unknown.


Note.—The last of these is a poet, he composes the song and dance which is taught from Tribe to Tribe, to an extent as yet unascertained.

NAMES OF SACRED PLACES.

Pîr-ro-bàng, The name of a Mystic Ring, in which they dance and fall down at certain periods. From Pîr, 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 simi-litides of the nests of various quadrupeds are formed on the ground near the spot. They dance for several days, every morning and evening, continuing the whole of the night; no women are allowed to join in the ceremony.
NAMES OF COMMON PLACES.

Bo-un, The site of Wallis's plains, from a bird of that name.
Búl-ba, An Island, any place surrounded with water, also, Nga-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-kön-úng-ba, A place of ferns from Bo-i-kön. Fern.
Kut-tai, The site of Sydney Light-house, any Peninsula.
Kin-ti-ir-ra-bin, The name of a small volcano on the sea coast, near Red head; seven or eight miles S. of Newcastle, and five or six miles N.E. of Lake Macquarie.
Ko-i-yóng The site of any native camp, or, British town, &c.
Ko-i-ka-ling-ba, A place of brambles; from Ko-i-ka-ling, a sort of bramble bearing a berrylike a raspberry.
Tul-ki-ri-ba, A place of brambles; from Tul-ki-ri.
Ngur-rán-ba, A place of brambles; from Ngur-rán an inferior sort of the above description.
Kai-á-ra-ba, A place of sea weeds.
Re-el-ke el-ba, A place of grass tree.
Ko-pur-ra-ba, The name of the place from which the blacks obtain the Ko-pur-ra, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like redochre, with which thenien and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.
Ko-na-ko-na-ba, The name of the place where the stone called, Ko-na-ko-na is found. There are veins in the stone, which contain a yellow substance, used for paint in warlike expeditions. The name of a large mountain, the N. extremity of Lake Macquarie.
Mu-lu-bin-ba, The name of the site of Newcastle, from an indigenotus fern named, Mu-lu-bin.
which a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called Pur-ri-bâng. The Ants gather the substance for some unknown purpose.

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

Tûm-po-a-ba, A clayey place; from Tampoa, clay.

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

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

Wau-wa-rân, 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-waci, it frequents the contiguous swamp, and kills the aborigines! There is another resort for these fish near an Island in Lake Macquarie, named Bo-ro-yi-rbng; from the cliffs of which, if stones be thrown down into the sea beneath, the tea tree bark floats up, and then the monster is seen gradually arising from the deep; should any natives be at hand, he overturns the canoe, swallows alive the crew, and then the canoe whole, after which he descends to his resort in the depths below!

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

Wâ-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-rân, The name of a place, in which there is, almost, a forest of pâtrifications 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 Pôn-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.

Bân-kun, A red sea slug adhering to the rocks, and known to Europeans by the name Kun-je-wy. A barbarism.
The black cockatoo; the breeding place of which is unknown to the blacks.

A doctor, a sorcerer.

A fool.

A younger brother.

The black swan from its note.

Pain.

The women's nets, used as a bag.

A murderer.

Urine.

The mangrove bush.

The cuttlefish, literally, wave tongue.

The large whiting.

The smoke of, and also tobacco.

The smoke of a fire.

Fog, mist, or haze.

Vessels made of the bark of trees, &c., used as baskets or bowls.

A shark.

A fresh water eel.

A shell.

A white sort of honey.

A coarser sort of ditto.

The honey comb.

The large stinging bee of this country.

The honey in the blossom of the grass tree.

The honey in the blossom of the grass tree.

The emu, from the noise it makes, and likely the origin of the barbarism, kangaroo, used by the English, as the name of an animal, called *Mo-a-ne*.

A pelican.

The cock, king parrot.

The hen d'ito.

Fire.

A camp, town, &c.

Man, mankind.

Blood.

The shadow.

A cudgel, the waddy.

The first born male.
Tai-yol, The youngest male.
Mu-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.
Múu-bón-kán, Rock oyster.
Pir-ri-ta, Oyster growing to the mangrove tree.
Mur-ra-ké-en, Young maidens.
Wúng-ngur-ra-pin, Young bachelors.
Wúng-ngur-ra-bú-la, Ye two ditto.
Mu-lo, Thunder.
Mum-mu-yi, A corpse, a ghost.
Mun-ní, Sickness.
Mu-ra-bun, Big flowers.
Miil-la, A boil.
En-mai, Gigantic lily.
ISt-to, The black-snake.
Mur-ri-nau-wai, A ship, boat.
Ma-kor, Blur-ro-kun, Oyster growing to the mangrove tree.
Mo-ko-i, Mo-lo-khi, The season of the wane of the noon.
Mo-ni, The general name of fish.
Mur-ra-mai, The name of a mysterious bone, which is obtained by the Ka-rá-kul, a doctor, or conjuror; three of which sleep on the grave of a recently interred corpse, where in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three doctors, who feel the puncture not more severe than that of the sting of an ant! The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by unknown means, it is said, and believed, they destroy in a supernatural manner their ill fated victim by the mysterious bone, causing it to enter into their bodies, and so occasion their death!!!
Mur-ra-ma, The name of a round ball, about the size of a cricket ball, which the Aborigines carry in a small net suspended from their girdles of opossum yarn. The women are not allowed to see the internal part of the ball; it is used as a talisman against sickness, and it is sent from tribe to tribe for hundreds of miles on the sea coast, and in the interior; one is now here from Moreton bay, the interior of which, a black showed me privately in my study, betraying considerable anxiety lest any female should see the contents. After unrolling many yards of woollen cord made from the fur of the opossum, the contents proved to be a quartz-like substance of the size of a pigeon's egg, he allowed me to break it and retain a part, it is transparant like white sugar candy; they swallow the small crystaline particles which crumble off, as a preventative of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate of a milky hue, semipellucid, and strikes fire. The vein from which it appears broken off, is one inch and a quarter thick. A third specimen contained a portion of cornelian partially crystalized, a fragment of chalcedony, and a fragment of chrysalis of white quartz.

Names for fresh water, as well as Ko-ko-in, Bá-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; Kuttól, another specie also a canoe. The canoes being made of one sheet of bark taken whole from the tree and softened with fire, when they are tied up in a folded point at each end; a quantity of earth forms a hearth, on which they roast their bait and fish when fishing.
Species of grass tree; the stems of which form their spears, cemented together at the ends by the resinous substance which exudes from the root, until they become from eight to twelve feet long, a hard wood forming the last joint, in which is cemented a splinter, of pointed bone forming a barb. A deadly weapon, being thrown by a lever nearly four feet long, held in the hand with the poised spear.

Po-ri-bai, Po-ri-kun-bai, Pun-ti-mai,
A husband.
A wife.
A messenger, an ambassador. They are generally decorated with the down of the swan or hawk on their heads when on an embassy. They arrange the time, place, and manner of engagement in battle; or when punishing a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance. When they travel at night, a firestick is always carried by them as a protection against "The powers of darkness." Evil spirits of which they are in continual dread.

A small hawk, so called from its cry.
A valley or hollow.
Salt.
Voice, language, &c.
A wild duck.
A wild drake.
Ashes.
The sea salmon.
The large tea tree.
Names of roots of the Arum species; the Ta-ro of Tahiti.
A dream or vision.
Lightning.
Sea slug, blubber.
Night.
Musquito.
Bream-fish.
A mouse.
A bird.
A bough of a tree.
A bone.
An instrument of war, called by Europeans Boomerang, of a half moon shape, which when thrown in the air, revolves on its own centre, and returns forming a circle in its Orbit from and to the thrower, to effect which it is thrown against the wind;
but, in war it is thrown against the ground which it strikes in its revolution and rebounds apparently with double violence, and strikes at random some distant object, and wounds severely with its sharpened extremities.

**Tul-mun**, A grave.  
**Tun-kun**, A mother, a dam.  
**To-rong-ngun**, The black whale which the blacks eat, whilst the sperm whale is not eaten.

**Tul-lo-kin**, Property, riches.  
**Ting-ko**, A bitch.  
**Wor-rikul**, A 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-lo-hung**, is held on the same ground in veneration by the men, who suppose the animal a mere transformation.

**Tun-nung**, A rock, a stone.  
**Tu-pe-a-ta-ra-wong** Names of the flat head fish.  
**Nin-nang**, 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 spoonsful of common salt was administered with a successful result to some lambs.

**Tem-bi-ri-beeu**, 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.

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**Wa-ri-kul**, Tame dog.  
**Wai-yi**, Tame bitch.  
**Yu-ki**, The wild native dog.  
**Mir-ri**, The wild native bitch.  
**Mur-rong-kai**, The wild dog species.  
**Wot-ta-won**, The large mullet.  
**Wum-bul**, The sea beach.  
**Wo-ro-ri**, A blanket, clothes.  
**Wo-ro-wan**, Kangaroo skin cloak.  
**Wip-pi**, or Wibbi, The wind.  
**Wa-ro-i**, A hornet.  
**Wong-nai**, A child, children.  
**Wakun**, A crow from its cry, wak-wak-wak.  
**Wun-nul**, Summer.  
**Tuk-kur-rir**, Winter.  
**Wu-run-kun**, Flies.  
**Wir-ri-pang**, The large eagle hawk which devours young kangaroo, &c.  
**Wo-ro-wai**, A battle, fight, &c.  
**Wai-yong**, A sort of yam.  
**Wo-i-yo**, Qass.  
**Wa-ro-pur-ra**, The Honey suckle tree.  
**Wil-lai**, The Opossum.  
**Wim-bi**, Abowl generally formed of the knot of a tree.  
**Wum-mur-rur**, The instrument used as a lever by the hand to throw the spear.  
**Wa-rai**, The spear for battle, or hunting on land.  
**Mo-ting**, The spear for fish.  
**Ya-rei**, The clouds.  
**Yu-ra**, Another name for ditto.  
**Ya-re-a**, The evening.  
**Yi-nal**, A son.  
**Yi-nal-kun**, A daughter.  
**Yu-lo**, A footstep, a track.  
**Yir-ring**, A quill, a pen.  
**Yir-ra**, A wooden sword.  
**Yu-ro-in**, Bream fish.  
**Yu-niing**, The turtle.  
**Yu-pung**, Bait.  
**Yk-ro**, A path, broad, way.  
**Wai-ki**, Literally an egg.  
**Yu-lo**, Bnt mystically to the initiated ones, it means fire or water.
By this term in asking for either element, the fraternity discover themselves to each other. Their name for women is Kun-nai-ka-rá, when the tooth is knocked out of the men, and themselves are called, Yi-ra-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.
Küm-bo-ro-kán, The brain.
Yin-tir-ri, The forehead.
Ngó1-lo, The temple.
Tük-kul, The ear.
Ngú-ré-ung, The eye brows.
Tur-rur-kur-ri, The eye lashes.
Yul-kur-ra, The eye.
Wó-i-pin, The nose.
Nu-koro, The cheeks.
Kul-lo, The lips.
Tum-bi-ri, The mouth.
Wil-ling, The teeth.
Kur-rur-ka, The tongue.
Ngun-tur-rar, The chin.
Ti-ra, The tongue.
Túl-lun, The teeth.
Wat-tun, The chin.

Yar-ri, The beard.
Un-táung, The lower jaw.
Kul-le-ung, The neck.
Kul-le-á-ring, The throat.
Kör-ro, The wind-pipe.

Mum-nur-rur-kun, The collar bone.
Mil-ka-mil-ka, The shoulder.
Mir-rung, The upper arm.
Kó-pa, The lower arm.
Tur-rung, The elbow.
Ngi-in-na, The hand.
Mut-tur-ra, The thumb. (Literally the mother or dam.)
Tun-kán-be-en, The forefinger.
Niim-ba, The 2nd finger.
Kót-tán, The little finger.

Ngá-rá-kón-bi, The nails of the fingers and toes.
Tir-ri, The palms of the hand.
Tir-reil, The back either of the hand or body.
Wa-rá, The breasts.
Bul-ka, The nipple.
Pa-yíl, The chest.
Ngá-pung, The ribs.
Wa-pur-ra, The side.
Na-ra, The right side.
Kur-rur-bung, The left side.
Tu-ro-un, The belly also, war-ra.

Win-nal, The hips.
Ngá-káng, The thighs.
Wól-lo-ma, The shins.
Tur-ra, The knees.
Ngá-ri, The knee pan.
Wa-róm-bung, The ankles.
Pa-pí-nán, The heel.
Kó-róng-ngai, The heels.
Mo-kul-mo-kul, The nails of the fingers and toes.
Wi rung-king, The navel.
Muk-ke, The mother.
Mo-úng, The dam.
Yul-lo, The sole of the foot.
Tin-na, The toes.
Bu-ul, The heart.
Pur-rum-mai, The kidney, also a cockle from its shape.
Mun-nung, The liver.
Yok-kol, The lungs.
Ko-nunng, The bowels.
Ko-na-rung, The flesh.
Put-ta-ra, The veins.
Me-ya, The marrow.
Tur-ra-kil, The bone.
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.
Bum-bil-li-ko, To blow with the mouth.
Bum-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-li-ko, To permit another to strike, &c.
Bu-nur-ri-bun-bil-li-ko, To permit another to be struck.
Bu-in-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 in motion.
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 be set at liberty.
Bum-mil-li-ko, To find.
Bum-bil-li-ko, To permit, to let, an auxiliary verb.
Bir-ri-kil-li-ko, To lie along, to lie down as to sleep.
Be-el-mul-li-ko, To mock, to make sport, to deride.
Buk-ka, To be savage, wrathful, furious.
Bil-por-bung-ngul-li-ko, To cause to be lost, property, to lose.
Ke-kul, To be sweet, nice, pleasant, delightful.

Kim-mul-li-ko, To broil meat on the coals of fire.
Ka-kil-li-ko, To be, to exist in any state.
Ka-pir-ri, To be hungry.
Kin-tai, To be afraid.
Ki-tel-li-ko, To laugh, also, Kin-tel-li-ko.
Ki-a-ki-a, To chew.
Kin-nu-ring, To be powerful, strong, courageous, to conquer.
Ko-ri-li-ko, To be wet.
Ko-akil-li-ko, To rebuke, to scold, to quarrel.
Ko-it-ta, To stink.
Kung-un, To be muddy.
Kai-ya, To be able, powerful, mighty.
Ko-nu, To be handsome, pretty.
Kil-bur-ri-li-ko, To snap by means of something, as a line by a fish.
Kun-da, To be burned.
Kur-kur, To be cold.
Kur-ra, To be slow.
Koi-la-bil-li-ko, To fish with a line. The line is held in the hand.
Ko-ro-kon, To roar, as the wind or sea.
Ko-ro, To be hot, to perspire from the heat of the sun.
Kun-bun, To be rotten, as a skin or cloth.
Ko-bun-til-li-ko, To chop with an axe or scythe, to mow.
Kun-tul-li-ko, To cut with a knife.
Kur-mur, To be rotten as wood.
Ko-i-yun, To be ashamed.
Koi-la-mul-li-ko, To make secret, to conceal anything told.
Ko-ra-wo-li-ko, To watch, to stay by a thing.
Ka-ra-bu-ri-ko, To spill.
Kum-bur-ro, To be giddy. To have a headache with dizziness.
Kul-bun-kul-bun, To be very handsome. Elegant.
Ko-yu-bun-li-ko, To burn with fire.
Ka-ra, To be disabled, wounded.
Kul-bun-til-li-ko, To cause to be assembled together, to assemble.
Ko-ri, To pain.
Kum-bur-ro, To be large, great.
KO-run, To be silent, to be quiet.
Kai-pul-li-ko, To call out, to cry aloud.
Kai-li-bin-bin, To shine, to be bright, to be glorious.
Koi-ro-mul-li-ko, To cough.
Kul-wun, To be stiff, clay-cold as a corpse.
Kul-bil-li-ko, To lean, to recline.
Ko-tel-li-ko, To think.
Ko-ta-bun-bi-la, To permit to think, to remember.
Ko-i-pul-li-ko, To smell.
Kai-ku!-u.mul-li-ko, To cure, to make well.
To call out, to cry aloud.
To shine, to be bright, to be glorious.
To be stiff, clay-cold as a corpse.
To lean, to recline.
To think.
To permit to think, to remember.
To smell.
To cure, to make well.
To be stiff, clay-cold as a corpse.
To lean, to recline.
To think.
To permit to think, to remember.
To smell.
To cure, to make well.
Kai-la-yel-li-ko, To keep secret, not to tell, not to disclose.
Kai-ri-li-ko, To lade out water, to bail a canoe, or boat, &c.
Ko-li, To sound, as the wind or sea in a storm.
Ko-ro-a-pul-li-ko, To pour out water, to empty water.
Ko-ra-ba-ra-wir-ri-li-ko, To twirl the grass tree stem until it ignites.
Ka-ra-kai, To fasten, to be quick, to be active.
Kur-i-ng-pul-li-ko, To spit.
Kur-kul-li-ko, To spring up, to jump, to leap.
Ko-ra-we, To be long in length. Ngoi-ting, short in length.
Ko-ti-tul-li-ko, To wear as a dress.
Ko-ro-kal, To be worn out as threadbare.
Ko-mul-li-ko, To wring, to squeeze as a sponge. To milk.
Kil-kul-li-ko, To snap asunder, as a cord of itself.
Kil-bung-ngul-li-ko, To compel, to snap.
Kir-rai-kir-rai, To revolve, to go round.
Ku-ta-wai-ko, To be satisfied with food.
Kil-nung, To be wet, also, Kin-nu-ring.
Kot-tan, To be wet and chilly from the rain.
Ku-mul-ri-age, To be troublesome, to cause a headache, with noise.
Ko, To be, to come into existence. Not for to be. The negative form of the above.
Mun-kil-li-ko, To take, to accept.
Mun-mun-bil-li-ko, To cause to take, to let take, to let have.
Mit-nil-li-ko, To keep.
Mit-nil-li-ko, To wait, to stay, to remain.
Mo-ro-un, To he tame, docile, quiet, patient.
Mo-rul, To be alive.
Mo-rul, To be good, excellent, valuable.
Mo-rul, To be without, to be poor, miserable.
Mo-rul, To sorrow, to sympathize.
Mo-rul, To detain, to compel, to wait.
Mo-rul, To run.
Mo-rul, To lend, to borrow.
Mo-rul, To vomit.
Mo-rul, To be silent, dumb.
Mo-rul, To remain silent, to continue dumb.
Mo-rul, To remain, to dwell.
Mo-rul, To be glutinous.
Mo-rul, To be sick, ill, diseased.
Mo-rul, To challenge, to dare, to command to do.
Mo-rul, To be small.
Mo-rul, To wind up as a string.
Mo-rul, To be cut, wounded, sore.
Mo-rul, To proclaim, to make known.
Mo-rul, To plant.
Mo-rul, To be benighted, to be overtaken with darkness.
Mo-rul, To pound with a stone, as a pestle and mortar.
Mo-rul, To sharpen into a point, as a spear.
Mo-rul, To cause to be sharp.
Mo-rul, To fast.
Mo-rul, To be angry displeased.
Mo-rul, To see, to look, to observe with the eye.
Mo-rul, To see, to look, but not to notice.
Mo-rul, To hear, to obey, to understand with the ear.
Mo-rul, To hear, but not to obey.
Mo-rul, To be initiated.
Mo-rul, To be wise, skilful.
Mo-rul, To hearken, to be obedient, to believe.
Mo-rul, For remembrance to pass away, to forget a place, or road. See Wo-ng-un-nil-li-ko.
Mo-rul, To pity.
Mo-rul, To stand up on the feet.
Mo-rul, To tie.
Mo-rul, To be short.
Mo-rul, To give, to present.
Ngu-pai-yi-ko, To give back, to pay, to return in exchange.
Ngu-mai-ngul-li-ko, To offer.
Na-kón-ti-bun-bil-li-ko, To disregard, not to mind, an Idiom.
Na-ra-wa-til-li-ko, To lose one self.
Nga-ro-nga-ro, To fall down.
Nu-mul-li-ko, To touch with the hand.
Nu-pul-li-ko, To try, to learn, to attempt.
Nu-til-li-ko, To throw the boomerang.
Ngur-ti-ngur-ri, To pant.
Nga-ko-ye-li-ko, To tell a falsehood, to lie.
Nga-kóm-bil-li-ko, To deceive, to cheat.
Ngo-to-in, To be complete, finished.
Ngi-mi-lí-ko, To know by the eye, as a person or place.
Ne-il-pai-te-el-li-ko, To shout, the noise of war or play.
Ní-mul-li-ko, To pinch.
Núng-kil-li-ko, To be successful, fortunate, to obtain.
Ní-ngul-li-ko, To pay, to sport
Nil-un-nil-lán, To be smashed into pieces.
Ngi-ra-ti-mul-li-ko, To feed, to give, to eat.
Nga-ra-bo, To sleep.
Nga-ro-kín-nil-li-ko, To stand up.
Nín-nil-li-ko, To seize, to snatch.
Ngur-run-bór-bur-til-li-ko, To fall tears, to weep.
Ngar-ngul-nil-li-ko, To convert into, to cause, to become.
Pai-kul-li-ko, To show oneself.
Pit-ta-nil-li-ko, To drink.
Pit-ta-bun-nil-li-ko, To permit to drink, to let drink.
Pit-ta-mul-nil-li-ko, To make to drink, to cause to drink.
Put-til-li-ko, To bite.
Pil-la-to-ro, To set, as the Sun, Moon, and Stars.
Púl-lú-lú-pul-lú, To tremble, to shake with cold.
Pír-ri-á, To be hard, strong Kun-bón, To be soft.
Po-rol, To be heavy, also slow.
Po-róng-kúl, To be round, globular.
Pi-rul ka-ki-nil-li-ko, To be glad, to be pleased, to be happy.
Pi-te-nil-nil-li-ko, To make happy, to cause joy, &c.
Pun-ta, To be mistaken in any thing.
Pu-to, To be black.
Pír-ri-ko, To be deep.

Pi-run-ka-kil-li-ko, To be pleased, to be glad.
Pi-ral-nil-li-ko, To urge.
Po-to-bun-til-li-ko, To cause a hole to bleed a person.
Pur-ka-nil-li-ko, To cause to fail, to throw down.
Pur-nil-nil-li-ko, To be dropped, to be born.
Pil-ri-nil-li-ko, To romper to drop.
Pír-nil-nil-li-ko, To cause to drop by means of something.
Pil-nil-nil-li-ko, To knock down, as with an axe, to shock as with electricity.
Pi-á-nil-nil-li-ko, To fetch water.
Pír-nil-nil-li-ko, To be tired.
Pí-ri-nil-nil-li-ko, To permit, to strike, to let strike.
Pí-ri-nil-nil-li-ko, To vibrate, to swing, as in a swing.
Pí-ri-nil-nil-li-ko, To enter. go or come into.
Pí-ri-nil-nil-li-ko, To be suspended, to hang on, to infect.
Tet-ti, To be dead.
Tet-ti ka-ki-nil-li-ko, To be dead, to be in that state.
Tet-ti nil-nil-nil-li-ko, To die, to be in the act of dying.
Tet-ti ka-bul-nil-li-ko, To permit to die, to let die.
Tet-ti-nil-nil-nil-nil-li-ko, To cause to die by some means, as poison, &c.
Tet-ti-nil-nil-nil-nil-li-ko, To permit to be put to death, by some means. &c.
Tet-ti-nil-nil-nil-nil-li-ko, To compel to be dead, to kill, to murder.
To smite dead, to strike. To eat.
To permit to eat, to let eat.
To pierce, prick, stab, sting, lance, spear.
To permit to pierce, &c.
To be red hot, also the colour red.
To be naked, this must be carefully distinguished from Tö-töng, News, Intelligence.
To be stunned, insensible, apparently dead.
To approach.
To break of itself, as wood.
To permit, to let break of itself.
To compel to break.
To permit to break.
To break by means of something.
To permit to break by means, &c.
To be slippery, slimy.
To find, literally to make, to appear.
To run fast, to escape.
To hold by the hands.
To throw a stone.
To shew.
To be awake.
To grow, to shoot up.
To be across.
To be true, also truth.
To cry, to bewail.
To be cold.
To convince.
To be close together.
To exchange.
To cause to mix, to mingle.
To pluck.
To pluck.
To punish.
To separate.
To shew.
To be narrow.
To be in a state of healing. To be well, as a cut, or wound.
To suffer hunger.

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

Aboriginal sentences literally rendered into English beneath the corresponding words.

1. ON THE SIMPLE NOMINATIVE CASE.

Ngán †ke bi? Ngatoa, Bumborokán. Who be thou? It is I. B ————

Ngán ke unni? unnoa? unnung? Who is this? that? there?

Kore unni, Nukung unnoa, Wonna unnung. Man this. Woman that. Child there.

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

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

2. ON THE AGENT NOMINATIVE CASE.

Ngáto bin wiýa? Niwua tía wiýa. Who told you? He told me.

Ngali—tía wiýa, Ngaloa tía wiýa. This — told, That me told.

Ngali noa tía wiýa, Ngali bonntoa, &c. This he me told. This she, &c.

Who are you? It is I. Bumborokán.

Who is this? that? there? This is a man, that is a Woman, there is a child.

What is this? It is a spear. What is that? There? To speak with.

What for is that? For to speak for.

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

† The verb sustains no change as to person, therefore, is not attended to in the literal English, but the pronouns must always be in the number intended, and not You or thou.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Ngáli noa unni unni. This he this made.

Minnaring ko bán, bánkulla tetti? What for him struck dead?

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

Wakun to minnaring tátan? Crow what eats?

Minnaring ko wakuntátan? What crow eats?

Nangin to tía pitul mún. Song me joy does.

Kolai to tía bánkulla wokka tinto. Stick me struck up from.

3. ON THE GENITIVE CASE.

Ngán úmba noa unni yündal? Whom belonging to he this son?

Ennoumba ta, Ngali ko ba bán. Mine it is. This belongs him.

Birabán úmba, ngikoumba wannai. Birabán belonging to, his child.

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


Bung a kal.

Today of.

This is he who made this.

What killed him? Or what smote him dead.

The woman did, the King did, the Messenger did.

What does the crow eat?

What eats the crow?

The song re-

jokes me.

The stick fell from above and struck me.

Whose son is this?

It is mine. Belongs to him.

Birabán’s his child.

What does this belong to? To this.

What country-men are they? They are Englishmen.

What country-

women are they? They are English women.

Fresh or new,

belonging to the present period.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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

Governor kai kdl bang.
Governor of I.

Governor imba bang.
Governor belonging to I.

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

4. ON THE DATIVE.

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

Pirriwul ko? Keawai, ngiroung bo.
Chief for? No, for the self.

Karai tia nguwa ennoung takilli ko.
Fish me give, for me to eat for.

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

Whom to? Chief to. House to.

To what place? That place. That place there.

The site of Newcastle. England to.

5. ON THE ACCUSATIVE.

Ngán to bon binkulla tetti kulwun?
Who him smote dead stiff?

Whokilled him or, Who smote him dead.

Aboriginal sentences literally rendered into English beneath the corresponding words.

English Sentences.

This is the blood of a fish.

I belong to the Governor's place.

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

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

Give the Fish. To whom.

To the Chief? No. For yourself.

Give me flesh to eat.

Be off, go to him.

To whom? To the Chief. To the House.

To what place? To that place.

To the site of Newcastle.

To England.

Aboriginal sentences literally rendered into English beneath the corresponding words.

English sentences.

Ngánning? Birabânning.
Whom? Birabán.

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

Kalibulla bounnoun. Ngánning?
Call her. Whom?

Unnung yong unnoanung Nukung.
There there that woman.

Min ki yî kora unnoa nung.
Take not that.

Mâra bi unnoa nung.
Take thou that.

Mâra bi unu kal, unu la kal.
Take thou hereof, thereof.

Makoro tin nguwa. Ngánun buînîng.
Fish me give. Give will I thee.

Puntinâin tia barch.
Throw me down.

Makoro bi tûrûlla waraî to.
Fish thou pierce spear.

Tabbin bi bua Musket to.
Bird thou smite Musket.

Wiella bôn. Wiella buînîng.
Tell him. Tell thou him.

Biinkulla tia. Wonk?
Smote me. Where?

Wolhong tia noa wirka.
Head me he struck.

Minwaring ho bali wiellá?
What self thou and I say?

Ngámto bounnoun jirrunun?
Who her pierce will?

Ngámto unnoa nung unmunun?
Who that there make will?

6. ON THE VOCATIVE.

Ella ! Kaai tare 'untu ko.
Hallo ! Come approach this place for

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

English sentences.

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

Boungkalinnu wål bing seaita, Biyingbai.
Arise-self-will will I depart, Father.
Tako, enmoung ka ta ko, ngutun wiynunn
to my to and say will.
Wtal bon, Biying, yaraka bing und mikan ta
will him, Father. Evil I made, presence.
morokoka ngatum ngiroung kin.
heaven and thee.

7. ON THE ABLATIVE.

Koakilkun bara. Ngan kai? Ngan kai kan. They are now
Quarrelling now they. Whom from? Whom from being, quarrelling.
About whom.

Bouwounu kai Taipamearin.
Her from Taipamear from.

Minnaring tin? Minnaring tin kan.
What from? What from being.

Makoring ngatun korz tin.
Fish from and men from.
Ngan kin birung umi Puntimai?
Whom from this Messenger?

Jehova ka birung Pirriwulla birung.
Jehovah from King the from.

Wonta ka birung noa?
What place from he?

Wokka ka birung Moroko ka birung
Up from Heaven from.
Sydney ka birung. Mulubinha ka birung
Sydney from. The site of Newcastle from.

Aboriginal sentences literally rendered into English beneath the corresponding words.

English sentences.

Minnaring birung unno unu?
What from that made?
Kolalibirung. Brass birung.
Wood from. Brass from.

Copper birung ngá ra bing nga brass.
Copper from converted brass.
Yuring bi wolla enmoung birung.
Away thou move me from.
Yellowolla bi enmoung katoa.
Sit thou me with.
Ngan katoa bountoa? Tibbin kato ba.
Whom with she? Tibbin with is.

Minnaring koa noa wea?
What by he go? or, come?
Murrinawei too. Purrai koa.
Large canoe by. Land by.

Wonta kulooa? Korung koa.
What place by? Bush by the.

Kokiroa bing nuu.
House by I came.
Womung ke wurrubil? Birabfin kin ba
Where at be skin cloak? B. at is.

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

Wonta wonta ka ba kokiri?
Where where at is house?
Pummaiindan ta ba papai ta ba
The name of a plant it is at close it is at.
Mulubinha ka ba.
The site of Newcastle at.

With whom is she? With Tibbin.
Which way? Through the Bush.
I came by the house.
Where is the Blanket? with Birabin or at B's.
Where is he? He is at Sydney.
Whereabouts is the house.
It is at the flower place close to the town of Newcastle.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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

Wonta *tin to? Unti *tin to. Unata *tin to.
At what place? This place from. That place from.

ON THE ARTICLE.

Minnán kore *tancin ba?
What men approach?

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

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

Kölirín *bo ta bula Nukung
Few self it is they women.

Tibbin to *roatután.
Bird he eats.

Ngulinoa *tibbin to pittán.
This he bird drinks.

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

Unuo *tarkatibbin bi binkulla tetti.
These birds thou smote dead.

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

Yakoa *noa *maiya ko *putinun tetd *kooa
In what manner he snake bite will dead in order
kawul kore?
that may be man?
Tira *ko nigikoumba *ko.
Teeth his.

*NOTE.—Broken bay is spoken of as the cause in the particle *tin, from an account of, and also as the agent in the particle to denoting agency, so that the meaning is, on account of Broken bay being the agent, you see Sydney heads.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Tetti *bön Horse ko wittunci.
Dead him Horse violence caused.

ON THE CONJUGATION NEUTER VERB.

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

Kauwau, kawul bàng unni.
So it is, great acts this.

Kapirrán bàng kuttun.
Hunger I am.

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

Bara *bo unti kuttun.
They sell this place exists.

Kiákia bàng kakwun unni ngorokán.
Conqueror I was this morning.

Bukka bang kakulla.
Rage I was.

Béntoara *noa tetti kakulla.
That which is smote he dead was.

Kakulla *ta bàng Sydney ka tàngnga bi.
Was it is I Sydney at before thou
ba kakulla unta.
was at that place.

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

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

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

Ngán *ke *kiákia kunun?
Who be conqueror be will?
Aboriginal sentences literally rendered into English beneath the corresponding words.

Pirriwul kangun wâl bi
Chief be will shalt thou.
Kabo bang kangun Sydney ka.
By and by I be will Sydney at.

Kwunun bâng târai ta yellemna ka.
Be will I another it is moon at.
Kaiyu kân bâng. Kaiyu kwên bâng.
Able being I. Able not I.

Wirrobulli kdn bara ngikoumba.
Follow bring they His.

Tulbullëunbing kinta kân.
Escaped I fear being.
Pirrapirrá bara kakillin antellin tin.
Fatigued they are becoming. Dance from.
Wirrobulli munni kakillin.
Hot season this now becoming.
Store ba kakillin bountoa.
Store be now existing she.

Kapirri bâng kakillëlla.
Hungry I was being.
Muskit tia katilla Port Macquarie ka.
Musket me existed Port Macquarie at.

Kinta bâng katilla, yakita keawai.
Afraid I existed, now not.

Katallla bâng Raiatea ka.
Existed I Raiatea at.
Unta bâng katilla yuraki M—ka.
At that place I existed formerly M— at.

Pirriwul bâng kakilli kolang.
Chief 1 to be for now about.

English sentences.
You will certainly beking.
By and by I shall be 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 hungry.
I had a Musket at Port Macquarie.
I used to be afraid, but now Iamnot.
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 kakillunnum yânti ka tai. (Au Idiom.)
Not be—will so for ever.
Mârron noa kakillunnum tetii korien.
Live he be — will dead not.

Wîbbi kakillin warîa.
Wind now continuing to be less.
It is I myselfwho. Instantly. Thisselfsameplace.

Kâllan
Live together both I and she.

Ngintoa bo ka pa Pirriwul kakilliko.
Thou thyself ought Chief to be for.
Yakaai bang tetii kunnunbin nun bon?
In what manner dead I let be will him?
Kakillaj koa bali murrai.
Tocontinue in order thouand Iquiet,tame,&c.

Kawii koa port'ngore.
That may be in order long three.

Munni noa katëa kan.
Sick he is become again.
Yanoa Munni koa noa katëa kwun.
Do not sick lest he should be.
Munni kunnun bâng ba.
Sick be will I If.
Ngâ ke tetii kunnun ngâ?
Who be dead like to have become ?

Tetii bang kunnun ngâ.
Dead I had like to have been.
Pirriwul bi ba ka pa pitul ngatiya bang ka pa. If dead.

Chief thou if hadst been joy then I had.

English sentences.
To be miserable for ever.
He is going to live for ever.
and neverdie.
The wind is lessening.
I myself, at that self same instant. This very place.
Wearemarried, sheand I live together.

You ought to be Chief.
How shall I cause his death.
I wish you and I to continue at peace.

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

He is sick again

Do not lest he be sick.
If I should be sick.
Who had like to have been dead ?
I had like to have been dead.
Chief he had been king, I should have been glad.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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

Be still, do not cry.

Yes you are to die.

Be at peace one with the other.

Let him live.

I will let you he king.

Be king again.

Prevent his being, or do not let, &c.

Who was beat or struck.

This he, there.

Why did he beat you?

That person?

These are the two hestruck.

Come to me make haste.

I am beat more and in pain.

Who beat you? Tell me, do not conceal it.

This is he who struck me.

With what did he strike you.

With his hand.

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 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 and I was beat.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Waita kolring noa bîn killî kolâng. He is gone a fighting.
Depart going he to strike going.

Bînkillîn noa wheat. He is thrashing wheat, or beating wheat. Is continuing to strike he wheat.

Bînkillîla binîng. He is continuing to strike Wheat. Fighting.
Stike and continue to strike thou-him. Who self ye reciprocally strike?

Bînkillîla barâ ho barâ lo. Fought they self they self.
Fought they self they self.

Bînkillîlununun bula. Strike reciprocally will the two.

Yanoa bînkillî bân kora. Let be striking reciprocally be not.

Yanoa bînti yî kora. Let be strike do not.

Bînkillî ki bali noa kîmba. Strike each will I and he to-morrow.

Yakounta ke bana bînkillîlunun? At what time be they hereafter, Fight will?
Kumbâ kîm ta. An Idiom.

Kîmba kabo. Tomorrow by and by. 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.

Yakoai tiâ bûwil koa bôn bang. How me that may strike in order him I.
Tak 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.

Wiyella bôn buwil koa bôn. Tell him strike that may him in order.
Bûwil b挡 Patty mung. May beat I Patty.
Yari ba nûtîm man bîntéakzin koa bô. Do not thou wait will lest should strike thee.

Bîmmun noa tia ba tûrulâ ngaîyâ binzîng. Strike will he me if pierce then thou-him.

Bûm mai nga tia wonto bûng ba mûrrâ. Struck has nigh nie but I ran.

Keawarâni tia bûm ba, ka pâ bani ba. Not me struck had, be had I if untî bo here at this self same place.

Ngâli tia tetti bûm ba. This it is me dead struck had.

Ma buwa binzîng. Do strike thou him.

Yuring binzîng bînkêa yakîta. Away thou-him strike again now.
Wîyâ bon bûng bûm ba bûm bangaiya Sap him I struck had struck had then bi tia. thou me.

Yari bôn bîntéa kunnun. Prevent him strike again will.

Bûmmushia bi tia. Permitted to strike thou me.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Bâmmunbilla bbn bûng. To strike permitting him I.

Kawul unnooa bûngillî kdn me. Great that stroking being it

Kamulla bbi tia bûmmarabunbia. To be cause thou me some one should strike

Uzimmunbilla bi biiia bûn. Let me strike

Bunzmzcnbi yi kora bdit. Do not permit him to strike permit not him.

Bûmbnunbi yë tora bûn. To strike permit not him.

Kamulla bbi tia bûmmarabunbia. To be cause thou me some one should strike

Kâwul tinnoa brinkilli kdr. Great that stroking being it

Bûmbnillâ nura. Continue to strike ye.

Wâkollo bining buwa. Once thou-him strike.

Ma bûntea ka tia. Do strike again me.

Bûmbnillâ bining buwil koaa tia. Permit to strike thou-him may strike that he me.

Kinta kore be, keawarân bin bûnun. Fear not thou not the strike will.

Kora koa bbi tia bûntân? Not in order thou me strikest?

Ma bûwa bbi tia. Do strike thou me.

Bûnkia bining. Strike —tho-him.

Bûnkilli tin noa murrâ. Striking from he ran.

Bûnkillâ barâ yanti katai. Striking they then for ever.

English sentences.

I am permitting him to strike.

Do not permit him to strike.

Let me strike him.

Protect me, lest any one should strike me.

Fight on.

Continue to strike ye.

Smite him once.

Smite me again.

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

Take care, that I may beat them.

Fick not, thou shalt not be beat.

Why do not you beat me.

A challenge.

Dostrike him tomorrow morning.

He ran away because of the fighting.

They are always fighting amongst themselves.

That is a great thing to strike with.

This is the striker.

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.


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

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Murróng noa umá, Muunin winta kuku'l, Good he did, Blind some were, made he them see.

Umai nga ta báng unni yaraka', Like to have done this 'bad.

Wiyella bbn unauwil koa unnoa. Tell him that may do in order that.

Soup umatóra kipai birung. Soap made fat from.

Warai bäng umullin. Spear I am now making.

Mirrir bäng upullin. Point I am now doing.

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

Umatóra kánba birung. That which is done yesterday from.

English sentences.

Who will save me alive? Who made the Sun? Jehovah did. He did good, some were blind, he made them see. Do not let him do it, lest he die. I had like to have spoiled this. Tell him to make it. Tell him to use it, or to make it act. Soap made out of fat. A wooden table, or, acting place of wood. I am making a spear. I am 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 beneath the corresponding words.

7. CONJUGATION Locomotive Verb.


Wontaring bi uwan? Untaring To what place thou movest? To that place Sydney ko ko. Sydney to be for.

Wonta birung bi uwan? What place from thou movest?


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

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

Yanoa uwanum bo taru'ng. Let the move will self it is I. Wiyà bali bang wauwil. Say thou and I may move.

English sentences.


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 bali.
Yes I will go with you.
They are gone.

Waita bang bara.
Depart do they.

Yaring bula wuvulli.
Away ye two move.

Ngaraboko ka ko bang waita.
Depart is she Southward.

Waita ka ba buntuoa Paskai.
Departed is the sun was down.

Waita wali bang uwunnun.
Depart shall I move will.

Waita koa bang mimai ye kora.
Depart for I detain not.

Wintaba caita uwunnun.
Part they depart move will.

Waita *uwunnun noa ba, caita ngaiya nyeen.
Depart move will he if, depart then we.

Wonta Punnul kalkula uwangaiya nura ba?
Where Sun was come then ye as?

Unta bará. (Meaning the sun was down)
At sun rise.

Uvoliellá noa ba wungerruru ngaingaiya bón noa.
As he mas walking he met then him he.

Wiya bi uwayne kuinyng kolang?
Say thou moved have camp towards?

Keawai, komba bang xocita wokkin.
No, To-morrow I depart more.

Kabo waita wommun bang.
By and by depart move will I.

* Note.—The U. is often omitted, when another verb takes the government forming it into an auxiliary; but as a principal verb the U is generally retained.
Aboriginal sentences literally rendered into English beneath the corresponding words.

8, 9, AND 10, CONJUGATIONS.

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

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

Tiirun unni. Minnung?
Broken this. What.

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

Broken this. How? Wind for.

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

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

Wiwi, tiir bung ngéa kun koa bi unnoa spade.
Mind, break shoudrl lest thou that spade.

Tiir bung nga pa brin ba, minnung bunnun
Broken had I. If, what act will ngaiyu bara tia?
then they me?

English Sentences.
The weather is clearing up, or breaking up.

My child is born, or, unto me my child is born.
This is broken. What is? (Broken as wood breaks.
This is broken by some person, who broke it.

Minnun bunnun ngaiva biloa?
What will be then he-thee?

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

Minnung bunnun ngatong.
What be will nothing.

Minnung bunnun ko ke?
What to be for is?

Minnung boll bi?
Wiyellin bong, What about being thou? Talking I.

Minnung ba bin?
What is thee?

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

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

Minnung bunnun ngatong.
What be will nothing.

Minnung boll ko ke?
What to be for is?

Minnung boll ko hung bountoa wunnum?
What to be about she move will?

Nunun bountoa Buongbai bountoa ba. See will she Father her.
Kati's! kati's! teti ba bungai tia.
Alas! alas! to die permitted me.
Tettib bimbilla bhn.
To die permit him.

Ngroun bunga bón. Ngán to?
To die force him. Who?

Tettib bimbilla bhn.
To die permit him.

Tettib bungningwunun bawung.
Die cause will I-thee.

Tettib bungningwunun bawung.
Die force will I-thee.

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

Yanoa tetti bêa kun koa toa.
Let be die should lest he.

Wirrikilla noa wataq tetti baawiil
Lie he at that place die that may koa toa.

Tetti burriilleun bring.
Die command self I.

12. CONJUGATION COMMUNICATIVE.

Ngánto wiyâ? Ngâliko, Ngâli tarô.
Who speaks? This, these.

Wiyân ngali Clock ko.
Speaks this Clock.

Wiyân kore ko. Wiyën tibhi to.
Speaks man. Speaks bird.

Wiyân bullock ko.
Speaks bullock.

Wiyunwil bi tia yakoi bara ba wiyâ bin.
Tell may thou me how they as told thee.

Wiyâ ngaiya ngearun bara yantti; Ma.
Told then they so; Do.

Ngá binning wiyâ? Wiyâ bin bang.
Is it thou-him told? Told him I.

Nganto bin wiyâ? Yarriballo tia wiyâ.
Who thee told? Such a one me told.

Ngân unnung wiyelli yng? Who there talking out there?
Ngàwunng bi wiyân?
Whom thou speakest?

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

English sentences.

Let alone lest he die.
He may lie there until he dies, or, I wish, &c., &c.
I have destroyed my self. I have killed myself.

Who speaks? This does. These do.
The clock strikes. The man speaks. The bird sings. The bullock roars.
I wish you to tell me how they spoke to you. They spake to us in bravado.
Did you tell him? I told him.
Who told you? Such a one did.
Who is talking out there.
Whom do you tell? or, to whom do you speak.
To me? To us two? To them.

Aboriginal sentences literally rendered into English beneath the corresponding word.

Koreko ba wiyella bi tia.
Man belonging speak thou me.

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

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

Kabo, Kubo, wiyawiyeli koa bâng.
Presently, Presently, talk talk may in order I.

Wonnên bang wiyunnun unni siterra?
Which way I speak will this name?

Yakounta biloa wiyâ?
At what time he-thee told?

Wiyân bunning ngarokilli ko.
Tell I-thee to arise for.

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

Kaiyâlum nguli clock wiyelli birung.
Ceased has this clock talking from.

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

Wiyunnun bunning ha, wiyunnun ngaiya tia.
Tell will thou-him when, tell will then me.

PROMISSCUOUS SELECTIONS.

Patin ngali koivo to.
Drops this rain.

Kubo ka taturunnun ngaiya bin.
By and by it is pierce will then he.

Bulka ka ba noa Buttiân ka ba.
Back is at he Beast is at.

Keawai kolâng bangngutun.
Not about I give.

English sentences.

Speak to me in the black’s language.
Tell me again. Speak distinctly.
What shall we two first talk about?
Stay, stay, that I may have some conversation.

What is the name of this? How am I to call, &c.
When did he tell you? I command thee to arise.
This is where we formerly conversed together.
The clock has done striking.
When will you tell him? When you tell him, let me know.

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

Ngukii'd balli unwa. Give reciprocally thou and I that.

Kora, bong ngotau bo. Why are ye enraged?

Yuma yirrigiri ka ke. Let be sacred be is.

Pitu loren bang shoe tin. Joy not I shoe from.

Pulle ngowi kou. Voice strange belonging to.

Minmaring tin bhi kottin unwa tin? What thou thinkest that from?

Kottlli'da bang tokoi ta tetti bang ba ka pa. Thinking was I last night died I should have.

Tiring bring kutta. Awake I remain.

Tiring bangngulla bon bongkulli kou noa. Awake compel him to arise in order he

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

Turi wiyo ko. Truth speak to for.

Yuma bo ta bang wiyo ummuturo. Certain self it is I speak will straight.

Minmaring tin nuru tia buku bungnguwa? What from me to rage compel?

Minmaring tin nuru tia buku kuttuwa? What from me to rage remain?

Kumuli'da noa Jehovah ko yantin. Birung ceased lie Jehovah all from

English sentences.

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

Why do not thou women go with the men? Because it is a sacred concern. I am displeased with the shoe. A strange language. A foreign tongue. What think you of that? I thought I should have died. I am awake. Wake him to get up. This is a pretty picture to look at. To swear the truth, to speak convincingly. I will certainly speak the truth. Why do ye enrage me? Why are ye enraged at me?

Jehovah rested from all his

Yanun wayachina bing ngotau bo. Why was he enraged? Because he angry baring.

Always.

Yanti bdn koru. Just so act not.

Mumbilla ta ngaloa. Lend merit.

Mumbi'tara noa wuni. That which is lent he this.

Mumbia bang tarai koa. Lent have I another being.

Ngumai nga bin umni wento bi ba kewei. Given had thee this where thou as not taken had.

Temuing unni Turkey ko la. Stone this Turkey belonging to.

English sentences.

umuli birung. (Or making.) doing from.

Koua, wiyo'enu bong ngotau bo. Yes talked reflectively I it is I self.

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

Nauwu wiroybin buntaa ti'a bu. Look follows she me as.

Nakillan bali. Look reciprocally thou and I.

Nakillal bung ngotau bo Nakilli ngal la. Saw reciprocally I. It is I self looking place at.


Always.

Yanti bdn koru. Just so act not.

Mumbilla ta ngaloa. Lend merit.

Mumbi'tara noa wuni. That which is lent he this.

Mumbia bang tarai koa. Lent have I another being.

Ngumai nga bin umni wento bi ba kewei. Given had thee this where thou as not taken had.

Temuing unni Turkey ko la. Stone this Turkey belonging to.

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

Kore unni Turkey kál.
Man this Turkey of.

Tirriki ko tiuwiná.
Red the me burns.

Makoro ngutu tia, ngutun karai, ngutun tibbin,
Fish give me, and flesh, and fowl,
ngutun kokoin, tauwil koa bang
and water eat may that in order 1
pittauwil koa bang. Matauwaní kál,
drink may that in order 1. Do eat here of.

FINIS.

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

ERRATA.

Page v.—Line 4, for adapted, read adopted.
Page 4.—Line 32, for wi-yel-li-ngél, read wi-yel-li-ngél.
Page 5.—Line 20, for wol-la-wol-lou, read wol-la-wol-lou.
Page 6.—Line 37, for require, read requires.
Page 9.—Line 21, for ta-ró, read ta-ra.
Page 10.—Line 16, for Bún-kil-li-ngél, read Bún-kil-li-ngél.
Page 24.—After line 20, insert 1 person A, and 3 person N. Ti-a-ló, He me.
Page 29.—Line 23, for Threshing, read Thrashing.
Page 40.—Line 9, insert under Imperfect Past Aorist.—Kā-kil-li-xlá,
Was existing. &c., in any recent period.

Line 10, over Kā-xlá-xlá, &c., insert Perfect Past Aorist.
Page 42.—Line 30, for kan, read kau.
Page 47.—Line 18, for Thrash, read Thrash.

Line 25, for bān lá, read bōn láng.
Page 57.—Line 40, for iteration, read iteration.
Page 80.—Line 13, for Thou, read He.
Page 96.—After line 22, insert. Bo-l-bal-li-xló, To know carnally.
Page 109.—Line 26, for Məkoring, read Makorin.
Page 113.—Line 32, for a, read as.
Page 127.—Line 10, for command, read caused.