

## Verbs ending in -r

271

<b>Tiir bung a li ko</b>	<i>to be broken.</i>
<b>Bir ka li ko</b>	<i>to escape. Enquire more [?] of this</i>
<b>Yiir</b>	<i>Split 16015.</i>
<b>Wiir wiir ka ki li ko</b>	<i>to be lame</i>
<b>Puir ka ki li ko</b>	<i>to be born, dropped.</i>
<b>Puir kir li ko</b>	<i>to drop 20213 !?!</i>

The undated exercise book consists of 20 pages. The transitional spelling system used suggests a date of c.1828. This is a reconstructed page

## Conjugation

Root <b>Tetti</b> — Dead, Death, Die	{	<b>Tetti Ka-ki-li-ko</b>	<i>For to be V.A For to remain</i>
		<b>Tetti Kum-mum-bi-li-ko</b>	<i>For to permit to be V.A.</i>
		<b>Tetti Bung-a-li-ko</b>	<i>For to compel to be V.A—cause to become by personal agency</i>
		<b>Tetti Ba-li-ko</b>	<i>For to be or about the act of —</i>
		<b>Tetti Ba-bun-bi-li-ko</b>	<i>For to permit to be about the act of —</i>
		<b>Tetti Ba-ri-li-ko</b>	<i>For to cause death by means of some instrument</i>
		<b>Tetti Koa</b>	<i>In order to be</i>
Yi-ir	{	<b>Yi-ir Kul-li-ko</b>	<i>For to be breaking in pieces as bread spontaneously or the clouds</i>
		<b>Yi-ir Bung-a-li-ko</b>	<i>For to break in pieces V.A cause(d) by personal agency purposely —</i>
		<b>Yi-ir Ba-ri-li-ko</b>	<i>For cause to break by means of some instrument</i>

<b>Yi-ir bur-ri-bun-bi-la bōn un nut ngali —?</b>	<i>Let him break that with this —</i>
<b>Yi-ir burrea noa annoa ngali</b>	<i>he hath broken that with this</i>
<b>ngintoa bo ta</b>	<i>the act is with yourself do as you like</i>

## Exercise book (c.1828)

271:18 *Yi-ir bur-ri-bun-bi-la bōn unnoa ngali —*

*yyirbaribanbila bun anuwa ngali [-gu]*

Let him break that with this —

shred-do-INSTR-permit-IMP! him that this [-using]

(You) must permit him to break that using this.

### MISSING TEXT

AS TkId DID NOT  
PROVIDE THE TEXT,

**THIS ITEM**  
IS PROPOSED.

### MS MISSING TEXT

MS ... *broken that with this*  
*ngali—*

INSTRUMENTAL REQUIRED:

*ngali-gu*  
this-using  
*with this*

271:19 *Yi-ir burrea noa annoa ngali*

*yyirbariya nuwa anuwa ngali [-gu]*

he hath broken that with this

break-do-INSTR-PH he that this [-using]

He broke that using this.

### MISSING TEXT

AS TkId DID NOT  
PROVIDE THE TEXT,

**THIS ITEM**  
IS PROPOSED.

271:20 *ngintoa bo ta*

*nginduwabu da*

the act is with yourself do as you like

thou-EMH AFFirm

Emphatically-you, aye.

276:8 *Nauwa wirro ban bountoa tea ba*

*nawa wiruban buwanduwa diya ba*

Look the sun follows me/she, the blacks call the sun *she* and the moon *he*, but no reason is assigned

see-IMP! follow-now she me DONE

(You) must see! She follows me, done.

### EXPLANATION

'she' REFERS TO the sun.

# Exercise book (c.1828)

278:1 *Tauwa bang ba minnaring*

**dawa bang ba minaring**

I want to eat something

eat-IMP! I DONE something

I must eat something.

someone / something			
who/ someone	<b>ngan</b>	what/ something	<b>minaring</b>
how many/ some number	<b>minan</b>	which/ some type	<b>wanang</b>
where/ somewhere	<b>wanda</b>	when/ sometime	<b>yaguwanda</b>

278:2 *Katawan bang ta ki li birung*

**gadawan bang dagilibirang**

I am satisfied from eating

replete-now I eat-be-ing-away from

I (am) replete from eating.

278:3 *Minnung ba bon?*

**minang ba bun**

What was done or is done to him?

what DONE him

What (was/is) done (to) him?

INTERROGATIVES			
<b>min</b>	what/which	<b>wanang</b>	where, which
<b>minan</b>	how many	<b>wanda</b>	where
<b>minang</b>	what	<b>yaguwanda</b>	when
<b>minaring</b>	what	<b>yaguwayi</b>	why/how
<b>ngan</b>	who		

278:4 *Minnung ba toara kang noa tatty ba?*

**minang badwara gang nuwa didiba**

By what /means/ was he killed?

what do-done to BEness he dead-do-PH

What done [i.e. how] (was) he dead-done [i.e. killed]?

## DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

## -gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

*BE-ness, DO-ness, -ness*

# Exercise book (c.1828)

278:6 *Būn ki li tin bang katan anti?*

**bunGilidin bang gadan andi**

In consequence of beating [7]. I remain here — Tin: from. This in consequence of.

beat-be-ing-because I be-AFF-now here

I am here because of beating.

**-kin /-din: CAUS/LOC/ALL/PERL**

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
<b>-gin</b>	5		<b>93</b>	46	—
<b>-din</b>	168	39	25	—	8
<b>-lin</b>	12		—	—	—
<b>-rin</b>	2		—	—	5

278:8 *Būn ba bon bang*

**bun ba bun bang**

I would beat him

beat DONE him I

I beat->done< [i.e. would have beaten] him.

278:9 *Wiya kun koa bi tia unni banm (bang?) ba mantan*

**wiyaganGuwa bi diya / ani ban [bang?] ba mandan**

May I take this?

speaking-be-now-having thou me / this I DONE take-AFF-now

Lest you speak (to) me, I >done<-take this [i.e. I would take this].

**DOUBTFUL ANALYSIS**

THIS ANALYSIS IS UNCERTAIN

278:10 *Ngurra wati korien bang*

**ngarawadigurin bang**

I shall not forget it either place or thing.

lose-AFF-lacking I

I lose-lacking [i.e. I (will) not lose [i.e. forget]].

# Exercise book (c.1828)

278:11 *Ya noa Būn tia kun koa tia*

*yanuwa bundiyaganGuwa diya*

No, Lest I be hurt. It is perhaps thus. Let be.

Is is in order for me to become beat.

let-it-be beat-AFF-lest/again-now-having me

Desist! Lest (someone) beat me.

**-yaga: 'again' / 'lest'**

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

**PASSIVE IGNORED**

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

278:13 *Ya ri bi mienkinun būn tea koa bien.*

*yari bi minGinan / bundiyaguwa bin*

Do not wait — Lest thou be beat.

stop thou wait-be-will / beat-AFF-lest/again-having thee

You will stop [i.e. not] wait, lest (someone) beat you.

**MS ERROR [?]**

**bun-di-ya-guwa**

SHOULD PERHAPS BE

**bun-di-yaga-n-guwa**

beat-AFF-lest-now-having

*lest be beating*

**INTERJECTIONS**

**ala** ho (hey)

**gabu** stop

**gayi** come

**ma** go on!

**wa** ahem

**wiwi** warning (Mind!)

**biyara** amaze (wow!)

**yanawu** let-it-be (Desist)

**ya** ah!

**yari** stop, mayhap

**yayi** hold on!

**yabalan** woe

**yaguwayi** beware

**yila** ho (hey)

278:15 *Ma bun tea ka tia*

*ma bundiyaga diya*

Do not strike me. A challenge —

go on! beat-AFF-again-IMP! me

Go on! (You) must beat me again! OR 'I dare you to beat me again' [i.e. do not beat me].

278:16 *Kotarea nguwa tia buwilkoa bōn bang*

*gudariya nguwa diya / buwilguwa bun bang*

Give me a stick that I may beat him.

club give-IMP! me / beat-might-having him I

(You) must give me a club (that) I beat might doing him.

# Exercise book (c.1828)

278:18 *Mirka bang bōn būn kala ngati ke keawaran bang kota korien*

**maga bang bun bunGala / ngadi gi giwaran / bang gudagurin**

Perhaps I may have struck him but I know not.

perhaps I him beat-be-PH / secret be not-now / I think-lacking

Perhaps I did beat him; (it) is secret; I (do) not think-<lacking> (so).

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking  
**giyawayi na-gurin** not seeing  
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

279:1 *Wiya bōn bang būn ba buwa ngai ya bi tia*

**wiya bun bang bun ba / buwa ngaya bi diya**

Say If I had beat him then beat me

QUESTION him I beat WHEN/if / beat-IMP! then thou me

QUERY: If I did beat him, then you must beat me.

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

279:3 *Buntoara noa tattī kakala*

**bundwara nuwa didi gagala**

Wounded he died. Should it be *Būntoara ke noa.?*

beat-done to he dead be-be-PH

He was beat-endowed [i.e. beaten] dead.

279:5 *Pirrapirra kaki lien bara ūnta li tin*

**bira bira gagiliyan bara undalidin**

They are become tired in consequence of the dancing.

weary be-be-ing-did they-all dance-ing-because

They were weary because of dancing.

## Exercise book (c.1828)

279:7 *Wiyatoara ngikoung kin birung kunnun kabo.*

**wiyadwara ngigungGinbirang ganan gabu**

It is said from him. It will be by & by

speak-done to him-away from / be-will presently

(As) speak-endowed from him [i.e. as spoken by him], it will be presently.

**gabu: presently / stop**

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

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**gabu:** 'stop' ALSO IN Awa, Bpi, Wnra, Kre

279:9 *Tura bon wiyatoara Puntimai berung.*

**dura bun wiyadwara bandimayibirang**

He was speared from that which the chief said.

pierce-PH him speak-done to messenger-ITEM-away from

(Someone) pierced him speak-endowed from the messenger [i.e. (because of what) the messenger said].

**PASSIVE IGNORED**

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.  
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279:12 *Tiir bunga leen bang emmoemba mattrurra yura ki.*

**dyirbangGalin [dyirbangGaliyan] bang imuwumba madara yuragi**

I broke my hand a long time back.

break-do-compel-ing-did I me-of hand longtime

I compel(led) breaking my hand long ago.

**MS ERROR**

**dyir-ba-ngGa-li-n**  
break-do-compel-ing-now  
IN ERROR FOR:

**dyir-ba-ngGa-li-yan**  
break-do-compel-ing-**did**

279:13 *Na ki lan bali*

**nagilan bali**

We two are looking at one another.

see-be-RECIP-now we-two

We-two look at each other.

## Exercise book (c.1828)

279:14 *Na ki leen bang / Ngatoa bo / Na ki li ngeil la*  
*nagilin bang / ngaduwabu / nagilingila*

I saw / myself/ in the looking glass

see-be-ing-now I / I-EMPH / see-be-ing-place-at

I was seeing emphatically-I, at the seeing-place [i.e. I was looking at myself in the mirror.]

279:16 *Kekul bi būn ki li ko*

*gigal bi bunGiligu*

Sweet thou to beat meaning You love to fight—

sweet thou beat-be-RECIP-for

You (are) sweet for beat(ing) one another.

279:18 *Kauwa munni noa ba kunnun*

*gawa mani nuwa ba ganan*

May he be sick or become.

be-IMP! ill he DONE be-will

He must be ill (or) >done<-will be.

279:20 *Kora unni tiir ka lien.*

*gura ani dyirgaliyan*

Why not broken?

not this break-be-ing-did

(Someone) was not breaking this.

### PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.



# Exercise book (c.1828)

280:1 *Munni noa katea kan*  
*mani nuwa gadiyagan*

he is become sick again

ill he be-AFF-again-now

He is ill again.

## -yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

280:2 *Munni noa katea kunnun*  
*mani nuwa gadiyaganan*

he will be sick again

ill he be-AFF-again-will

He will be ill again.

280:3 *Munni koa noa katea kan*  
*maniguwa nuwa gadiyagan*

Lest he be sick

sick-having he be-AFF-lest/again-now

Lest he be having ill again.

280:4 *Yanoa tiir ka lea kun koa unnoa*  
*yanuwa dyirgaliyaganGuwa anuwa*

Do not lest that break

let-it-be break-be-ing-lest/again-now-having that

Desist! Lest (someone) be breaking that.

## INTERJECTIONS

<b>ala</b>	ho (hey)	<b>ya</b>	ah!
<b>gabu</b>	stop	<b>yabalan</b>	woe
<b>gayi</b>	come	<b>yaguwayi</b>	beware
<b>ma</b>	go on!	<b>yila</b>	ho (hey)
<b>wa</b>	ahem		
<b>biyara</b>	amaze (wow!)		
<b>wiwi</b>	warning (Mind!)		
<b>yanawu</b>	let-it-be (Desist)		

## here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

# Exercise book (c.1828)

280:5 *Yanti tiir ka li ba*

*yandi dyirgali ba*

Thus it was nigh breaking

thus break-be-ing DONE

Thus >done<-breaking [i.e. So (it) would be breaking].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

280:6 *Yelawala bi na tea kun koa bien*

*yilawala bi nadiyaganGuwa bin*

remain Lest thou be seen. that may be seen

sit-IMP thou see-AFF-lest/again-now-having thee

You must sit [i.e. stay] lest (someone) be seeing you.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

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280:8 *Wiya ba nūng tūngun bea kan unnoa picture*

*wiya ba nung dunganbiyagan anuwa PICTURE*

Shall I thee shew again the picture—

QUESTION I-thee show-do-again-now that PICTURE

QUERY: Do I show this picture (to) you again?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

280:10 *Tūngun bin nun bangng [sic]*

*dungan bin nun bang*

I will shew to thee

show-now thee him I

I show him [i.e. it] (to) you.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

# Exercise book (c.1828)

280:11 *Tūngun bien banūng unni*

*dungan bin ba nung ani*

I am shewing to thee this

show-now thee I-thee this

I show this (to) you.

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

280:12 *Ka paa be Sydney ka yanti bang ba kakulla*

*ga ba bi SYDNEYga yandi bang ba gagala*

Hadst thou been at Sydney as I was

be DONE thou SYDNEY-at thus I WHEN/if be-be-PH

You be->done< [i.e. would stay] at [i.e. in] Sydney thus when I was.

## ba FUNCTIONS

<b>-ba-</b>	do
<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of
<b>ba</b>	would (have)

280:14 *Piriwol bi ba katan wiyala bi tia?*

*biriwal bi ba gadan wiyala bi diya*

If thou art king tell me or *wiyalia bi tia*

chief thou WHEN/if be-AFF-now speak-IMP! thou me

If you are chief, you must speak (to) me!

280:16 *Uwea ka bi*

*uwiyaga bi*

you may go again

move-again thou

You move again.

## -yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**  
IS USED FOR BOTH 'again' AND 'lest'.

189	present tense: <b>-n</b>
57	future tense: <b>-nan</b>
37	past historic PH and IMP!: <b>-∅</b>
0	past tense: <b>-yan</b>

POSSIBLE: more [10]; emph [13]

# Exercise book (c.1828)

280:17 *Uwea kunnun bali*

**uwiyaganan bali**

we two will go again

move-again-will we-two

We-two will move again.

**-yaga: 'again' / 'lest'**

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

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POSSIBLE: more [10]; emph [13]

280:18 *Wiyea ka bōn*

**wiyiyaga bun**

tell him again

speak-again-IMP! him

(You) must speak again (to) him.

280:19 *Alla takea kan*

**ala dagiyagan**

What eating again

ho eat-be-again now

Hey, eat again.

## INTERJECTIONS

**ala** ho (hey)

**gabu** stop

**gayi** come

**ma** go on!

**wa** ahem

**wiwi** warning (Mind!)

**biyara** amaze (wow!)

**yanawu** let-it-be (Desist)

**ya** ah!

**yari** stop, mayhap

**yayi** hold on!

**yabalan** woe

**yaguwayi** beware

**yila** ho (hey)

280:20 *Kapiran bi katea kan*

**gabiran bi gadiyagan**

Hungry thou art again

hunger-ness thou be-AFF-again-now

You are hungry again.

**-gang / -bang / -lang**

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

*BE-ness, DO-ness, -ness*

# Exercise book (c.1828)

281:1 *Katea kunnun bang Raiatia ka*

**gadiyaganan bang RAIATEAga**

[2] I am going again to live at Raiatea.

be-AFF-again-will I RAIATEA-at

I will be [i.e. stay, live] at RAIATEA again.

**-yaga: 'again' / 'lest'**

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

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0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

281:3 *Katoara bang yuraki kal*

**gadwara bang yuragigal**

I was married formerly

be-done to I longtime-belong

I was endowed [i.e. was married] long ago.

**-gan / -gani / -gal**

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

**-galin** belong (f) —for a woman

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Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

**wiya-dwara** speak-done to spoken

**yuruba-dwara** hide-done to hidden

**ngu-dwara** give-done to given

RENDERED: speak-, hide-, give-endowed

281:4 *Nukung kan bang katan yakita*

**nugungGan bang gadan yagida**

I am married now. I have a wife.

woman-agent I be-AFF-now now

I am a woman-agent now [i.e. I am married now].

281:6 *Nukung ban bang*

**nugung ban bang**

[NO TRANSLATION]

woman do-now I

I do woman now [i.e. I marry now].

# Exercise book (c.1828)

281:7 *Munni baring bang*

**mani baring bang**

I am always sick —

ill always I

I (am) always ill.

## TIME

<b>bangGayi</b>	now	<b>guruwarang</b>	longago
<b>baring</b>	always	<b>ngaya</b>	then
<b>bunin</b>	beforehand	<b>wara</b>	yesterday
<b>dangGa</b>	before	<b>yagida</b>	now
<b>duwanda</b>	afterwards	<b>yaguwanda</b>	when
<b>gabu</b>	soon	<b>yugida</b>	after
<b>gumba</b>	tomorrow	<b>yuragi</b>	longtime
<b>yandi gadayi</b>	always ( <i>thus every</i> )		

281:8 *Minnaring ban bi? Munni baring bang*

**minaring ban bi / mani baring bang**

[NO TRANSLATION]

what do-now thou / ill always I

What are you doing? I am always ill.

## INTERROGATIVES

<b>min</b>	what/which	<b>wanang</b>	where, which
<b>minan</b>	how many	<b>wanda</b>	where
<b>minang</b>	what	<b>yaguwanda</b>	when
<b>minaring</b>	what	<b>yaguwayi</b>	why/how
<b>ngan</b>	who		

281:9 *Minnung ban bien?*

**minang ban bin**

What is the matter with thee?

what do-now thee

What does (someone/something) to you?

281:10 *Uma bun binnun bōn bang,*

**umababinan bun bang**

I will make /cause/ him to do it.

make-permit-will him I

I will permit him to make [i.e. do (it)].

# Exercise book (c.1828)

281:12 *Tatti ba bun binnun bōn bang tuntoa*

**didibabanbinan bun bang danduwa [anduwa]**

I will let him die there

dead-do-permit-will him I enough [there]

I will permit him (to be) dead there

## MS ERROR

**danduwa**  
enough  
IN ERROR FOR:  
**anduwa**  
that / there

281:14 *Tatti bunnun noa tuntoa*

**didibanan nuwa danduwa [anduwa]**

He will die there

dead-do-will he enough [? there]

He will (be) dead there.

281:15 *Kabo unni koa bang upa uwil wakol*

**gabu aniguwa bang ubawil wagul**

Stop that I may do this one

stop this-having I do-might one

Stop (that) I might doing this one.

## INTERJECTIONS

<b>ala</b>	ho (hey)	<b>ya</b>	ah!
<b>gabu</b>	stop	<b>yari</b>	stop, mayhap
<b>gayi</b>	come	<b>yayi</b>	hold on!
<b>ma</b>	go on!	<b>yabalan</b>	woe
<b>wa</b>	ahem	<b>yaguwayi</b>	beware
<b>wiwi</b>	warning (Mind!)	<b>yila</b>	ho (hey)
	<b>biyara</b>		amaze (wow!)
	<b>yanawu</b>		let-it-be (Desist)

## UNEXPECTED WORD ORDER

WORD ORDER AND COMBINATION DO NOT MATCH OTHER EXAMPLES:  
... **ani-guwa bang uba-wil** ...  
this-having I do-might  
PERHAPS:  
... **ani bang uba-wil-guwa** ...  
this I do-might-having

281:17 *Minnaring ke bang Bati ban nun?*

**minaring gi bang badi banan**

What is it I will do?

what be I continue (more) do-will

What is (it) I will continue (to) do?

## INTERROGATIVES

<b>min</b>	what/which	<b>wanang</b>	where, which
<b>minan</b>	how many	<b>wanda</b>	where
<b>minang</b>	what	<b>yaguwanda</b>	when
<b>minaring</b>	what	<b>yaguwayi</b>	why/how
<b>ngan</b>	who		

## MYSTERY WORD: *badi*

**badi**  
USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':  
• 'additional', 'repeat' (hit him **more**)  
• 'larger' : (I have **more** than you)  
DID **badi** SERVE FOR BOTH [?]

# Exercise book (c.1828)

281:18 *Minnung bunnun bi?*

**minang banan bi**

What will you do?

what do-will thou

What will you do?

281:19 *Minnung bunnun kei bien?*

**minang banan gi bin**

what will be done to thee?

what do-will be thee

What be [i.e. is it that someone] will do (to) you?

281:20 *Tura bun binnun banūng.*

**durabanbinan ba nung**

I will let thee be speared.

pierce-permit-will I-thee

I will let (someone) pierce you.

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

281:21 *xxx xxxnung bunnan kan?*

**xxx banan gan**

What will be?

xxx be-will be-now (not know)

xxx will do? Goodness knows.

## DOUBTFUL TEXT

TEXT MISSING,  
MARKED BY xxx  
PAGE DAMAGED



## Exercise book (c.1828)

282:1 *Tatti ba banbila bōn*

*didibabanbila bun*

Let him suffer death

dead-do-permit-IMP! him

(You) must permit him (to be) dead.

---

282:2 *Kapiri bōn kamunbila*

*gabiri bun gamanbila*

Let him hunger — not *bunbila*

hunger him be-make-permit-IMP!

(You) must permit him to be hungry.

---

282:4 *Mōrrōn bōn kamunbila*

*murun bun gamanbila*

Let him live

alive him be-make-permit-IMP!

(You) must permit him to live.

---

282:5 *Tatti bai nga bang*

*didibayinga bang*

I had nigh died — I had like to have died. I was nigh suffering death

dead-do-almost-PH I

I (was) almost dead.

---

# Exercise book (c.1828)

282:6 *Tatti be ka pa untoa*

**didi bi ga ba anduwa**

Thou hadst like to have been killed [? illeg.] there

dead thou be DONE there

You be->done< [i.e. would be] dead there.

## PLACE

<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

282:7 *Ka ba bang unti Ngatoa bo ba ka ba*

**ga ba bang andi / ngaduwabu ba ga ba**

meaning I will stay here when I like. Literally, I let, or allow or suffer to be here when I allow to be.

be DONE I here / I-EMPH WHEN/if be DONE

I be->done< here when emphatically-I be->done< [i.e. I would stay her (as long as) I would stay here].

## DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

282:10 *Minnung bauwil koa bali bōn*

**minang bawilguwa bali bun**

What is it that we shall do to him.

what do-might-having we-two him

What (is it that) we might do (to) him?

## INTERROGATIVES

<b>min</b>	what/which	<b>wanang</b>	where, which
<b>minan</b>	how many	<b>wanda</b>	where
<b>minang</b>	what	<b>yaguwanda</b>	when
<b>minaring</b>	what	<b>yaguwayi</b>	why/how
<b>ngan</b>	who		

282:12 *Minnung ba bien Sydney ka?*

**minang ba bin SYDNEYga**

What was done to thee at Sydney

what do-PH thee SYDNEY-at

What (did someone) do (to) you at [i.e. in] Sydney?

## PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.  
(someone)

# Exercise book (c.1828)

282:13 *Minnung ba kan?*

**minang ba gan**

What was? for dont know

what DONE be-now (not know)

What (was) done? Goodness knows.

**gan: goodness knows**  
**ngadang: nobody knows**

**gan:** goodness knows  
**ngadang:** nobody knows

Tkld STATES THESE TO BE IDIOMS.

**gan:** 'not know (nor care)', 'unknown'  
PERHAPS LITERALLY: be-now, 'being'

**ngadang:** 'not know', 'nothing', 'from no cause'

282:14 *Būntoara bang tura toara bang koa toara bang*

**bundwara bang / duradwara bang / guwadwara bang**

Beaten, speared, scolded

beat-done to I / pierce-done to I / scold-done to I

I (am) beat-endowed [i.e. beaten] / I (am) pierce-endowed [i.e. pierced] / I (am) scold-endowed [i.e. scolded]

282:15 *Mira ta toara bang*

**miradadwara bang**

starved

poor-AFF-done to I

I (was) poor-endowed [i.e. I was starved].

**DOUBTFUL ANALYSIS**

THIS ANALYSIS IS UNCERTAIN

282:16 *Wiya toara bang*

**wiyadwara bang**

I was told. councilled

speak-done to I

I (was) speak-endowed [i.e. I was spoken to].

# Exercise book (c.1828)

282:17 *Tatti ba toara bang*

**didibadwara bang**

I died

dead-do-done to I

I do dead-endowed [i.e. I died].

282:18 *Ya noa tatti bea kun koa noa*

**yanuwa didibiyaganGuwa nuwa**

Do not lest he die

let-it-be dead-do-lest/again-now-having he

Desist! Lest he be die-doing [i.e. lest he die].

## INTERJECTIONS

<b>ala</b> ho (hey)	<b>ya</b> ah!
<b>gabu</b> stop	<b>yari</b> stop, mayhap
<b>gayi</b> come	<b>yayi</b> hold on!
<b>ma</b> go on!	<b>yabalan</b> woe
<b>wa</b> ahem	<b>yaguwayi</b> beware
<b>wiwi</b> warning (Mind!)	<b>yila</b> ho (hey)
<b>biyara</b> amaze (wow!)	
<b>yanawu</b> let-it-be (Desist)	

## -yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189	present tense: <b>-n</b>
57	future tense: <b>-nan</b>
37	past historic PH and IMP!: <b>-∅</b>
0	past tense: <b>-yan</b>

POSSIBLE: more [10]; emph [13]

282:19 *Pirikilia be untoa tatti bauwil koa bi*

**birigiliya bi anduwa didibawilguwa bi**

You may lie there until you die

lie-ing-IMP! thou there dead-do-might-having thou

You must lie there you dead-might-doing [i.e. until you die].

283:1 *Tanan wiyali koa bali*

**danan wiyaliguwa bali**

come that we two may talk—

approach speak-RECIP-having we-two

Approach (that) we two having conversing.

## Exercise book (c.1828)

283:2 *Tura pa tia*

*dura ba diya*

I had nigh been speared.

pierce-PH DONE me

(Someone) >done<-pierce me [i.e. would have pierced me].

---

283:4 *Wiyalan bali*

*wiyalan bali*

we two are talking together

speak-RECIP-now we-two

We-two speak to one another [i.e. converse].

---

283:5 *Wiyalin bang*

*wiyalin bang*

I am talking

speak-ing-now I

I am speaking.

---

283:6 *Wiya leen bang*

*wiyalin bang*

I cried out

speak-ing-now I

I am speaking.

---

# Exercise book (c.1828)

283:7 *Būn ba bo ta bōn bang wonto bang ba kinta kan ka kulla*

*bunbabu da bun bang wandu bang ba gindagan gagala*

I would have beat him but I was afraid

beat-DONE-EMPH AFFirm him I instead I DONE fear-BEness be-be-PH

I emphatically beat->done< [i.e. would have beaten], aye, him, instead I was fearness [i.e. afraid].

## -gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:  
*BE-ness, DO-ness, -ness*

283:9 *Piral man bōn Man-ki-li ta talo kang ka*

*biralman bun man Gilida dalugang Ga*

He is accused of taking property

hard-make-now him take-be-ing-at property-at

(Someone) rebukes him at [i.e. over] taking property [i.e. stealing goods].

## DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

**man-Gi-li-da**

**-da**: LOCative 'at'

OR

**da**: AFFirm (aye) [?]

## PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.  
**(someone)**

283:11 *Minnung bi binūng*

*minang bi bi nung*

What didst thou do to him?

what thou thou-him

What (did) you (do to) him?

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

283:12 *Munni bōn katan ngigoemba wonnai*

*mani bun gadan ngigumba wanayi*

Sick to him exists his child. for his child is sick

ill him be-AFF-now him-of child

Ill, to him, is his child.

## Exercise book (c.1828)

283:14 *Munni tia kapa wonnai emmoemba*

*mani diya ga ba wanayi imuwumba*

My child had nigh been sick to me /child is sick/

ill me be DONE child me-of

Ill, (to) me, >done<-is my child. [i.e. would have been ill].

---

283:16 *Munni bien*

*mani bin*

and so if all the persons to whom this [the?]

ill thee

Ill, (to) you, ...

---

283:17.1 *Nganūm ba kei?*

*nganumba gi*

Whose is?

who-of be

Whose it (it)?

---

283:17.2 *Ngali koba bōn*

*ngaliguba bun*

His it is

this-fellow-of him

(It is) of this-fellow [i.e. it is his].

---

# Exercise book (c.1828)

283:18 *Ma kari ngeen wiyala a*

*ma gari ngiyin wiyala*

Let us talk

go on! first we-all speak-RECIP

Go on! First we converse.

283:19 *Būntea kunnun bōn bang*

*bundiyanaganan bun bang*

I will smite him again

beat-AFF-again-will him I

I will beat him again.

**-yaga: 'again' / 'lest'**

THE DERIVATIONAL SUFFIX **-yaga**  
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**  
57 **future** tense: **-nan**  
37 **past historic** PH and IMP!: **-∅**  
0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

284:1 *Wiyān banūng*

*wiyān ba nung*

I tell thee

speaK-now I-thee

I speak (to) you.

**CONJOINED PRONOUNS: Tkld**

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

284:2 *Wiyāa bōn bang*

*wiyāa bun bang*

I told him

speaK-PH him I

I spoke (to) him.



# Exercise book (c.1828)

284:3 *Wiyaa keen bōn bang*

**wiyagin bun bang**

I told him /this morning

speak-FUT him I

I will speak (to) him.

284:4 *Wiyaa la bōn bang yuraki*

**wiyala bun bang yuragi**

I did tell him &c

speak-PH him I longtime

I did speak (to) him long ago.

TIME			
<b>bangGayi</b>	now	<b>guruwarang</b>	longago
<b>bunin</b>	beforehand	<b>ngaya</b>	then
<b>dangGa</b>	before	<b>wara</b>	yesterday
<b>duwanda</b>	afterwards	<b>yagida</b>	now
<b>gabu</b>	soon	<b>yaguwanda</b>	when
<b>garing</b>	always	<b>yugida</b>	after
<b>gumba</b>	tomorrow	<b>yuragi</b>	longtime
<b>yandi gadayi</b>	always ( <i>thus every</i> )		

284:5 *Wiyaa ta bōn bang &c*

**wiya da bun bang**

I had told him

speak-PH AFFirm him I

I spoke, aye, (to) him.

284:6 *Wiya-nun bōn bang*

**wiyanan bun bang**

I will tell him

speak-will him I

I will speak (to) him.

# Exercise book (c.1828)

284:7 *Wiya kin bōn bang*

*wiyagin bun bang*

I will tell him /tomorrow/

speak-FUT him I

I will speak (to) him.

284:9.1 *Wiya la tia*

*wiyala diya*

Tell me.

speak-IMP! me

(You) must speak (to) me.

284:9.2 *Wiyala bi tia*

*wiyala bi diya*

Tell me.

speak-IMP! thou me

(You) must speak (to) me.

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

284:10 *Wiya la bōn nura*

*wiyala bun nura*

Tell him ye

speak-IMP! him you-all

You-all must speak (to) him.

# Exercise book (c.1828)

284:11 *Wiyala binūng*

*wiyala bi nung*

tell thou him

speak-IMP! thou-him

(You) must speak (to) him.

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

284:12 *Wiyala binun*

*wiyala bi nuwan*

tell her

speak-IMP! thou-her

(You) must speak (to) her.

284:13 *Wiyala a ngeen*

*wiyala ngiyin*

Let us talk. begin to talk. Present infinitive

speak-IMP! we-two

We must speak!

284:14 *Wiyala nura*

*wiyala nura*

talk ye

speak-IMP! you-all

You-all must speak!

## Exercise book (c.1828)

284:15 *Wiya la a bara*

*wiyala bara*

they are to talk

speak-IMP! they-all

They must speak!

---

285:1 *Wiya bun bil la tia*

*wiyabanbila diya*

Let me speak.

speak-permit-IMP! me

You must permit me (to) speak!

---

285:2 *Wiya la bi*

*wiyala bi*

Speak thou

speak-IMP! thou

You must speak!

---

285:3 *Wiya bun bil la bōn*

*wiyabanbila bun*

+Let him speak +Suffer

speak-permit-IMP! him

You must permit him (to) speak!

---

## Exercise book (c.1828)

285:4 *Wiya bun bil la ngearun*

*wiyabanbila ngiyarun*

+Let us speak

Speak-permit-IMP! us-all

You must permit us (to) speak!

---

285:5 *Wiya la nura*

*wiyala nura*

Speak ye

Speak-IMP! you-all

You-all must speak!

---

285:6 *Wiya bun bil la barun*

*wiyabanbila barun*

Suffer them to /tell/ speak

Speak-permit-IMP! them-all

(You) must permit them (to) speak!

---

285:7 *Dual Wiya la bun bil la ngalien*

*wiyalabanbila ngalin*

+Let us two speak

Speak-RECIP-permit-IMP us-two

You must permit us-two (to) speak to one another [i.e. to converse]!

---

# Exercise book (c.1828)

285:8 *Wiya la bali*

*wiyala bali*

Speak thou and I

speak-RECIP we-two

We-two must speak to one another!

285:9 *Wiya la ba binūng*

*wiyala ba bi nung*

Speak thou to him

speak-IMP! DONE thou-him

You must >done<-speak (to) him [i.e. you must have spoken to him [?]]!

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>

285:10 *Wiya la ba binoun*

*wiyala ba bi nuwan*

Speak thou to her

speak-IMP! DONE thou-her

You must >done<-speak (to) her [i.e. you must have spoken to her [?]]!

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

285:11 *Wiya bun bil la bulun unnoa buloara*

*wiyabanbila bulun anuwa bulwara*

Let them two speak

speak-permit-IMP! them-two that two

(You) must permit them-two, there, the two, (to) speak!

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

## Exercise book (c.1828)

285:13 *Tanan wiyalai koa bali*

*danan wiyalayiguwa bali*

come that we two may have talk

approach speak-RECIP-HAB-having we-two

Approach (that) we two having habitually speaking to one another [i.e. always conversing].

285:14 *wiya bun bi la tia yilien koa bountoua tia turawil*

*wiyabanbila diya yilinGuwa buwanduwa diya durawil*

Suffer me to ask her that she may get bait to me. for me

speak-permit-IMP! me bait-having she me pierce-might

(You) must permit me (to) speak (so that) she having bait (for) me (that I) might pierce.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

286:1 *Wiya uwil koa*

*wiyawilguwa*

Present that might speak

speak-might-having

Speak might doing.

286:3 *Mirka wal /bōn bang/ wiyan*

*maga wal bun bang wiyan*

Perfect Perhaps I may have told him

perhaps certainly him I speak-now

Perhaps I certainly speak (to) him.

# Exercise book (c.1828)

286:4 *Wiya pa ta*

*wiya ba da*

Pluperfect Might have spoken

Speak-PH DONE AFFirm

(Someone) speak->done< , aye [i.e. would have spoken].

286:5 *Wiyannun bang ba*

*wiyanan bang ba*

Future When I speak

Speak-will I WHEN/if

When I will speak.

## ba FUNCTIONS

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of
ba	would (have)

287:4 *Wiya pa ta banūng kulla noa kearan wiya banbi ba tia*

*wiya ba da ba nung gala nuwa  
giyaran wiyabanbi ba diya*

I might have told thee but he would not let me.

I would have told thee but he would not permit me to speak—

Speak-PH DONE AFFirm I-thee but  
he not-now speak-permit DONE me

I speak->done< , aye, you [i.e. would have spoken (to) you] but  
he not permit speak->done< me [i.e. he would not let me speak].

## CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	<b>ba-nung</b>	she thee	<b>bin-toa</b>
I her	<b>ba-noun</b>		
thou me	<b>bi-tia</b>	thou her	<b>bi-noun</b>
thou him	<b>bi-nung</b>		
he thee	<b>bi-loa</b>	(he me	<b>tia-loa</b>



# Exercise book (c.1828)

288:1 *Ya koai bi katan?*

yaguwayi bi gadan

How art thou?

how thou be-AFF-now

How are you?

## INTERROGATIVES

<b>min</b>	what/which	<b>wanang</b>	where, which
<b>minan</b>	how many	<b>wanda</b>	where
<b>minang</b>	what	<b>yaguwanda</b>	when
<b>minaring</b>	what	<b>yaguwayi</b>	why/how
<b>ngan</b>	who		

288:2 *Minnung ban bien?*

minang ban bin

What is the matter with thee?

what do-now thee

What does (someone) do to you?

288:3 *Yakoan ta bara uwa?*

yaguwanda bara uwa

When did they come?

when they-all move-PH

When did they move [i.e. come]?

288:4 *Yakoan ta bi tattı bunnun?*

yaguwanda bi didibanan

When will you die?

when thou dead-do-will

When will you (be) dead?

# Exercise book (c.1828)

288:5 *Tatti bunnun bang ba tanan ngai ya be wa m.*

*didibanan bang ba danan ngaya bi wam [?]*

[NO TRANSLATION]

dead-do-will I WHEN/if approach then thou move-now [?]

I will (be) dead when you approach-move [i.e. come].

DOUBTFUL MS

wam [?]

POSSIBLE ERROR FOR:

wan move-now

288:6 *Ya ko ai bi uwanun Mulubinba ko lang?*

*yaguwayi bi uwanan mulubinbagulang*

How will thou go to Newcastle— yakoai

how thou move-will NEWCASTLE-towards

How will you move towards NEWCASTLE?

## INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

288:8 *Wonnun bi uwanun?*

*wanan bi uwanan*

Which way will you go?

where thou move-will

Where will you move?

288:9 *Ngiakai bang uwanun nura nginoa*

*ngiyagayi bang uwanan / nura nginuwa*

This way I will go. Ye that way.

like this I move-will you-all farewell

Like this, I will move. You, farewell.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

# Exercise book (c.1828)

288:11 *Kora koa be wiya pa*

*guraguwa bi wiya ba*

Why did you not speak? Wherefore hadst thou not spoken? Why hadst &c

not-having thou speak-PH NEG

You were not having speak(ing).

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

288:13 *Kora koa bōn būm pa*

*guraguwa bun bum ba*

Why had he not been beat?

not-having him beat NEG

(Someone was) not having him beat(en).

## PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

288:14 *Minna ring tin būn kulla?*

*minaringdin bunGala*

Why was he beat? Wherefore?

what-because (why) beat-be-PH

Why did (someone) beat (him)?

## INTERROGATIVES

<b>min</b>	what/which	<b>wanang</b>	where, which
<b>minan</b>	how many	<b>wanda</b>	where
<b>minang</b>	what	<b>yaguwanda</b>	when
<b>minaring</b>	what	<b>yaguwayi</b>	why/how
<b>ngan</b>	who		

## -kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
<b>-gin</b>	5		<b>93</b>	46	–
<b>-din</b>	168	39	<b>25</b>	–	<b>8</b>
<b>-lin</b>	12		–	–	–
<b>-rin</b>	2		–	–	<b>5</b>

288:16 *Won neing bi biri kea?*

*waning bi birigiya*

Where slept thou?

where thou lie-PH

Where did you lie?

# Exercise book (c.1828)

289:1 *Yanti bo ta bang katan Murrorong*

yandibu da bang gadan marurung

I am well

thus-EMPH AFFirm I be-AFF-now good

Emphatically-thus, aye, I am good [i.e. well],

289:2 *keawaran tia minnung ba korien*

giyawaran diya minangbagurin

nothing with me

not-now me what-do-lacking

Not me lacking emphatically-what  
[i.e. nothing whatever (wrong with me)].

## DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

## DOUBTFUL MS

**minang-ba-gurin**  
what-**do**-lacking  
what-**at**-lacking [?]  
POSSIBLE ERROR FOR:  
**minang-bu-gurin**  
what-EMPH-lacking  
emphatically-what-lacking

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:  
• no ... [the item or action]-lacking  
**giyawayi na-gurin** not seeing  
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)  
• ALSO no + NEGative clitic **ba**  
• ALSO no + NEGative **gura**

289:3 *Uwa bara tang a ba punnul unta wonta bo*

uwa bara danga ba  
banal anda wanda bu

they came before the sun was there [?]

See *tokun*. To

move-PH they-all before DONE  
sun there where-EMPH

They moved before the sun (was) there,  
emphatically-where.

## MS COMMENT

MS ... *tokun* ...  
**dugan**: sun  
**dugan** MEANS 'sun' in Bpi,  
Gdg, Wnra, Wrm languages

## TIME

<b>bangGayi</b>	now	<b>guruwarang</b>	longago
<b>baring</b>	always	<b>ngaya</b>	then
<b>bunin</b>	beforehand	<b>wara</b>	yesterday
<b>dangGa</b>	before	<b>yagida</b>	now
<b>duwanda</b>	afterwards	<b>yaguwanda</b>	when
<b>gabu</b>	soon	<b>yugida</b>	after
<b>gumba</b>	tomorrow	<b>yuragi</b>	longtime
<b>yandi gadayi</b>	always ( <i>thus every</i> )		

# Exercise book (c.1828)

289:6 *Purrai toa bang uwa.*

**barayiduwa bang uwa**

I came by land

earth-having (through/by) I move-PH

I moved [i.e. came] by land.

289:7 *Purrai toa ta bang uwanun.*

**barayiduwa da bang uwanan**

It is by land I will go

earth-having (through/by) AFFirm I move-will

I will move [i.e. come] by land, aye.

289:8 *Yong bang ngi noa bo ta uwanun*

**yung bang nginuwabu da uwanan**

that way I go

there I farewell-EMPH AFFirm move-will

There I emphatically-farewell, aye, will move [i.e. go].

289:9 *Butto koa bang kunnun*

**baduguwa bang ganan**

I will be in the water

water-having I be-will

I will be having [i.e. in the] water.

## EARLY VOCABULARY

Words not found in later records:

<b>yang, ya</b>	there	<b>ya-ra</b>	go
<b>gabu</b>	stop	<b>yari</b>	mayhap
<b>na</b>	for	<b>yayi</b>	leave be

## DOUBTFULMS

**badu**: water

badu MAY NOT BE A MASS OF water  
AS lake. stream. ocean.

THE PHRASE PERHAPS MEANS:

*I will be having (some) drinking water*

RATHER THAN

*I will be in the water*

# Exercise book (c.1828)

289:15 *kulla noa bukka ba ring*

**gala nuwa baga baring**

because he was quarrelsome

because he anger always

Because he (was, is) always angry.

TIME			
<b>bangGayi</b>	now	<b>guruwarang</b>	longago
<b>baring</b>	always	<b>ngaya</b>	then
<b>bunin</b>	beforehand	<b>wara</b>	yesterday
<b>dangGa</b>	before	<b>yagida</b>	now
<b>duwanda</b>	afterwards	<b>yaguwanda</b>	when
<b>gabu</b>	soon	<b>yugida</b>	after
<b>gumba</b>	tomorrow	<b>yuragi</b>	longtime
<b>yandi gadayi</b>	always ( <i>thus every</i> )		

289:16.1 *Minnung ban bara*

**minang ban bara ...**

What do Birds do?

what do-now they-all

What do they? [i.e. what are they doing?]

290:1 *Piral ma a bōn man ki li birung*

**biralma bun manGilibirang**

It is (on) account of stealing

hard-make him take-be-ing-away from

(Someone) rebuked him from [i.e. because of] taking [i.e. stealing].

290:3 *Būn kulla bōn noa kam purr*

**bunGala bun nuwa gambar**

He struck him hard

beat-be-PH him he head

He beat him head [i.e. his head].

MS ERROR

MS ERROR:  
'hard' FOR 'head'

## Exercise book (c.1828)

290:4 *Ngan to man kulla? Ngan ngatōng*

**ngandu manGala / ngan ngadang**

Who took it? Who can it be for do not know.

who-ERG take-be-PH / who [negative]

Who took (it)? Someone [negative] [i.e. nobody knows].

**gan:** *goodness knows*  
**ngadang:** *nobody knows*

**gan:** goodness knows  
**ngadang:** nobody knows

Tkld STATES THESE TO BE IDIOMS.

**gan:** 'not know (nor care)', 'unknown'  
PERHAPS LITERALLY: be-now, 'being'

**ngadang:** 'not know', 'nothing', 'from no cause'