WAUGH'S
AUSTRALIAN
ALMANAC,
FOR THE YEAR
1858.
21 AND 22 VICTORIÆ.

SYDNEY:
JAMES W. WAUGH,
256, GEORGE STREET.
1858.
LANGUAGE OF THE AUSTRALIAN ABORIGINES.

Through the kindness of the Rev. L. E. Threlkeld, who laboured as a missionary for sixteen years amongst the aborigines, we are enabled to make the following extracts from his valuable works—the Grammar of the language and the Key to its structure—which, we have no doubt, will be interesting to our readers, more especially when we consider the rapid disappearance of that people, and which a few more years will probably leave little trace of their existence beyond the names of such places as are still preserved.

The commencement of an endeavour to obtain a knowledge of the native language was made October 1824, at Lake Macquarie, near Newcastle, amongst the tribes belonging to, and visiting that locality, by L. E. Threlkeld, minister, and the first work resulting from his labours was entitled "Specimen of the Language of the Aborigines of New South Wales," printed in Sydney, April, 1827. The orthography of this work was different to the following extracts which are taken from his subsequent publications. At that time it was strongly urged to adhere to the English sound of the vowels and consonants in forming the alphabet of the native tongue. It was, however, soon found to be impracticable to represent the very rough trill of the native language was different to the following extracts which are taken from his second work resulting from his valuable works—the Grammar of the language and the Key to its structure—which, we have no doubt, will be interesting to our readers, more especially when we consider the rapid disappearance of that people, and which a few more years will probably leave little trace of their existence beyond the names of such places as are still preserved.

The second work published was the "Australian Grammar," printed likewise in Sydney, in 1834.

The third publication, "A Key to the structure of the Aboriginal Language," was also printed in Sydney in 1850.

The Gospel of Luke in the aboriginal language is in progress, and will shortly be ready for publication, and as the aborigines are so rapidly becoming extinct, the language must of necessity become utterly lost to posterity unless preserved by the press.

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 oh: as, Wol-la-wol-1a, the imperative, move, for, be quick. To urgently command would be Wol-la-wol-10, dwelling double the time on the 1a. But to emphatically charge a person with anything, the emphasis is placed on the particle of agency: as, Ngil-ta a; It is I. Ngun-ta-a; It is thou.

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 table summarizes the sounds as represented in the alphabet and their abstract essential powers, as well as the roots denoting actions:

<table>
<thead>
<tr>
<th>Sounds as in Far</th>
<th>Alphabet</th>
<th>Abstract essential powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>A, as in Far</td>
<td>A</td>
<td>Actuality</td>
</tr>
<tr>
<td>B</td>
<td>B</td>
<td>Being, verbal</td>
</tr>
<tr>
<td>D</td>
<td>D</td>
<td>Being, state</td>
</tr>
<tr>
<td>E</td>
<td>E</td>
<td>Indication</td>
</tr>
<tr>
<td>I</td>
<td>I</td>
<td>Initiation</td>
</tr>
<tr>
<td>K</td>
<td>K</td>
<td>Action, verbal</td>
</tr>
<tr>
<td>L</td>
<td>L</td>
<td>Causation</td>
</tr>
<tr>
<td>M</td>
<td>M</td>
<td>Necessity</td>
</tr>
<tr>
<td>N</td>
<td>N</td>
<td>Personality</td>
</tr>
<tr>
<td>O</td>
<td>O</td>
<td>Purpose</td>
</tr>
<tr>
<td>P</td>
<td>P</td>
<td>Privateness</td>
</tr>
<tr>
<td>R</td>
<td>R</td>
<td>Negation</td>
</tr>
<tr>
<td>T</td>
<td>T</td>
<td>Instrumentality</td>
</tr>
<tr>
<td>U</td>
<td>U</td>
<td>Substantiality</td>
</tr>
<tr>
<td>W</td>
<td>W</td>
<td>Motion</td>
</tr>
<tr>
<td>Y</td>
<td>Y</td>
<td>Manner</td>
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MODEL OF THE PARTICLES USED AS AFPIXED TO THE INTERROGATIVES.

<table>
<thead>
<tr>
<th>Interrogative pronoun</th>
<th>S. N. Simple nominative</th>
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<th>G. Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngán?</td>
<td>Ngan-ke?</td>
<td>Ngan-to?</td>
<td>Ngan-dm-ba?</td>
</tr>
<tr>
<td>Whom?</td>
<td>Who is?</td>
<td>Who is the agent?</td>
<td>Whose?</td>
</tr>
<tr>
<td>Where?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

D. Dative

2. Ngan-kin-ke? To whom? towards?
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The Gospel of Luke in the aboriginal language is completed in manuscript, and a Lexicon to accompany it of the Australian and English, containing an explanation of the letters, words and phrases occurring in the Gospel of Luke is in progress, and will shortly be ready for publication, and as the aborigines are so rapidly becoming extinct, the language must of necessity become utterly lost to posterity unless preserved by the press.

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</tr>
<tr>
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<td>Purpose</td>
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<td>P</td>
<td>Privatives</td>
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<td>G. Genitive</td>
<td>Ngan-dm-ba? Whose?</td>
</tr>
<tr>
<td>1</td>
<td>Ngan-poss? For whom? to possess, &amp;c.</td>
</tr>
<tr>
<td>D. Dative</td>
<td>2</td>
</tr>
</tbody>
</table>

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<td></td>
</tr>
</tbody>
</table>
A. Acsessive

V. Vocative

Ab. Ablative

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

S. N. { Min-na-ring? What? as, Min-maring ke un-nil? What is this?

Min-nil? What are? for how many?

A. N. Min-na-ring ko? What the agent or instrument?

G. Min-na-ring ko-ba? Belonging to what?

D. Min-na-ring ko-lang? Towards what?

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

{ Min-na-ring tin? From what cause? Why? Wherefore?


{ Min-na-ring ko-a? With what? in company with whom?

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

Interrogative pronoun Won——? What place? where?

S. N. { Wonta? 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 on can see.

G. Feun. { Wonta? What place? belonging to what country

{ Won-ta ko-lang? Of what place? belonging to what country

{ Won-ta ko-lang? Towards what place?

{ Won-ta bi-ruung? To what place? whichever?


A. * Won-nil-to? From what place causative? where at?

Ab. { Won-nil bi-ruung? From what place? out of what place?

{ Won-nil ko-a? Through or by what place?

Interrogative Adverbs { Ya-ko-ai? How? in what manner?

Ya-ko-nil-to? When? at what time?

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

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

Nouns have seven cases; viz. two nominative cases, genitive, dative, accusative, vocative, and ablative. The first nominative is simply declarative where the subject is inactive: as, this a bird. 

The second nominative is when the subject is an agent causative of action: as, 

Tib-bi-bi-to bi-rung, this bird eats; in which case the particles ending in a are affixed to denote the agent according to the terminations of the respective nouns.

OF THE DECISION OF NOUNS, CASES. &c.

I. DECLENSION.

This Declension is proper only to the Interrogative Personal Pronoun Ngar? 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-ban 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 sense it is declined as follows:—

Bi-ra-ban, an Eagle-hawk.

N. { 1 Bi-ra-ban, This form would be in answer to who is he?

2 Bi-ra-ban-to, This form would be in answer to who will do, or does, or did?

Bi-ra-ban-nil, Belonging to Bi-ra-ban or Biraban.

D. { 1 Bi-ra-ban-nil, For Biraban, personally to use or have, &c.

2 Bi-ra-ban-nil, To Biraban, locally, as to the place in which he is.

A. Bi-ra-ban-nil, The objective case, no change in English.

V. Bi-la Bi-ra-ban, O Biraban, equivalent to, or I say Biraban.

II. DECLENSION.

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

M. { 1 Bi-ra-ban, An Eagle-hawk, or the Eagle-hawk.

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

Bi-ra-ban-nil, Belonging to the Eagle-hawk.

D. { 2 Bi-ra-ban-nil, For the Eagle-hawk.

A. Bi-ra-ban, The Eagle-hawk.

V. No Vocative.
A. Ablative

**Ngan-nung?** Whom? or who is the object?

V. Vocative

\[ A-a, \text{ as } O. \]

1. Ngan-kai! From, on account of whom.

2. Ngan-kin-bi-ruung? From, away from whom?

3. Ngan-ko-to-a? In company with whom?

4. Ngan-kiu-ba? Being with whom?

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

S. N. 
\[ \begin{align*}
&\text{Min-na-rung? } \text{What? as, Minnaring ke un-ni? What is this?} \\
&\text{Min-nan? } \text{What are? for how many?} \\
&\text{A. N. } \text{Min-na-rung ko? } \text{What the agent or instrument?} \\
&\text{G. } \text{Min-na-rung ko-ba? } \text{Belonging to what?} \\
&\text{D. } \text{Min-na-rung ko-lang? } \text{Towards what?} \\
&\text{A. Minnunng? } \text{What? the object of the verb.} \\
&\text{Min-na-rung tun? } \text{From what cause? Why? Wherefore?} \\
&\text{Ab. } \text{Min-na-rung ki-lo-a? } \text{Like what? in similitude of being.} \\
&\text{Min-na-rung ko-a? } \text{With what is together with.} \\
&\text{Min-na-ting ka-ba? } \text{On what is?}
\end{align*} \]

Interrogative pronoun **Won?** What place? where?

S. N. 
\[ \begin{align*}
&\text{Wonta? } \text{Where is it the place? what place? definite.} \\
&\text{Won-nein? } \text{Where? which place? indefinite.} \\
&\text{A. N. } \text{*See the Ablative where place is the means by which an act is accomplished: as at this place, I see at this place I stood, and so can see.}
\end{align*} \]

G. \[ \begin{align*}
&\text{Mas. } \text{Won-ta-kal? } \text{Of what place? belonging to what country} \\
&\text{Won-ta-kal-ken? } \text{Of what place? belonging to what country.} \\
&\text{Won-ta ko-lang? } \text{Towards what place?} \\
&\text{Won-ta-ruung? } \text{To what place? whither?} \\
&\text{A. } \text{*Won-nung? What place? where? the object of an active verb.} \\
&\text{Won-ta-kal-to? } \text{From what place causative? where at?} \\
&\text{Abl. } \text{Won-ta bi-ruung? From what place? out of what place?} \\
&\text{Won-ta ko-a? } \text{Through or by what place?}
\end{align*} \]

Interrogative Adverbs

\[ \begin{align*}
&\text{Ya-ko-air? } \text{How? in what manner?} \\
&\text{Ya-ko-ruung-to? } \text{When? at what time?}
\end{align*} \]

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

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

Nouns have seven cases; viz.: two nominative cases, genitive, dative, accusative, vocative, and ablative. The first nominative is simply declarative whereby the subject is inactive: as, this a bird. *uuna ti, ti-bihiu.*

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**OF THE DECLENSION OF NOUNS. CASES. &c.**

**I. DECLENSION.**

This Declension is proper only to the Interrogative Personal Pronoun *Ngan?* who? and to words of any description when used as the Names of Persons, independent of their respective signification, which may denote objects, actions, qualities, &c.; as, *Bi-ra-ban* 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-ban,* an Eagle-hawk.

\[ \begin{align*}
&\text{1. Bi-ra-ban, This form would be in answer to who is he?} \\
&\text{2. Bi-ra-ban-to, This form would be in answer to who will do, or does, or did?} \\
&\text{G. Bi-ra-ban-ning, Belonging to Bi-ra-ban or Biraban's.} \\
&\text{D. Bi-ra-ban-kin, To Biraban, locally, as to the place in which he is.}
\end{align*} \]

A. Bi-ra-ban-nung, The objective case, no change in English.

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

\[ \begin{align*}
&\text{1. Bi-ra-ban-kai, From as a cause on account of Biraban.} \\
&\text{2. Bi-ra-ban-ka-bi-ruung, From, procession, away from Biraban.} \\
&\text{Abl. Bi-ra-ban-ka-to-a, In company with Biraban.} \\
&\text{4. Bi-ra-ban-kiu-ba, At, remaining with, Biraban.}
\end{align*} \]

**II. DECLENSION.**

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

\[ \begin{align*}
&\text{1. Bi-ra-ban, An Eagle-hawk, or the Eagle-hawk.} \\
&\text{2. Bi-ra-ban-to, The Eagle-hawk did, does, or will do, governed by the verb.} \\
&\text{G. Bi-ra-ban-ko-ba, Belonging to the Eagle-hawk.} \\
&\text{D. Bi-ra-ban-ko, For the Eagle-hawk.} \\
&\text{A. Bi-ra-ban, The Eagle-hawk.} \\
&\text{V. No Vocative.}
\end{align*} \]
A. Bi-ra-ban-til, From, on account of the Eagle-hawk.
B. Bi-ra-ban-ka-ta-bi-rung, From, procession, away from the Eagle-hawk.
C. Bi-ra-ban-to-a, With, in company with, the Eagle-hawk.
D. Bi-ra-ban-ta-ba, At, remaining with, the Eagle-hawk.
E. Bi-ra-ban-kin-ba, At the Hawk's-place.

ADJECTIVES AND PARTICIPLES.

Adjectives have no particular ending, it depending entirely on their situation or on particles, whether they are nouns, participles, or adverbs: as, Mur-ro-rong, Good; Ya-ra-kai, Bad: Ko-néin, Pretty. Decline these according to their determination with the particles of agency affixed, they would then become agents, and consequently of quantity, article, namely, Un-ti-ba, Some; Bi-lo-til, All; Ki-yu, Many; Ki-yu-ba-ta, Many more; Ki-yu-ba-ta-ra, Many still more; Ki-yu-ha-ba, The bad or evil; Ki-yu-ba-ta-ra, The good; Ya-ra-kai-to, The bad or evil; Ya-ra-kai-til, The good.

OF NUMBERS.

Numbers are only cardinal; they are declined as nouns, so far as their numbers extend: namely, Wa-til, One; Bu-lo-a-til, Two; Nga-ro, Three; Wairin, Four: beyond which there are no further numbers, but the general term Kata-kuul-ban-waul, much or many. The interrogative of quantity, or number, is Min-nin? which present? for how many? the answer would be in any of the above numbers, or thus: Kuul-kuul-kul-waul ko-re, Many men: or, Na-re-a ko-re, Few men. To express what are denominated ordinal numbers, so far as the numbers extend, can only be done in the declension of the noun to which they may be attached, the adjective being also subject to declension, according to their own termination, independent of the termination of the noun: as, Pur-re-ung ka ngo-ro ka, On the third day.

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

OF PRONOUNS.

The primitive or personal Pronouns in the first, second, and third Person Singular are, distinct from the Pronouns for such Persons when used to the verb, and as such are used by themselves, in answer to an Interrogative, or emphatically with the Verb. These always precede the Verb when they are used as Nominatives to the Verb, and always call the attention to the Person and not to the Verb. The strictest attention is absolutely necessary to the Pronouns in all their persons, numbers, and cases, by 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 Conjunction 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 one description. The dual number also has but one Pronoun in the Nominative case: but the dual number has a case peculiar to this language; namely, a Nominative and Accusative case conjoined in one word: as, though, the English Pronouns I and Thee, Thou and Him, &c., could be used I-thee, thou-him, &c., but the Pronouns are distinct from those used for such persons in their other respective numbers. This is denominated the conjunct dual case, and marked N A, to denote the Nominative and Accusative conjoined.

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.

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<th>N.</th>
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<td>Nga-lin ba</td>
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</tr>
<tr>
<td>Us two, thou and I, both present.</td>
<td>Belonging to us two, ours, thine and mine.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>D.</th>
<th>A*.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nga-lin ko</td>
<td>1. Nga-lin kai</td>
</tr>
<tr>
<td>For us two, thee and me.</td>
<td>From us two, thee and me.</td>
</tr>
</tbody>
</table>

| To us two, thee and me, where we are. | Us two, thee and me. |

| With, in company with us two, thee and me. | At, with us two, thee and me. |

| At, with us two, thee and me. | He and I. |

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<td>Nga-lin ba bon</td>
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<tr>
<th>Ac*</th>
<th>Ac*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nga-lin bon</td>
<td>Nga-lin bon</td>
</tr>
<tr>
<td>Us two, him and me.</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.
OF NUMBERS.

Numbers are only cardinal; they are declined as nouns, so far as their numbers extend: namely, 

1. Bi-ra-ban-tin, From, on account of the Eagle-hawk.
2. Bi-ra-ban-ka-ta-bi-rung, Prom, procession, away from the Eagle-hawk.
3. Bi-ra-ban-ta-a, With, in company with, the Eagle-hawk.
4. Bi-ra-ban-ta-ba, At, remaining with the Eagle-hawk.
5. Bi-ra-ban-kin-ba, At the Hawk's-place.

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

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

OF ADJECTIVES AND PARTICLES.

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

Ki-yu-ba-lo-a-ra, That which is roasted;
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The Dual number is essential to this language, and so necessary, that conversation could not be continued without it. The Dual is common to all the Islands in the South Seas.

N. Bi-li.
G. Nga-lfn ba, Belonging to us two, ours, thine and mine.

1. Nga-lfn ko,
2. Nga-lfn kin ko,
3. Nga-lfn kin ba,

D. To us two, thee and me.
To us two, thee and me.
At, with us two, thee and me.

A*. Us two, thee and me.

1. Nga-lfn kai,
2. Nga-lfn kin bi-rung,
3. Nga-lfn ka-to-a,
4. Nga-lfn kin ba,

From, on account of us two, thee and me.
From, away from us two, thee and me.
With, in company with us two, thee and me.
At, with us two, thee and me.

He and I

N. Ba-li no-a, We two, he and I.
G. Nga-lfn ba b6n, Belonging to us two, ours, his and mine.

A#. Nga-lfn b6n, Us two, him and me.

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

N. Ba-ll Bo-un-to-a. We two, she and I.
G. Nga-lun ba no-un. Belonging to us two, ours, hers and mine.
*Ac. Nga-lun no un. Us two, her and me.

Ye two.

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

They two.

N. Bu-lo-s-ra. They two.
G. Bu-lo-s-ra ko ba-bun-lun ba. Belonging to them two.

The two

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

CONJOINED DUAL CASE.

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

1. Person N. and 2 person A. Ba-n6ng. I, thee.
1. Person N. and 3 person A. F. Ba-n6ng-un, I, her.
1. Person A. and 3 person N. Ti-a-loa. He, me.
2. Person N. and 3 person A. M. Bi-nung, Thou, him.
2. Person N. and 3 person A. F. Bi-nung-un, Thou, her.
3. Person N. M. and 2 person A. Bi-lo-a. He, thee.
3. Person N. F. and 2 person A. Bi-lo-a. She, thee.

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 partic-
tles, contains in its root the accident attributed to the verb in its
various modifications: as, assertion, affirmation, negation, privation,
tendency, existence, cause, permission, desire, purpose, &c., thus forming
moods, tenses, and particles. The participles are conjugated
according to their respective tenses, and are declined, either as verbal
nouns, or verbal adjectives.

OF ADVERBS.

It depends on the use of the word, whether it should be denominated
a noun, adjective, or, adverb. A name used with the particle of agency
would be considered a noun, with another noun, it would become an
adjective, and in conjunction with a verb, it is nominated an adverb: as, P6-rol, Heavy. P6-rol ta-un-ni, This is heavy. P6-rol noa wiyan
He speaks heavily. Adverbs are classed in the following manner:

1.—OF Number.
Wa-k6l bo ta. Once only. Bu-16-ara bo ta. Twice only. Ng6-ro
bo ta, Thrice only. Abov6 which there are no certain numbers.

2.—OF Order.
Kur-ri-kur-ci, The beginning, the first. Wil-lung, the last or before.
Ng6n-ka, The first or before. Bo-n6n, The first to be done.

3.—OF Place.
Wok-ka ko-lung, Upwards. Bar6 ko-lung, Downwards. Mu-re-ung
from what place? Un-ta-hi-rung, Thence. Un ti'
Hence from this place, or period.

4.—OF Time.
Bung-ai, This present period now, to-day. The time now
passing.
Bung-ai-kul, Of the present period. Fresh, new, recently.
Ya-ki ta, Now, at the time spoken of.
Ya-ki ta bo, Of the same period spoken of. Instantly.

Note.—Iteration is expressed by a particular conjugation: as, Bun-te-a-kun-num.
will strike again.

5.—OF Quantity.
Kau-wul-lung, Much, abundantly, largely.
Wa-rl-6-lung, Little sparingly.
Tan-to-a, Enough, sufficiently.
But-ti, More, meaning continue the action.
Min-nan? What quantity? How much? How many?

6.—Quality or Manner.
Wong-kul, Deaf, stupid, foolish.
Wong-kul lang, Foolishly.
Kur-ra-kul, Quickly, also equivalent to the phrase, make
haste.
She and I.

N. Ba-li Bo-un-to-a, We two, she and I.
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Ac. Nga-lin no un, Us two, her and me.

Ye two.

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

They two.

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

The two

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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.

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3 Person N. M. and 2 person A. Bi-lo-a He, thee.
3 Person N. F. and 2 person A. Bfn-lo-a, She, thee.

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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 modifications: as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose, &c., thus forming moods, tenses, and particles. The participles are conjugated according to their respective tenses, and are declined, either as verbal nouns, or verbal adjectives.

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Ya-ki ta bo, Instantly. At the same moment spoken of.

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Wong-ku, Deaf, stupid, foolish.
Wong-ku lin, Foolishness.
Kur-ra-ka, Quickly, also equivalent to the phrase, make haste.

SLOWLY, DELIBERATELY. CHEERFULLY, LIGHTLY. FROM TO FLY, AS THE DOWN OF A BIRD. HEAVILY, FROM HEAVY, WEIGHTY.

Perhaps. Perhaps it is, or possibly. Verily certainly, really, literally there it is itself. Truly, in truth itself. Straitly, from To-kōl, straight.

Yes. Yea. Just so as it is, Yes.

NAY. NO. Not. It is not, the thing affirmed.


Why? Wherefore?

Why not?

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, Ün-ti kul. Part of this, of this, hereof.

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

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.

OF INTERJECTIONS.

Wau, Expressive of attention, a call to attend.

A, Of attention; as, Lo, behold, hearken.

El-la be Æ-tārā, Of wonder, surprise, astonishment.

Kā-ti-o ka-ti-a, Of pain, anguish.

Yi-pāl-lun, Of sorrow, alas!

Wi-wi, Of aversion.

Ngi-no-a, Of salutation at parting: as, Farewell, an Idiom.

NAMES OF PERSONS.

Ko-in Names of an imaginary male being. Who was always Tip-pa-kil as he is now; in appearance like a black; he resides in PB-ring; 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.

Tip-pa-kil-16-un, Names of the wife of Ko-in. She is a much Mail-kun, more terrific being than her husband, whom the blacks do not dread, because she does not kill them; but this female being, not only carries off the natives in a large bag net beneath the earth, but she spear's the children through the temple dead, and no one ever sees again those whom she obtains.

Ko-yo-ro-wōn, The name of another imaginary being, whose trill in the bush frequently alarms the blacks in the night. Wi, he over-takes a native, he commands him to exchange cudgels, giving his own which is extremely large, and desiring the black to take a first blow at his head, which he holds down for that purpose, after which he smites and kills the person with one blow, skewers him with the cudgel, carries him off, roasts, and then eats him!

Kur-ri-wōn, 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-kin, 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 he left in, he runs after, kills, and eats them. He does not walk, but bounds like a kangaroo, the noise of which on the ground is as the report of a gun, calling out as headavances, Pir-ro-long, Pir-ro-long!
Slowly, deliberately.
Cheerfully, lightly. From to fly, as the down of a bird.

Heavily, from heavy, weightily.

Perhaps. Perhaps it is, or possibly.

Verily certainly, really, literally it is itself. Truly, in truth itself. Strictly, from To-kōl, strait.

Yes.
Yea.
Just so as it is, Yea.

How? meaning in what manner? answer, Pan-ti, Thus.

How? Which way? Local, answer, Ngi-a-kai, This way.

Why? Wherefore?

Of, denoting possession when used to the personal pronouns.
Of, the same meaning used only to nouns.
Part of: as, U-ni-ti kul, Part of this, of this, hereof.
Of, out of, from, opposed to ko-lang.

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Expressive of attention, a call to attend.
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Pir-ro-long, Pir-ro-long!
The following are names of men, derivation unknown.


Nore.—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.

Porr-ro-bung, The name of a Mystic Ring, in which they dance and fall down at certain periods. From Pbr, to drop down, to de Born. Yu-jung. The name of the ring in which the tooth is knocked out.

NOTE.—The trees are marked near the Ring with rude representations of locusts, serpents, etc., on the bark chopped with an axe, and similitudes of the nests of various quadrupeds are formed on the ground near the spot. They dance for several days, every morning and evening, continuing the whole of the night, as the women are allowed to join in the ceremony.

ABORIGINES.—THE MUSES.—POETRY.

There are poets among the Aborigines of New South Wales, who compose songs, which are sung and danced to, by their own tribe, in the first instance, after which other tribes learn the song and dance, being taught by itinerant professors, who go from tribe to tribe, throughout the country, until from the change of dialect, the very words are not understood correctly by distant blacks.

A lady, Mrs. E. H. Dunlop, published, some years ago, in one of the Sydney papers, a specimen of "Native Poetry," and states thus:—"There is a god of Poesy. Wdlati, who composes music, aid who, without temple, shrine, or statue, is as universally acknowledged as if his oracles were breathed by Belus or Cbris: he comes in dreams, and transports the individual to some sunny hill, where he is inspired with the supernatural gift." This very individual, Wdlati, or as the white folk used to call him, Wollaige, always confounding the sound of a with a j, lived near to our establishment, he was esteemed highly by the tribes, and in an increasing ratio as they were to him more or less distant from this individual. No doubt he formed the delightful subject of the evening Soirees, and also of their midnight dreams. He favored me several times with his company, and perhaps thought it an honor when he made proposals to me for a matrimonial alliance with one of the members of my family, much to the amusement of us all. He was a very old, thin, small headed, bald man, of a most cheerful disposition, with a smile always on his countenance, with a voice and musical accompaniment of two sticks, beating time to the divine inspiration of the sacred muse. The following song composed by Wdlati, translated and published, some years ago by Mrs. E. H. Dunlop, is an excellent specimen of the Poetry of the Aborigines, and ought not to be lost, though the Poet and his tribe is now no more.

"NATIVE POETRY."

Nge a runba wonung bulkara umbilinto bulwara! Ftil burra kulitan wirrippang buntao

Nung-Ngunu

Nge a runba turruma berranno, burra kilkoa; Kurri yla, taratotio yella walliko,

Yale Moane, woonjo, birung poro bulliko, Nung-Ngunu

Nge a runba karrakun, Mako, kokein, Mip-pa-rai, kekul, wimbiriru rinji kimka;

Nge a runba murra ke-en kulbin kulbin murring."

Thus translated, and Versified by Mrs. E. H. Dunlop," of Mulla Villa New South Wales (In a Newspaper.)

"Our home is the gibber-gunyah, Where hill joins hill on hill; Where the turruma and berranno, Like sleeping serpents lie;— And the rushing of wings, as the wangge pass, Sweeps the wallaby's print from the glistening gras. Ours are the makoro gliding, Deep in the shady pool; For our home is secure— Kallim, or the bright gheroool. Our lubras sleep by the bato clear, That the Anygest's track hath never been near. Ours is the koolmara flowing, With precious kirrika stored; For fleet the foot and keen the eye. That seeks the nukkun's hoard;— And the glances are bright, and the footsteps are free. When we dance in the shade of the karakon tree.


Such is a fair specimen of Song, translated, with a little poetical license. The orthography, although different from the system laid down in my Australian Grammar, sufficiently conveys the sound to enable me at once to discover the dialect of Wdlati the Poet who resided, near our residence on the sea shore, close to moon Island, until he died. The word "Nung-ngun" means a song, and when attached to the verbalizing affix wit-ti-li-ko becomes Nung-ngun-wit-ti-li-ko, according to the idiom of the language. For to sing a song. English, to sing a song.

It was on a Lord's day 1825 that delegates were sent to the different tribes from our tribe. requesting them to meet in order to punish a black who had killed another one, some time before. The flat, on which we resided near Newcastle, was the spot chosen for the place of punishment.
The following are names of men, derivation unknown.


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Thus translated, and Versified by Mrs. E. H. Dunlop,” of Mulla Filla New South Wales (“In a Newspaper.”)

“Our home is the gibber-gunya, Where hill joins hill on high; Where the turuma and berrambo, Like sleeping serpents lie:— And the rushing of wings, as the wanga pass, Sweeps the wallaby’s print from the glistening grasses. Our ears are the makoro gliding, Deep in the shady pool; For spears are sure, and the prey is secure— Kahin, or the bright gherool. Our lubras sleep by the bato clear, That the Anygest’s track hath never been near. Our eyes are the koolens flowing, With precious kirrika stored: For fleet the foot and keen the eye. That seeks the muktung’s hoard:— And the glances are bright, and the footsteps are free. When we dance in the shade of the karakon tree."

Such is a fair specimen of Song, translated, with a little poetical license. The orthography, although different from the system laid down in my Australian Grammar, sufficiently conveys the sound to enable me at once to discover the dialect of Wållati the Poet who resided, near our residence on the sea-shore, close to moon Island, until he died. The word “Nung-ngûn” means a song, and when attached to the verbalizing affix wit-tî-li-ko becomes Nung-ngûn-wit-tî-li-ko, according to the idiom of the language. For to sing a song. — English, to sing a song.

It was on a Lord’s day 1825 that delegates were sent to the different tribes from our tribe, requesting them to meet in order to punish a black who had killed another one, some time before. The flat, on which we resided near Newcastle, was the spot chosen for the place of punishment.
being a plain of clear trees. The tribes from the Hawkebury had delivered up the culprit to our tribe, who was on his parole of honour, until the appointed time. The Messengers accompanying him brought a new song as a present from the muses, to enchant the hearts of the judges and soften their rigor in regard to the criminal. The blacks seem to have an instinctive knowledge that:

"Music hath charms to soothe the savage breast, rend rocks, and as I have been told, "To bend the knotted Oak."

Be that as it may, or whether they intuitively are aware, that:

"He that hath no muscle in his soul is fit for treason."

is not clearly known. Any how, however, the matter was hushed up. My intercourse with the blacks, and at that time very imperfect knowledge of their language, was such that I could not ascertain whether the vocal powers of the Songsters and Songstresses captivated their "most potent, grave, and reverend seigniors" so as to cause them to lose all sense of their proprieties, and forget their highest duties, or whether a flaw in the indictment, or the partiality of party feeling,—or any vulgar process of bribery or corruption, such as their civilized neighbours would scorn to acknowledge, I could never ascertain, but the punishment did not take place.

About this time the popular feeling among the Aborigines was in the highest state of excitement, in consequence of the arrival of a black Songstress, who warbled forth to the delight and astonishment of the natives the following Rondo, and such was the enthusiasm with which it was received, and the hold it had on their feelings, that the mere saying of the first line would cause a whole tribe of men, women and children to cast away their garments, start up and join in the following fascinating Song and Dance:

Nga ba ya!
Kore wonning ke?
Kore yo!
Nga ba ya! &c. &c. &c.

A literal translation would not sufficiently explain; Poetic imagination must supply the ellipsis; It was thus:

Ah, is it so!
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A Scotch poetical Lassie would no doubt be led to suppose that the song was an imitation of:

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and very likely something of the same sort of poetical feeling induced the Rondo in remembrance of some favourite absentee. Human nature is just the same, whether clothed with the most delicate alabaster skin, or comely, but black exterior of the image of God.

A Synopsis of the particles as used to form the tenses when affixed to the verb and participle. The reduplication of the consonants is merely to retain the close sound of the vowel, and for the sake of euphony. The blank lines show the place for the word used as a principal verb.

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### FORMATION OF WORDS

**Yarr.** A word introduced by the aborigines, and formed in imitation of the sound of a saw in sawing; and with the verbal formative affix —bulliko, becomes yaw-bulliko. For to be in the act of yarring, that is, causing by its own act the sound of yarr; or, in English, for to saw.

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Yarr-bulli-ko. For to saw.
Yam-bulli-kolang. For to be about to saw.
Yarr-bulli-korien. Not for to saw.
Yarr-bulli-ki-kora. Saw not.
Yarr-bulli-ban-korien. Be not sawing.
Yarr-bulli-kan. One who saws, a Sawyer.
Yarr-bulli-kan-ne. That which saws, a saw.
Yarr-bulli-angel. The sawing place, a saw-pit.
Yarr-batoara. That which is sawn, a plank.
Yarr-bau-wa. Saw, (optative,) do saw.
Yarr-bulla. Saw, (mandatory,) do saw.
Yarr-bulli-bungungulliko. For to compel to saw. This form may undergo all the changes as above, and so of every verb in the Infinitive form.
Yang-ko-buXi.kan-ne. Yang-ko-buXi, the arbitrary formation of names amongst the different tribes in Australia.
Kong-kang. Frogs, so called from the noise they make.
Kong-ko-rong. The Emu, so named from its cry.
The Lord's Prayer, in Tahitian.—Matthew vi. 9—13.
E to matou metua i te ao ra, ia raa ia ioa.
O our parent in the heaven place may sacred be thy name.
La tse mei to oe ra hau. Ia haapahia. May reach hither thy place reign. May cause to be observed to oe hinaaro, i te fenua nei. Makae te to ate nei, thy desire, in the land present here. Like as it is the Heaven also present there. Give inner the food to suit us ia nei hahana in this present day. And cause not to be hither our sin, mai ia maton e faaore i tei hara ia.

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E to matou metua i te ao ra, ia raalapunyia.
O our parent in the heaven place may sacred be thy name.

In the Language of Tahiti, Samoa, Rarotonga, New Zealand, and of the Aborigines of New South Wales.

It is evident that the Australian Aboriginal dialects are of a perfectly distinct class to the Polynesian, so far as their dialects are yet known. A comparison of the Lord's Prayer in the different tongues, as well as of the different modes by which the moods and tenses are formed, together with the cases of nouns, will manifest the truth of the assertion; and the various comparisons of the different languages will illustrate it fully.

And cause to live to us in the evil. For No oe, for thy possession; na oe, for thy use. There is another peculiarity in the use of the pronouns, transforming them by the prefix ne, a particle denoting to before pronouns in order to before verbs:—example, matou, we, exclusive of the party addressed: ia matou, literally to we, meaning us, or to me, according as the English idiom requires the translation. There is another peculiarity in the use of the ne, na, and ra, which are used to time or place, thus, nei means present time or place, now or here; na means now or here, but in the second person, and ra means is in time or place, there in the third person; whilst raa is the particle denoting the participle form of verb, as, te parau ra, the speaking; te parau raa ra, the time and place of speaking combined:—example, i te parau raa raa, meaning as he was then and speaking. The word ao means the invisible heavens or space above. Rai is the invisible heavens or sky. Mahana, the day opposed to mi, night. But from a strange custom the original words used to be changed when the King's name was called by the same word, thus, in former times, po, was night and mair, couth; but when the former Pomare took his name, po was changed into its present form, rau, for night, and mair into hoto, for couth. Thus Pomare, in former days, meant night-cough, whilst rau-hota would at the present time signify the same. The idea was, that the name of the King or Queen was too sacred to be used in common talk, and not that royalty was exempt from night coughs. The word hau, means rule, reign, government, kingdom.

The Lord's Prayer in Samoan.—Matthew, vi.

Lo matea loading e, O le Lagi, ia paia loading su'a, ia ao mai loading maiaasa, ia faia loading fugaloo i le lagai, e pei ona faia i le lagi, ia e loading mai i le aso, a matou mea e ia, ia tusa i ia matou, ia e tuu e sa i a matou sala, e pei ona matou loading fugaloo, ina atu i ea agalea mai i te i matou. Aua e te tuuuna i matou i le faaosoosoga, a ia e lae, ia i matou ai le lagai. Aua e ou le malo, ma le mana, aotae malo viiga, e faaavoava lava. Amen.

The Lord's Prayer, Rarotonga.—Matthew, vi.

E to matou Metua i te ao ra, Kia tabu toou ingoa. Kia tae toou basicilia, Kia akonaa toou anong no i te emu nei, mei tei tei o a faka na. Omai te kai e tau i a matou i tei nei ra. E akakore mai i ta

niaton nei. E iaia e faarue ia matou us present. And do not to cause to cast a way to us ia roohia noa e te in order to be overtaken, without cause, accidentally, by the Ati. E faaore ra ia matou i te ino.
Zealand.—Matthew, vi.

The Lord's Prayer. New Zealand.—Matthew, vi.

E to iatou Matua i te rangi; Kia tapu tou iaoa. Tokunai iatou rangatiratanga, kia meatia tou hihia ki te wenua me tou hihia i te rangi. Ho mai ki a inatou aiakai ta matou kai mo tenei ra Musua mo matou a matou hara, me inatou hoki e mura ata ma ratou e hara ana ki a matou. Kapa matou e kawea atu kite wakawaininga. E inatou ngiroumba ta Pirriwul koba ngatun yanti; Nan hoki te rangatiratanga, me te kahia, me te kororio, ake ake ake. Amen.

The Lord's Prayer. Aborigines & Australia.

Beyungbai ngearunba wokka ka ba Moroko kaba katan. Kummun. Father our up in Heaven in art. Let caused billa yiturranga ngiroumba yirriyirri kaki kikilo. Paipiburibilla Pirriwul to be name thy sacred for to be. Let to appear King koba ngiroumba; Ngururubinbilla yiyellibana ngiroumba. Yanti belonging to thy; let to obey word thy. AS purrai taba, yanti ta moroko kaba; Nguwa ngearun earth it is to be; as it is in heaven it is to be; give to us pursedg ka yanti ka tai takilliko. Ngatun day to be as to be it is to continue for to eat. And warrikulla ngearunnha yarakai unatoua yanti ta ngene wariks cast away onr evil that is done as it is we cast away.

Yanti ta weyapiyien ngearun ba. All that those who have spoken privative of fulfilling, belonging to us Ngatun yuti yikora iigearuu yarakaiurningi koalang. And guide do not us evil causes to do one who towards Miritomullka ngearun yarakai ta birung; Kulla ta cause to deliver us evil it is from. Because it is ngiroumba ta Pirriwul koba ngatun killilinbun thine it is King belonging to and bright shining yanti ks tai. Amen. thus to be it is to continue always. Amen.

All the Polynesian dialects are alike in construction, and the very reverse to the Aboriginal, as may be seen in the English translation rendered literally under the Tahitian and Australian languages.

The following extract is taken from an "Australian Spelling Book, in the Language spoken by the Aborigines; &c., &c., published by the Author, in 1836, and the translation refers to each word in succession.

WINTA 1.

Eloi.

Yantín kokere wittima tarrai to kore ko; won'to ha noa yantín wittima, Eloi ta noa. Heb. iii. 4.

Translation.

WINTA 1.—Part 1.

Eloi. God.

1. Winta. A part, a portion.
2. Eloi. God: a word derived from Elohim, and introduced because there is no word in the language but of an equivocal character, namely, Koun, the being whom the aborigines dread,—already noticed.
3. Yantín. All, or every, according to the noun or pronoun used being in the singular or plural number.
5. Wittimá. Built: from Wittimulliko, for to prepare a place for habitation by removing obstacles; to put up a shelter of bushes or bark, or to build in any way.
6. Tarai. Some one, another, other, singular: Tara, plural.
7. —to. The affix particle of agency postfixed to the word denoting purpose.
8. Kore. Man or men, according to the singular or plural idea expressed or understood.
9. —ko. The affix particle of agency ascribed to the word to which it is postfixed.
10. Won-to-ba. Whereas: a compound phrase: Won, the interrogative adjective of place, where? to, see No. 7.
11. —ba. Is or as: from the verbalizing particle B, which verbalizes the thing to which it is affixed.
12. Noa. The inseparable verbal pronoun, he. The separable emphatic pronoun he, is Niuwba.
13. Eloi ta; for Eloi, see No. 2. Ta, is the substantive verb; it is actually—this affirms that it is God who is the agent: for Noa, see No. 12.
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E to niatou Matua i te rangi; Kia tapu tou Ingao. Toku mai tou rangatiratanga, Kia meaia tou hihia ki te wenua, me tou hahihia i te rangi. Ho mai ki a inatou aiiaiea ta matou kai tenei ra Mura mo matou a matou hara, me inatou hoki e Mura atua mo ratou e hara ana ki a matou. Kapa matou e kawea atu kite wakawaianga, e te waksorangia matou i te kino: Nan hoki te rangatiratanga, me te kahi, me te korioria, ake ake ake. Amen.

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In the Aboriginal dialects of this colony, the word **koun** is of an equivocal character: it is the name of the being they dread, as already noticed; but in the Polynesian dialects, the word **atua**, unquestionably refers to deity. It must be remembered that throughout the Samoan, the consonant **g** is used instead of the nasal **ng** of all the other languages, so that **taliga**, the ear, must be pronounced **talinga**; this want of uniformity in the use of the character to represent the nasal sound is sure to lead to error in pronunciation, unless carefully noticed. The two words of the same meaning, both in Tahiti and in Samoa, arise from the same custom in both islands, that of holding the Chief sacred, so that in the Navigator's Islands, one word is used when speaking to a Chief, and another to a commoner; but in Tahiti the words became obsolete when they related to a Chief. In the Hawaiian, **desire** is expressed by the verb ending in **-auwil**, optative mood.

### A comparison of the Australian, Malay, and Tahitian Languages.

**NOTE.—** By dropping the letters in each case of the Malay, or substituting others, as directed in the column of Remarks, the word becomes Tahitian.

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<tr>
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<td>Tangkorak</td>
<td>Apu upoo</td>
<td>The <strong>a</strong> and <strong>u</strong> are often in these words.</td>
</tr>
<tr>
<td>Eye</td>
<td>Ngakung</td>
<td>Mata</td>
<td></td>
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</tr>
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</tr>
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<td>Two m's.</td>
</tr>
<tr>
<td>Wise</td>
<td>Nguraki</td>
<td>Pandei</td>
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How many a speech has become lost in the extinction of numerous nations in the inscrutable ways of the providence of God since the confounding of the tongues of Babel! and how steadily, silently, and certainly is the progressive extinction still marching on in its devastating course among the Aborigines of this Southern Hemisphere. The sons of Japhet are now truly being persuaded to dwell in the tents of Shem, and the flood of emigration will soon swallow up the decreasingly small remnant of the Polynesian Isles, and their various dialects be lost in the language of Britain. My own experience during a residence of several years at Raitea, one of the Society Islands, of the amount of deaths over births, corroborated by my successor, who states that such continues to be still the case, is not singular, for at the Sandwich Islands the same depopulation is still in progress. It appears from a Census, published in the Polynesian newspaper, May 4, 1850, Honolulu, Sandwich Islands, that out of the aggregate population of the seven islands which constitute the group, amounting to 84,165 inhabitants, the deaths were 4,320. The births, only 1,422, being an excess of deaths over births of 2,898 in the course of one year only, from January, 1849, to January, 1850!!!
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