



Bi-ra-van.

M'GILL.

A KEY
TO THE STRUCTURE OF THE
ABORIGINAL LANGUAGE;

BEING AN ANALYSIS OF THE

PARTICLES USED AS AFFIXES, TO FORM

THE VARIOUS MODIFICATIONS OF THE VERBS;

SHewing THE

ESSENTIAL POWERS, ABSTRACT ROOTS, AND OTHER PECULIARITIES
OF THE LANGUAGE

SPOKEN BY THE ABORIGINES

IN THE VICINITY OF HUNTER RIVER, LAKE MACQUARIE, ETC.,

NEW SOUTH WALES:

TOGETHER WITH COMPARISONS OF POLYNESIAN AND OTHER DIALECTS.

By L. E. THRELKELD.

SYDNEY:

THE BOOK FOR PRESENTATION AT THE ROYAL NATIONAL EXHIBITION, LONDON, 1851.
UNDER THE AUSPICES OF HIS ROYAL HIGHNESS PRINCE ALBERT.

THE TYPE COLONIAL, CAST BY A. THOMPSON.—THE BINDING
WITH COLONIAL MATERIAL.

PRINTED BY KEMP AND FAIRFAX,
LOWER GEORGE STREET.

1850.

P R E F A C E .

THIS work was intended to be a paper for the Ethnological Society, London, to accompany some very interesting researches and observations made by W. A. Miles, Esq., of this place, relative to the customs and language of the Aborigines of this colony. A selection from that gentleman's manuscript, in which he traces a similarity with the Sanscrit, and, which he kindly furnished me for the purpose, will be found at the end of this work. It was owing to his making the enquiry respecting the meaning and difference of the words *Ba*, and *Ka*, either of which can only be rendered into our Language by the Verb *To be*, in some one or other of its modifications, that led to the tracing out of the various meanings of so many particles of a similar description, which swelled the work to a size much larger than was anticipated. It was, therefore, thought advisable to print the work in its present form; especially, as there is required, by public announcement "A book, printed with colonial type, filled with colonial matter, and bound and ornamented with colonial materials," for presentation at the Royal National Exhibition, London, 1851.

The subject is purely colonial matter, namely: the Language of the Aborigines, now, all but *extinct*: and the other conditions have been strictly attended to, as far as the circumstances of the colony would allow. The paper alone being of English Manufacture. The author was the first to trace out the language of the Aborigines, to

ascertain its natural rules, as published here in the "Australian Grammar," 1834, under the auspices of his late Majesty's Government, and the Society for Promoting Christian Knowledge, who generously carried the work through the press, free of expense. For which service, the author is indebted to the kind recommendation of the Venerable Archdeacon Broughton, now Lord Bishop of Sydney and Metropolitan of Australasia. His late Majesty King William IV. was graciously pleased to accept of, and direct to be placed in his library, a copy of the book. Copies were likewise forwarded to several public institutions in England and elsewhere, where it is presumed they may still be found, a testimony against the contemptible notion entertained by too many, who flatter themselves that they are of a higher order of created beings than the aborigines of this land, whom they represent as "mere baboons, having no language but that in common with the brute!" and, further, that the blacks possess "an innate deficiency of intellect, and consequently are incapable of instruction." But let the glorious light of the blessed gospel of God our Saviour never have shed its Divine lustre around the British Crown, or, never have penetrated with its vivifying power the hearts of the people, and the Aborigines of Albion's shores might still have remained as described by the eloquent Cicero, in one of his epistles to his friend Atticus, the Roman orator, in which he says, "Do not obtain your *slaves* from *Britain*, because they are *so stupid* and *utterly incapable of being taught*, that they are *not fit* to form a part of the household of Atticus!"

REMINISCENCES OF BIRABAN

THE Aborigine of this part of the colony, whose likeness is engraved from a wood-cut in a work published in America, entitled "The United States Exploring Expedition," by Charles Wilkes, U.S.N., vol. II., p. 254, was taken by Mr. Agate, one of the gentlemen attached to the expedition, at my residence, Lake Macquarie, 1839, and is an excellent likeness of the late Biraban, or as he was called in English, M'Gill.

Partiality might, perhaps, be attributed to any remarks that I might make respecting M'Gill, but the following extract, taken from the American publication already mentioned, is above suspicion. Vol. II. page 253, states thus :—"At Mr. Threlkeld's Mr. Hale saw M'Gill, who was reputed to be one of the most intelligent natives; and his portrait was taken by Mr. Agate. His physiognomy was more agreeable than that of the other blacks, being less strongly marked with the peculiarities of his race; he was about the middle size, of a dark chocolate colour, with fine glossy black hair and whiskers, a good forehead, eyes not deeply set, a nose that might be described as aquiline, although depressed and broad at the base. It was very evident that M'Gill was accustomed to teach his native language, for when he was asked the name of anything, he pronounced the word very distinctly, syllable by syllable, so that it was impossible to mistake it. Though acquainted with the doctrines of Christianity, and all the comforts and advantages of civilization, it was impossible for him to overcome his attachment to the customs of his people, and he is always a leader in the corrobories and other assemblies." Biraban was his native name, meaning an eagle-hawk, the analysis of which is at the latter end of this work. He was my almost daily companion for many years, and to his intelligence I am principally indebted for much of my knowledge respecting the structure of the language. Both himself and Patty, his wife, were living evidences that there was no "innate deficiency of intellect" in either of them. He had been brought up from his childhood in the Military Barracks, Sydney, and he understood and spoke the English language well. He was much attached to us, and faithful to a chivalrous extreme. We never were under apprehensions of hostile attacks when M'Gill and his tribe encamped nigh our dwelling. A murderous black, named "Bumble-foot" from his infirmity, and "Devil Devil" from his propensities, had attempted to murder a European by chopping off the man's head with a tomahawk, and which he nearly effected; the

man recovered and I had to appear at a Court of Justice on the occasion; this displeased "Bumble-foot," and he avowed openly, in their usual manner, that he would slay me at the first opportunity, in the bush; this came to the ears of M'Gill, who immediately applied to me for the loan of a fowling-piece "to go and shoot that fellow for his threat," which was of course refused. M'Gill was once present with me at the Criminal Court, Sydney, assisting as interpreter, when he was closely examined by the Judges, Burton and Willis, in open court, on the trial of an Aborigine for murder, 1834, in order that M'Gill might be sworn as interpreter in the case; but though his answers were satisfactory to the general questions proposed to him by the Judges, yet, not understanding the nature of our oath in a Court of Justice, he could not be sworn. Patty, his wife, was pleasing in her person, "black but comely," kind and affectionate in her disposition, and evidenced as strong a faculty of shrewdness in the exercise of her intellectual powers over M'Gill as those of the fairer daughters of Eve, who, without appearing to trespass on the high prerogative of their acknowledged lords, manage their husbands according to their own sovereign will; this might perhaps have arisen from the circumstance of M'Gill, once, when intoxicated, having shot his wife, the which he deeply deplored when he became sober; the injury sustained was not much, and ever afterwards he treated her with that affection which appeared to be reciprocal. It was a romantic scene to behold the happy pair, together with many others, on a moonlight night, under the blue canopy of Heaven, preparing for the midnight ball, to be held on the green sward, with no other toilet than a growing bush, with none other blaze than that from the numerous fires kindled around the mystic ring in which to trip the light fantastic toe. Then each might be seen reciprocally rousing each others cheek with pigment of their own preparing, and imparting fairness to their sable skin on the neck and forehead with the purest pipe-clay, until each countenance beamed with rapturous delight at each others charms. The cumbrous garments of the day were laid aside, and in all the majesty of nature they would dance as Britons did in days of old. On points of honour M'Gill was exceedingly sensitive, and was an honourable man. "I must go," says he, one day, "to stand my punishment as a man of honour, though I have done no wrong." The hostile message had been duly sent, and faithfully delivered, by the seconds, one an elderly female, who made her verbal communication with all the becoming accustomed vituperation of daring challenge to the offended party; it was duly accepted; the weapons named, the cudgel, shield, and spear; the time was appointed, on such a day when the Sun was one-quarter high; the place, such a plain in a certain well known vicinity attached to our dwelling. Messengers were despatched to gather in the distant tribes, and on the mountain tops were seen the signal fires announcing their approach to witness the affair of honour. When the tribes had assembled a mutual explanation ensued betwixt the parties, and the evening dance and supper of game peacefully terminated the business of the day. The course usually pursued when matters take a hostile form, is this: the offending party is the first to stoop and offer his head for his antagonist to strike with his weapon, and if not disabled or killed by the blow, he rises from his bending posture, shaking the streaming blood

from his bushy hair, and then his opponent fairly and honourably bends forward his head, and presents it in return to receive his blow, and so it is reciprocally continued until all the assembled parties and combatants themselves are satisfied. But should one strike dishonourably on the temple, thus showing an intention to kill, or in any other way than on the fair offered cranium of his antagonist, a shower of well-directed spears would instantly be sent against the cowardly assailant who would dare to be guilty of such a breach of the laws of honour. M'Gill informed me that formerly it was a custom amongst certain of the Northern Tribes, that when the first blow actually killed the person, if he were a young man in good condition, for the spectators to roast and eat the body of him who so nobly fell in the cause of honour; as a matter of taste, M'Gill expressed himself dissatisfied with the custom, and stated that he thought it had fallen into desuetude, as it tended to no good purpose but to check the spirit of duelling.

Picturesque or alarming, as in many instances these scenes were, all have for ever passed away, and the once numerous actors, who used to cause the woods to echo with their din, now lie mingled with the dust, save some few solitary beings who here and there still stalk abroad, soon, like their ancestors, to become as "a tale that is told."

AN ANALYSIS OF THE PARTICLES

USED AS AFFIXES TO FORM THE VARIOUS MODIFICATIONS OF THE
VERB, SHOWING THEIR ESSENTIAL POWERS AND
ABSTRACT ROOTS, &c., &c.

At the time when the "Australian Grammar" was published in Sydney, New South Wales, 1836, circumstances did not allow a sufficient opportunity to test the accuracy of the supposition that *every sound forms a root*; and consequently, that *every character* which represents those sounds, becomes likewise *a visible root*, so that every letter which forms *the Alphabet* of the Language, is in reality *a root*, conveying *an abstract idea* of certain *governing powers* which are *essential*.

The present object is, therefore, to demonstrate the correctness of the supposition by explanation and illustration, and to place on record with the *first attempt* of forming the Aboriginal Tongue into a written language,—the *last remarks* on the speech of those, in this portion of Australia, who will soon become *extinct*! Death has triumphed over these Aborigines, for no rising generation remains to succeed them in their place, save that generation of whom it is written, "God shall enlarge Japhet, and he shall dwell in the tents of Shem."

In attempting to show the natural structure and peculiarities of the Language, it is hoped that the Philologist may find assistance in his researches, as well as those who may be endeavouring to acquire a knowledge of Barbarous Languages, in which there are difficulties unsuspected, because they are not common to the languages of Europe. An extract from my Annual Report of the Mission to the Aborigines, Dec. 31, 1839, addressed to the Honourable the Colonial Secretary, E. Deas Thomson, Esq., &c., &c., will illustrate the subject:—

"In an Article headed 'Indian Languages of America,' in the Encyclopedia Americana, by John Pickering, it is stated 'that there is reason to believe that some important modifications are yet to be made in our theories of Language.'—'Of the various unwritten languages, those of the American continent present us with many new and striking facts—there appears to be a wonderful organization which distinguishes the Languages of the Aborigines of this country from all the other idioms of the known world:' this includes 'The Aboriginal Languages of America, from Greenland to Cape Horn.' I am indebted to the kindness of Mr. Hale in presenting me with a copy of 'Remarks on the Indian Languages,' in the name of the Author, the Honorable Mr. John Pickering, which enables me at once to discover a striking similarity in the peculiarity of construction and idiom of the Language of the Aborigines of New South Wales with those of the Indians in North America. The confined space of an annual report will only allow of a few brief comparisons.

"It cannot be too strongly recommended to those who are endeavouring to attain a knowledge of the language of savage nations, the necessity of dismissing from the mind the trammels of European schools, and simply to trace out the natural rules of languages which have not been sophisticated by Art. The almost sovereign contempt with which the Aboriginal language of New South Wales has been treated in this Colony, and the indifference shown toward the attempt to gain information on the subject, are not highly indicative of the love of science in this part of the globe, and for which it is difficult to account, but on the ground of that universal engagement in so many various employments consequent to a new colony, where every individual must be dependant on his own exertions for the necessaries and comforts of life.

"The Indians of North America have a 'transitive conjugation,' expressing at the same time the idea of the person acting and that acted upon, 'which has excited much astonishment and attracted the attention of the learned in different parts of the world.' The Aborigines of this colony have a similar form of expression, explained in the Australian Grammar, page 29, No. 3, which I have denominated therein 'Active, Transitive, Reciprocal,' which constitutes "the reciprocal modification,' in the Dual and Plural number, as *Bun-kil-lan-ba-li*, thou and I strike each other reciprocally, or fight,

which would be thus analysed; *Bun*, the root, to strike; *kil*, the sign of the infinitive to be, to exist; *lan*, sign of the present time and of the action being reciprocal; *bali*, the dual pronoun subject and agent *conjoined*, we two. I fight with him, would be thus expressed, *Bun-kil-lan-ba-li-no-a*, in which *balinoa* means he and I *conjoined* fight; but to say he and I fight another, would be *Bun-tan-ba-li-no-a*, the *object* is understood in the letter *t*; *an*, being the sign of the present time, the *t* is derived from *ta*, it.

"The Cherokee use no distinct word for the article *a* and *the*; but when required they use a word equivalent to the numeral *one*, and the demonstrative pronouns *this* and *that* agreeably to the original use and nature of the words which we call articles; so likewise the Aborigines of this colony, who use *wakol* for *a*; and the pronoun demonstrative both of thing and place, as *un-ni*, this here; *un-nung*, that there. The Delaware, according to Mr. Du Ponceau's notes in Eliot's Grammar, possess an article *wo* or *m'*, which is used for *a* and *the*, but not frequently, because the words are sufficiently understood without it. The Tahitians possess an article definite *Te*, used for our *The*; but express *a* by *Tehoe*, one. The American Indians have, in common with the Tahitians, an extra plural denoting *We*, the party addressed. This peculiarity the Aborigines of New South Wales have not in their language, though they have in common with the American Indians and the Tahitians, a Dual, beside which they have an *Extra Dual* denoting the object and agent *conjoined*, described fully in the Grammar, pages 24 and 36, denominated the *Conjoined Dual case*. A similarity of form is described as belonging to the Delaware Indians, under another name denominated '*Personal*;' 'In which the two pronouns governing and governed, are, by means of affixes, and suffixes, terminations, and flexion, included in the same word."

EXAMPLE.

Delaware. *K'dahoatell*. I love thee.
 Tahitian. I. *Ua au taua*. We two, thou and I suit each other.
 Aboriginal, N. S. W. 2. *Pi-tul-ba-li-ka-kil-lan*. We two, thou and I live peaceably, or joy one with the other.

1. Analysed thus: *Ua*, sign of the present time; *au*, to suit, agree, fit, &c., &c.; *taua*, we two.

2. Pitul, means joy, peace, delight, &c.; *bali*, the Dual pronoun, we two conjoined; *kakillan* the verb to be in state of continuation, thus: *Ka* the root of the verb to be, to exist; *ki*, the sign of the infinitive; *lan*, sign of continuation at the present time.

Note.—The word *Pitul* in this language and *Au*, in the Tahitian, are the nearest words to express *love*; to *smite* is much better expressed in both languages. The negative form of the example would stand thus:—

Aboriginal New South Wales. *Ke-a-wa-ran-ba-li-pi-tul-ko-ri-en*. We do not love one another, or agree one with the other. *Keawaran*, is the denial in the present tense, from *Keawai* the infinitive negative. The imperative negative is *Kora*, as—*Pi-tul-ban-ko-ra*, do not be peaceable; *ban*, is the present of the verb to be in action. In the Delaware, there is a similarity of construction in the negative thus; *Matta*, the negative adverb *no*, future thus; *Mattatock* not. The last word in the Aboriginal sentence *korien*, in the negative adverb *not*; thus, there are *two* negatives which are essential to express the negation. The Aboriginal phrase *Bunnunbanung*, I shall smite thee, shows at once the similarity of construction of this Aboriginal language with that of the Indians in America, for though I write it separately, thus—*Bunnun banung*, because I know the word to be the conjoined dual pronoun, yet it is pronounced as one word, and would be so considered by a stranger. If determination is to be expressed, the partical *wal* must be inserted thus, *Bun-nun-wal-banung*; I shall and will smite thee. Analysed thus, *Bun*, the root of the verb, to smite; *nun*, the particle denoting futurity; *wal*, denotes determination; *ba*, is part of the *Verbal* pronoun *bang*, I; The *personal* pronoun is *Ngatoa*, I, and *nung* is the pronoun it, *nung* in the Objective case accented to a person, without an accent to a thing. So likewise *bun*, to smite, is accented and pronounced as boon a gift; and *bun*, to permit to be, is unaccented and rhymes with *bun*, a little cake.

The Aborigines complete their Dual by carrying it out to the feminine in the conjoined dual case, which the American Indians do not in the "Second personal form."

EXAMPLE.

Delaware dialect. *K'dahoala*. Thou lovest him or her.

Aboriginal N. S. W. dialect. *Bunnunbinung*. Thou wilt beat him. *Bunnunbinoun*. Thou wilt beat her.

The construction is *Bun*, the root of the verb to smite; *nun* denotes futurity; *bi* the *verbal* pronoun thou; *nung*, the pronoun him, in the objective case, and the termination *noun* in the second example is part of *bounnoun*, the feminine pronoun her in the objective case. Thus the blacks carry out the Dual beyond any known language in the world whether ancient or modern.

In the specimen of the Massachusetts language there are two similarities, one in the "Relative" form: *Eloweya*, (as or what I say) from *n'dellowe*, I say. Now, *wi*, pronounced as the English pronoun *we*, shortening the vowel sound, is the root of the Aboriginal Verb to speak, to tell, to say, to converse, &c., according to the governing modifications denoted by particles attached, &c., &c., and in the "Relative" modification of the verb would stand thus: *Yan-ti bang wi-yan*, as or what I say. So in what the Massachusetts term the "Social" form; *Witeen*, or *Wideen* (to go with) from *n'da* or *n'ta* (I go) the blacks would say, *waita bali*, I go with thee, or we two will go now together; *Waita bang* would mean, I go by myself; *Waita bali noa*, he and I go together; *Waita bali bountoa*, she and I go together. To say I go, emphatically, meaning no other but myself would be *Ngatoa waita uwanun*; construed thus: *Ngatoa* the personal pronoun I, *waita*, to go, to depart, *uwanun* the verb of motion, to come or to go, according as the word *waita* to go, or *tanan* to come is attached to govern the meaning. The Tahitians have a similarity of form in the expression *Haere* to come or to go, according as the particle *mai* or *atu* is attached, thus: *Haere mai* come: *Haere atu*, go.

The numerous conjugations of the Massachusetts noticed by Mr. Eliot in his grammar, is remarkably exemplified in the dialect of these blacks, which I have traced out to the same number, viz.: eight modifications of the verb as they are termed in the Australian Grammar. Mr. Zeisberger has divided the Delaware language into eight conjugations of verbs. The tenses are not confined simply to

past, present, and future; but have a present denoted by the termination *an* for the verb, and *lin* for the participle, as: *wiyan bang*, I speak now. *Wiyellin*, speaking now; then there is a definite past, *Wiyakeun*, have spoken, *this morning*. *Wiyellikeun*, have been speaking, *this morning*; denoted by the particle *keun*; and an indefinite past *wiya*, told or spoke. *Wiyelliella* spake, terminating in *á*, besides the usual variations in the past tense. There is also a variety in the future, as: *Wiyellikolang*, to be about to speak. *Weyelli* from the infinitive in regimen, *wiyelliko*, for to speak, and *kolang*, towards, which might be termed *Inceptive*. Then there is a definite future, as: *Wiyakin*, shall or will speak *to-morrow morning*, besides an indefinite future, as: *Wiyunnun*, shall or will speak some time or other, which ends in *nun*. These peculiar tenses are not noticed in the Indian Languages, and, therefore, it is presumed that they are peculiar to the Aborigines of this land.

It is pleasing to discover that the plan on which was formed the Grammar of the Australian Language is now found to be in accordance with the remarks of the Venerable Eliot made more than a century and a half ago, that "The manner of formation of the nouns and verbs have such a latitude of use, that there needeth little other Syntax in the Language." But I regret to record from information received from the two American gentlemen who visited this establishment, that there is only *one* Indian alive who can read that language which cost Eliot so much pains; and I am fully persuaded, that, unless a special Providence interfere, there will not be an Aborigine left in these districts, in the course of a few years, acquainted with the language which has cost me so much anxiety, and so many years of my life to obtain a knowledge thereof.

The language of the Cherokee Indians appears to be similar in some of its peculiarities of construction with the Aborigines of this country, as in the following specimens of the Dual:—

- | | | |
|-------------|---|---|
| Cherokee | { | <i>Inalwiha</i> we two (i. e. Thou and I) are tying it. |
| | { | <i>Awslalwiha</i> we two (i. e. He and I) are tying it. |
| Aboriginal | { | <i>Ngirullilin, bali</i> , we two, thou and I, are tying it. |
| N. S. Wales | { | <i>Ngirullilin bali noa</i> , we two, he and I, are tying it. |
| Cherokee | { | " <i>Kinitawtu</i> Our Father, (i. e. of thee and me.)" |
| | { | " <i>Awkinitawtu</i> , Our Father, (i. e. of him and me.)" |

- | | | |
|-------------------|---|---|
| Aboriginal | { | <i>Biyungbaingalinba</i> , Our Father, of thee and me. |
| New South | | <i>Biyungbaingalinba bon</i> , Our Father of him and me. |
| Wales. | | <i>Biyungbaingalinba bonnounba</i> , Our Father of her and me. |
| | { | <i>Biyungbai ngearunba</i> , Our Father, of us all. |
| | | <i>To taua Medua</i> , Our Father, of thee and me. |
| Tahitian | | <i>To maua Medua</i> , Our Father, of him and me. |
| | | <i>To Matou Medua</i> , Our Father, of us who speak. |
| | { | <i>To tatou Medua</i> , Our Father, of us all. |
| Cherokee habitual | | { " <i>Galwiya</i> , I tie, or am tying it, common form. form of the verb. { <i>Galungihaw-i</i> , means I tie habitually." |

This form appears to correspond with that which Mr. Zeisberger, in the Delaware, calls "the *continuous* form," and perfectly agrees with the modification in the Australian Grammar, page 29, No. 4, denominated "*Continuative*," thus:

- | | | |
|---------------|---|---|
| Aboriginal | { | <i>Ngirullilin bang</i> , I am tying (it), common form. |
| Continuative. | { | <i>Ngirullillilin bang</i> , I am tying and continue to tie it. |

The Indians have a prefix to the verb denoting the change of person, which the Aborigines here have not. There is also a reduplication to denote the plural in the nouns in the Indian language which is not observable in the Australian, which has only a reduplication to denote in verbs a continuation of the act as above described.

- | | | |
|------------|---|--|
| Delaware | { | <i>Kooch</i> , Thy Father. |
| Language. | | <i>Koochuwa</i> , Your Father. |
| | | <i>Koochewawa</i> , Your Father's. |
| Australian | { | <i>Biyungbai ngiroumba</i> , Thy Father. |
| Dialect. | | <i>Biyungbai nurunba</i> , Your Father. |
| | | <i>Biyungbai bara nurunba</i> , Your Fathers they. |

In the Australian Verb to die, *Tetti*, there is a reduplication for the plural, besides which there is none other.

- | | | |
|------------|---|---|
| Australian | { | <i>Tetti noa</i> , he is dead. |
| Dialect. | { | <i>Tettitetti bara</i> , They are dead. |

The Tahitians have a reduplication of Verbs, thus:

E parau vau, I will speak, tell, say, &c.

Literally, will speak I.

Epararau taua, We two will speak, thou and I.

Eparaparau tatou, We will talk all of us.

The peculiarity of the Australian in that part of speech in which the object of the active or transitive verb is combined with the agent, accords with that which "the Spanish Mexican Grammarians call *transitions*, by which one single word designates the person who acts, and that which is acted upon," and which runs throughout all the persons, is in this dialect confined to the dual. A strict attention to the analysis of speech, is absolutely necessary to obtain a knowledge of the language of barbarians, otherwise the language may be through ignorance denounced as barbarous, whereas the genuine character of their tongues is rather the perfection of simplicity, until debased by the introduction of foreign words and idioms.

The numerous dialects in this colony are no doubt the occasion of the number of names for one thing, arising from the occasional intercourse of the tribes one with another, when a mutual exchange of terms takes place and in the course of time is adopted, whilst the occasion of their introduction is forgotten.

The South Sea Islanders have no change in the person of the Verb, neither have the Aborigines of Australia. All the illustrations may be made available to any person according to the pronoun substituted. The change of person is only in the English translation and not in the Australian, thus:—

Wiyelliko, For to communicate by speech, or sound, as, for a clock to strike, or for a man to speak, or for a cock to crow.

Wiyān-bāng, I speak.

Wiyān-bi, Thou speakest.

Wiyān-nōa, He speaks.

Wiyān-bountōa, She speaks.

Wiyān-ngāli, This it speaks.

Wiyān-ngēen, We speak.

Wiyān-bānūng, I speak to thee.

Wiyān-bāli-bulun, We two speak to you two.

Wiyellin-bāng, I am speaking.

Wiyellin-bānūng, I am speaking to thee.

Wiyellān-bāng, I speak and continue to speak. I tell.

Wiyellān-bānūng, I tell thee.

Wiyellān-bāli, We two tell one another. Converse.

Weyellin-bāng, I am speaking and continue to speak. Talking.

Wiyān-ngali-ko clock-ko, The clock strikes. (Clock is English.)

Muk-kā-kā tibbin-to wiyān, The cock crows. Mukkākā is the nearest sound to express the cackling of fowls. Literally the sentence is—the bird says Mukkākā. The Tahitians express it by ā-ā-ō-ā, which is nearly the true sound, but not according to the crowing of English cocks, which are of a different breed to that of the Society Islands.

The Affixes used in the Language of the Aborigines of this colony show the nature of the Verb, whether causative, declarative, active; either personal, instrumental, self-active, or locomotive; and whether negative, affirmative, privative, apparent, or actual.

It is only by a strict attention to the roots of the affixes, that they can be properly applied to express the modification of the principal, whether that principal so governed by the affix be a verb, a proper name of a person or place, or a common substantive. When the abstract root is used as a prefix, it becomes the principal verb, as:—

U,	Powerfulness.
— munnun,	The affix denoting futurity of causation.
U-munnun,	Denotes the futurity of causative power, which means, will do with causative power—will make, will create, as will hereafter be exemplified.

The ideas of these Aborigines are very different to those of the South Sea Islanders in respect to the mode of operations of verbs.—The Islanders conceive a verb to be, and to cause to be; to go and to come hither and thither; to do and to cause to do. Beside which, they consider whether it is in action; whether on one side or other of the person; or, if it be indefinitely away; and further, that a verb falls, or is caused to fall; thus, in Tahitian;—

Parau,	A speech, a word, to speak.
Parau-atu,	Some person speaks towards some person forward. Thither.

Parau-mai,	Some person speaks towards some person this way. Hither.
Parau-aera,	Some person speaks aside, to one or other side Locally.
Parau-ihora,	Some person speaks there; neither hither nor thither.
Parau-oia	He speaks without reference as to which way.
Te Parau-raa	The speaking without reference, &c.
Parau-hia,	Speech fallen. For some person said.
Ua hia oia,	He hath fallen. Ua hia te tamaite, The child hath fallen.
Ua parau-hia,	It is said.
Ua parau-hia oe,	Thou art called, or spoken to.
Tia,	To stand; metaphorically, to agree to, to stand to.
Ua tia,	It is agreeable. Ua tia iaau, It is agreeable to me.
Faa-tia mai iaau,	Cause me to stand, &c.
Faa-tia-atu iaana,	Cause him to stand, &c.

SECTION I.

The sounds of the tongue of the Aborigines of the Hunter River dialect, Eastern Australia, expressed by the letters of the European Alphabet, together with the powers of those sounds in their abstract essential form as used and governing the affixes, whether verbal or personal, in their various modifications. The sounds are the roots.

Sounds as	Alphabet.	Abstract essential powers. Roots denoting
A, as in <i>Far</i>	A	Actuality.
Be	B	Being, verbal.
A, as in <i>fate, fat</i>	E	Indication.
Ee in <i>feet</i>	I	Initiation.
Kali	K	Being, state.
Ell	L	Action, verbal.
Empty	M	Causation.
Enter	N	Presentiality.
Sing	Ng	Personality.
No, pot	O	Purpose.
Pea	P	Privativeness.
Bar	R	Negation.
Rough	Rr	Instrumentality.
Tea	T	Substantiality.
Bull, but	U	Powerfulness.
War	W	Motion.
Yard	Y	Manner

For want of characters to express the strong nasal sound *ng* is substituted; so likewise, in the exceeding rough trill of the *r*, double *rr* is used to mark the sound; but to obtain the short sound of the vowels, the consonants are in most instances doubled in the verbal affixes, as, *ki-li* spelt *killi*, *bun-un* *bunnun*, *būnun* *būnnun*. Without which the eye would mislead the ear in regard to the true sound.

SECTION II.

VERBAL AFFIXES DEMONSTRATIVE OF THEIR ESSENTIAL POWERS.

OF THE VOWELS.

A. ACTUALITY.

- *ā, Actuality, an aorist, indefinite.
 — n, Presentiality.
 — ān, Actuality and presentiality combined. The
 sign of the present tense of the verb.

E. INDICATION.

- e, Indication, an aorist, indefinite.
 — l, Action, verbal.
 — el— Indication and action combined.

I, INITIATION.

- i, Initiation, an aorist, indefinite.
 — li, Initiation of Action. The sign of the
 Infinitive Mood.

O. PURPOSE.

- o, Purpose. This is the sign which attributes
 purpose to anything. Example:—ko.
 k, Being, state.
 ko, Being and purpose combined, for the purpose
 of being. This affix governs the verb in
 the infinitive mood, and subjects it to
 something expressed or understood, thus:
 — liko, For the purpose of the initiation of the
 verbal action.

U. POWERFULNESS.

- U — Powerfulness. When used as a principal
 verb it is prefixed.

* Throughout the Work the blank (—) is for the principal verb, whether it be a letter, as U powerfulness, or a noun or verb.

- ul, Powerfulness and action combined.
 — ulliko, For the purpose of the initiation of the
 verbal action combined with powerfulness.

DIPHTHONG AI. CONTINUATION.

- ai, Actuality and initiation combined, an
 aorist.
 — lai, Verbal action, actuality, and initiation,
 combined, denote the continuation of the
 verbal action.

SECTION III.

OF THE CONSONANTS.

B. BEING, VERBAL.

- billiko, For to be as a verb, for the purpose of
 verbalizing the thing to which this affix is
 prefixed, as tūngnga, a mark; tūngngun-
 billiko, for to show as a mark.
 — bulliko, For to be personally about the thing specified,
 as tetti, death; tetti-bulliko, for personally
 to die.
 — bun— Denotes verbal being, power, and presentiality
 combined as ready to act.
 — bun-billiko, For to let, to permit to be in some act.
 — bung— Denotes verbal being, power, and personal
 agency combined.
 — bungngulliko, For to act effectually by personal agency, to
 force, to compel.
 — burr— Denotes verbal being, power, and instrumental
 agency combined.

— burilliko,	For to act effectually by instrumental agency.
Ba,	Actuality of verbal being. The verb <i>is</i> in a verbal sense only.
Bān,	Actuality of verbal being and presentiality combined. The verbal being <i>who</i> , which verbalizes the thing spoken of, thus, purramai, a cockle; purramai-bān, one who cockles; the name of an amphibious ferret kind of animal that lives on cockles. Makōro, fish; makoro-bān, one who fishes.
Bāng,	Actuality of verbal being and personality combined. This forms <i>the inseparable verbal pronoun I</i> .
Bi,	Personal verbal being and initiation combined. This forms the inseparable verbal pronoun thou; it is likewise compounded with the conjoined dual and other inseparable pronouns.
Bo,	Personal verbal being and purpose combined. The affix o, attributes purpose to the thing itself to which it may be suffixed, thus, ngatoa, I; ngatoa-bo, it is I myself who purpose. See <i>ng</i> for the separable personal emphatic pronouns.

K. BEING, STATE.

— killiko,	For to initiate into being.
— kulliko,	For to initiate of one's own act and power into being.
— kum,	Being, power, and causation combined ready to effect.
— kummunbilliko,	For to permit, causatively to become. See M.
— kummulliko,	For to cause to become. See M, Causation.
— kummurring,	Being, power, causation, instrumental power, and agency combined, ready to effect; to betide, to curse.
Ka,	Actuality of being personal in any state, <i>is</i> .
Kakilliko,	For to initiate into some actual state of being, thus, tetti, death; tetti kakilliko, for to be dead, in a state of death.

— kān,	Actuality of being and presentiality combined. The being who; — kakillikān, one who is—
— ke,	Indication of being; wonnung ke? where is?
— ki,	Initiation of being; a part of the infinitive mood.
— ko,	Purpose of being; for, for the purpose of—
— koa,	Actuality of purpose of being, design, in order to—
— kun,	Being, power, and presentiality combined, ready to be—
L. ACTION.	
— li,	Initiation of action; a part of the infinitive mood.
— līn,	Initiation of action and presentiality combined. This forms the present tense of the participle —ing.
Kakillīn,	The present participle of the verb kakilliko, for to be.
Kakillilīn,	A reduplication, meaning being and continuing to be in being; to exist in continuation, remaining—.
— lān,	Actuality of action and presentiality combined. This forms the present tense of the act—does.
— lāng,	Actuality of action and personal agency combined, form that state of the verb in which the subject spoken of acts as an agent, as pulle, salt; pulle-lāng, it salts; tetti, death; tetti-lāng, it dies; mirrul, a wilderness, a desolate, miserable place; mirrul-lāng-bāng, I am miserable; mirrul-lāng, it is miserable; pittul, joy; pittul-lāng, it rejoices, or is happy.
— ko-lāng,	For to purpose, to be about to do, the verb or thing spoken of, as munni, sickness; munni kolāng, about to sicken; tetti,

death; tetti kolāng, about to die; kakilliko, for to be; kakillikolāng, for to be, about to be.

M. CAUSATION.

— milliko,	For the initiation of causation and action.
— mulliko,	For the initiation of causation, action, and power.
— mā,	Actuality of causation, — done.
— mān,	Actuality of causation and presentiality combined. This forms the present tense of the verb — does.
— māng,	Actuality of causation and personality combined; one actually caused, as ngurrur, to hear, to know, to understand; ngurrur-māng, one caused to hear, to know, to understand; one initiated.
— mi,	The initiation of causation; part of the infinitive mood.
— mun,	Causative power and presentiality combined, ready to act.
— munbilliko,	For to permit; causation to act.

N. PRESENTIALITY.

— in,	Presentiality of initiation, forms the present participle — ing.
— ān,	Presentiality of actuality, forms the present tense.
— un,	Presentiality of power, forms the future tense.

NG. PERSONALITY.

Ng.	This Personal affix, as a prefix, forms the root or characteristic of the emphatic, separable, personal pronouns, whether agentive or subjective; as a post-fix, the objective.
Nga —	Actuality of personality. The person is the actual —

Ngān,	Presentiality of actuality of personality. The person <i>who</i> present; the interrogative form of the personal pronoun, <i>who</i> ?
Ngatōa,	Actuality of personality, substantiality and actuality of purpose combined, form the emphatic, separable, personal pronoun I, meaning, it is I who —.
— ngēl,	Action, indication, and personality combined, express the verbal place of action as being inseparable from the verb in its participial form; takilli-ngēl, eating place.
Ngī,	The initiation of person, a peculiar phraseology used when one leaves another at any place, thus, ngi-noa-bi, thou remainest but I go, understood.
Ngintōa,	The initiation of person, presentiality, purpose, and actuality combined, form the separable personal pronoun thou, it is thou who—
— nung,	Presentiality, power, and personality combined form the personal object of enquiry.
— ngulliko,	The verbal form of personality to act with power.

P. PRIVATIVENESS.

Pa,	Actuality of privativeness; the absence of the reality of the subject spoken of, <i>if</i> , used to the past tense only. The affix for the present and future must express <i>doubt</i> or <i>uncertainty</i> . See the illustrative sentences P, <i>if</i> , <i>when</i> .
— pilliko,	The verbal form of the initiation of simple action with privativeness of external causation. See sentences P, to appear.
— pulliko,	The verbal form of the initiation of action and power with privativeness of external causation. See sentences P, to do with, to make use of.

R. NEGATION.

- ri, Initiation of negation.
 — ra, Actuality of negation.
 — kora, Actuality of purpose of being combined with negation; not to be—, the verbal form of the affix, meaning not for to—, prohibition.
 — korien, Being, purpose, negation, initiation, indication, and presentiality combined, denote the negation of being, of purpose, of initiation, &c., *not, a denial.*

RR. INSTRUMENTALITY.

- burrilliko. For instrumentality, to be in some act. See B.
 — rrulliko, For instrumentality to act of its own power, as a sting, to sting; a spear, to spear. See sentences Rr.
 Kummurrurrbunbilliko, See K for explanation of kum. Murrurr, causation, power, instrumentality, power and instrumentality combined, ready to act, instrumental causation. For bunbilliko see B, for to permit, to cause to be by instrumental causation, for to let it betide, for to let it come upon.
 — rrilliko, Initiation of instrumentality and initiation of action combined, for the purpose of— by instrumental agency, for instrumental action to —.

T. SUBSTANTIALITY.

- ti, Initiation of substantiality, the thing itself, *it*, inseparable.
 — tilliko, Initiation of substantiality as a verbal substantive pronoun, for *it* to act. See affix —illiko, I.
 — buntilliko, The permissive form, for to permit *it* to act. See B for the explanation of — bun.

— tā,

Actuality of substantiality, meaning *it* actually *is* the thing or subject spoken of, it is; —tāra, the plural of *it*, separable.

— tō,

Substantiality and purpose combined notify the means by which a thing is effected; the thing which does, the person who acts, the affix that substantizes the verb, as the English article *the* transforms the verb love into a substantive, *the* love, only *the* is prefixed. The affix *to* is postfixed. See sentences T.

W. MOTION.

— wi,

Initiation of motion, simple motion.

— williko,

The verbal form, for to move, for to be in motion.

— wo,

Purpose and motion combined; Locomotion.

— wolliko,

The verbal form; for to move personally from place to place, to come, to go, to remove, for to be off.

Won— ?

Presentiality, purpose, and motion combined. The affix of enquiry, the place where—? the adverb of place.

Y. MANNER.

Yi —

Initiation of manner.

Yi-kora,

Prohibition of the initiation of the manner.

Ye,

Indication of manner.

— yelliko,

Initiation, substantiality, presentiality, actuality, and manner combined, form the adverb thus, in this manner, so as the manner is.

Yakoai ?

How, in what manner? How so?

ILLUSTRATIONS.

A. ACTUALITY.

- Ba. Actuality of verbal existence, am, art, is, are; the person in some act, an aorist governed by the tense of the verb.
- Ka. Actuality of verbal existence, being in some state, am, art, is, are, be, &c. No change of persons throughout the Illustrations.
- La. Actuality of verbal action.
- Ma. Actuality of causation, done, made.
- An. Actuality of presentiality, — is now —.
- Nga. Actuality of personality, the person, who.
- Pa. Actuality of privateness of actuality, if, had.
- Ra. Actuality of negation.
- Rra. Actuality of instrumental agency, is, does, &c.
- Ta. Actuality of substantiality, it is actually the thing, &c.
- Wa. Actuality of motion, has changed place, moved, &c.
- Ya. Actuality of manner, so as the manner is.

E. INDICATION.

- Ke? Indication of being, am? art? is? are? be? &c.
- Korien. Indication of Negation, &c., is not, &c.
- Ngēl. Indication of personal place of action, the place of —.
- Tēl. Indication of action and something besides, as to walk and talk.
- Yē. Indication of manner, —er, as a walker, a talker.
- Yelliko. The verbal form of indication of manner, for to be in manner.
- elliko. The complete form of the affix e for to indicate.

I. INITIATION.

- Bi. Initiation of being personally in some act. This forms the inseparable verbal pronoun, second person singular, thou; it also compounds with the inseparable dual pronouns.
- Ki. Initiation of being in some state, to be.
- Li. Initiation of action, to be, to do, to act.
- Mi. Initiation of causation, to do, to cause.
- Ni. Initiation of presentiality, this present —
- Ngi. Initiation of personality, a peculiar idiom, see sentences, Ng.
- Pi. Initiation of privativeness, to be privative of something.
- Ri. Initiation of negation, — is not to —
- Rri. Initiation of instrumentality, by instrumental agency to.
- Ti. Initiation of Substantiality, to substantize it to —
- Wi. Initiation of motion, simply to move, to have motion.
- Yi. Initiation of manner, so to be.
- illiko. The verbal affix in its complete form, for to initiate, the root.

O. PURPOSE.

- O. Affixed, denotes purpose to the thing or action, as an agent.
- Bo. Verbal being combined with purpose, being of itself, self.
- Ko. Being of purpose, for, for the purpose of.
- Kōun. (Diphthong ōu to rhyme with cone.) The name of their unknown being whom the Aborigines dread. Being, purpose, power, and presentiality, combined, forms the name of their Mysterious Being. In the Grammar it is spelt diphthong oi, koin, now corrected.
- Kōt— Being, purpose, and substantiality combined, forms the root of the verb to think, thought.
- Kōttelliko. The verbal form of thought, for to think.
- To. Substantiality combined with purpose, as an agent to effect a purpose: affixed to verbs shows the act as an agent, the —, as Kōttellito, the thinking did so and so. Tense according to the verb.
- Wol — Motion, purpose, and action combined, motion of purpose with action, to move from place to place.

- wolloko. The verbal form of motion, for to move away, to go, &c.
 — olliko. The verbal affix in its complete form of purpose for the root —

U. POWERFULNESS.

- U-pilliko. The verbal form, for to exercise power privative of causation, to do, to put.
 U-pulliko. To exert power privative of causation, for to do with, to use.
 U-milliko. To initiate the exertion of power, for to help, to assist.
 U-mulliko. To cause effectively the exertion of power, for to do, to make.
 U-wolloko. To move with power, action and purpose, for to be locomotive.
 U-wil-koa. Power and motion tending to —, to wish to —

ILLUSTRATIVE SENTENCES.

1. — *Billiko. For the purpose of the root, to become a verb simply.*

Ngatun tūn-billiella-noa barun talokān. And he divided unto them the property. Ngatun, and; tūn, the root to count, apportion, divide, separate; billiella, see the synopsis of tenses, part participle of —billiko; noa, he, inseparable from the verb; barun, them; talokān, property, goods. Bōm-billiko, for to blow with the mouth at the fire.

Tūngngun. A mark for a sign, to show, a chop on a tree to show the road.

Tūngngun-billiā nura. Show yourselves; imperative form.

Kapirrō-wirri-bān-billin. I am perishing with hunger. Kapirri, hunger, transformed by ō into an instrumental agent; wirri, from wirrilliko, for motion to act as an instrumental agent; bān, one now in the act; billin, see synopsis present participle being verbal.

Ngatoa, it is I who, understood, or any other personal emphatic separable pronoun.

2. — *Bulliko. For to be about the verb effectively.*

Minnung-bullin-bi? What object art thou effecting? What are you doing? What are you about? Tetti-bullin-bāng, I am dying. The next form appears in juxtaposition to this:

— *Pulliko. For to be about the verb privative of effect.*

U-pullin-bāng yirring-ko wiyelliko. I am writing, or I am using the quill for to communicate, to speak, to say. Yirring, a quill; yirring-ko, the quill as an agent.

U-mullin-bāng yirring-ko pen-ka-killiko. I am making a pen; literally, I am causing for the quill, for to become a pen; pen, English; kakilliko, for to become.

3. — *Killiko. For to become, for to be in some state.*

Tetti-kakulla-noa, wonto ba yakita morōn noa katēa kān. He was dead, but now he is alive again. Tetti, death; ka-kulla, was in that state; noa, the inseparable verbal pronoun he; wonto ba, whereas it is; yaketa, at this time; morōn, alive; noa, he; katēa-kān, one who is again.

Tetti-ka-ba-noa. He is actually dead; literally he died, (and) he is in a state of death.

Wūnnul unni kakillin. This is summer season, or warm now. They have no word for time in the abstract. Wūnnul means warm; unni, this; kakillin, state of being in the present participial form.

Wūnnul unni kakullilin. The summer is now coming, literally, the warmth is of its own power becoming to be in the present state; a reduplicate form of the participle kakullin, becoming; kakullilin, becoming and continuing to become.

4. — *Kulliko. For to initiate one's own act of one's own power into being.*

Boung-kullēun-bo-ta yuna Pirriwol ta ngatun pai-kullēun Simonkin. The Lord hath arisen indeed, and hath appeared unto Simon. Each of these acts are of the Lord's own power.

Punnul-ba-polōng-kulli-ngēl. The west; literally, Punnul, the Sun; ba, the verbal being is; polōng, to sink; kulli, of his own

power; ngēl, the place of the action. The place of the Sun's sinking of his own power.

Pai-kullinnun-bāra-ba. When they shoot forth; literally, Pai, appear; kullinnun, will of their own power; bāra, they; ba, equivalent to when, at the time of the verbal being.

Pōr-kullitōara. That which is born; literally, that which hath dropped itself of its own power, that which hath fallen of itself.

Poi-kullēun-ba. As soon as it sprung up; literally, Poi, to shoot up, to grow up, to spring up as grass; kullēun, of its own power; ba, when.

5. — *Liko. For the purpose of initiating the action.*

Tetti-ko-lang-bāng, I am about to die. Waita-kolāng-bāng, I am about to depart. Pirriwol-kolāng-noa, he is about to be king. Wūruwai-kolāng-bāra, they are about to fight. Tanān-bang wiyel-liko, I am come for to speak, I am come for the purpose of speaking. Tanān-bāng wiyauwil-koa-bānūng, I am come in order to speak to thee, I am come that I might speak to thee. Wiyauwil-koa-banūng, I wish to speak to thee.

Ngurrulli-ta, it is the act of hearing. Ngurrulliko, for the purpose of the act of hearing to be, for to hear, for to hearken.

6. — *Milliko. For the purpose of Initiation of the Act of Causation.*

Kai umilli tia. Come and help me; literally, come, exercise causative power with me; Umillīā bi tia, help me, or cause the exercise of power to me, assist me.

7. — *Mulliko. For &c., causation and effective power.*

Taring-ka-mulliko. For to mix; literally, for to cause to be across and across; Ngurrur-mullā-bōn, cause him to hear, to know; Kamullālla noa yantīn birung umulli-birung, He rested from all the work; literally, he caused himself to be from all, from the act of causation and effective power.

Umā noa yantīn-tārra. He made all things.

Umān bāng unni. I make this.

Nu-mulliko. For to make a personal effort, to try, to attempt.

Pirrāl-mulla bōn. Urge him, constrain him, hard at him.

Pirrāl-umulla bōn. Make him hard, cause him to be hard.

Pirrāl-mullīn bōn. Strengthening him.

Na-mun-billiko tia umullā. Cause me, for to be permitted to see.

Kummun-billā bin nakilliko. Let it be permitted to cause thee for to see—equivalent to, receive thy sight.

8. — *N. Presentiality.*

Unni, this present. Unnoa, that present. Untoa, that other present. Unnung, that object, present there. Unti, this present place, here. Unta, that place spoken of. Pitul-kunnun bi, thou wilt be joyful. Pitul-bunnun bi, thou wilt rejoice.

9. — *Ngulliko. For personality to act with effective power.*

Būng-būng-ngullā. Kiss, that is, effect a kiss.

Būng-būng-kummunbillā bōn. Let him kiss.

Būng-būng-ngatoa. It is I who kiss. Būng-būng-ngān bāng, I kiss.

Būng-būng-ngatōara. That which is kissed.

Tetti-bung-ngulliko. For to effect death by personal power, to kill.

Tetti-bung-ngā bōn. He is killed. Literally, person hath killed him. Tetti-bung-ngā bōn bāng. I have killed him.

10. — *Pilliko. For to act privative of causation.*

U-pilliko. For to exercise personal power, privative of causation.

U-pai-ngā. For personally to exercise personal power privative of completion.

Pai-pilliko. For to be, privative of actuality. For to appear.

Pai-pilliko Marai-to. For the spirit to appear.

Pai-pēa noa Elias. Elias he appeared.

Pai-pea bōn Angelō. An angel appeared to him. Angel, English.

11. — *Pulliko. For to exercise power privative of effect.*

U-pulliko. For to exercise personal power privative of effect.

Upān bāng unni. I do this. Upān bāng ngaliko. I use this.

Upullīn bāng ngali-ko broom-ko. I am sweeping with the broom; literally, I am exercising personal power privative of effect upon, but, with the broom. Broom, English; ko, affix, agency.

Ngaliko broom-ko upullīn murrōng. The broom is sweeping well, privative of being the actual verbal being who acts.

Upullin bāng Ngatoa-bo kipai-to. I am anointing myself with ointment; literally, I am doing myself with grease; or I am greasing myself. Upullā binōun kōpurro konēn kakilliko. Paint her red, to be pretty. Upullā, the imperative privative do. Binōun, the conjoined nominative and objective inseparable dual pronoun, thou, her. Kōpurro, red, with the agentive sign affixed ō. Konēn, pretty. Kakilliko, the verb for to be, for the purpose of being; literally, do thou her with red that she may be pretty. Konēn-ta Upatoara bountoa, she is prettily done; literally, it is pretty that which is done. She, who is emphatically so. Konēn ta. It is pretty. Upatōara. A compound of the verb meaning that which is done. Bountōa. The separable emphatic personal pronoun, she it is who. Kabo, kabo, ngalitin upatōarin kopurrin. Stay, stay, on account of the painting red. Kabo, kabo, equivalent to stay; ngali-tin, on account of this of the doing, on account of the red; in, on account of.

12. — R ——. *Negation.*

Murrorong ta unni. This is good. Keawai murrorong korien. No it is not good. Kipai ta unni. This it is actually fat. Tara-rān. It is not, meaning the substance. Keawarān bāng murrorong korien. I am not comfortable; literally, Keawarān, the present tense of the verb to be in any state of negation; bāng, the inseparable verbal pronoun I; murrorong, good; korien, the aorist of negation of the verb to be not; that is to say, I am not in a state of being; good it is not the state of being. The two negatives are essential and govern one another, they do not destroy each other as in English; it arises from the very nature of the language which consists of actuality, privativeness of actuality, and negation; hence the variety of the verbs, to be. Na-tān-bāng, I see. Na-korien-bāng, I see not. Nakulla bāng, I saw. Na-pa-korien-bāng, I saw not. It cannot be written Nakulla-korien-bāng, I saw not, because the kulla affirms that the agent actually of his own power did whatsoever the root affirms; and Na is the root of actual presentiality presented before you, and which you must see, unless you are blind, or do not exercise the faculty of sight—which hereafter; hence the privative affix, pa, must be used, meaning there was a privativeness of presentiality of the object spoken of, and

I could not see it because it was not present to my sight. Ya-noa na-mai-nga yi-kora. This is a common phraseology throughout all verbs, hardly translatable into English; the nearest phrase would be, do not be seeing and perceive not; or do not in your manner be looking without causing yourself to exercise your faculty of sight. There is the abstract action performed by the agent, but a suspension of effect, something similar to the phrase—you look but you will not see. That is, determine not to see. Ya-noā naki yi-kora, do not look. Yanōa nakilli-bān-kora, do not be looking. Yari be nanun, thou must not look. Prohibition requires the future. Ngān ke unnoa kore? Who is that man? Ngān kāng? is the answer if you do not know the person, being another question; literally, being who? To say I do not know, would be ngurrur korien bāng, but it would in reality mean I do not know what is said, or I do not perceive by the ear what is spoken. Personally to know a person is, ngimilli; thus, nigimilli bōn bāng, I personally know him. Keawarān bang nurun ngimilli korien, I personally know you not. To deny the knowledge of a person whom you really know is expressed by the peculiar form of verbal personage, as—Ngān? Who? Ngān-bulliko, for to be who-ing interrogatively, that is asking who the person is when he is already known, with the intention of denying a knowledge of the person. Wonto ba niuwoa ngānbul-linnun tia emmoung mikān ta kore ka, ngānbulinnun wāl bōn mikān ta angelō ka Eloī-koba ka. Whereas he who will be who-ing of me in the presence of men, certainly will be who-ing of him in the presence of angels belonging to Eloī. (God.) Such is the form of expression for “But he that denieth me before men, shall be denied before the angels of God.” Emmoung means concerning me, whilst tia means me the object. The passive form of the English verb is always expressed in the active form of the Australian.

13. — Rvilliko. *For instrumentality to be in some act.*

Ngatun wēlko-rrinnun wāl bāra bōn, ngatun tetti wāl bon wirrinnun. And they shall scourge him and put him to death. Ngatun, and, wēlkorinnun, will instrumentally weal him. The wēl is from the English mark in the flesh; ko is the affix of agency; rrinnun, the future tense of instrumental action; wāl, the certainty thereof; bāra, they; bōn, him; ngatun, and; tetti, death; wirrinnun, the future tense of

instrumental violence. Wirrin wibbi-ko, the wind moves (it, understood).

14. — *Rulliko. For instrumentality to act of its own power.*

Turrullin tia toping-kō. The mosquito is stinging me; piercing.

Turrā bōn Warrai-tō. The spear has speared him; pierced.

Turrunnun banūng lancet-ō. I will pierce thee with the lancet.

Turrunnun, will pierce; banūng, conjoined dual case—I, thee.

Lancet-ō, the English word lancet with the affix ō, agency.

Ngurrulliko, for to hear. Ngurriung, the ear.

Niuwoaba ngurriung-kān ngurrulliko, ngurrurbunbillā bōn. He who hath ears to hear let him hear. The ear is the instrument that perceives of its own power. Niuwoā, the emphatic personal pronoun, he; ba, is; ngurriung, ear; kān, one who is in that state; that is, eared, having ears; ngurrurbunbilla, the Imperative, permit to hear. Bōn, him.

15. — *Tilliko. For it, to act as a verbal substantive.*

Poai-buntinnun koiwon-tō, the rain will cause it to grow; literally, Poai, abstract form of to grow. Bun, active permissive form of the verb, to suffer, to permit the act, to let actively; tinnun, the future tense of it, to act as a verb; koiwon, rain; tō, the affix postfixed, to show that the substance to which it is affixed is the agent that purposes to act. Koiwon-tō ba-tin, it rains. In this sentence the ba is the aorist of the verbal being in some act; tin, is the present tense of —tilliko, and when used as a preposition means from, on account of it. Tetti-tin, on account of death. Ngali-tin, on account of this; but from, out of, is berung,—as Sydney-berung, from Sydney; London-berung, from London.

16. — *Telliko. For it to indicate itself, to be as a verbal substantive.*

Yān-tin bara perrewul-bun-telli-ko, for all who exalt themselves; literally, Yāntin, all; bara, they; pirriwul, chief; bun, permit actively; telliko, for it to be as indicated. Morōn-ta-ka-tēa-kun-nun tetti ka-birung, the resurrection from the dead; literally, Morōn, life; ta, it is; ka, state is; tēa, the past tense of telliko, it actually was as indicated; kunnun, will be the state; tetti, death;

ka, state is; birung, from out of. The future becoming alive again from the dead. Yānōa tetti katēa kun, let be, lest it become dead. Yānōa tetti burrēa kun, let be, lest it die. Yānōa is prohibitory of the manner of being.

17. — *Williko. For to be in motion; for to tend towards, to incline.*

Uwil koa bāng, I wish to move; I tend towards; I incline.

Tāuwil koa bāng, I wish to eat; ta, from ta-killiko, for to eat.

Waita-wauwil koa bāng, I wish to depart; I intend to depart.

Tanān bi wolla waitā koa bāng uwauwil, approach thou, come, in order that I might depart, for I wish to go.

Wiyauwil koa bōn bāng, I wish to tell him; Wiya, from Wiyeliko, for to speak, for to utter a sound, &c.

18. — *Wirrilliko. For to act with instrumental motion, as to knock with anything, to whip, or flog with anything, to smite with the fist, to stir with a stick, to do any act of motion with any instrumental agent.*

Wirrillēen bāra wapara, they smote the breast. Wirrillunun Wirrillikannētō, will sweep with the sweeper; literally, will knock away with that which knocks away; because when the blacks sweep they knock the ground with boughs, and so remove the rubbish, to swab with a swab.

19. — *Wolliko. For to act and move of purpose.*

Uwolliko. For to be in a state of motion and action with power of purpose, to effect change of place; to come, to go, to move away. Waitā wonnun bāng England-kolang, I will depart and will go to England. Tanān noa uwollin England-ka-birung, he approaches coming from England; he is coming from England. Uwēa-kunnun bāng, I will come again. Tānān, understood. Uwēa-kunnun bang, I will go again. Waita must then be understood. Ya noa uwi-yi-kora, do not go. Uwollin bān-kora, do not be moving away, hither or thither, as understood.

20. — *Yelliko. For to be in a certain manner of action.*

Ngakoiyelliko, for to act in a certain manner of personification;

for to feign to be another person. Ngakoiyellikān, one who feigns to be another, a spy, a deceiver. Wonta noa ba ngurrā ngakoiyā barun ba, but he perceived their craftiness; literally, whereas as he knew their deception, or feigning to be just men, understood. Yānti bi weyellā, thou shalt say thus in this manner. Yānti bāng wiyā, I said so. Yakoai bīn wiyān, how is it told to thee?—in what manner. Ngia kai bāng wiyā bōn yanti, thus I told him thus; literally, this is that which I actually told him; so, thus, in this manner. Mupai-kaiyelliko, for to be silent; literally, for to be in manner dumb; to be really dumb, would be thus expressed: Mupai-kān, one who is dumb. Kaiyellēun clock-ko wiyelli-birung, the clock has ceased to strike; literally, the clock has to be and continues in the state and manner of being now from a certain manner of motion; from talking. Wiyelli kān, one who speaks. Wiyai yē, a talker, one in the habit of talking, one whose manner is to continue to speak.

Wi-yel-li-ko, for to utter a sound; for to speak.

Wi-ya-bun-bil-liko, for to permit to speak.

Wi-yai-yel-li-ko, for to say on; for to reply; for to answer.

Wi-ya-yi-mul-li-ko, for to make accusation; to accuse.

Wi-ya-pai-yel-li-ko, for to demand.

Wi-yel-lā bōn, speak to him.

Wi-yel-lin nōa, he is talking.

Wi-yel-lān bāli, we two are conversing.

Wi-yān bāng, I speak; wi-yān clock-ko, the clock strikes.

Wi-yā, say; this is used to ask a person if they will.

Wiyā bali wi-yel-lin-nun? say, shall we two converse?

COMPARATIVE ILLUSTRATIONS.

P. *Privativeness of Reality.*

Pa. Actuality of privativeness of reality, if.

Pai. Initiation of actuality of privativeness of reality, apparent.

Pai-pil-li-ko, for to be apparent; for to appear; for to seem.

Pai-pi-bun-bil-li-ko, for to permit to appear, &c.

Pai-pi-bung-ngul-li-ko, for to personally cause to appear; to shew.
Pai-kul-li-ko, for to appear of its own power of itself; to shew itself.

K. *Being in reality in some state.*

Ka. Actuality of being in reality in some state. Is.

Kai. Initiation of actuality of being in reality in some state.

NOTE.—This forms the preposition—from, on account of, concerning, about a personal being. Ngān-kai? About whom?

Ka-tō-a. Actuality of purpose and substantiality combined, with actuality of being in reality in some state. This forms the preposition with, to be in company with as an agent.

Kōa. Actuality of purpose of being, &c., in order to be.

Kau-wil-kōa. In order that, might be, a wish to be.

Ka-kil-li-ko. For to be in some state.

Ka-kul-li-ko. For to become of its own power.

Kum-mul-li-ko. For to cause to become.

Kau-wā. May it be.

Kum-mun-bil-lā. Permit it to become; let it become.

Ka-kil-li-ā. Let it remain; let be in the state.

Ka-kul-li-ā. Let it become of itself.

Ḳum-mun-bil-lā. Permit to cause to become.

Kin. Presentiality combined with the initiation of being in some state; this forms the preposition to, governed by other affixes as—kin-ko, to, where the person is; kin-bi-rung, from, where the person is; kin-ba, with, about, remaining present with the person.

Ko. Purpose combined with state of being, this forms the preposition for, for the purpose of, and is governed by other affixes, as—ko-ba, for to belong to; ka-ba, to be at such a place, on such a thing, in such a state. Sydney ka-ba nōa, he is at Sydney; butti-kāng ka-ba nōa, he is on the beast, on horseback; tetti nōa ka-ba, he is dead; this phrase shows the two senses of the verb to be in ka and ba. The idea is, he hath died and he is in a death state, and which combined shews that he actually remains dead; ka-bo, presently, at the self-same time of being and action.

B. *Being in reality about something.*

Ba. Actuality of having been about something.

Bil-li-ko. The verbal form; for the purpose of initiation of the being in reality about something; for to initiate.

Bul-li-ko. For the purpose of initiation of its own power of being about something; to be in reality about something.

Bun-bil-li-ko. For to permit to be about whatever specified.

Bung-ngul-li-ko. For personally to cause to be really as a verbal being the thing specified.

The following sentences will illustrate the three states of being:—

1. P. *Privativeness of reality.*

Ngatun munmīn bāra ba upēa bōn. And when they had blinded him, privatively of reality, or made him apparently blind, that is, blindfolded him.

2. K. *Being in reality in some state.*

Munmīn bāng kakulla yakita natān bāng. I was blind, now I see.

3. B. *Being in reality about something.*

Na-kil-li-ēl-la noa ba. As he was in the act of seeing, or while he was looking, when he looked.

Ngatun munmīn bara ba bungngulliella bōn. And while they were blinding him (in reality), that is, while they were causing him to be blind, making him blind, as they, &c. Koiwon-to ba-tīn. It rains, literally, koiwon, rain, to, it agentive; ba-tīn, it verbalizes now.

R. *Negation.*

Ke-a-wai. The verb to be, in a state of negation, understood; an aorist of denial, to be not that which is affirmed, equivalent to the adverb No.

Ke-a-wa-rān. The negative assertion in the present tense; it is not that which is now asserted.

Kau-wau. Assent to the assertion, affirmative or negative.

Wiyā unni murrorong ta? Say, is this good? Kauwau, yes.

Keawai murrorōng korien unni ta. No, this it is not good.

Wiyā unni murrorong ta-killiko? Say, is this good for to eat? any person understood; unni means this subject or object.

Tararān murrorōng korien. It is not good, as a substance.

Keawarān murrorōng korien takilliko unni. No, it is not good

for to eat this. Murromurrorōng unnoa takilliko. That is very good for to eat; a reduplication for very.

Ta-tān bāng. I it is who eat now; for I eat; not emphatic.

Ngatōa tatān keawarān bi, ngintōa ta-korien. It is I who eat now; it is not thou; it is thou who eatest not; emphatic.

Keawarān bāng ta-killi korien. I be not eating.

Takillīn bāng. I am eating; the presentiality is in the n.

Ya noa ta-ki-yi-kōra. Let be, eat not.

Ya noa ta-kil-li-bān-kōra. Let be, do not be eating.

Ta-munbillā bōn. Let him eat.

Ta-mun-bi-yi-kōra bōn. Let him not eat.

Tamunbi-korien bara bōn. They would not let him eat.

Ta-nun wāl noa. He determines he will eat.

Keawai wāl noa ta-korien. He determines not to eat.

Wiyā unni kakilliko? nga keawai ka korien unni, wiyā wāl? Say for to be this? otherwise no, not to be this, say the determination? equivalent to "To be, or not to be, that is the question?"

Umān-bāng. I do make, create.

Upān-bang. I do with, perform.

Kapirri-lāng bāng. I do hunger.

Kapirri-lāng bang katān. I do hunger and am in that state; I starve.

Kapirri-rān-bang. I am very hungry; the reduplication gives intensity.

Tiirān unni. This is broken; merely declarative.

Tiirān ta unni. This it is broken; affirmatively.

Tiirr. From the noise wood makes in breaking; the crash.

Murroi. Good; the abstract idea, opposed to Yarakai, evil, bad.

Murrorong. Good, quality. Murromurrorong. Exceeding good.

Murrorong ta. It is good, affirmatively.

Murrorong-ta-bāng katān. I am in a good state; I am well off.

Murrorong-ta-noa. He is good; substitute bang for noa, and it becomes I am good.

Murrorong-ta noa unnoa kore. That man he is good; that is a good man.

Murrorong-ta-bang unti katān. It is good, I remain here; equivalent to it is good for me to remain here.

Yarakai. Evil, bad, the abstract idea.

Yakarān. Evil, bad quality. Yarakarān. Exceeding bad. This may be substituted for murrorong, as above.

Morroī noa wiyā. He spake good, he blessed.

Yarakai noa wiyā. He spake evil, he cursed.

Murrorong noa wiyā. He spoke well.

Yakarān noa wiyā. He spoke badly.

Tūrr. From the noise a spear makes when thrown to pierce.

Tūrrān-bāng I pierce.

Tūrrān-bōn-bāng. I pierce him.

Tūrrān-bōn. Equivalent to he is pierced; some one understood; who hath pierced him; literally, pierced him.

Yella. A name of the ankles; wi-nung-kang, another name.

Yella-walliko. For to ankle down, to sit down, so called because the ankles are down, as a tailor sits cross-legged.

Yella-wān-bāng. I ankle down; I move the ankle down, or sit.

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 principle verb.

OF THE VOWELS.

PRESENT TENSE.		INDEFINITE PAST.		INDEFINITE FUTURE.	
Verb.	Participle.	Verb.	Participle.	Verb.	Participle.
—ān.	—lān.	—ā.	—āla.	—āng.	—āi.
—ēun.	—ellin.	—ēa.	—elliella.	—ēakun.	—ellinnun.
—in.	—lin.	—ia.	—illiella.	—innun.	—linnun.
—ō.	—ollin.	—ōa.	—olliella.	—onnun.	—ollinnun.
—un.	—ullin.	—ulla.	—ulliella.	—unnun.	—ullinnun.

OF THE CONSONANTS.

PRESENT TENSE.		INDEFINITE PAST.		INDEFINITE FUTURE.	
Verb.	Participle.	Verb.	Participle.	Verb.	Participle.
—bīn.	—billin.	—bēa.	—billiella.	—binnun.	—billinnun.
—bān.	—bullin.	—bullā.	—bulliella.	—bunnun.	—bullinnun.
—kīn.	—killin.	—kēa.	—killiella.	—kun.	—killinnun.
—kān.	—kullin.	—kulla.	—kulliella.	—kunnun.	—kullinnun.
—lāng.	—lin.	—lā.	—liella.	—lunnun.	—linnun.
—mīn.	—millin.	—mēa.	—milliella.	—minnun.	—millinnun.
—mān.	—mullin.	—mā.	—mulliella.	—munnun.	—mullinnun.
—n.	—lin.	—kēun.	—leun.	—unnun.	—linnun.
—ngān.	—ngullin.	—ngā.	—ngulliella.	—ngunnun.	—ngullinnun.
—pīn.	—pillin.	—pēa.	—pilliella.	—pinnun.	—pillinnun.
—pān.	—pullin.	—pā.	—pulliella.	—punnun.	—pullinnun.
—rīn.	—rillin.	—rīā.	—rilliella.	—rinnun.	—rillinnun.
—rān.	—rrullin.	—rrā.	—rrulliella.	—rrunnun.	—rrullinnun.
—tīn.	—tillin.	—tīā.	—tilliella.	—tinnun.	—tillinnun.
—tān.	—tellin.	—tēa.	—telliella.	—tunnun.	—tellinnun.
—wīn.	—willin.	—wēa.	—williella.	—winnun.	—willinnun.
—wān.	—wollin.	—wā.	—wolliella.	—wonnun.	—wollinnun.
—yān.	—yellin.	—yā.	—yelliella.	—yunnun.	—yellinnun.

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 yarr-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.

Yāng. Another introduced word, formed from the imitation of the sound of sharpening a saw. Yāng-ko-billiko. For to sharpen a saw. Hence the following formation.

Yarr-bulli-ko. For to saw.

Yarr-bulli-kolang. For to be about to saw.

Yarr-bulli-korien. Not for to saw.

Yarr-bulli-yi-kora. Saw not.

Yarr-bulli-bān-kora. Be not sawing.

Yarr-bulli-kān. One who saws, a sawyer.

Yarr-bulli-kān-ne. That which saws, a saw.

Yarr-bulli-ngēl. The sawing place, a saw-pit.

Yarr-batōara. That which is sawn, a plank.

Yarr-bau-wa. Saw, (optative,) do saw.

Yarr-bullā. Saw, (mandatory,) do saw.

Yarr-bulli-bung-gulla. Compel to saw.

Yarr-bulli-bung-gulliko. For to compel to saw. This form may undergo all the changes as above, and so of every verb in the Infinitive form.

Yāng-ko-bulli-ko. For to sharpen a saw.

Yāng-ko-bulli-tā. The sharpening of the saw.

Yāng-ko-bulli-kān. One who sharpens the saw.

Yāng-ko-bulli-kān-nē. That which sharpens the saw, a file.

Kōng-kāng. Frogs, so called from the noise they make.

Kōng-ko-rōng. The Emu, so named from its cry.

Thus may arise the confusion of tongues in the various dialects, from the arbitrary formation of names amongst the different tribes in Australia.

ANALYSIS OF BIRABĀN.

The origin of the word is simply the cry of a certain bird, which, whenever it rests from its flight on the branch of a tree, &c., cries out "hira! hira!"

The affix —bān postfixed is the verbal being who verbalizes the thing prefixed; that is, the one who does "bira"; or who "biras." Thus the bird is called one who (cries) bira, which bird we call in the English language "the Eagle-hawk."

The following sentences will shew the cases as the name of a bird:—

Minnaring unnoa tibbin? What is that bird?

Tibbin-ta unnoa bukka-kān. It is a savage bird that.

Yakoai unnoa ta yitirrir wiyā? How is that such a one spoken? or, what is its name?

Ngiakai unnoa yitirrir birabān wiyā. In this way such a one is spoken, Birabān.

Minnaring tin yitirrir birabān wiyā? From what cause is such a one spoken birabān?

Ngali-tin wiyelli-tin bira-bira-tin. From this, from speaking from bira-bira, that is, because he says bira.

N. { 1. Konēn ta birabān-ta. The birabān is pretty.
2. Birabān to wiyān. The birabān cries (speaks).

G. Yāro unni birabān ko-ba. This is an egg belonging to birabān.

D. { 1. Unni ta birabān-ko takilli-ko. This is for the birabān
for to eat.
2. Waita bāng birabān-ta-ko. I depart to where the birabān is.

A. Turā-bōn birabān unnung. Spear him, birabān, there.

V. Ella! —. An exclamation, applied to any thing or person.

Abl. { 1. Minnaring-tin tetti noa? Birabān tin. From what
cause is he dead? From birabān, as a cause.
2. Tulbullēn noa tibbin birabān-ka-ta-birung. The bird,
he hath escaped from birabān.
3. Buloara bulla birabān-toa. The two are in company
with birabān.
4. Tibbin ta birabān-ta-ba. The bird is with birabān.
5. Wonnung ke noa katān? Birabān-kin-ba. Where does
he exist? At birabān's place.

Ngiakai birabān yānti tibbin ta. Thus, birabān as a bird.

BIRABĀN, AS THE NAME OF A PERSON.

As the name of a man, the cognomen has most likely been given from some unknown circumstance in the infancy of M'Gill; perhaps his infant cry was peculiar, having some faint resemblance to the sound of the cry of the Eagle-hawk.

The following sentences will illustrate the declensions of the word as the proper name of a person.

1. Ngan ke bi? Ngatoa Birabān. Who art thou? It is I, Birabān.
- N. { Yakoai be yitirrir wiyā? Ngiakai bāng yitirrir Birabān. In what manner art thou such a one spoken? Thus am I such a one, Birabān, (wiyā, spoken, understood).
2. Ngān-to bōn turā? Birabān-to bōn turā. Who speared him? Birabān speared him.
- G. Ngān-ūmba unni wonnai? Birabān-ūmba unni wonnai. Whose child is this? Birabān's, this child.
- D. { 1. Ngān-nūng unni? Birabān-nūng. Who is to have this? Birabān is to have personally, or, to use, &c.
2. Kurrilla unni Birabān-kin-ko. Carry this to Birabān, locally.
- A. Ngān-nung turā? Birabān-nung. Who is speared? Birabān.
- V. Ella! Birabān ngurrulla! O! Birabān, hearken!
- Abl. { 1. Ngān-kai koakillai bāra? Birabān-kai. About whom are they quarrelling? About Birabān, (on account of).
2. Wonta-birung bi? Birabān-ka-birung. Whence comest thou? From Birabān.
3. Ngān-katōa bountōa? Birabān-katōa. With whom is she? With Birabān, (in company).
4. Ngān-kīn-ba bountōa? Birabān-kin-ba. With whom is she? With Birabān, that is, living with.

Wonta-kul noa Birabān? Mulubinba-kul. Whereof belongs Birabān? Mulubinba, of.

Wonta-kul-lēen bountoa Patty? Mulubinba-kul-lēen. Whereof belongs Patty? Mulubinba, of.

Mulubin is the name of a flower that abounds at the place called Newcastle, hence its name, Mulubin-ba.

WINTA 1.

ELOI.

1. Yantīn kokere wittima tarrai to kore ko; wonto ba noa yantīn wittima, Eloi ta noa. Heb. iii. 4.
2. Wakōl noa Eloi ta. Gal. iii. 20.
3. Eloi ta pitul noa. 1 John, iv. 8. Eloi ta Marai noa. John, iv. 24.
4. Ngearun ba Eloi ta winnulli kan koiyung kan. Heb. xii. 29.
5. Unnung ta noa wakōl bota Eloi ta. Mark, xii. 32.
6. Keawai wal wakōl tarrai ta murrōng ta wakōl bo ta Eloi ta. Luke, xviii. 19.
7. Ngatun ngearun ba wakōl bo ta Eloi ta. Biyung bai ta, ngikoung kai yantīn ta, ngatun ngeen ngikoung kin ba; ngatun wakōl bo ta Pirriwul, Jesu Krist ngikoung kin birung yantīn ta, ngatun ngeen ngikoung kin birung. 1 Cor. viii. 6.

WINTA 2.

8. Eloi ta kaibung noa; ngatun keawai wal ngikoung kin ba tokoi korien. 1 John, i. 5.
9. Keawai wal tarrai to kore ko na korien bōn. Eloi nung. 1 John, iv. 12.
10. Tūngun billēen noa Eloi puttāra kan. 1 Tim. iii. 16.
11. Niuwara noa Eloi ta katan yantīn ta purreung ka yarrakai ko. Psalm, vii. 11.
12. Kauwul kan noa Eloi ta, warea ta ngearun ba būlbūl, ngatun ngurrān noa yantīn minnung bo minnung bo. 1 John, iii. 20.
13. Kaiyu kan noa Eloi to yantīn ko, minnung bo minnung bo ko. Matt. xix. 26.

WINTA 3.

PIRRIWUL.

1. Eloi ta Pirriwul ta noa. Psalm, cxviii. 27.
2. Jesu Krist Pirriwul ta noa yantīn ko ba. Acts, x. 66.
3. Pirriwul ta Eloi ta ngearun ba wakōl bo ta Pirriwul ta. Mark, xii. 29.
4. Ngurrulla nura yanti Pirriwul ta noa Eloi ta noa; niuwoa ta ngearun uma, keawai wal ngeen bo umulli pa; ngeen ta ngikoumba kore, ngatun Shēpu takilli ngēl ko ba ngikoumba. Psalm, c. 3.
5. Pirriwul ngintoa ta Eloi ta, ngintoa ta Moroko umā, ngatun Purrai, ngatun Wombul, ngatan yantīn ngali ko ba. Acts, iv. 24.
6. Pirriwul ta noa Eloi kauwul kan ta. Psalm, xc. 3.
7. Pirriwul ta noa Murrōng ta. Psalm, c. 5.
8. Nguraki noa Eloi ta Pirriwul ta, upīn noa umulli tin ngearun ba tin. 1 Sam. ii. 3.

WINTA 4.

9. Pirriwul ta noa Eloi tuloa kan ta, niuwoa ta Eloi morōn kakilli kan ta, ngatun Pirriwul kauwul yanti katai ka killi ko; pūllūlpūllūl wal purrai kunnun bukka tin ngikoumba tin, ngatun yantīn bara konara kaiyu korien wal bara katān niuwarin ngikoumba tin. Jerem. x. 10.
10. Bapai ta ba noa Pirriwul katan barun yantīn ko wiyān bōn ba. Psalm, cxlv. 18.
11. Kalōng ka ba noa Pirriwul kakillīn barun kai yarakai tin. Prov. xv. 29.
12. Pirriwul ta noa wirrilli kan ta emmoumba; keawai wal bang mirrul kunnun. Psalm, xxiii. 1.
13. Ngirririr kan noa Pirriwul kauwul katan, ngatun ngirririr muli kan noa. James, v. 11.

WINTA 5.

NGORO.

1. Unnung Ngoro ta kakilli wokka ka ba Moroko ka ba, Biyungbai ta, Wiyelli kan ta, ngatun Marai ta yirriyirri lang; ngatun unni ta ngoro ta wakōl bota. 1 John, v. 7.

2. Biyungbai to yuka bōn yinal mirromulli kan noa ka killi ko, yantīn purrai ko. 1 John, iv. 14

3. Eloi to noa pitul ma kauwul yantīn kore, ngukulla ta noa wakōl bo ta yinal ngikoumba, ngali ko yantīn to ba ngurran ngikoung kin, keawai wal bara tetti kunnun, kulla wal yanti ka tai barun ba kakiilinnun morōn. John, iii. 16.

4. Pulle ta noa Eloi to upea barun Israelūmba wiyellēlli ko pitul muli ko Jesu ko Krist to; (Niuwoa bo Pirriwul katan yantīn ko). Acts, x. 36.

5. Jesu Krist yinal noa Biyungbai ko ba. 2 John, 3.

6. Ngearun ba katan Wiyelli kan Jesu Krist Biyungbai toa ba katan. 1 John, ii. 1.

WINTA 6.

MARAI YIRRIYIRRI.

7. Eloi ta Marai noa. John, iv. 24.

8. Pirriwul ta unnoa ta Marai. 2 Cor. iii. 17.

9. Marai to yirriyirri lang ko wiyennun wal nurun. Luke, xii. 12.

10. Murrin nurun ba kokere yirriyirri ta Marai yirriyirri lang ko ba. 1 Cor. vi. 19.

11. Wakōlla murrin, ngatun wakōlla Marai, yanti nurun wiya wakōlla kōttulli ta nurun ba wiyatoara; Wakōlla Pirriwul, wakōlla ngurrulli ko, wakōlla kurrimulli ko; wakōlla Eloi ta, Biyungbai ta yantīn ko ba. Wokka ka ba noa yantīn ko, nagatun noa yantīn koa, ngatun murrung ka ba nurun kin ba. Ephes. iv. 4, 5, 6.

12. Yantīn barun yemmaman Marai to Eloi ko ba ko, Wonnai ta bara Eloi ko ba. Rom viii. 14.

13. Niuwara bungga kora bōn Marai yirriyirri lang Eloi ko ba. Ephes. iv. 30.

14. Ngan to ba yarakai wiyennun ngikoung yinal kore koba, kummunnun wal bōn; Wonto-noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, keawai wal bōn kummunnun. Luke, xii. 10.

WINTA 7.

MESSIAH.

LUKE, ii. 9—14.

9. Ngatun noa Angelo Jehova-umba tanan uwa barun kin, ngatun killaburra Jehova-umba kakulla barun katoa; kinta ngaiya bara kakulla.

10. Ngatun noa Angelo ko wiya barun kinta kora; kulla nurun bang wiyān totōng murrōng kakilli ko pitul ko, kakilli ko yantīn ko kore ko.

11. Kulla nurun ba pōrrkulleen unni purreung kokera Dabid ūmba ka Ngolomulli kan ta noa Krist ta Pirriwul ta.

12. Ngatun unni tūngnga kunnun nurun ba; nanun nura bobōng nungngamatoara kirrikin ta ba, kakillīn ba takilli ngēlla ba.

13. Ngatun tantoa kal bo paipea konara moroko kal ngikoung katoa Angelo katoa murrōng wiyellīn bōn Eloi nung, ngiakai.

14. Wiya bunbilla bōn murrōng Eloi nung wokka ka ba moroko ka ba, ngatun kummunbilla pitul purrāi ta ko, murrōng umatoara.

WINTA 8.

1. Eloi to noa ngirririr ma korien barun Angelo yarakai umulli kan, wonto ba warika noa barun barān koiyung ka ko, Tartarus ka ko 2 Peter, ii. 4

2 Wiyatoara ta yantīn kore ko wakolla tetti bulli ko, ngatun yukita ngaiya ngurrulli ko. Heb. ix. 27.

3. Yakoai kan bang morōn kunnun? Ngurrulla bōn Pirriwul-nung Jesu-nung Krist-nung, morōn ngaiya bi kunnun. Acts, xvi. 30, 31.

4. Ngatun kirrikin ta temple ka ko, yīir-kullēen bŭlwa koa wokka ka birung unta ko barān ta ko. Mark, xv. 38.

The preceding eight Wintas, or Portions, are taken from an "Australian Spelling Book, in the Language spoken by the Aborigines," &c., &c., published by the Author, in 1836. In the following translation the Section figures refer to the corresponding

ones in the lessons, and the words, as they become translated, are not again referred to, but by the figures in the margin.

WINTA 1.—PART 1.

ELOI. GOD

Section 1.

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, Kōun, the being whom the aborigines dread,—already noticed, see K.
3. Yantīn. All, or every, according to the noun or pronoun used being in the singular or plural number.
4. Koke. A covert, shelter, habitation, hut, house, palace, temple.
5. Wittimā. 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 adverb 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 Niuwōa.
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.

Section 2.

14. Wakōl, one; buloara, two; agoro, three; wara, four; beyond

which the aborigines have no numeral character to express a larger number. They hold up the hand and say yantīn for all the five fingers, or both hands with a part of the fingers up to describe the numbers 6, 7, 8, 9, or 10, all fingers up saying yanti—thus it is; or they double both hands and say kowwolkowwol for many, and repeat the same as often as required, to give some idea of the immensity of the number.

Section 3.

15. Pittul. Joy, peace, gladness, happiness, love.
 16. Marai. Spirit, not the ghost of a departed person, which is mamuya.

Section 4.

17. Ngearun. The pronoun us; ngeen, we: ngearun, us: for ba, see 11: ngearunba, our, belonging to us.
 18. Winnulli. To burn, to consume by fire only, and not in any other way: from winnulliko, for to consume, to burn.
 19. —kān. The being who; thus, winnullikān, one who consumes, or burns. This particle is equivalent to the English particle —er, affixed to verbs to form the substantive person, as—love, lover, consume, consumer. To express the substantive as a thing, the particle —nē is postfixed thus—winnullikān-nē, meaning the burning thing which consumes
 20. Koiyung. Fire: the particle kān is affixed to show that it is in regimen with the preceding word, by which it is thus connected and governed, equivalent to the fire which, &c.

Section 5.

21. Unnung. There.
 22. —bo-ta. Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus—wākōl-bo-ta, one only, one by itself, one alone.

Section 6.

23. Keawai. The verb to be in a negative form, governed by korien, understood, there be not, a universal denial: wāl, deter-

minately affirms the assertion whether negative or affirmative: keawai-wāl wākōl, there be certainly not one.

24. Murrōng. Good, well.

Section 7.

25. Ngatun. And.
 26. Biyung-bai. Father: the address to a father or elder, is biyung: to a brother or equal, bingngai.
 27. Ngikoung. Him: the separable emphatic personal pronoun: the inseparable verbal objective pronoun is —bōn, him.
 28. —kai. On account of, for, on account of.
 29. Ngēen. We: there is only this pronoun in the nominative case: ngearun, us: is the objective case, from which all the oblique cases are formed by the addition of particles, as, ngearun-ba, ours: ngeen-bo, we ourselves: ngearun-kai, on account of us, &c.
 30. Ngikoung-kin-ba. With him, remaining with.
 31. Pirriwul. Chief, lord, king
 32. Jesus Christ. From the English, Jesus Christ.
 33. Birung. From out of: tin, from on account of.

WINTA 2.—PART 2.

Section 8.

34. Kaibung. Light, opposed to darkness.
 35. Tokoi. Darkness, night opposed to day.

Section 9

36. Na. To see: from Na-killiko, for to see, to perceive by the eye. The negative is formed by affixing the negative particle, korien, to the principal verb, divested of the verbal affix —killiko, and postfixing korien, not, to the principal root. Na-korien, see not.
 37. Bōn. Him, the inseparable verbal pronoun in the objective case: Ngikoung is the separable emphatic pronoun him, governed by particles.
 38. —nung. The objective particle denoting the object, as Eloinung. Eloi is the object spoken of, and governed by the

preceding active verb in regimen, likewise, with the preceding pronoun in the objective case, showing that both are under the same government of the verb Na-korien. See not.

Section 10.

39. Tūng-ngun bil-lēn. Was manifested, shown: from Tungngun billiko, for to show as a mark shows, to manifest of itself, or of oneself.
40. Puttāra-kān. A flesh being, one who is flesh: Puttāra, flesh.

Section 11.

41. Niuwara. Anger: Bukka, wrath, rage, fury.
42. Katān. Is: the present tense of Ka-killiko, to be in a state of —.
43. Purreung. Day.
44. Yarakai. Evil, bad, opposed to Murrorōng, good.
45. —kin-ko. On account of the —.

Section 12.

46. Kauwul Great: Kauwulkauwul, very great. The comparison is drawn always by what the one is, and by what the other is not; hence, Kauwul-kān noa, he is great: Eloī-ta, God is: Warea-ta ngearun-ba būlbūl, little it is our hearts.
47. Warēa. Little in size.
48. Būlbūl. Heart of animals and man, not heart of oak, &c.
49. Ngurrān. Knows: present tense of Ngurrulliko, for to know, to perceive by the ear, to understand; but not to know in any other sense. To know a person by sight is Ngi-milli-ko: to know a thing by sight, Na-killi-ko: to know carnally, Bo-i-bul-li-ko: and to know by the touch, Nu-mul-li-ko.
50. Mīn-nung As a question, it means what thing is the object? The reduplication with the particle bo affixed, means every thing itself as an object.

Section 13.

51. Kaiyu. Able, powerful, mighty: Kaiyu-kān, one who is able: Noa, he: Eloī-to, God is: Yānti-ko, for all: Minnung-bo minnung-bo ko, for every thing.

WINTA 3.—PART 3.

Section 1.

The words are already explained.

Section 2.

52. Yāntin-ko-ba. Of all. —Koba is the genitive particle used to things. —ūmba, to the person, as Ngan-ūmba? Whose? belonging to what person? Minnaring ko-ba? belonging to what thing? Makoro-ko-ba, belonging to a fish: Emmōmba, mine, belonging to me: Threlkeld-umba, belonging to Threlkeld.

Section 3.

Already noticed.

Section 4.

53. Ngurrulla. Imperative, know, hearken, listen. See 49.
54. Nura. The personal plural nominative pronoun, ye: the objective case is Nurun, you: Nurun-ba, belonging to you.
55. Yānti. Thus, in this manner.
56. Niuwōa. The emphatic separable personal pronoun he, it is he: the inseparable verbal pronoun is Noa, he: the inseparable verbal objective pronoun is bōn, him: and the separable oblique case is Ngikoung, him: ngikoung-ko, for him: ngikoung kai, on account of him.
57. Ngearun. Us, the objective case of Ngeen, we. See 29.
58. Umā. Made: from Umulliko, for to make, to create, to cause power, to effect, to do: the perfect past aorist. In this sentence the use of the two forms of the pronoun, he, is seen: Niuwoata, it is he, emphatically: Noa, he, verbally: ngearun, us: umā, made: it is he, he us made.
59. Keawai-wāl A universal, absolute denial. See 23.
60. Ngeen-bo. We ourselves.
61. Umulli-pa. For to make privative of reality of effect, expressed by the particle, pa, postfixed, and governed by the negative Keawai-wāl. See 59.
62. Ngikoumba. His: belonging to him.
63. Kore. Man: individually or collectively, people, according to the

governing pronoun being singular, dual, or plural: ngali kore, this man as an agent: unni kore, this man as a subject: bara kore, they the men, they the people: buloara kore, two men.

64. Shepu. An adopted word from the English, sheep.
 65. Takilli. The act of eating from takilliko, for to be in the act of eating, for to eat.
 66. Ngēl. The inseparable verbal particle, denoting place, the place of —: takillingēl, the eating place, the feeding place, the pasture: ngikoumba, belonging to him, his.

Section 5.

67. Ngintōa. The emphatic separable personal nominative pronoun, thou, it is thou who: ta, it is.
 68. Ngintoa-ta. It is thou who dost, or didst, or wilt do, according to the tense of the governing verb, which in this case is u-mā, and being a past aorist renders it didst make, without reference to particular time past.
 69. Moroko. Heaven, the visible Heavens, the sky, the space above our heads.
 70. Purrai. The earth, the land, the ground.
 71. Wombul. The sea.
 72. Yantīn ngali-koba. All belonging to these: yantīn, all, pluralizes the emphatic demonstrative pronoun, ngali, this, into these.

Sections 6 and 7.

Already noticed.

Section 8.

73. Nguraki. Skilful, wise.
 74. Upīn. The present tense of upilliko, for to exert power, privative of effect upon the object used, as to put a thing anywhere.
 75. —tin. From, on account of, therefore as a cause, because of: umulli-tin, on account of doing: ngeearunbatin, on account of our, or of belonging to us.

WINTA 4.—PART 4.

Section 9.

76. Tuloa. Straight, opposed to crooked, upright as to character, truth as to expression, opposed to falsehood: tuloa-kān-ta, one who is straight, upright, true.
 77. Morōn. Life, opposed to death—animal, not vegetable life.
 78. Kakilli-kan-ta. It is one who remains, who is, who exists; kakilli from kakilliko, for to be in some state.
 79. Kauwul. Great; pirriwul kauwul, great chief, lord, or king: kauwul-kauwul, great, great, very great.
 80. Yanti katai kakilliko. Thus to be always, for to be for ever.
 81. Pūl-lul-pūl-lul. Trembling, shaking.
 82. Kunnun. Will be; from kakilliko, for to be. See Synopsis K.
 83. Bukkā. Wrath, rage, fury; bukka-tin, on account of wrath; ngikoumba-tin, on account of his, belonging to him.
 84. Konāra. A flock, herd, an assembly, a mob, a nation: yantīn bara konāra, all they, the assemblies, nations.
 85. Niuwarin. The causative case; see 41: Niuwara, anger: Niuwarin, because of anger, on account of anger, from anger as a cause.

Section 10.

86. Bapai. Nigh at hand, close to: bapai ta ba, it is nigh to.
 87. Wiyān. The present tense of Wiyelliko, for to communicate, speak, tell, say, call out: Yāntīn-ko-wiyān bōn ba, all when they call on him. The verbalizing particle, ba, is only equivalent to when, as at the time when the verbal act or state shall be or was, as the case may be, according to the tense of the verb.

Section 11.

88. Kālōng. Afar off, distant, opposed to 86.
 89. Kakillīn. The present participle of the verb Kakilliko, for to be in some state, continues to be, is now being.
 90. Barun-kai. From, on account of them, persons.
 91. Yarakai-tin. From, on account of the thing, evil.

Section 12.

92. Wirrilli. From Wirrilliko, for to wind up as a ball of string,

which the blacks do to their long fishing lines, and opossum fur cords, to take care of them, to preserve them, hence to take care of, to reserve, to keep together, to guide as a flock of sheep; wirrillikān, one who takes care of by some act of locomotion, as a watchman going his round, as we say, in English.

93. *Mirrul*. Desert, desolate, miserable, a state of want: *mirrul ta unni*, this is a desert; *mirrul-lāng unni*, this is desolate or miserable, because in a desert there is nothing to eat or drink: *Mirrul-katān*, to be now present in a miserable or desolate state, to be in a state of want; *keawai*, not to be.
94. *Keawai-wāl*. Certainly shall not be, equivalent to therefore shall not: *Mirrul-kunnu*, be in want.

Section 13.

95. *Ngirririr-kān*. One who personally attends to. See *ngurrilliko*, 49.
96. *Ngirririr-mulli-kān*. One who causes or exercises attention, or one who does attend to, a merciful Being.

WINTA 5.—PART 5.

NGORO. THREE.

Section 1.

97. *Unnung*. There.
98. *Ngoro-ta*. Three it is.
99. *Kakilli*. Be, exist; from *kakilliko*, for to be, to exist in some state, hence it cannot be said *tetti-katān*, is dead because *katān* implies existence, though it may be said *morōn-katān*, is alive; because existence is implied; to say is dead, must be *tetti-ka-ba*, that is to be in the state of the dead, and to be in the act of the dead; generally the blacks say *kulwon*, stiff, rigid; *tetti-ka-ba kulwon*, equivalent to dead and stiff, in opposition to swoon, which would be the meaning, unless circumstances led to another conclusion.
100. *Wokka* Up, opposed to *barā*, down: *wokka-ka-ba moroko-ka-ba*, to be up in Heaven, are up, &c.

101. *Biyung-bai-ta*. The Father it is
102. *Wiyelli-kān-ta*. The one who speaks it is, the word as a person, the word as a thing would be, *wiyellikānei*.
103. *Marai-ta*. The spirit it is, in opposition to corporeal substance: *kurrirbung*, the body: *mamuyā*, a ghost.
104. *Yirriyirri*. Sacred, reverend, holy, not to be regarded but with awe, as the place marked out for mystic rites, a separate place not to be profaned by common use, hence holy, to a person reverend, to be held in reverence, sacred, as their messengers pass as sacred persons, held in reverence and unmolested by hostile parties when on embassies of war or peace: *yirriyirri-lāng*, one who acts sacredly, one who is holy, separate by privilege of being held sacred or in reverence: in the South Sea Islands, a pig devoted to the God Oro, in former times was made sacred by having a red feather thrust through and fastened to its ear, when the Reverend Pig was privileged to feed anywhere unmolested, as being sacred, nor was he confined to a tithe of the produce if he broke through into any plantation, but was permitted to eat his fill, but not without a murmur at the sacred intrusion.
105. *Unni*. This, subject or object: *ngali*, this agent: *unni-ta ngōro-ta*, this it is, the three it is: *wakōl-bo-ta*, one it is, one self only it is.

Section 2.

106. *Yukā*. Sent: from *yukulliko*, for to send a person: for to send property is *tiyūmbilliko*.
107. *Yināl*. Son.
108. *Mirromullikān*. One who keeps, to take care of: from *mirromulliko*, for to keep with care: *mirromullikān noa kakilliko*, he for to be one who keeps with care, a Saviour: to express a deliverer would be *mankillikān*, one who takes hold of, but the evil must be expressed out of which the person is taken, or to be taken.
109. *Yantin Purrāi-ko*. For all lands, for all the earth, for the world.

Section 3.

110. *Eloi-to-noa*. God is the personal agent he: *pitul-ma-kauwul*, who does greatly joy (towards).

111. Yantīn kore. All men
 112. Ngukulla-ta-noa. It is he gave: from ngukilliko, for to give: the ta, it is, affirms the act: we say in English, that he gave.
 113. Wakōl-bo-ta. One self only, only one.
 114. Ngali-ko For this purpose: ngali, the emphatic pronoun this: ngala, that: ngalooa, the other: the demonstrative pronouns are unni, this: unnoa, that: untoa, the other.
 115. Yān-tīn-to ba. That all who, the particle to, denotes agency, and ba verbalizes.
 116. Ngurrān. Believe, the present tense of ngurrulliko, for to hear, to believe.
 117. Ngikoung-kin. On account of him as a cause, he speaks, you hear, he is therefore the cause of your hearing, and if you assent to that which he says, you continue to hear, if not, you will not hearken to him, or else you will only pretend to hear him: the inseparable objective pronoun him, is bōn: ngurrān-bōn, would be, present tense, hear him, but would have no reference to the effect of that hearing, whereas the other form is to hear so as to attend to believe him.
 118. Keawai wal barra tetti kunnun. They certainly shall not be in a state of death.
 119. Kulla wāl. But certainly shall, or because.
 120. Yanti-ka-tai. Thus in this manner it is to be always.
 121. Barun-ba. Belonging to them, theirs.
 122. Kakillinnun. Will be and continue to be: from kakilliko, for to be, to exist in some state.
 123. Morōn. Life: kakillinnun morōn, a future state of being and continuing to be in life.

Section 4.

124. Pulle. Voice.
 125. Upēa. Put forth: from u-pilliko, for to exert power.
 126. Israel-ūmba. Israel from the proper name, introduced: —ūmba, the particle denoting belonging to a person only: ko-ba, to a thing; kul, masculine, to a place: kullēen, feminine, to a place
 127. Wiyelliko. For to speak.

128. Pitul-mulliko. For to cause peace, joy, gladness.
 129. Jesu-ko Christ-ko. Jesus Christ the agent: the particle ko denoting agency must be to each word, to show both are under the same regimen.
 130. Niuwoa-bo. Himself it is who is; emphatic.

Section 5.

Already explained.

Section 6.

131. Ngearun-ba katān. Belonging to us, remains; ours, equivalent to for we have.
 132. Weyellikān. One who speaks, an advocate.
 133. Biyung-bai-to-a-ba. It remains with the Father.

WINTA 6.—PART 6.

Marai, spirit: yirriyirri, sacred, holy, see 105.

Sections 7, 8, and 9,

Are noticed.

Section 10.

134. Murrin. Body of a person: murrin nurrunba, your body.
 135. Kokirri yirriyirri ta. It is a sacred house, a temple.
 136. Marai yirriyirri koba. Belonging to the sacred Spirit.
 137. Wakōlla murrin. One body is.

Section 11.

138. Wakōlla marai. One spirit is.
 139. Yanti nurun wiyā. In the manner as you (in the objective case) called, equivalent to are called.
 140. Kōttellita. In the thinking.
 141. Nurunba. Belonging to you, your, of you.
 142. Wiyatōara. That which is said.
 143. Wakōlla Pirriwul. One Lord is.
 144. Wakōlla ngurrulliko. One is for to hear, to obey.

145. Wakōlla kurrimulliko. One is for to cleanse with water.
 146. Wakōlla Eloi ta. One is God it is.
 147. Biyungbai ta yāntin koba. Father it is of all.
 148. Wokka-kaba-noa yantīn ko. Up above he is for all.
 149. Ngatun noa yantīn-koa And he all with.
 150. Ngatun murrung-kaba nurun-kin-ba. And within you, all, understood: murrung, within, inside.

Section 12.

151. Yantīn barun yemmamān maraito Eloi-koba ko. All them lead the spirit does, belonging to God does, equivalent to the passive, the to and ko are only signs of agency and not the verb to do; the verb does is only used to shew the effect of the particles; no reason can be assigned why the particles may not be used indiscriminately the one for the other, excepting euphony, because the agency is in the o, denoting purpose.

152. Wonnai ta bāra Eloi-koba. Children it is they of God.

Section 13.

153. Niuwara-bung-nga-kora-bōn. Anger, purposely cause not him to be.
 154. Marai yirriyirri-lāng Eloi-koba. Spirit, sacred of God.

Section 14.

155. Ngān-to-ba yarakai wiyennun. Whosoever there be evil will speak concerning him.
 156. Yināl kore-koba. The son belonging to man, of man.
 157. Kummumbinnun-wal-bōn. Suffered to be shall be him.
 158. Wonta noa ba yarakai wiyennun ngikoung marai yirriyirri-lāng. Whereas he evil will speak concerning him the spirit sacred.
 159. Keawai-wāl-bōn kummunbinnun. Not certainly, shall be suffered to be, to remain, to exist, according to the idea conveyed of punishment understood.

WINTA 7.

MESSIAH, FROM THE ENGLISH, INTRODUCED.

LUKE, ii. 9—14.

Verse 9.

160. Ngatun noa Angelo Jehova-ūmba. And the Angel belonging to Jehovah.
 161. Tanān uwā noa bārun-kin. Approached, came to them.
 162. Ngatun killa-burra Jehova-ūmba. And shining belonging to Jehovah.
 163. Kakulla barun katoa. Was them with.
 164. Kinta ngaiya bāra kakulla. Fear then they were in a state of.

Verse 10.

165. Ngatun noa Angelo-ko wiyā bārun. And he, the Angel, told them.
 166. Kinta kora. Fear not.
 167. Kulla nurun bāng wiyān. Because you I tell.
 168. Totōng murrorōng kakilliko pitul ko. News good, for to be joy for.
 169. Kakilliko yantīn-ko kore-ko. To be for, all for, men for.

Verse 11.

170. Kulla nurun ba pōrrkullēen unni purreung. Because belonging to you, dropped of itself is this day.
 171. Kokerā Dabid-ūmba-ka. House at belonging to David is at.
 172. Ngolomullikān-ta noa, Krist-ta Pirriwul-ta. One who saves by personal causation, it is he, Christ it is, the Chief or Lord it is.

Verse 12.

173. Ngatun unni tūngnga kunnun nurun ba. And this mark will be yours.
 174. Nanun nura bobōng. See will ye the babe.
 175. Nungamatōara kirrikin ta ba. That which is wrapped in the garment, soft raiment.
 176. Kakillin ba takillingēlla-ba. Remaining at the eating-place at.

Verse 13.

177. Ngatun tantoa kal-bo. And at that self-same instant.
 178. Paipēa konāra moroko-kāl ngikoung katoā Angelo katoa. Appeared host Heaven of him with, angel with.
 179. Murrorōng wiyellin-bōn Eloi-nung ngiakai. Good, telling him, God, the object, thus, this way.

Verse 14.

180. Wiyabunbilla-bōn murrorōng Eloi-nung. Told let be him, good, God, the object: equivalent to the passive: let persons understood praise him God; that is speak good or well to him.
 181. Wokka-ka-ba moroko-ka-ba. Up in Heaven.
 182. Ngatun kummunbilla pitul purrai ta ko. And let there be caused to be peace, earth it is for.
 183. Murrorōng umatōara kore ko. Good is that which is done men for.

WINTA 8.—PART 8.

Section 1.

184. Eloi-to noa ngirririr-mā korien barun Angelo yarakai umullikān. God he regarded not them Angels evil who do.
 185. Wonto-ba warikā noa barun barān koiyung-ka-ko tatarus-ka-ko. Whereas cast away he them down, fire for to be in state of tarturus, for to be in; tarturus a word introduced.

Section 2.

186. Wiyatōara ta yāntin kore ko wakōlla tetti bulliko. That which is told or said, it is, all men for once, death, for to verbalize, for to die.
 187. Ngatun yukita ngaiya ngurrulliko. And afterwards, then for to perceive by the ear: the sentence understood.

Section 3.

188. Yakoai-kān bāng morōn kunnun? In what manner of being I life will be in a state of? How can I be, &c.
 189. Ngurrulla-bōn, Pirriwul-nung, Jesu-nung, Christ-nung. Hear him, the Lord Jesus Christ.

192. Morōn ngaiya bi kunnun. Life then thou wilt be in a state of.
 193. Ngatun kirrikin ta tempel-ka-ko. And the veil it is the temple at.
 194. Yiirr-kulleen bülwa-koa. Rent of its own power in the midst, in order to be.
 195. Wokka-ka-birung unta-ko barān-ta-ko. Up be from there for down it is for. From the top thence to the bottom.
 The peculiarity of the verbal form of yiirr, a rent so called from the noise of a piece of cloth when tearing, is shewn in the following specimen:—
 Yiirr-kulleen. Rent, (of itself, of its own power.)
 Yiirr-bungngā. Rent, (some person has.)
 Yiirr-burrēa. Rent, (some instrument has.)
 Yiirr-lāng. Rent, (is declaratively.)
 Yiirr-wirrēa. Rent, (some motion has rent, as when a flag or a sail of a ship flapping in the wind, is rent.)

Thus without a clear idea of the nature of the roots of the affixes, no one could understand the difference of the five descriptions of rents.

THE LORD'S PRAYER.

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.

THE LORD'S PRAYER IN TAHITIAN.—Matthew vi., 9—13.

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

Ia tae mai to oe ra hau. Ia haapaohia
May reach hither thy place reign. May cause to be observed

to oe hinaaro, i te fenua nei. Mai tei te ao
thy desire, in the land present here. Like as it is the Heaven

atoa na. Homai te maa e au ia matou
also present there. Give hither the food to suit to us

i tei nei mahana. E faaore mai ta maton hara,
in this present day. And cause not to be hither our sin,

mai ia matou e faaore i tei hara ia
Like to that we will cause not to be in the sin to

matou nei. E eiaha e faarue ia matou
us present. And do not to cause to cast away 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.
perplexity. And cause to live to us in the evil. For

No oe hoi te hau, e te mana,
belonging to thee, likewise, also, the reign, and the power, and

e te hanahana, e a muri noa tu. Amen.
the shine-shine, and to be forward without cause thence. Amen.

OBSERVATIONS.

The e, in e to matou metua, is often used after the person, and is a sort of endearing particle, as ehoa ino e, my dear friend; tau tamiti e, my dear child; tau vahine e, my dear woman. The Tahitians have two classes of possessive pronouns, viz., to and ta; tou and tau; no and na; nou and nau. The o class, if it may be so designated, denotes being already in personal possession as to matou, ours, already; tou, mine already. The A class denote possession by right in any way or manner, as tona reo, his voice; tana parau, his speech; tou rima, my hand now attached to my body; tau rima, my hand, if cut off and apart from the body. So likewise 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 ia, 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 us, according as the English idiom requires the translation. There is another peculiarity in the use of nei, na, and ra, which are used to time or place, thus, nei means present time or place, now or here, in the first person; 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 participial form of verb, as, te parau raa, the speaking; te parau raa ra, the time and place of speaking combined:—example, i te parau raa ra oia, meaning as he was then and there speaking. The word ao means the invisible heavens or space above. Rai is the visible heavens or sky. Mahana, the day, opposed to rui, 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 mare, cough; but when the former Pomare took his name, po was changed into its present form, rui, for night, and mare, rui-hota, for cough. Thus Pomare, in former days, meant night-cough, whilst rui-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 is exempt from night coughs. The word hau, means rule, reign, government, kingdom.

THE LORD'S PRAYER IN SAMOAN.—Matthew, vi.

Lo matou Tamā e, O i-le Lagi, ia paia lou Suafa. Ia oo mai lou malo. Ia faia lou finagalo i le lalolagi, e pei ona faia i le lagi. Ia e foai mai i le asō, a matou mea e ai, ia tusa ia i matou. Ia e tuu ese i a matou sala, e pei ona matou faamagalō ina atu i e ua agaleaga mai ia te i matou. Aua e te tuuna i matou i le faaososoga, a ia e laveai ia i matou ai le leaga. Aua e ou le malo, ma le mana, atoa ma le viiga, e faavavau lava. Amen.

THE LORD'S PRAYER, RAROTONGA.—Matthew, vi.

E to matou Metua i te ao ra, Kia tabu toou ingoa. Kia tae toou basileia, Kia akonoia toou anoano i te enua nei, mei tei te ao katoa

na. Omai te kai e tau ia matou i teianei ra. E akakore mai i ta matou ara, mei ia matou i akakore i tei ara ia matou nei. Auraka e akaruke ia matou kia rokoia e te ati, e akaora ra ia matou i te kino; nouu oki te au, e te mana, e te kaka, e tuatau ua adu. Amene.

THE LORD'S PRAYER, NEW ZEALAND.—Matthew, vi.

E to matou Matua i te rangi; Kia tapu tou ingoa. Tukua mai tou rangatiranga, Kia meatia toa hiahia ki te wenua, me tou hiahia i te rangi. Ho mai ki a matou aianei ta matou kai mo tenei ra. Murua mo matou o matou hara, me matou hoki e muru ana mo ratou e hara ana ki a matou. Kaua matou e kawea atu ki te wakawainga, otiia wakaoranga matou i i te kino: Nau hoki te rangatiranga, me te kaha, me te kororia, ake ake ake. Amen.

THE LORD'S PRAYER, ABORIGINES AUSTRALIA.

Beyungbai ngearunba wokka ka ba Moroko kaba katān. Kummun-
Father our up in Heaven in art. Let caused

billa yiturma ngiroumba yiriyiri kakilliko. Paipibumbilla Pirriwul
to be name thy sacred for to be. Let to appear King

koba ngiroumba; Ngurrurbunbilla wiyellikānē ngiroumba. Yanti
belonging to thy; let to obey word thy. As

purrai ta ba, yanti ta moroko ka ba; Nguwa ngearun
earth it is to be, as it is heaven it is to be; give to us

purreung ka yanti ka tai takilliko. Ngatun
day to be as to be it is to continue for to eat. And

warrikulla ngearunba yarakai umatoara yanti ta ngeen warika.
cast away our evil that is done as it is we cast away.

Yanti ta wiyapaiyeen ngearun ba.
All that those who have spoken, privative of fulfilling, belonging to us.

Ngatun yuti yikora negearun yarakaiumullikān kolāng.
And guide do not us evil causes to do one who towards

Mirromulla ngearun yarakai ta birung; Kulla ta
cause to deliver us evil it is from; Because it is

ngiroumba ta Pirriwul koba ngatun killibimbīn
thine it is King belonging to and bright shining

yanti ka 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 translations rendered literally under the Tahitian and Australian languages.

COMPARATIVE REMARKS ON THE POLYNESIAN
DIALECTS.

1. RURUTU AND TAHITI.

Rurutu: A aroo mai Eoma i te parau a te Atua.

Tahiti: A Faaroo mai Ehoma i te parau a te Atua.

O, listen towards friends to the word of the God.

NOTE.—The F and H of Tahiti are omitted in all words at Rurutu.

2. TAHITI AND SAMOA.

Tahiti: E to matou Metua, i te rai, ia raa to oe ioa.

Sāmoa: Lo matoa Tama e, O i le lagi, ia paia lou suafa.

O our parent in the Heaven, let be sacred thy name.

NOTE.—The T and R of Tahiti are changed to L, as well as R to P in Samoa. The peculiar diphthongs of Tahiti are separated by the insertion of nasal G, as lagi from rai, and tagata from taata, man. At the Navigator's Islands, there is a departure from the practice long established in all the other Islands of the South Pacific and Australia, of representing the nasal sound of N by the letters Ng, the which at Samoa is represented by the single letter G, thus forming an exception to all the other alphabets. It is rather to be regretted, for the eye is sure to be deceived, for no one could imagine, without the aid of a living preceptor, that tagata and tangata are both pronounced exactly alike! Thus the approximation of the Samoan to the New Zealand language approaches much nearer than the eye could suppose from the orthography adopted.

3. TAHITI AND RAROTONGA.

Tahiti: Na o outou ia bure.

Rarotonga: Na ko koutou kia bure.

Thus ye when pray.

NOTE.—The K is introduced before vowels, and the nasal N represented by ng, inserted between the diphthongs, as, Ioa, Tahiti for name, becomes Ingoa in Rarotonga; Rarotonga, the name of the Island, becomes Rarotoa in Tahiti.

4. TAHITI AND NEW ZEALAND.

Tahiti: E to matou Metua i te rai ia tapu to oe ioa.

New Zealand: E to matou Matua i te rangi kia tapu tou ingoa.

O our Parent in the Heaven let be sacred thy name.

NOTE.—The nasal N or ng is inserted betwixt the diphthongs of Tahiti, and K before the Italian sound of ia. Tapu is the old Tahitian word for which raa and moa are now used. The former custom of changing words in the heathen times at Tahiti, has ceased ever since Christianity conquered Idolatry in the Islands.

A COMPARISON OF THE AUSTRALIAN ABORIGINAL DIALECTS, SHEWING THEIR AFFINITY WITH EACH OTHER.

EASTERN AUSTRALIA. Threlkeld's Grammar.	SOUTH-WESTERN AUSTRALIA. Captain Grey's Vocabulary.	SOUTH AUSTRALIA. Taihlemann's Grammar.	ENGLISH.
Ngatoo.	Ngan-ya and Nadjo.	Ngaii.	I, emphatic.
Ngimtoa.	Ngim-nei.	Nin-na.	Thou.
Ngeen.	Nga-neel.	Ngad-lu.	We.
Nura.	Nu-rang.	Na.	Ye.
Bara.	Bal-goon.	Bar-na.	They.
Bali.	Ngad-lu-kur-la.	Ngad-lu.	We two, dual.
Bula.	Boo-la-la.	Ni-wad-lu-kur-la.	Ye two.
Ngali.	Nga-li.	Ngad-lu.	This, emphatic.
Ngala.	Nga-la.	Par-la.	That, emphatic.
Ngan?	Ngan?	Ngan-na?	Who?
Nganto?	Ngan-do?	Ngan-do?	Who is the agent?
Ngannung?	Ngannong?	Ngait-yur-lo?	Whose?
Buwa.	Boo-ma.	Poo-man-di.	To strike, imperative.
Bukka.	Buk-kan.	Tang-kar-ro.	To be wrath.
E-e.	E-ee.	Ne.	Yes, assent.
—tin ke?	—gin ge?	—bir-ra?	On account of—?
Kurkur.	Gurr-gal.	Man-ya-pai-an-na.	Cold.
Karrol.	Kal-lar-ruk.	Wot-ti-ta.	Caloric, heat.

EASTERN AUSTRALIA. Threlkeld's Grammar.	SOUTH-WESTERN AUSTRALIA. Captain Grey's Vocabulary.	SOUTH AUSTRALIA. Taihlemann's Grammar.	ENGLISH.
Wonti? Tirran.	Win-jee? Jee-ran.	Wan-ti? Yar-rur-en-di.	Where? To tear, present tense.
Yiiran. (Present.) Yiirulli. (Infinitive.) Buwa.	Jir-ran. Boo-ma.	Yir-rur-en-di. Boo-man-di.	To tear as cloth. To strike, imperative.
Kabo. Mara.	Kaa-bo. Ma-ra.	Ngai-in-ni. Yang-ad-ti. Mar-rar.	Presently. To take, imperative.
Bati. Wollawollang. Nakilli. Bombilli.	Ma-te. We-la-wel-lang. Na-go. Bo-bon.	Mu-in-mo. War-ru-an-na. Nak-kon-di. Boon-ton-di.	More. Go quickly. To see. To blow with the mouth.
Burkulli. Wiyelli. Bato. Kokoin. Konung.	Bur-dang. Wan-gon. Bad-to. Ko-win. Ko-mung.	Wan-gon-di. Ko-wi. Kud-na.	To fly. To speak. Fresh water. Water, fresh. Dung, excrement.
Tullun. Wommurrur.	Tal-lung. Meer-ra.	Tad-lang-a. Meedla.	The tongue. The throwing stick.
Poito. Kollai. Mutturra. Narra. Tinna. Wakun.	Boo-yoo. Kal-la. Ma-ra. Nar-ra. Tjen-na. Quag-gun.	Poi-you. Kar-la. Mur-ra. Tin-nin-ya. Tid-na. Ku-a.	Smoke. Wood. The hand. The ribs. The toes. A crow, from its cry.
Wibbi or Wippi.		Wait-pi.	The wind.

NOTE.—Many Europeans in spelling Australian Aboriginal words, introduce the J, whereas the sound is not in the language in a pure state: thus, Wontiwonti, the name of a place, is often pronounced by Europeans Wonjewonje, or perhaps some would write it Wongewonge, not with the nasal sound, but with the sound of ge as in Genesis. So likewise the T and D are confounded, both here and in the Islands. The true sound is of a mixed nature, it is not the flat sound of D as heard in dumb, nor yet the sharp sound of T as heard in tight, but more nearly approximates to the natural sound of T in tea, too. Thus tinko, a native bitch, is generally printed dingo, and is so pronounced by stockmen, &c., but M'Gill assured me that it was only the language of croppies, a term the Aborigines used for convicts, when this colony was a penal settlement.

The blunders of persons in their first attempt to obtain a knowledge of a language hitherto unknown, are not at all surprising, but often very ludicrous. Captain Cook's vocabulary of the Tahitian language, as well as those of other collectors of words, afford us who are acquainted with those tongues a fund of amusement. Persons wishing to obtain a perfect knowledge of any of the gentile tongues, should be carefully on their guard against the pretensions of those who have only picked up a few phrases which really do not belong to the speech of the people addressed, as the following instance will illustrate: Some years ago, an Aborigine of this colony was in the old Sydney Gaol, awaiting his trial; I was requested to see him in order to ascertain his defence, but found his dialect so very different to that which I had studied, that we could not satisfactorily converse together. A stockman was then introduced to assist me, he being, it was said, perfectly acquainted with the dialect, and able to converse fluently with the blacks of the district to which the prisoner belonged. On a second visit, in company with a gentleman, the then head of the Commissariat department, and the said interpreter, I addressed the black man, but he still remained mute. The interpreter then accosted him thus:—Alla! Whyforyoustrikealightforthegemmem? Still no answer could be obtained, and after a repetition of the question the stockman gravely shook his head, and declared that he could do nothing with him, for of all the blackfellows he had ever seen, this one was the most stupid, and did not appear to have common sense, and then left us. On our return from the gaol, my friend enquired of me respecting the enormous length of words in the language of the blacks, and asked if I knew the meaning of that extraordinary long one used by the interpreter, but which he himself could not repeat. To which, in reply, it was stated, that the stockman had only made use of the pure classical phraseology of the croppies, well understood by the Aborigines of these parts, and supposed to be by them, in their simplicity, the King's English! but that that which the interpreter wished to say to the unfortunate Aborigine was merely "Alla! I say, why do you not tell the gentlemen all about the concern?" the which was murderously converted into "Why-for-you-no-strike-a-light-for-the-gemmem!" The language of the Aborigines here, has, like the North American Indians, some very

long words in their language, but then it must be observed that there is a combination of ideas therein: for instance, Tiirrburreabunbilliko, for to permit to be torn; means likewise that it should be permitted to be done by instrumental agency, and by none other, whilst any other agency must be expressed by the different forms already explained. The North American Indians have a few ethnological puzzles for scientific research, for their words likewise contain a combination of ideas, as illustrated by the Venerable Elliot, in his Life, by Cotton Mather, printed 1694, page 92, in which "that apostle of the Indians" gives a specimen, namely:— "Nummatchekodtantamoonganunnonash, which means no more than our lusts, and if I were to translate our loves, it must be nothing shorter than Noowomantammoonkanunnonash." The equivalent for these specimens of a conglomerate formation would be, in the language of Tahiti, To tatou binaro ino, our evil desires; to tatou hinaro, our desires. And in the tongue of the blacks here, the equivalent would be, Kōtilliyarrakaingearunba, our evil thinking; Kōtillimurorōngngearunba, our good thinking. Either of which, if a stranger heard it pronounced, he would naturally be led to suppose that it was but one word, where three are combined, viz, Kōtilli, thinking, the action of thought, or thought acting, or to think: all in the abstract form. Yarakai, evil, in the abstract form. Ngearunba, belonging to us, our; we may reduce the principal word further still, for kōt is the root, and means thought; the t is reduplicated merely for the sake of euphony, and illi is the sign of the action, &c., as already described in the analysis, which shows the meaning and power of each letter, the l being doubled for the same reason as t, and both are therefore superfluous. Kōtilliko, for to think. Kōttān, present tense of to think. Kōtinnun, the future tense of to think. Kōtta, the past tense of to think. Kōtillin, the present participle. Kōtilliella, the past participle, and kōtillinnun, the future participle of to think.

A COMPARISON OF THE POLYNESIAN DIALECTS, showing their affinity with each other and their dissimilarity with the language of the Aborigines of Australia. The principal words in the Lord's Prayer are introduced.

ENGLISH.	AUSTRALIAN.	TAHITIAN.	SAMOAN.	BAROTONGA.	NEW ZEALAND.
Our	Ngearunbu	To matou	Lo matou	To matou	To matou
Father	Biung-bai	Metua	Tama	Metua	Metua
Heaven	Moroko	Ao and Rai	Lagi	Ao	Rangi
Name	Yitara	Ioa	Suafoa and Igoa	Ingoo	Ingoo
Earth	Purrai	Penua	Lalohagi	Enna	Wenua
Man	Kore	Tuata	Tagata	Tangata	Tangata
Woman	Nukung	Vahine	Fafine	Mame	Wahine
Child	Wonnai	Tamaiti	Tamaiti	Tamaiti	Tamaiti
House	Kokere	Fare	Fale	Ave	Ware
Hand	Muturra	Rima	Lima	Rima	Ringi
Tongue	Tullu	Arevo	Alelo & Lautlafaiya	Arevo	Arevo
Ear	Ngurreung	Taria	Talliga	Taringa	Taringa
Fish	Makoro	Ia	Ia	Ika	Ika
Desire	—auwil	Himaro	Finagalo	Anonoo	Hiahia
Give	Ngawai	Ho-mui	Fo-al	O-mui	Ho-mui
Sin	Yarakai	Hara	Sala	Ara	Hara
Also	Yanti	Hoi	Foi	Oki	Hoki
Do not	Yanao	Ana and Eiaha	Ana	Anraka	Kana
Close at hand	Bapai	Paatata	Latalata	Vakata	Katata
Sympathy	Minki	Aoha	Alofa	Aroa	Aroha
Life	Moron	Ora	Oia	Ora	Ora
Death	Teti	Mati and Pohe	Oia	Mate	Mati
The sun	Punul	Mahaana and Ra	La	Ra	Ra
The moon	Yellenna	Marama	Masina	Marama	Marama
A star	Munne	Fefu	Fetu	Etu	Wetu
God	Koun	Atua	Atua	Atua	Atua
Spirit	Marai	Varua	Agaga	Vaeru	Wairua

In the aboriginal dialect 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. But now the language is fixed. In the Australian, desire is expressed by the verb ending in —auwil, optative mood.

The following comparison of the AUSTRALIAN ABORIGINAL and the TAHITIAN mode of forming their moods, tenses, and voices of the verbs, will show their dissimilarity of construction.

ABORIGINAL.	TAHITIAN.	ENGLISH.
Wiyau bon bang Wiyakeun bon bang Wiya bon bang	Te parau nei au iana No definite past Ua parau vau iana	I speak to, or tell him. I told him this morning. I told him. In any recent period.
Wiya ta bon bang Wiyakin bon bang	Ua parau vau iana hou — No definite future	I had told him prior to — I shall tell him to-morrow morning.
Wiyennun bon bang Wiyauwil koa bon bang	E parau vau iana Himaro vau e parau iana	I shall tell him hereafter. I wish, or desire, to speak to him.
Wiyekaan bang Wiyekun koa bang Wiyai nga bon bang Wiya pa bon bang ba Wiyennun bon bang ba Wiyella Yanao wiya yikora bi	Te parau faahou nei au A parau vau Oa parau vau iana Ahiri au i parau na iana Ia parau vau iana A parau na Eiaha oe e parau	I speak again. Lest I speak, or tell. I had like to have told him. If I had told him. When I tell him. If I, &c. Speak, tell, say. Do not thou speak, tell.

The Tahitians form the passive verb, or rather its equivalent, by the use of the principal verb *hia*, to fall, as an auxiliary, using the nominative case of the person who may be the subject of the verb.

Present tense: *Te parau hia oe.* } Thou art now called or spoken to.
 The word fallen thou } *E mea*, by some one, understood.

Past: *Ua parau hia oe.* } Thou art called, or spoken to
Is word fallen thou } already; you have been called.

Future: *E parau hia oe* } Thou wilt be called, &c.
Will word fall thou }

O vai te parau hia? O oe te parau hia. } Who is called?
 Who the word fallen? Thou the word fallen. } You.

Ua hia oe. *Ua faahia hia oe.* } Thou hast fallen.
 } Thou hast been
 } thrown down.
Art fallen thou. Art caused to fall fallen thou. } *E mea*, by some one understood.

Ua parau hia oe. E vai? } By whom wert thou called? or
Art word fallen thou. By whom? } Who called you?

Na vai i parau tu ia oe? Na mea. } Who told you?
 } Such a one. Thing-
Did who did word towards to thee? Did thing } any did. *Mea*
 means thing.

O vai? Who? O Pomare, Pomare. O mea, such a one.

Whatever name of person, place, or thing, is used as the name of a person must have the *O* pre-fixed when it has a similar power to our *Mr.* attached to any name: thus—*Stone, Mr. Stone; Ofai, Stone; O Ofai, Mr. Stone*; meaning a person of that name. *Taha*, the name of one of the Society Islands, but *O Taha*, means the name of a person, *Mr. Taha*. So *Tahiti*, the name of King George's Island of the Georgian Group. But *O Tahiti* transforms the name of the Island into the proper name of a person, and means *Mr. or Mrs. Tahiti*, according to the sex of the person so called. The proper name of the island is *Tahiti*, and not *O Tahiti*, as it is usually termed. We might as well attach *Mr.* to *England*, and say *Mr. England*, as *O Tahiti, Mr Tahiti* for the name of the island! it is as barbarous, a perversion of the Queen's Tahitian, as the former would be of her Majesty the Queen's English.

The Aborigines of this part of the colony have only an equivalent to the passive voice, using the verb active followed by the objective case of the noun or pronoun, omitting the nominative thus:—

Present tense: *Wiyān bīn.* } Thou art called. Some person or
 Calls now thee. } persons understood, calls thee.

Wiyān bi-loa. } Thou art called by some man. Conjoined dual
 Calls now he-thee. } case.

Wiyān bīn-toa } Thou art called by some woman. Conjoined
 Calls now she-thee. } dual case.

The past tense *wiyā*, the future *wiyennun*, the participle *wiyellilīn*, or any other form may be substituted in the place of the above *wiyān*, there being no change of person in the use of the verb; but the modification of the verb must be carefully considered, in order to convey the idea intended, or error will arise, example: *Wiyellīn bāng*, I am in the act of communicating; *wiyellān bāng*, I do communicate, but am not in the active action of communicating to any one, I am conversable; *wiyellān bāli*, we two reciprocally talk, communicate, speak, hold conversation one with the other.

A comparison of the mode of forming the substantive from the verb in the language of the ABORIGINES, and of TAHITI.

ENGLISH.	AUSTRALIAN.	TAHITI.
For to speak.	<i>Wiyēlliko.</i>	<i>E parau.</i>
Now speaking.	<i>Wiyēllilīn.</i>	<i>Te parau nei.</i>
1. A speaker.	<i>Wiyēllikān.</i>	<i>E taata parau</i>
2. A talker.	<i>Wiyaiyē.</i>	<i>E taata paraparau.</i>
3 A thing which can speak.	<i>Wiyēllikānnē.</i>	<i>E mea parau.</i>
4. The word as an agent.	<i>Wiyēllito.</i>	<i>Na te parau.</i>
5. The word as a subject.	<i>Wiyēllita.</i>	<i>Te parau.</i>
6. That which is spoken.	<i>Wiyatōara.</i>	<i>Te parau parauhia.</i>
7 The speaking.	<i>Wiyēlli.</i>	<i>Te parau ra.</i>
8. The place of speaking.	<i>Wiyēllingēl.</i>	<i>Te parau raa ra.</i>

The preceding comparisons clearly show that the Australian dialects have no claim to be ranked with those of Polynesia; but there is a remarkable feature in the Polynesian tongues which ought not to pass unnoticed, namely: that the consonant sounds become fewer as they approach from Samoa, New Zealand, Rarotonga, Tahiti, and Rurutu, the inhabitants of which latter island are all now but extinct. The Sandwich Islands and Wallis's Island, stand in a similar relationship with the other islands and Tahiti, thus: Tahitian—fare, a house; tere, business; orero, speech. Sandwich Islands—fale, a house; tele, business; olelo, speech. Wallis's Island—Va, mouth; reo, voice; fafine, woman; matua, parent. Tahitian—vaha, mouth; reo, voice; vahine, woman; metua, parent. At Rurutu, or Ohitiroa, as laid down in the maps, some 300 miles from Tahiti, the language becomes exceedingly soft, owing to their omitting the f and h from the Tahitian language. A question naturally arises from the foregoing remarks, namely: which is the parent stock? Rurutu, with the fewest sounds, or the Navigator's Islands, with the most of all amongst the Polynesian dialects at present known? A reference to the Malay selection shows a relationship, but there is none betwixt the Hindoostanee and these dialects, whether Australian or Polynesian.

A COMPARISON OF THE HINDOOSTANEE.

A careful examination of a work by J. B. Gilchrist, L.L.D., in the Hindoostanee language, published in London, 1820, by the East India Company publishers, discovers nothing to assimilate the language of the Aborigines of this colony or of Polynesia. The following are the only traces of a slight resemblance:—

ENGLISH.	AUSTRALIAN.	TAHITIAN.	HINDOOSTANEE
For to eat.	Takilliko.	E amu.	Khana.
For to cause to eat.	Tamabungngulliko.	Faa-amu.	Khilana.
A canoe, ship.	Nau-wi.	Vaa.	Nao.
There, that way.	Yōng.	Io.	Yoon.

There is a slight similitude in the termination of the past tense of the Hindoostanee and Australian only, a being the symbol of our

ed, en, &c., thus: Hindoostanee—bol-na, to speak; bol-a, spoken or said. Australian—wiyelliko, to speak; wiyā, spoken or said. But there does not appear any similarity in the respective roots of the principal verb.

A COMPARISON OF THE SANSKRIT.

SANSKRIT.	AUSTRALIAN.
Nai, a ship, Persian naô.	Nau-wai, a canoe.
Neoya, naval.	Murri nauwai, a ship.
Matsyah, a fish.	Makoro.
Yuvana, a young person.	Wonnai.
———— Persian mar, snakes.	Maiya.
Mara, death.	Marai, spirit.
Iri, a radical, to go	Yuring.
Adgūnā, a woman.	Nukung.
Kānyā, a girl.	Murrakeen.
Ka, ka, a crow.	Wakun, from the cry.
Waka, a crane.	Wak-wak-wak.
Bhanū, the sun.	Punnul.
Ooo, to sound.	Kūi.
Bhu, to be.	Bo, to be oneself.
Yama, to stop.	Yamma, to stop from harm, to guide, to lead.
Yauwānā, youth.	Yinal, son; yinalkun, daughter.

The above are selections from a manuscript kindly furnished me by W. A. Miles, Esq., and show only a very slight similarity barely traceable. He has likewise called attention to "Schlegel's Philosophy of History," in which a reference is made to ancient language, showing that a "letter" expressed a noun in the Chinese.

Schlegel observes, that—

The character denoting happiness, is composed of two signs, of which one represents an open mouth, and the other a handful of rice, or rice itself.

There are only two primary figures or lines, from which proceed originally the four symbols and the eight koua or combinations representing nature, which form the basis of the high Chinese philosophy; these two first primary principles are a straight, unbroken line, and a line broken and divided into two. * * *

* * * The great first principle has engendered or produced two equations and differences, or primary rules of existence; but the two primary rules or two

oppositions, namely, yn and yang, or repose and motion (the affirmative and negative as we might otherwise call them) have produced four signs or symbols, and the four symbols have produced the eight koua, or further combinations. These eight koua are kien or ether, kui, or pure water; li, or pure fire; tchin, or thunder; siun, the wind; kan, common water; ken, a mountain; and kuen, earth.

Mr. Miles further says—

I have got hold of the roots of the mystic monosyllable “am,” of the Brahmins. It is compounded of three letters—a, u, m.

1. A, stands for the Creator.
2. U, for the preserver.
3. M, for the destroyer.

This coincidence with the Australian dialect, wherein single letters which are but signs, symbols, or characters, are roots having a specific meaning, shows clearly that the language of the Aborigines here, is like the Chinese, of a most ancient date.

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.

ENGLISH.	AUSTRALIAN.	MALAY.	TAHITIAN.	REMARKS.
Head Skull	Wollung Kuppurra	Kapala Tangkorak	Upoo Apu upoo	The Malay for head and Australian skull are nearly alike.
Eye	Ngaikung	Mata	Mata	The ng and substitute r for l.
Ear	Turrurkurri Ngurëung	Tulinga	Taria	
Louse	Bungkin	Kutu	Utu	The k.
Musquito	Toping	Ngamok	Namu	Nasal & k.
Root	Wirra	Akar	Aa	k and r.
Fish	Makōro	Ihan	Ia	h and n.
First, fore- most	Ngānka	Mula	Mua	The l.
I	Ngatoa	Aku	Au	The k.
He	Niuwoa	Iya	Oia	Tahitian pronounced oya.
Die	Tetti	Mati	Mati & Pobe	Substitute M for the Australian T, and the sound would be alike.
Drink to	Pittulli	Minum	Inu	Two m's.
Wise	Nguraki	Pandei	Paari	Substitute r for nd.
Yes	E-e	Iya	Oia	Oia is pronounced oya, with a slight break in the word.
No	Keawai	Tiada	Aita	The T.
Here, a call of attention	Ella	Nah	Na	The h.
He is dead	Tetti ka banoa Dead is is he	Dia suda Mati He is dead	Ua Mati oia Is dead he	The s and d in suda, substitute O for D in Oia.

It will be seen that the Tahitian has strong claims of relationship to the Malay language in the above selection; but then, they are the

only words out of a Vocabulary of the English and Malay Languages, published at the Mission Press, Sincapore, 1846, containing 168 pages, and several thousand Malay words; the syntactical arrangement of the language is different. The Malay, like the English, places the nominative before the verb. In the Tahitian the auxiliary verb precedes the principal verb, and both precede the nominative; whilst the Australian principal verb precedes the auxiliary, and both verbs precede the nominative. All the Polynesian languages at present known are similar in their arrangement, construction, and government. It cannot be affirmed that the Australian has any close affinity with the Malay either in words or construction; but there is a little resemblance in the idiom of the Tahitian and Australian; in the dual in the reduplication of verbs; in the use of the negatives; and in other similarities, yet not sufficient to identify them as of one class. A comparison of the Australian words in the different dialects of this country will at once show their affinity, and their perfect dissimilarity when compared with the dialects of Polynesia, whilst the latter have a few words in common with the Malay. But it is remarkable that there should be such a jump, as it were, of affinity across the vast Pacific Ocean to reach the North American Indians, who have those very remarkable features in their language which is found to exist no where else in the known world, excepting here!

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 at Babel! and how steadily, silently, and certainly is the progressive extinction still marching on in its devastating course amongst 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 the births of 2,898 in the course of one year only, from January, 1849, to January, 1850!!!

The Author trusts that he has now placed on permanent record the language of the Aborigines of this colony, or ever the speakers themselves become totally extinct; and if, in his endeavour to aid the purpose of scientific enquiry, the work may seem to fall short, and so disappoint the expectation of those who take an interest in ethnological pursuits, he can only state that in the midst of attention to manifold engagements in other paramount duties, no pains have been spared on the subject, and therefore his only apology is, that with slender means he has done his best.

L. E. THRELKELD,
Minister.

Sydney, New South Wales,
November 26, 1850.