THE KEY.
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.

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THE AUTHOR'S PREFACE.

This work was intended to be a paper for the Ethnological Society of London, to accompany some very interesting researches and observations made by a friend, relative to the customs and language of the aborigines of this colony. Through his making an inquiry 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, I was led to the tracing out of the various meanings of many particles of a similar description, so that the work swelled to a size much larger than was anticipated. It was, therefore, thought advisable to print the work in its present form, especially as a public announcement asks for "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, and to ascertain its natural rules; his "Australian Grammar" was published here in the year 1834, under the auspices of his late Majesty's Government, by the Society for Promoting Christian Knowledge, which generously carried the work through the press free of expense. His late Majesty King William IV. was graciously pleased to accept a copy of the book, and direct it to be placed in his library. 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 brutes!"; and who say, further, that the blacks have "an innate deficiency of intellect, and consequently are incapable of instruction." But if the glorious light of the blessed Gospel of God our Saviour had never shed its divine lustre around the British Crown, or never penetrated the hearts of the people with its vivifying power, the aborigines of Albion's shores might still have remained in the state described by the eloquent Cicero, in one of his epistles to his friend Atticus, the Roman orator; for 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.

An aboriginal of this part of the colony 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. Biraban was his native name, meaning 'an eagle-hawk,' but the English called him M'Gill. His likeness was taken at my residence, Lake Macquarie, in 1839, by Mr. Agate, and will be found in the "Narrative of the United States' Exploring Expedition," commanded by Charles Wilkes, U.S.N. The "Narrative," vol. II, page 253, says:—"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 he is 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 corroborees and other assemblies."

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 had nearly effected this; but the man recovered, and I had to appear at a Court of Justice as a witness; this displeased 'Bumble-foot,' and he avowed openly, in the usual manner, that he would slay me in the bush at the first opportunity; 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'; this 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 Judges Burton and Willis, in open Court, on the trial of an aboriginal 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 many 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 that M'Gill, once, when intoxicated, had shot at his wife, although he deeply deplored this when he became sober; the injury sustained was not much, but ever afterwards he treated her with much 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 covert 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 they might be seen reciprocally rouging each other's cheek with pigment of their own preparing, and imparting fairness to their sable skin on the neck and forehead with the purest pipeclay, until their countenances beamed with rapturous delight at each other's charms. The cumbrous garments of the day were laid aside, and in all the majesty of nature they danced as Britons did in days of old.

On points of aboriginal honor M'Gill was exceedingly sensitive. "I must go," said he one day, "to stand my punishment as a man of honor, though I have done no wrong." The hostile message had been duly sent, and faithfully delivered by the seconds; one of these was an elderly female, who made her verbal communication with all the 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, a certain day when the sun was one quarter high; the place, 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 honor. 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 honorably bends forward his head, and presents it in return to receive his blow; and so this reciprocally continues until the assembled parties and the combatants themselves are satisfied. But should either strike dishonorably on the temple, thus showing an intention to kill, or in any other way than on the fairly offered cranium of his antagonist, a shower of well-directed spears would instantly be sent against the cowardly assailant, who should dare to be guilty of such a breach of the laws of honor. 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, the spectators would roast and eat the body of him who so nobly fell in the cause of honor, if he were a young man in good condition of body; 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."
THE KEY:

BEING

AN ANALYSIS OF THE PARTICLES USED AS AFFIXES.

At the time when my "Australian Grammar" was published in Sydney, in the year 1834, circumstances did not allow me 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 of the alphabet of the language is in reality a root, conveying an abstract idea of certain prominent powers which are essential to it.*

My present object is, therefore, to demonstrate the correctness of this supposition by explanation and illustration, and to place on record, along with the first attempt to form the aboriginal tongue into a written language, my last remarks on the speech of tribes, which, in this portion of Australia, 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 Japheth, and he shall dwell in the tents of Shem."

In attempting to show the natural structure and peculiarities of the language, I hope that the philologist may here find some assistance in his researches, as well as any others who may be endeavouring to acquire a knowledge of barabarous languages, in which there are difficulties unsuspected, because they are not commonly found in the languages of Europe.

I cannot too strongly recommend 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 follow 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 attempts to gain information on the subject, are not highly indicative of the love of science in this part of the globe; for this it is difficult to account, except on the ground of that universal engagement in so many various employments incidental to a new colony, where every individual must be dependent on his own exertions for the necessaries and the comforts of life.

* I hope that, in reprinting "The Key," I shall not be held as supporting this theory.—Ed.
**Analysis.**—1. *Pitāl* is ‘joy, peace, delight’; *bali* is the dual pronoun, ‘we two’; *kaikilān*, which is the verb ‘to be’ in state of continuation, consists of three parts—*ka*, the root of the verb ‘to be, to exist’; *ki*, the sign of the infinitive, *-lān*, the sign of continuation at the present time.

The negative form of this example would be *keak waran bal' pitāl korien*, ‘we do not love one another,’ or ‘we do not agree the one with the other.’ Here *keak waran* is the denial in the present tense, from *keakwai*, the negative infinitive; the imperative negative is *kora*; as, *pitāl bān kora*, ‘do not be peaceable’, where *bān* is the present tense of the verb ‘to be doing’; the last word, *korien*, in the aboriginal sentence, is the negative adverb ‘not’; thus, in this sentence there are two negatives, both of which are essential to express the negation.

2. The aboriginal phrase *būnūn banuğ*, ‘I shall smite thee’, shows at once the similarity of construction of this Australian language with that of the Indians of America; for, though I may write it separately, as *būnūn banuğ*, because I know the words to be the verb and 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 particle *wal* must be inserted; *būnūn wal banuğ*, ‘the cock will smite thee’; this would be thus analysed:—*būn*, the root of the verb ‘to smite’; *-ūn*, the particle denoting futurity; *wal* denotes determination; *ba*, is part of the verbal pronoun *bāg*; ‘I’, while the personal pronoun is *gātoa*, ‘I’; *bi* is the verbal pronoun ‘thou’; *-nūg* is the pronoun ‘him’ in the objective case; and the termination -noun in the next example is part of *bounnoun*, the feminine pronoun ‘her’, in the objective case. Thus, our blacks carry out the dual beyond any known language in the world, whether ancient or modern; and they also 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.’

*Nūg* is pronounced *nūg* when applied to a person, but *nāg* when applied to a thing. So likewise, *būn*, ‘to smite’, is accented, and is pronounced like the English word boon, ‘a gift’; but *bān*, ‘to permit to be’, is unaccented, and rhymes with the English word bun, ‘a little cake.’

Our blacks say *waita bali* for ‘I go with thee’, or ‘we two go now together’; but *waita bāg* would mean ‘I go by myself’; *waita bālī noa*, ‘he and I go together’; *waita bālī bōnta*, ‘she and I go together’; to say ‘I go’, emphatically, meaning no other but myself, would be *gātoa waita uwanūn*, which would be construed thus:—*gātoa* is the personal pronoun ‘I’; *waita*

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*Pitāl* in this language is the nearest word to express love.
The affixes used in the language of the aborigines of this colony show the nature of the verb, whether causative, declarative, or active; whether personal, instrumental, self-active, or locomotive; and whether negative, affirmative, privative, apparent, or actual. It is only by a strict attention to the root-meaning of the affixes, that they can be properly applied to express the modified uses of the principal word to which they are joined, whether that principal be a verb, a proper name of a person or place, or a common substantive.

Illustrative Sentences,*

to show the force of the variations of the conso-
nants in the suffix-forms of the verb.

Suffixes.

1. -b-illi-ko; m., for the purpose of—the root-meaning of the verb.

Examples:—1. Gatun tunbilliela noa barun talokan, and he divided unto them the property. 2. Túgun-billine nura, 'show yourselves.' 3. Kapirri wirri ban-billin, 'I am perishing with hunger.'

Analysis:—1. Gatun, 'and'; tun, the root of the verb 'to apportion, divide, separate, count'; -billiela, the past participle of billiko; noa, 'he,' the verbal-nominative form of the pronoun; barun, 'them'; talokan, 'property, goods.' 2. Túgun, as a verb, 'to show'; as a noun, 'a mark for a sign,' 'a chop on a tree to show the road.' 3. Kapirri, 'hunger'; the o makes the word an instrumental case; wirri is the root of the verb wirriliko, 'for motion to act,' as an instrument; ban, 'doing, acting'; -billin is the form of the present participle of that verb.

2. -b-ulli-ko; m., to be doing effectively what the verb implies.

Ex.:—Minnuq ballin bi? 'what object art thou effecting? what are you doing? what are you about? Tetti ballin bag, 'I am dying.'

* I have here omitted twelve pages of "The Key"; in them our author sets forth his theory that the vowels and consonants of the suffix-forms of verbs and pronouns have each of them a determinate and essential meaning; a portion of this theory appears in the headings of the twenty sections of "Illustrative Sentences" which now follow. These Illustrative Sentences I print for the sake of the examples of analysis which they contain; and yet I do not think that that analysis is in every instance correct.—Ed.

3. -k-illi-ko; m., to become, to come to be in some state.

Ex.:—1. Tetti kakulla noa, wonto ba yakita moron noa katëa kan, 'he was dead, whereas now he is alive again.' 2. Wunal unni kakullin, 'this is summer season,' or 'this is becoming (now) warm.'

Analysis:—1. Tetti, 'dead, or death'; kakulla, 'was' in that state; noa, the inseparable verbal pronoun 'he'; wonto ba, 'whereas it is'; yakita, 'at this time'; moron, 'alive'; katëa-kan, 'one who exists again'; tetti kaba noa, 'he is actually dead'; lit., 'he (died and so he) is in a state of death.' 2. Wunal means 'warm'; the aborigines have no word for time in the abstract; unni, 'this'; kakullin, 'a state of being,' the present participle form of the verb kakilliko, q.v. Wunal unni kakullin, 'the summer is now coming'; lit., 'the warmth is of its own power becoming to be in the present state'; a reduplicate form of the participle kakullin, 'becoming,' is kakullin, 'becoming and continuing to become'; cf. next paragraph for the difference in meaning between kakillan and kakullin.

4. -k-ulli-ko; m., to bring into being any act done by one's own power.

Ex.:—1. Boukg-kulléun yuna bo ta Piriwal to, gatun pai-kulléun Thimon-kin, 'the Lord hath risen indeed, and hath appeared unto Simon.' Each of these acts is of the Lord's own power. 2. Punnal ba, pológ-kulli-ğel, is 'the west.' 3. Por-kullitoaara means 'that which is born'; lit., 'that which has dropped of its own power,' 'that which has fallen of itself.' 4. Poai-kulléun ba, 'as soon as it sprung up.' 5. Pai-kul-linun bara ba, 'when they will shoot forth.'

Analysis:—2. Punnal, 'the sun'; ba, 'is being,' a verbal particle; pológ, 'to sink'; -kulli, 'of his own power'; -ğel, 'the place of the action.' This phrase then means 'the place of the sun's sinking of his own power.' 4. Poai, 'to shoot up, to grow up, to spring up as grass'; -kulléun, 'has...of its own power'; ba, equivalent to 'when.' 5. Pai, 'appear'; -kullinun, 'will of their own power'; bara, 'they'; ba, equivalent to 'when.'

* Occasionally I still allow this phrase to stand.—See note, page 24.—Ed.
5. -liko; m., for the purpose of initiating the action of the verb.

Ex.—Tetti koal bag, ‘I am about to die’; waita koal bag, ‘I am about to depart’; piriwak koal noa, ‘he is about to be king’; worowai koal barra, ‘they are about to fight’; tanan bag wiyelliko, ‘I come to speak’, ‘I am come for the purpose of speaking’; tanan bag wiy-uwil koa banuug, ‘I am come in order to speak to thee’; ‘I am come that I may speak to thee’; wiy-uwil koa banuug, ‘I wish to speak to thee’; gurrulli ta, ‘it is the act of hearing’; gurrulliko, ‘for the purpose of the act of hearing’; ‘to hear; to hearthen.

6. -m-illi-ko; m., for the purpose of the initiation of the act of causation.

Ex.—Kai, umillia tia, ‘come and help me’; lit., ‘come and cause effective power on me’; umillia bi tia, ‘help thou me, assist me’; i.e., ‘cause the exercise of power to me.’

7. -m-ulli-ko; m., for causation and effective power.

Ex.—Tariq ka-mulliko, ‘to mix’; lit., ‘for-to cause to be across and across’; gurra-mulla bon, ‘cause him to hear or know’; ka-mullala noa yantin-birug umulli-birug, ‘he rested from all the work’; lit., ‘he caused himself to be from all, from the act of causation and effective power.’

Uma noa yantin tara, ‘he made all things’; uman bag unni, ‘I make this’; nu-mulliko, ‘to make a personal effort, to try, to attempt’; pirral-mulla bon, ‘urge him, constrain him’; lit., ‘be hard at him’; pirral umulla bon, ‘make him hard, cause him to be hard’; pirrimal-mullin bon, ‘strengthening him’; na-munbilliko tia umulla, ‘cause me to be permitted to see’; kahumillina bin nakilliko, ‘let it be permitted to cause thee to see’; equivalent to, ‘receive thy sight.’

8. -n; m., present time.

Ex.—Unni, ‘this’ present; unnoa, ‘that’ present; untoa, ‘that other’ present; unnug, ‘that’, as an object, present there; unti, ‘this present place’ here; unta, ‘that place’ spoken of; pital kanun bi, ‘thou wilt be joyful’; pital banun bi, ‘thou wilt rejoice.’

9. -g-ulli-ko; m., for one to act with effective power.

Ex.—Bug-bug-gulla, ‘kiss’, that is, ‘effect a kiss’; bug-bug-kahumilla bon, ‘let him kiss’; bug-bug-gatoa, ‘it is I who kiss’; bug-bug-gan bag, ‘I kiss’; bug-bug-gatoars, ‘that which is kissed’; tetti bug-gulliko, ‘to effect death by personal power’; ‘to kill’; tetti bug-ga bon, ‘he is killed’; lit., ‘some person hath killed him’; tetti bug-ga bon bag, ‘I have killed him.’

10. -pilli-ko; m., to act, excluding the idea of causation.


11. -pulli-ko; m., to exercise power, but excluding the idea of effect.

Ex.—1. Upulliko, ‘to exercise personal power,’ exclusive of effect; upan bag unni, ‘I do this’; upan bag gali-ko, ‘I use this’; upullin bag gali-ko broom-ko, ‘I am sweeping with the broom’; lit., ‘I am exercising personal power with the broom,’ exclusive of effect; in gali-ko broom-ko upullin murrarag, ‘the broom is sweeping well,’ the broom is the instrumental agent; upullin bag gatoabo kipai-to, ‘I am anointing myself with ointment’; lit., ‘I am doing myself with grease,’ or ‘I am greasing myself.’

2. Upullin binoun kopurrro konoin kailliko, ‘paint her with red to be pretty.’

3. Konoin ta upatoara bountoa, ‘she is prettily done’; lit., ‘she is pretty that which is done.’

4. Koba-koba gali-ko upatoarin kopurrin, ‘stay, stay, on account of the painting red.’

Anal.—2. Upulla, the imperative, ‘do’; binoun, the conjoined dual pronoun, ‘thou-her’; kopurrro, ‘red,’ with the instrumental sign, ‘paint’; konoin, ‘pretty’; kailliko, the verb ‘to be,’ ‘for the purpose of being.’ The sentence then means, ‘do thou her with red, that she may be pretty.’

3. Konoin ta, ‘it is pretty’; upatoara is a compound of the verb, and means ‘that which is done’; bountoa, the emphatic personal pronoun, ‘she it is who,’ ‘she who’ is emphatically so.

4. Kabo-kabo, equivalent to ‘stay’; gali-ko and the two words following it are all in the ablative case and mean, ‘on account of this, on account of the doing, on account of the red.’

12. -r; m., negation.

Ex.—Murrarag ta unni, ‘this is good’; keawai, murrarag korien, ‘no, it is not good’; kipai ta unni, ‘this is actually fat’; tararan, ‘it is not’; this is used as the negation of a thing, but not of a quality. Keawaran bag murrarag korien, ‘I am not comfortable.’

Anal.—Keawaran, the present tense of the verb ‘to be,’ in the state of negation; ba, the verbal pronoun ‘I’; murrarag ‘good’; korien, the aorist of negation of the verb ‘to be not.’ The sentence thus means, ‘I am not in a state of being good.’ The two negatives here are essential and govern one another; they do not destroy each other, as in English; this arises from the very nature of the language, which can express actuality, negation of actuality, and negation absolutely;
hence the variety of the forms of verbs 'to be'; for instance, na
nāgā na bag means 'I see'; na korien bag, 'I see not';
nakkūla bag, 'I saw'; na pa korien bag, 'I saw not.' This
last cannot be written nakkūla korien bag, 'I saw not,'
because the kūla would affirm that the agent actually of his
own power did whatsoever the root affirms; and the root-form na
implies that the thing is actually seen, while the kūla added
makes the meaning to be that it presents itself before you, and
you must see it, unless you are blind or do not exercise the
faculty of sight; hence the privative affix, pa, must be used
instead, to show that, although the object spoken of was there,
I could not see it, because it was not presented to my sight.

Ex.—Yanōa, na-mai-ğa yikora. This is a peculiar but
common phraseology throughout all verbs, and is hardly translate-
able into English; the nearest phrase would be 'do not be seeing
and yet perceive not,' or 'do not in your manner be looking with-
out causing yourself to exercise your faculty of sight.' In this
there is an affirmation of the abstract action performed by the
agent, but a suspension of effect; the whole is something similar
to the phrase 'you look but you will not see,' that is, 'you are
determined not to see.' But, on the other hand, yanōa, naki
yikora means 'do not look'; yanōa, nakillī-ban yikora,
'do not thou be looking'; and yari bi nanūn, 'thou must not
look'; nūn is the sign of the future tense, for prohibition re-
quires the future.

Gan ke unnoa kūri? 'who is that man?' to this, ganngū?
is the answer, if you do not know the person; lit., 'whom?' a
question in reply. To express 'I do not know,' would be ġarra
korien bag; but this would really mean 'I do not know what
is said,' or 'I do not perceive by the ear what is spoken.' To
know personally anyone is ġimillī; thus, ġimillī bag ġa,ā
'I know him personally'; kewaran bag nurun ġimillī,
'kori, I personally know you not.' To deny that you have
the knowledge of a person whom you really do know is expressed
by the peculiar form gan? 'who?' thus gan-bullikō means
'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 gan-bullińūn
ria ėmmonu ghikan-ta kūri-ka, ġan-bullińūn ġa,ā
mikan-ta aghel, ġo Elio-ka ko; 'whence he who will
be 'who-ing' of me in the presence of men, certainly I will be
'who-ing' of him in the presence of angels belonging to Eloi,' i.e., God; this is an aboriginal translation of the words "But he
that denieth me before men, shall be denied before the angels
of God." Ėmmonu means 'concerning me,' whilst ria means
'me,' the object; the passive form of the English verb is always
expressed by the active form of the Australian.

13. -rulliko; m., for instrumentality to be in some act.
Ex.—Gatun wēlkorinun wala barā bon, ġatun tetti wala
bon wirrinun, 'and they shall scourge him and put him to
death.'

Anal.—Gatun, 'and'; wēlkorinun, 'will instrumentally wale'
him. The wēl is from the English word wale, 'a mark in the
flesh'; -ko is the usual affix of agency; -riun is the future tense
of instrumental action; wala is the certainty thereof; barā,
'they'; bon, 'him'; tetti, 'death'; wirrinun, the future tense
of instrumental violence; cf. werrin wibbi-ko, the 'wind
moves,' so, it.

14. -rulliko; m., for instrumentality to act of itself.
Ex.—1. Tururi, ti, topi ko, 'the mosquito is stinging,
piercing me'; turu, bon warai-ko, 'the spear pierced, pierced,
him'; turanūn ba,unūn lancet-ō, 'I will pierce thee with the
lancet'; turanūn, 'will pierce'; ba,unūn, conjoined dual case,
'l-see'; lancet-ō, the English word 'lancet' with o the
affix of agency. 2. Niuwoa ba ġurēug-kan ġurrulikō,
ġurrabunbilla bon, 'he who hath ears to hear, let him hear.'
Here the ear is the instrument that perceives of its own power.

Anal.—2. Niuwoa, the emphatic personal pronoun, 'he'; ba,
a particle; ġurēug, 'the ear'; -kan, a personal particle;
ġurrāu-kan therefore means 'a person who is eared, who has
ears'; ġurrabunbilla, the imperative, 'permit to hear'; bon,
'him'; ġurrulikō, 'to hear'.

15. -alli-ko; m., for the thing to act, as a verbal noun.
Ex.—Poi, buntīnun ko, wion to, 'the rain will cause it to
grow.'

Anal.—Poi, the bare form of the verb 'to grow'; būn, is the
active permissive form of the verb 'to suffer or permit the act,'
'to let actively'; -tīn, the future-tense form of the verb;
ko, wion, 'rain'; -ko, an affix, to show that the word to which it
is affixed is the agent that purposes to act. In the sentence
koiwonto ba tīn, 'it rains,' the ba is the agent of the word
'to be doing' some act; tin, is the present tense of tilliko, and
when used as a preposition means 'from, on account of it,' e.g.,
tetti, 'on account of death'; gali-ten, 'on account of this'; but 'from, i.e., out of,' is biru; as, Thydney-biru,
'from Sydney'; London-biru, 'from London.'

16. -alli-ko; m., to indicate itself, as a verbal noun.
Ex.—1. Yantin, bars, piriwāl būn, 'for all who
exalt themselves.' 2. Moron-ta, kākānun, tieti kabiru, 
'the resurrection from the dead.'

Anal.—1. Yantin, 'all'; bars, 'they'; piriwāl, 'chief'; būn,
'topermit' actively; tilliko, 'for it to be' as indicated. Moron,
'life'; ta, 'it is'; ka, 'is'; -tém, the past tense of telliko, 'it actually was' as indicated; kà-nün, 'will be' in the state mentioned; teti, 'death'; ka, 'is'; biruí, 'from, out of'. The sentence thus means 'the future becoming alive again from the dead'; cf. yanoa, teti katable kün, 'let be, lest it become dead'; yanoa, teti burreá kün, 'let be, lest it die.' Yanoa is prohibitory of the manner of being.

17. -w-illi-ko; m., to be in motion to; to tend towards; to incline towards.

Ex.:—Uwil koa bag, 'I wish to move, I tend towards, I incline towards'; ta-uwil koa bag, 'I wish to eat'; ta is from ta-killiko, 'for-to eat'; waita w-a-uwil koa bag, 'I now wish to depart'; 'I intend to depart'; tanan bi wolla waita, koa bag uwa-uwil, 'I wish to go'; lit., 'approach thou or come, in order that I may depart'; wiya-uwil koa bon bag, 'I wish to tell him'; wiya is from wiyelliko, 'to speak, to utter a sound,' &c.

18. -wir-illi-ko; m., to act with instrumental motion; as, to knock with anything; to whip or flog with anything; to smile with the fist; to stir with a stick; to do any act of motion by any instrumental means.

Ex.:—Wirilléun bana wapara, 'they smote their breasts'; wırillíkánun wirillikanné-to, 'will sweep with the sweeper', 'will swab with a swab'; lit., 'will knock with that which knocks away'; because, when the blacks sweep, they knock the ground with boughs, and so remove the rubbish.

19. -w-oll-i-ko; m., to act and move of purpose.

Ex.:—Uwolliko, 'to come, to go, to move away'; lit., 'to be in a state of motion and action,' with power of purpose to effect change of place; waita wà-nün bag England kolag, 'I will depart and will go to England'; tanan noa uwollin, England kabinirü, 'he approaches coming from England'; he is coming from England; uvéa kànun bag, 'I will come again' (tanan, understood); uvéa kànun bag, 'I will go again' (waita, understood); yanoa, uwa yikora, 'do not go'; uwollin ban kora, 'do not be moving away,' &c., hither or thither.

20. -y-oll-i-ko; m., to be in a certain manner of action.

Ex.:—1. Gakoiyelliko, 'to act in a certain manner of personification'; 'to feigu to be another person'; gakooyellikan, 'one who feigns to be another'; 'a spy, a deceiver'; wonta noa ba gurra gakooya barumba, 'but he perceived their craftiness' lit., 'whereas he knew their deception,' their feigning to be just men; yanti bi wiyella, 'thou shalt say thus,' in this manner; yanti bag wiya, 'I said so'; yakoai bin wiyan, 'how, i.e., in what manner, is it told to thee'? gikakí bag wiya bon yanti, 'this is that which I actually told him'; lit., 'thus I told him thus'; mupai kaiyelliko, 'to be silent'; lit., 'for-to be in manner dumb'; 'to be really dumb' would be mupai-kan, 'one who is dumb.'

Ex.:—2. Kaiyelléun clock-ko wiyeli-birü, 'the clock has ceased to strike'; lit., 'the clock has been and continues in the state and manner of being now 'ceased' from a certain manner of motion,' i.e., 'from talking'; wiyeli-kan, 'one who speaks'; wiyayé, 'a talker,' one in the habit of talking, one whose manner is to continue to speak; wiyelliko, 'to utter a sound'; 'to speak'; wiyá-binbilliko, 'to permit to speak'; wiyaiyelliko, 'to say on, to reply, to answer'; wiyá-yimulliko, 'to make accusation, to accuse'; wiyái-pai-yelliko, 'to demand'; wiyellina noa, 'he is talking'; wiyellán bali, 'we two are conversing'; wiyán bag, 'I speak'; wiyán clock-ko, 'the clock strikes'; wiya, 'say'; this is used to ask a person if he will be or do; e.g., wiya, bali wiyellinun, 'say, shall we two converse?'

The Formation of Words.

Yarr is a word which the aborigines now use in imitation of the sound made by a saw in sawing; with the verbal formative-affix -bulliko, it becomes yarr-bulliko, 'to be in the act of causing by its own act the sound of yarr'; or, in English, 'to saw.' Yág is another introduced word, formed from the imitation of the sound of the sharpening of a saw.

From these roots come the following derivatives:—Yarr-bulliko, 'to saw'; yarr-bulli kolag, 'to be about to saw'; yarr-bulli koner, 'not to saw'; yarr-bulli yikora, 'saw not'; yarr-bulli ban kora, 'be not sawing'; yarr-bulli-kan, 'one who does sawing'; 'a sawyer'; yarr-bulli-kanné, 'that which saws'; 'a saw'; yarr-bulli-ğel, 'the sawing-place'; 'a saw-pit'; yarr-ba-toara, 'that which is sawn'; 'a plank'; yarr-ba-una, 'saw' (optative), 'do saw'; yarr-bulla, 'saw (mandatory), 'do saw'; yarr-bulli-bug-gulla, 'compel to saw'; yarr-bulli-bug-gulliko, 'to compel to saw'; this last form may undergo all the changes given above for yarr-bulliko; and so of every verb in the infinitive form.

Yag-ko-bulliko, 'to sharpen a saw'; yag-ko-bulli-ta, 'the sharpening of the saw'; yag-ko-bulli-kan, 'one who sharpens the saw'; yag-ko-bulli-kanné, 'that which sharpens the saw'; 'a file'; and so on.
EXAMPLES.

Root.—Búñ, 'strike.'
1. Búñ-ki-yé, 'a fighting man.'
2. Búñ-tó-ara, 'a wounded man.'
3. Búñ-killi-kán, 'a striker.'
4. Búñ-killi-kan-ne, 'a cudgel.'
5. Búñ-killi-to, 'the stroke.'
6. Búñ-killi-ta, 'the striking.'
7. Búñ-killi-gél, 'a pugilistic ring.'

Root.—Um-a, 'make.'
1. Um-ai-yé, 'a tradesman.'
2. Um-ulli-to-ara, 'anything made.'
3. Um-ulli-kán, 'a worker.'
4. Um-ulli-kan-ne, 'a tool.'
5. Um-ulli-to, 'the work.'
6. Um-ulli-ta, 'the working.'
7. Um-ulli-gél, 'a workshop.'

Root.—Uph-a, 'do, use in action.'
1. Uph-ai-yé, 'a cobbler, a mason,' &c.
2. Uph-ulli-to-ara, 'a piece of work.'
3. Uph-ulli-kán, 'a worker.'
4. Uph-ulli-kan-ne, 'a spade, anawl.'
5. Uph-ulli-to, 'the operation.'
6. Uph-ulli-ta, 'the operating.'
7. Uph-ulli-gél, 'an operating-room.'

The difference in the use of the fifth and sixth forms may be illustrated by such sentences in English, as,—The stroke killed him; the striking of the iron heats it; the work was done, but the working of the machine went on; the operation did no harm, for the operating was in skilful hands.

Analysis of the name Biraban.

1. Declension of 'Biraban,' as a common noun.

The word is formed from bira, the cry of the bird which we call the 'eagle-hawk.' The -ban postfixed denotes the one who does the action. As applied to McGill, the name may have been given to him from some circumstance in his infancy, perhaps his infantile cry.*

Nom. 1. Konéin ta biraban ta, 'the hawk is pretty.'
2. Biraban to wiyan, 'the hawk cries,' lit., speaks.
Gen. Xarro unni biraban koba, 'this egg is the hawk's.'
Dat. 1. Unni ta biraban ko takilliko, 'this is for the hawk to eat.'
2. Waita bag biraban tako, 'I depart to the hawk,' i.e., to where the hawk is.
Acc. Tura bon biraban unnuq, 'spear him, the hawk there.'
Voc. Ala or ela biraban! 'O hawk!'

Ab. 1. Minariğ tin tetti noa? biraban tin; 'from what cause is he dead?' 'from the hawk,' as a cause.
2. Tul-bulléun noa tibbin biraban ka tabiruq, 'he, the bird, hath escaped from the hawk.'
3. Buloara bula biraban toa, 'the two are in company with the hawk.'
4. Tibbon ta biraban taba, 'the bird is with the hawk.'
5. Wonnug ke noa katan? biraban kinba, 'where does he exist? at the hawk's place.'

Meaning.
1. a continual striker.
2. the person or thing that is struck.
3. the person who strikes.
4. the thing which strikes.
5. to the action, as an agent.
6. the action, as a subject.
7. the place where the action is done.

The common root-words of the language also give forth verbal derivatives in a similar way. If we take the verb 'to strike' as an example, the formatives and their meanings may be arranged thus, a verbal suffix always intervening between the root and the formative:

<table>
<thead>
<tr>
<th>Root</th>
<th>Suff.</th>
<th>Formative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Búñ</td>
<td>ki</td>
<td>yé</td>
<td>a continual striker.</td>
</tr>
<tr>
<td>Búñ</td>
<td>to-ara</td>
<td></td>
<td>the person or thing that is struck.</td>
</tr>
<tr>
<td>Búñ</td>
<td>kán</td>
<td></td>
<td>the person who strikes.</td>
</tr>
<tr>
<td>Búñ</td>
<td>kan-ne</td>
<td></td>
<td>the thing which strikes.</td>
</tr>
<tr>
<td>Búñ</td>
<td>to</td>
<td></td>
<td>to the action, as an agent.</td>
</tr>
<tr>
<td>Búñ</td>
<td>ta</td>
<td></td>
<td>the action, as a subject.</td>
</tr>
<tr>
<td>Búñ</td>
<td>gél</td>
<td></td>
<td>the place where the action is done.</td>
</tr>
</tbody>
</table>

Root.—Um-a, 'do, use in action.'
1. Um-ai-yé, 'a cobbler, a mason,' &c.
2. Um-ulli-to-ara, 'a piece of work.'
3. Um-ulli-kán, 'a worker.'
4. Um-ulli-kan-ne, 'a spade, an awl.'
5. Um-ulli-to, 'the operation.'
6. Um-ulli-ta, 'the operating.'
7. Um-ulli-gél, 'an operating-room.'

The difference in the use of the fifth and sixth forms may be illustrated by such sentences in English, as,—The stroke killed him; the striking of the iron heats it; the work was done, but the working of the machine went on; the operation did no harm, for the operating was in skilful hands.

* 'Eagle-hawk' may have been his totem or family name; or, as our blackfellows name their children from some trivial incident at the time of birth, he may have been called Biraban, because an 'eagle-hawk' was seen or heard then. —Ed.
Selections from the Scriptures.

1. Yantin kokera wittima tarai ko; wonto ba noa yan.
   tin wittima, Eloi ta noa.-Heb., iii. 4.
2. Wakiyale Eloi ta.-Gal., iii. 20.
5. Unnug ta noa wakitl bo ta Eloi ba.-Mark, xii. 32.

WINTA 2.

8. Eloi ta kaibug noa; gatun keawai wal gikoug kinba tokoi korien.-1 John, i. 5.

WINTA 3.

1. Eloi ta Piriwal ta noa.-Psalm, cxviii. 27.
2. Iethu Kritht Piriwai ta noa yantin koba.-Acts, x. 36.
3. Piriwai Eloi ta gearunba wakal bo ta Piriwai ta.-Mark, xii. 29.

WINTA 4.

7. Gatun gearunba wakal bo ta Eloi ta, Biyu bgai ta, gikoug kai yantin ta, gatun geen gikoug kinba; gatun wakal bo ta Piriwai, Iethu Kritht, gikoug kinbirug yantin ta, gatun geen gikoug kinbirug.—1 Cor., viii. 6.

WINTA 1.

1. Yantin kokera wittima tarai to kuri ko; wonto ba noa yan.

2. Ganto bon tura? Biraban to bon tura, 'who did spear him?' 'Biraban spearred him.'
   Gen. Gan-umba unni wonnai? Biraban-umba unni wonnai, 'whose child is this?' 'Biraban's, this child.'
   Dat. 1. Gannug unni? Birabannug, 'for whom this?' (i.e., who is to have this?) 'For Biraban to have personally or to use.
   2. Kurrilla unni Biraban kinko, 'carry this to Biraban,' locally.
   Acc. Gannug tura? Birabannug, 'whom speared?' (meaning, who is speared?) 'Biraban.'
   Voc. Ala Biraban gurrulla! 'O Biraban, hearken.'
   Abl. 1. Pan kai kaekillai barai? Biraban kai, 'concerning whom are they quarrelling?' 'about Biraban.'
   2. Wonta birug bi? Biraban kabirug, 'whence dost thou come?' 'from Biraban.'
   3. Gan katoa bountoa? Biraban katoa, 'with whom is she?' 'with Biraban'; that is, in company with him.
   4. Gan kinba? Biraban kinba, 'with whom is she?' 'with Biraban'; that is, living with him.

Wontakal noa Biraban? Mulubinbakal, 'of what place is he, Biraban?' 'Of Newcastle.'
Wontakalin bountoa Patty? Mulubinbakalen, 'of what place is she, Patty?' 'Of Newcastle.'

See page 18 of this volume.

† As the suffix-forms of the nouns, verbs, and other parts of speech have been fully shown in the previous part of this volume by the use of hyphens, I do not think it so necessary now to continue that aid. All postpositions will now be detached from their nouns and pronouns, and every compound postposition will be printed as one word. Those suffix particles which are used as enclitics, and the inseparable cascadings, will be attached to their words. The tense-forms of the verbs will be printed as shown on pages 28 to 41, but without the use of the hyphens. In the Analysis of the selections which now follow, the hyphens are sometimes retained to show the composition of the words.—Ed.
AN AUSTRALIAN LANGUAGE.

WINTA 5.

1. Unnuq gyro ta kakilli wokka kaba moroko kaba, Biyu­
   gbai ta, Wiyellikan ta, gatun Marai ta yirriyirri lag; gatun unni
ta gyro ta wakal bo ta.—1 John, v. 7.

2. Biyuqaito yuka bon yinal miromullikan noa kakilliko, yantin
   purrai ko.—1 John, iv. 14.

3. Eloito noa pitål ma kauwål yantin kuri, gokulla ta noa
   wakal bo ta yinal gikoumba; gali ko yantintu ba gurran gikoug
   kin, keawai wa barra tetti känun, kulla wa yanti katal barumba
   kakilliuun moron.—John, iii. 16.

4. Pulli ta noa Eloito upéa baran Itháraselúmba, wiyellliko pî-
tálmulliko Iétuho Kriht to; niuwoa bo Piriwál kátan yantintu
   ko.—Acts, x. 36.

5. Iétuho Kriht yinal noa Biyugbai koba.—2 John, 3.

6. Gárunba kátan Wiyellikan, Iétuho Kriht, Biyugbai toa ba
   kátan.—1 John, ii. 1.

WINTA 6.


8. Piriwál ta unnoa ta Marai.—2 Cor., iii. 17.


10. Murrin nurumba kokéra yirriyirri ta Marai yirriyirri lag
   koba.—1 Cor., vi. 19.

11. Wikalla murrin, gatun wikalla Marai, yanti nurun wiya
    wakalla katuuli ta nurumba wiyatoara; wikalla Piriwál, wikalla
    gurrulli ko, wikalla kurrumulli ko; wikalla Eloito ta Biyuqba
    to yantin koba; wokka kaba noa yantin ko, gatun noa yantin ko,
    gatun murrug kaba nurun kinba.—Ephes., iv. 30.

12. Yantin barun yemman Marai to Eloito koba ko, wonna ta
    bara Eloito koba.—Rom., viii. 14.


14. Ganto ba yarakaai wiyanun gikoug yinal kuri koba, ká-
münbinun wal bon; wonto noa ba yarakaai wiyanun gikoug Marai
    yirriyirri lag, keawai wal bon kamünbinun.—Luke, xii. 10.

WINTA 7.


9. Gatun noa agelo Yehóa-úmba tanean uwa barun kin, gatun
   killaburra Yehóa-úmba kakulla barun katoa; kinta gaiya bar-
   ra takulla.

10. Gatun noa agelo wiya barun, Kinta kora; kulla nurun
    bág wiyan totoj murrarágkakilliko pitál ko, kakilliko yantintu
    ko kuri ko.

11. Kulla nurumba porkulleún unni purreág kokerá Dabid-
    úmba ka, Golomullikan ta, noa Krihtta ta Piriwál ta.

12. Gatun unni tígá känún nurumba; nanun nura bóbóguñ
    gumaataara kírrikin taba, kakillin ba takillígí taba.

13. Gatun tanao-kal-bo paipéa konara morokoká gikoug katoa
    ágelo katoa, murrarág wiyellin bon Eloinu, gíaka.

14. Wiyabúñuilla bon murrarág Eloinu wokka kaba moroko
    kaba, gatun kámunuilla pitál purrai taka, murrarág umatoara.

WINTA 8.

1. Eloito noa gurrara ma korion barun agelo yarakaai umulli-
   kan, wonto ba wareka noa barun baran koiyuq kako, tartaro ká-
   ko.—2 Peter, ii. 4.

2. Wiyatoara ta yantin kuri ko wakalla tetti bulliko, gatun yu-
    kita gaiya gurrulli ko.—Heb., ix. 27.

3. Yakoikan baq moron känun? Gurrulla bon Piriwál'nuq Ié-
    thanuq Krihtnuq, moron gaiya bi känun.—Acts, xvi. 30, 31.

4. Gatun kirrikin ta temple kako, yíir-kullén bulwa koa wak-
    ka kibiruq unta ko baran taka.—Mark, xv. 38.

The preceding eight Wintas or ‘Portions,’ are taken from an
“Australian Spelling Book, in the Language spoken by the
Aborigines,” published by the author in 1826. In the following
translation, the
Section figures are those of the paragraphs in the
Wintas, and the words, as they become
translated and explained,
are not again referred to.

Analysis of the foregoing Wintas.

WINTA 1.—PART 1.

Section 1.

Winta, ‘a part, a portion.’

Elo, ‘God,’ a word taken from Elohim, is introduced into
the language of the aborigines, because Koin, the name of the
being whom they dread, is a word of an equivocal character.*

Yantin, ‘all, every,’ is singular or plural, according to the
number of the noun or pronoun used with it.

Kokera, ‘a covert, shelter, habitation, hut, house, palace,
temple.’

Wittina, ‘built’; hence wittimulliko, ‘to build’ in any way;
to prepare a place for habitation by removing obstacles; to put
up a shelter of bushes or bark.

* See page 47.—Ed.
Tarai, 'some one, another, other,' is singular; but tara, 'others,' is plural.
Taraito is tarai, with the particle of agency postfixed.
Kūri, 'man, men,' according to the singular or plural idea expressed or understood in the context.
Kūrikō is kūri, with the particle of agency postfixed.
Wontoba, 'whereas,' a compound phrase; from won, 'where?' the interrogative adverb of place.
Wonto ba-ba, 'is as'; the ba is a particle which verbalizes the word to which it is affixed.
Noa, the inseparable verbal pronoun, 'he'; the separable emphatic pronoun 'he' is niuwoa.
Eloi ta; for Eloi, see above; ta is the substantive verb, 'it is actually'; this phrase affirms that it is God who is the agent.

Section 2.
Wakal, 'one'; buloara, 'two'; goro, 'three'; wara, 'four'; beyond which the aborigines have no word to express higher numbers. For 'five' they hold up one hand and say yantin, 'all,' i.e., all the five fingers; or both hands with a part of the fingers up to describe the numbers 6, 7, 8, 9; for 10 they hold all the fingers up and say yantin; or they double both hands and say kauwāl-kauwāl, 'a great many,' and repeat the same as often as required, to give some idea of the greatness of the number.

Section 3.
Pitāl, 'joy, peace, gladness, happiness, love.'
Marai, 'spirit'; not the 'ghost' of a departed person, which is mamuya.

Section 4.
Gearun, 'us'; ēeēn, 'we'; gearunba, 'our,' 'belonging to us'; see pronouns.
Winulli, 'to burn,' to consume by fire only, and not in any other way; hence winulliko, 'to consume,' 'to burn.'
Winullikan means 'one who consumes or burns.' The particle -kan means 'the person who,' and is equivalent to the English particle -er, affixed to verbs to form the substantive person, as lover, consumer. To express the thing, the particle -nē is postfixed; as, winullikannē, 'the burning thing which consumes.'
Koiyug, 'fire'; the particle -kan, in the text, is affixed to show that the 'fire' is to be construed with the preceding word, by which it is thus connected and governed.

Section 5.
Unnuŋ, 'there.' Bo ta, 'only,' a compound of bo, 'self,' and ta, 'it is'; meaning it is 'that self same thing only' to which it is affixed; as, wakol bo ta, 'one only, one by itself, one alone.'
Section 11.

Niuwara, 'anger'; cf. bukka, 'wrath, rage, fury.'

Kātan, 'is,' the present tense of kakkiliko, 'to be' in a state.

Furrāg, 'day.'

Yarakai, 'evil, bad'; opposed to murrārāg, 'good.'

Yarakai kinko, 'on account of the wicked.'

Section 2.

Yant in k0 ba, 'of all'; k0 ba is the genitive particle used with things, while -umba is used with person; as, gan-umba? 'whose'?

'belonging to what person'? micnari k0 P 'belonging to what thing'? makoro k0 ba, 'belonging to the fish'; emmo-umba, 'mine', 'belonging to me'; Threlkeld-umbu, 'belonging to Threlkeld.'

Section 4.

Gurrulla, imperative, 'know, hearken, listen.'

Nu ra, the personal plural nominative pronoun, 'ye'; the objective case is nurun, 'you'; nurun ba, 'belonging to you.'

Gikoum, as a question, means 'what thing' is the object? The reduplication, with the particle bo affixed, means 'everything itself' as an object.

Section 13.

Kaiyu, 'able, powerful, mighty'; kaiyu-kan, 'one who is able'; noa, 'he'; Eloi ta, 'God is'; yanti-ko, 'for all'; minnuq-bo minnuq-bo-ko, 'for every thing.'

WINTA 3.—PART 3.

Section 2.

Yantin k0 ba, 'of all'; k0 ba is the genitive particle used with things, while -umba is used with person; as, gan-umba? 'whose'? 'belonging to what person'? minari k0 ba? 'belonging to what thing'? makoro k0 ba, 'belonging to the fish'; emmo-umba, 'mine', 'belonging to me'; Threlkeld-umba, 'belonging to Threlkeld.'

Section 4.

Gurrulla, imperative, 'know, hearken, listen.'

Nura, the personal plural nominative pronoun, 'ye'; the objective case is nurun, 'you'; nurun ba, 'belonging to you.'

Yanti, 'thus, in this manner.'

Niuwoa, the emphatic separable personal pronoun, 'he', 'it is he'; the inseparable verbal pronoun is noa, 'he'; the inseparable verbal pronoun in the objective is bon, 'him', and the separable oblique case is gikoum, 'him'; gikoum ko means 'for him'; gikoum kai, 'on account of him.'

Section 5.

Gintoa, the emphatic separable personal nominative pronoun, 'thou,' 'it is thou who'; ta, 'it is.'

Gintoa ta, 'it is thou who dost, didst, wilt do,' according to the tense of the verb, which in this case is uma, and that, being a past aorist, renders it 'didst make,' without reference to any particular past time.

WINTA 3.—PART 3.

Gearun, 'us,' the objective case of g0en, 'we.'

Uma, 'made,' the aorist of the verb 'to make'; hence umulliko, 'to make, create, do'; 'to cause power, to effect.' In this sentence the use of the two forms of the pronoun, 'he,' is seen; niuwoa ta, 'it is he,' emphatically; noa, he,' verbally; gearun, 'us'; uma, 'made'; the whole means, 'it is he, he us made.'

Keawai-wal, a universal, absolute denial.

G0en-bo, 'we ourselves.'

Umulli-pa, 'made,' excluding reality of effect; this is expressed by the particle, -pa, prefixed, along with the negative keawai-wal.

Giko-umba, 'his,' 'belonging to him.'

Kiri, 'man,' individually or collectively, or 'people,' according as the pronoun with it is singular, dual, or plural; gali kuri, 'this man,' as an agent; unni kuri, 'this man,' as a subject; bara kuri, 'they the men,' 'they the people'; buloara kuri, 'the two men.'

Cipa, an adopted word, from the English, 'sheep.'

Takilli, the act of 'eating'; hence takilli ko, 'to be in the act of eating'; 'to eat.'

G0, the inseparable verbal particle denoting place, 'the place of'; takilli g0, 'the pasture, the eating-place, the feeding-place'; gikoum, 'belonging to him,' 'his.'

Section 8.

Gin toa, the emphatic separable personal nominative pronoun, 'thou,' 'it is thou who'; ta, 'it is.'

Gin toa ta, 'it is thou who dost, didst, wilt do,' according to the tense of the verb, which in this case is uma, and that, being a past aorist, renders it 'didst make,' without reference to any particular past time.

Moroko, 'heaven,' the visible Heavens, the sky, the space above our heads.

Purrai, 'the earth, the land, the ground.'

Wumbul, 'the sea.'

Yantin gali k0 ba, 'all belonging to these'; yantin, 'all,' pluralizes the emphatic demonstrative pronoun gali, 'this'; yantin gali, 'all these'; yantin gali, 'all those.'

Section 8.

Guraki, 'skilful, wise.'

Upin, the present tense of upilliko, 'to exert power,' exclusive of the idea of effect upon the object; as, to put a thing anywhere.

Tin, 'from, on account of'; 'therefore' as a cause, 'because of'; umulli tin, 'on account of doing'; g0e0unba tin, 'on account of our.'
WINTA 4.—PART 4.

Section 9.

Tulóa, ‘straight,’ opposed to crooked; ‘upright’ as to character; ‘truth’ as to expression, opposed to falsehood; tulóa kan ta, ‘one who is straight, upright, true.’

Moron, ‘life,’ opposed to death; animal, not vegetable, life.

Kakilli-kan ta, ‘it is one who remains, who is, who exists’; kakilli from kakilliko, ‘to be’ in some state.

Kauwál, ‘great,’ piriwál kauwál, ‘lord or king,’ lit., ‘great chief’; kauwál-kauwál, ‘great-great,’ ‘very great.’

Yanti katai kakilliko, ‘thus to be always,’ ‘to be for ever.’ Pulul-pulul, ‘trembling, shaking.’ Kánun, ‘will be.’

Bukka, ‘wrath, rage, fury’; bukka tún, ‘on account of wrath’, gikoun ba tún, ‘on account of his.’

Konara, ‘a flock, herd, an assembly, a mob, a nation’; yantina kbara konara, ‘all they, the assemblies or nations.’

Niwarin, the causative case of niwarara, ‘anger’; niwarin, ‘because of anger’; ‘from or on account of anger,’ as a cause.

Section 10.

Bapai, ‘night at hand, close to’; bapaita ba, ‘it is night to.’

Wiyan, the present tense of wiye’lliko, ‘to communicate by sound, to speak, tell, say, call out’; yantin ko wiyan bon ba, ‘all when they call on him.’ The verbalizing particle, ba, is equivalent to ‘when,’ or at the time when the verbal act or state shall be or was, according to the tense of the verb.

Kaló, ‘afar off, distant.’

Kakilli, ‘continues to be,’ ‘is now being’; the present participle of the verb kakilliko, ‘to be’ in some state.

Barun kai, ‘from, on account of them,’ sc., persons.

Yarakai tún, ‘from, on account of the evil,’ sc., thing.

Section 12.

Wirrilli; hence wirrilliko, ‘to wind up as a ball of string.’ The blacks do this to their long fishing-lines, and opossum-fur cords, to take care of them, to preserve them; hence the verb means ‘to take care of, to preserve, to keep together, to guide,’ as a flock of sheep; wirrilli-kan, ‘one who takes care of’ by some act of locomotion, as a watchman going his round.

Mirrá, ‘desert, desolate, miserable’; ‘a state of want’; mirrá ta unni, ‘this is a desert place’; mirrá-lág unni, ‘this is desolate or miserable,’ because in a desert there is nothing to eat or drink; mirrá lánun, ‘is now at present in a miserable or desolate state, in a state of want’; keawai, ‘not to be.’

Keawai wál, ‘certainly shall not be’; equivalent therefore to ‘shall not’; mirrá lánun, ‘shall be in want.’

SELECTIONS FROM THE SCRIPTURES. 113

Section 13.

Gurrará-kan, ‘one who personally attends to’; gurrarákan kauwal, ‘one who is very pitiful.’

Gurrará-mulí-kan, ‘one who causes or exercises attention,’ ‘one who does attend to’; the phrase means ‘he is a merciful Being.’

WINTA 5.—PART 5.

Section 1.

Goro, ‘three’; see page 108.

Kakilli, ‘state of being’; hence kakilliko, ‘to be, to exist’ in some state; we cannot express ‘is dead’ by tetti kátn, because kátn implies existence, though we may say moron kátn, ‘is alive,’ because existence is implied; ‘is dead’ must be tetti ka ba, which means ‘is in the state of the dead’; generally the blacks say kulwon, ‘stiff, rigid’ for ‘dead’; thus tetti ka ba kulwon is equivalent to ‘dead and stiff,’ in opposition to ‘a swoon,’ which might be the meaning, unless circumstances led to another conclusion.

Wokka, an adverb, ‘up,’ opposed to bara, ‘down’; wokka kába moroko ka ba, ‘are up in heaven.’

Biuygbai ta, ‘the father it is.’

Wiye’lliko-kan ta, ‘the one who speaks it is’; this is the form of the word when applied to a person to a thing, it would be wiye’llikelanne.

Mará, ‘the spirit it is,’ in opposition to corporeal substance; but kurrábág is ‘the body,’ and mamuya is ‘a ghost’ murrin is another word for ‘the body.’

Yirryirri, ‘sacred, reverend, holy’; not to be regarded but with awe, as is the place marked out for mystic rites; a separate place not to be profaned by common use, hence holy; a person reverend, to be held in reverence, sacred. Native heralds and messengers pass as sacred persons; they are held in reverence, and are unmolested by hostile parties, when on embassies of war or peace; yirryirri-lág means ‘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, and thus 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, not, however, without a murmur at the sacred intrusion.

Unni, ‘this,’ as subject or object; gáli, ‘this,’ as agent; unni ta gorotá, ‘this it is, the three it is’; wakal bótá, ‘one it is, one-self only it is.’
Section 2.

Yuka, 'sent'; hence yulkulliko, 'to send' a person; but to send property is tiyumbilliko. Yinal, 'son.'

Kakilliko, 'for-to-be'; here the infinitive form, as usual, denotes the purpose.

Miromullikan noa kakilliko means 'he is for-to-be one who keeps with care,' hence a 'Saviour.' From the same root, mirom all also is a 'Saviour.' 'A deliverer' would be mankili-kun, 'one who takes hold of'; but then the evil must be expressed out of which the person is taken or to be taken.

Yantin purrai ko, 'for all lands'; 'for all the earth'; 'for the whole world.'

Section 3.

Eloi-to noa, 'God he,' as a personal agent; pitál ma kauwál, 'causes great joy;' sc., towards.

Yantin kúri, 'all men.'

Gukulla ta noa, 'it is he gave'; from ãukilliko, 'to give'; the ta, 'it is,' affirms the act.

Wakál bo ta, 'only one'; lit., 'one-self only.'

Gali ko, 'for this purpose'; gali, the emphatic pronoun, 'this'; gala, 'that'; gala, 'the other'; the demonstrative pronouns are unni, 'this'; unnoa, 'that'; untoa, 'the other.'

Yantin-to ba, 'that all who'; the particle, to, denotes agency, and ba verbalizes.

Gurran, 'believe,' the present tense of ãurrilliko, 'to hear, to believe.'

Gikoug kin, 'on account of him,' as a cause; for, if 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 do not hearken to him, or else you only pretend to hear him; the verbal objective pronoun 'him' is bon; ãurrann bon is the present tense, 'hear him,' but has no reference to the effect of that hearing, whereas the use of the other pronoun gikoug kin implies that they hear him so as to attend to what he says and believe.

Keawai wál bara tetti kánún, 'they certainly shall not be in a state of death.'

Kulla wál, 'but certainly' shall, or 'because certainly' they shall.

Yanti katai, 'in this manner always.'

Barunba, 'belonging to them,' 'theirs.'

Kakillinun, 'will be and continue to be'; from kakilliko, 'to be, to exist' in some state.

Moron, 'life'; kakillinun moron means 'a future state of being, and continuing to be, alive.'

Section 4.

Pulli, 'voice.'

Upéa, 'put forth'; from upilliko, 'to exert power.'

Ibárael-umba; Israel is the proper name, introduced; -umba, the particle denoting 'belonging to' a person only; 'belonging to' a thing is koba; 'belonging to a place' is -kál (masc.), -kalin (fem.).

Wiyelliko, 'to speak.'

Pitál-mulliko, 'to cause peace, joy, gladness.'

Iethu-ko Krítht-ko, 'Jesus Christ,' as the agent; the particle ko, denoting agency, must be added to each word, to show that both are in the same relation to the verb.

Niuwoa-bó, 'himself it is who is,' emphatic.

Section 6.

Gearunba kátan, 'is belonging to us' and remains so; equivalent to, 'for we have.'

Wiyelliko, 'one who speaks'; 'an advocate.'

Biyugbai toa ba kátan, 'it remains with the Father.'

Section 11.

Yantin purrai ko, 'for all lands'; 'for all the earth'; 'for the whole world.'

Section 12.

Yantin purrai ko, 'all who'; the particle, to, denotes agency, and ba verbalizes.

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Moron, 'life'; kakillinun moron means 'a future state of being, and continuing to be, alive.'
the verb ‘to do’; in the translation the verb ‘does’ is only used to show 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 s, which denotes purpose.

Yemmamulliko, ‘to lead as by the hand’; the to in the text is added to Marai, because that is the subject of the verb, and the ko (=to) is added to Eloi koba, because that, too, is an essential portion of the subject.

Wonnai ta bara Eloi koba, ‘children it is they of God.’

Section 13.

Niuwara bug-ga kora bon, ‘angry purposely cause not him.’

Yimal yirriyirri-Iag BIoi ko ba, ‘Spirit sacred of God.’

Section 14.

Gan-to ba yarakai wiyauun gikoug, ‘whosoever-there-be evil will-speak concerning him.’

Yinal kuri koba, ‘the son belonging-to man’; ‘the son of man.’

Kamünbinün wal bon, ‘suffered-to-be shall-certainly-be he.’

Wonta noa ba yarakai wiyanün gikoug marai yirriyirri-läg, ‘whereas he evil will-speak concerning-him, the spirit sacred.’

Keawai wal bon kamünbinün, ‘not certainly he shall-be-suffered-to-be,’ or remain, or exist; according to the idea of punishment which the speaker wishes to convey.*

WINTA 7.—PART 7.

LUKE, ii. 9-14.

Verse 9.

Gatun noa agelo Yehóa-úmba, ‘and he the angel belonging-to-Jehovah.’

Tanan uwanoa barun-kin, ‘approached them’; ‘came to them.’

Gatun killiburra Yehóa-úmba, ‘and shining belonging-to-Jehovah’; from killibinbin, ‘to be bright; for the verbal form burra, see page 37.

Kakulla barun katoa, ‘was them with.’

Kinta gaiya bara kakulla, ‘fear then they were-in-a-state-of.’

Verse 10.

Gatun a-geloko noa wiya barun, ‘and he the angel told them.’

Kinta kora, ‘fear not.’

Kulla nurun ba’g wiyan, ‘because you I tell.’

Totog murrarág kakilliko pitalko, ‘news good, for-to-be joy-for.’

Kakilliko yantin ko kürí ko, ‘to-be all-for men-for.’

VERSE 11.

Kulla nurunba porkullún unni purreág, ‘because belonging-to you born-of-itself-is this day.’

Kokerá Dabid-úmba ka, ‘house-at belonging-to-David-at’; the s of kokerá is an ablative form; see page 16.

Golomullikan ta noa, Kritht ta Pirivál ta, ‘one-who saves (by personal causation) it-is he, Christ it-is, the Chief or Lord it-is.’

Verse 12.

Gatun unni tūga kānūn nurunba, ‘and this mark will-be yours.’

Namun nura b’boqnu, ‘see-will ye the-babe.’

Gamatoara kirrikin taba, ‘that-which-is-wrapped in-the garment,’ i.e., ‘soft raiment.’

Kakillín ba takilligél laba, ‘remaining-at the-eating-place-at.’

Verse 13.

Gatun tanoa-kal-bo, ‘and at-that-self-same-instant.’

Paipéa konara moroko-kal gikoug katoa a-gelo katoa, ‘appeared host Heaven-of him-with angel-with.’

Murrarág wiyellin bon Eloinu giakai, ‘good, telling God (the object), thus’; equivalent to, ‘praising God, and saying.’

Verse 14.

Wiyabúnilla bon murrarág Eloinu, ‘let him speak well God’ (the object); i.e., ‘let persons speak good well of God.’ This is the native way of expressing our passive voice, ‘let God be praised’.

Wokka kaba moroko kaba, ‘up-in Heaven-in.

Gatun kamünbilla pitál purrai taka, ‘and let-there-be-caused-to-be peace earth for.’

Murrarág umatoara kürí ko, ‘good what-is-done men-for.’

WINTA 8.—PART 8.

Section 1.

Eloi-to noa guorrarra-ma korien barun a-gelo yarakai umullikan, ‘God he regarded not them angels evil who-do.’

Wonto ba wareka noa barun bara koiyug kake tartarto koko, ‘whereas cast-away he them down fire for tartarus for’; ‘tartarus’ is a word introduced.

Section 2.

Wiyatoara ta yantin kürí-ko wakkàlka tetti bulliko, ‘that-which-is-said it-is all men-for once dead to become.’

Gatun yukita gaiya guurrulliko, ‘and afterwards then to-perceive-by-the ear,’ sc., the sentence.
Like the North American Indians, although to a less extent, our aborigines have long composite words in their language. For instance, to express the abstract idea contained in the English word 'lust,' they would say kotilliyarakaigearunba, 'our evil thinking'; and for the contrary idea, kotillimurraaggearlulba, 'our good thinking.' Now, either of these words, when pronounced, appears to be but one word, whereas each contains three words combined, namely:

1. Kotilli (from simple root kot), 'the act of thinking';
2. Gearunba, 'belonging to us';
3. Murraag, 'good.' From the root kot come the forms, kotilliko, infn., 'to think,' kotan, pres. indic., kotinun, fut. indic., kotta, past indic., kotillina, pres. part., kotillina, past participle.

Again, such a word as taiburrabunbillika, 'to permit to be torn,' is made up of tiir, a root which expresses the idea of tearing, -burréa, the verbal particle of instrumental agency, -bun, 'permit,' -illi, the formative of a verbal noun, and -ko, for the purpose of.' And so also with other examples.

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**Compound Words.**

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**Section 3.**

Yakoai-kan bâg moron kânun? 'in-what-manner-of-being I life will-be-in-a-state-of'? i.e., 'how can I be alive.'

Moron gaiya bi kânun, 'life then thou wilt-be-in-a-state-of.'

Gatun kirrikin ta tempel kako, 'and the-veil it-is the temple-at.'

The peculiarity of the verbal form of yiir, 'a rent,'—so called from the noise of a piece of cloth when tearing,—is shown in the following specimen:

Yiir-kulléun bulwa koa, 'rent-of-its-own-powerin-the-midst, in-order-to-be.'

Wokka-kabiruq unta-tako, 'from the top thence to the bottom'; lit., 'up-from there-to down-to.'

Thus, without a clear idea of the nature of the roots of the affixes, no one could understand the difference of the five kinds of 'rending.'

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**Three Australian Aboriginal Dialects.**

**I (emphatic)—**1. Gatao; 2. Ganya; Nadjo; Gaii.


We two (dual)—1. Bali; 2. . ; 3. Gadlukurla.


Yes (assent)—1. Ee; 2. E-e; 3. Ne.


AN AUSTRALIAN LANGUAGE.

The Lord's Prayer,
In the language of the Aborigines of Lake Macquarie.

Biyugbai gearunba wokka kaba moroko kaba káta;  
Father our up in heaven in art;
kámünbilla yitirra giroumba yirriyirri kakilliko;  
let-caused-to-be name thy sacred for-to-be;
apipibünbilla Piriwál koba giroumba; gurrabúnbilla  
let-to-appear King-belonging-to thy; let-to-obey
wiyellikanne giroumba; yanti purrai taba, yanti ta word thy;  as earth in as
moroko kaba, űwu gearun purreáŋ ka yanti káta  
heaven in; give to-us day at as always
takilliko; gatun warekulla gearunba yarakai  
for-to-eat; and cast-way our evil
umatoara yanti ta géen wareka yantin ta wiya pài yéen  
that-is-done as we cast-away all spoken-but-not-done
gearunba; gatun yuti yikora gearun yarakai  
belonging-to-us; and guide not us evil
umulli-kan kolág; miromulla gearun yarakai  
one-who-causes-to-do towards; cause-to-deliver us evil
tabirug; kulla ta giroumba ta Piriwál koba gatun  
from; because thine King-belonging-to and
killibinbin yanti káta. --- Amen.
bright-shining thus always. --- Amen.

The Author trusts that he has now placed on permanent record
the language of the aborigines of this part of the colony, before
the speakers themselves become totally extinct; and if, in his
endeavour to aid the purpose of scientific enquiry, his work may
seem to fall short, and so disappoint the expectations 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.

Sydney, New South Wales,  
November 26, 1850.