

(B.)

**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

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

NEW SOUTH WALES:

TOGETHER WITH COMPARISONS OF POLYNESIAN AND OTHER DIALECTS.

By L. E. THRELKELD.

SYDNEY:

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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



BIRABAN  
(M'GILL).

THIS PORTRAIT OF M'GILL WAS TAKEN IN PENCIL BY MR. AGATE OF THE  
U. S. EXPLORING EXPEDITION IN 1839.

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 rousing 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."

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## 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 barbarous 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.

In tracing analogies with this aboriginal language, I find that the Indians of North America have a 'transitive conjugation,' which expresses the conjoined idea both of the persons acting and acted upon; 'the form 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, as is explained fully in my "Australian Grammar";\* this I have denominated therein 'active-transitive-reciprocal'; with the dual and the plural number, it constitutes 'the reciprocal modification'; as, bún-kil-lán bali, 'thou and I strike one another' reciprocally, or 'we-two fight'; which phrase would be thus analysed:—bún, the root, 'to strike'; -kil, the sign of the infinitive, 'to be, to exist'; -lán denotes the present time and that the action is reciprocal; bali is the dual pronoun 'we-two.' 'I fight with him' would be expressed by bún-kil-lán bali-noa, in which the noa means 'he'; v. page 17; but to say 'he and I fight another' would be bún-tan bali-noa.

The Cherokees use no distinct word for the articles *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; they too use wakàl for *a*, and for *the* the pronoun demonstrative both of thing and of place; as, unni, 'this here'; unnuǵ, 'that there.' The Delaware dialect, according to Mr. Du Ponceau's notes in Elliot's Grammar, possesses an article wo or m', which is used for *a* and *the*, but not frequently, because these words are sufficiently understood without it. The Tahitians possess a definite article te, used for our *the*; but they express *a* by tehoe, 'one.' The American Indians have, in common with the Tahitians, an extra plural denoting *we*, including the party addressed. But 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 of that kind; beside which, they have an extra dual denoting the object and the agent conjoined.

### The Use of the Personal Pronouns.

The following are examples of the way in which these pronouns are used in our aboriginal dialect:—

Examples:—1. Pitál balinoa kakillán, 'we-two love one another'; lit., 'he and I are joyful (i.e., live peaceably) with one another.' 2. Búnnún binuǵ, 'thou wilt beat him'; búnnún binou, 'thou wilt beat her'; búnnún banuǵ, 'I shall beat thee.'

\* See pages 23 and 32 of this volume.—Ed.

*Analysis.*—1. Pitál\* is 'joy, peace, delight'; bali is the dual pronoun, 'we two'; kakillán, 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, -lán, the sign of continuation at the present time.

The negative form of this example would be keawaran bali pitál korien, 'we do not love one another,' or 'we do not agree the one with the other.' Here keawaran is the denial in the present tense, from keawai, the negative infinitive; the imperative negative is kora; as, pitál bán kora, 'do not be peaceable', where bán 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 búnnúnbanuġ, '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 búnnún banuġ, 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; as, búnnún wal banuġ, 'I shall and will smite thee'; this would be thus analysed:—bún, the root of the verb 'to smite'; -nú, the particle denoting futurity; wal denotes determination; ba, is part of the *verbal* pronoun baġ, 'I', while the *personal* pronoun is ġatoa, 'I'; bi is the *verbal* pronoun 'thou'; -nuġ is the pronoun 'him' in the objective case; and the termination -nún in the next example is part of bounnún, 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."

Nuġ is pronounced núġ when applied to a person, but nùġ when applied to a thing. So likewise, bún, 'to smite,' is accented, and is pronounced like the English word boon, 'a gift'; but bún, '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 baġ 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 ġatoa waita uwánún; which would be construed thus:—ġatoa is the personal pronoun 'I'; waita

\* Pitál in this language is the nearest word to express love.

is 'to go or depart'; uwánún is the future tense of the verb of motion, 'to come' or 'to go,' according as the word waita, 'to go,' or tanan, 'to come,' is attached to it. 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.'

Mr. Elliot, in his Grammar, shows that the Massachusetts dialect has numerous conjugations of its verbs; and Mr. Reisberger has divided the Delaware language into eight conjugations of verbs. In my Grammar, also, I have traced out eight modifications of the Australian verb as spoken at Lake Macquarie; and its tenses are not confined simply to the past, present, and future, but have various modifications of each time; for instance, they have a present with the termination -án for the verb, and -lin for the participle; as, wiy-án baġ, 'I speak' now; wiyel-lin, 'speaking' now; a definite past tense has the particle -kéún; as, wiyá-kéún, 'have spoken' this morning; wiy-elli-kéún, 'have been speaking' this morning; and an indefinite past is wiyá, 'told or spoke', and wiyelli-ela, 'spoke,' both terminating in *a*. There are three varieties of the future; as, wiyelli kolaġ, 'to be about to speak'; where wiyelli is the bare form of the infinitive wiyelliko, 'to speak,' and kolaġ is 'towards'; then there is also a definite future; as, wiyá-kin, 'shall or will speak' to-morrow morning; and besides, an indefinite future, wiyánún, 'shall or will speak' some time or other. These peculiar tenses are not noticed in the Indian Grammars, and, therefore, it is presumed that they are peculiar to the languages of the aborigines of this land.

The South Sea Islanders make no change in the endings of the verb; neither do the aborigines of Australia; for each tense-form of the verb may be made available to any person, according to the pronoun substituted. The change of person is seen only in the English translation, and not in the Australian word; thus, from wiyelliko, 'to speak,' 'to communicate by speech or sound'—applied to the speech of man, the crowing of a cock, or the striking of a clock—come wiyán baġ, 'I speak'; wiyán bi, 'thou speakest'; wiyán noa, 'he speaks'; wiyán bountoa, 'she speaks'; wiyán ġali, 'this speaks'; wiyán géen, 'we speak'; wiyán banuġ, 'I speak to thee'; wiyán bali bulun, 'we two speak to you two'; wiyellin baġ, 'I am speaking'; wiyellin banuġ, 'I am speaking to thee'; wiyellán baġ, 'I speak and continue to speak,' 'I tell'; wiyellán banuġ, 'I tell thee'; wiyellán bali, 'we two tell one another,' 'we converse'; wiyellilin baġ, 'I am speaking and continue to speak,' 'I am talking'; wiyán ġali-ko clock-ko, 'the clock strikes.' Muk-ká-ká tibbin-to wiyán, 'the cock crows'; here muk-ká-ká is the nearest sound to express the cackling of fowls; literally the sentence is, 'the bird says muk-ká-ká.'

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 consonants 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-billia nura, 'show yourselves.' 3. Kápirró 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. Kápirri, 'hunger'; the *o* makes the word an instrumental case; wirri is the root of the verb wirrilliko, '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.*:—Minnug 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.

- p-ulli-ko**; m., to be doing what the verb implies, without the idea of effect.

*Ex.*:—Up-ullin bag yirrigko wiyelliko, 'I am writing'; *lit.*, 'I am using the quill for-to \* communicate, speak, say.'

*Anal.*:—Yirrig, 'a quill'; yirrigko, 'the quill as an agent'; um-ullin bag yirrigko pen kakilliko, 'I am making a pen'; *lit.*, 'I am causing the quill to become a pen.'

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

*Ex.*:—1. Tetti kakulla noa, wonto ba yakita moron noa katéa kan, 'he was dead, whereas now he is alive again.'

2. Wunál unni kakillin, 'this is summer season,' or 'this is becoming (now) warm.'

*Anal.*:—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'; katéa-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. Wunál means 'warm'; the aborigines have no word for time in the abstract; unni, 'this'; kakillin, 'a state of being,' the present participle form of the verb kakilliko, *q.v.* Wunál 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 kakullilin, '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. Boug-kulléun yuna bo ta Piriwál 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. Punnál ba polog-kulli-gél, is 'the west'.

3. Por-kullitoara means 'that which is born'; *lit.*, 'that which has dropped itself of its own power,' 'that which has fallen of itself.' 4. Poai-kulléun ba, 'as soon as it sprung up.' 5. Pai-kullinún bara ba, 'when they will shoot forth.'

*Anal.*:—2. Punnál, 'the sun'; ba, 'is being,' a verbal particle; polog, 'to sink'; -kulli, 'of his own power'; -gél, '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'; -kullinún, '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. **-l-iko**; m., for the purpose of initiating the action of the verb.

*Ex.*—Tetti kolağ bağ, 'I am about to die'; waita kolağ bağ, 'I am about to depart'; piriwál kolağ noa, 'he is about to be king'; worowai kolağ bara, 'they are about to fight'; tanan bağ wiyelliko, 'I come to speak,' 'I am come for the purpose of speaking'; tanan bağ wiya-uwil koa banuğ, 'I am come in order to speak to thee,' 'I am come that I may speak to thee'; wiya-uwil koa banuğ, '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 hearken.'

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 exercise causative 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.*—Tariğ 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-biruğ umulli-biruğ, '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'; umán bağ 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'; pirral-mullin bon, 'strengthening him'; na-münbilliko tia umulla, 'cause me to be permitted to see'; kāmünbilla 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; unnuğ, 'that,' as an object, present there; unti, 'this present place' here; unta, 'that place' spoken of; pitál kánun bi, 'thou wilt be joyful'; pitál banun bi, 'thou wilt rejoice.'

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

*Ex.*—Buğ-buğ-gulla, 'kiss,' that is, 'effect a kiss'; buğ-buğ-kāmünbilla bon, 'let him kiss'; buğ-buğ gátoa, 'it is I who kiss'; buğ-buğ-gan bağ, 'I kiss'; buğ-buğ-gátoara, 'that which is kissed'; tetti buğ-gulliko, 'to effect death by personal power'; 'to kill'; tetti buğ-ga bon, 'he is killed'; *lit.*, 'some person hath killed him'; tetti buğ-ga bon bağ, 'I have killed him.'

10. **-p-illi-ko**; m., to act, excluding the idea of causation.

*Ex.*—Up-illiko, 'to exercise personal power,' without causation; up-ai-ğa, 'to exercise personal power,' without completion; pai-pilliko, 'to seem,' 'to appear'; pai-pilliko maraito, 'for the spirit to appear'; pai-péa noa Eliath, 'Elias he appeared'; pai-péa bon ağelo, 'an angel appeared to him.'

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

*Ex.*—1. Up-ulliko, 'to exercise personal power,' exclusive of effect; upán bağ unni, 'I do this'; upán bağ gali-ko, 'I use this'; upullin bağ 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 murrarág, 'the broom is sweeping well,' the broom is the instrumental agent; upullin bağ gátoa-bo kipai-to, 'I am anointing myself with ointment'; *lit.*, 'I am doing myself with grease,' or 'I am greasing myself.' 2. Upulla binoun kopurró konéin kakilliko, 'paint her with red to be pretty.' 3. Konéin ta upatoara bountoa, 'she is prettily done'; *lit.*, 'she is pretty that which is done.' 4. Kabo-kabo galitin upatoarin kopurri, 'stay, stay, on account of the painting red.'

*Anal.*—2. Upulla, the imperative, 'do'; binoun, the conjoined dual pronoun, 'thou-her'; kopurró, 'red,' with the instrumental sign *o* affixed; konéin, 'pretty'; kakilliko, the verb 'to be,' 'for the purpose of being.' The sentence then means, 'do thou her with red, that she may be pretty.'

3. Konéin 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-tin 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.*—Murrarág ta unni, 'this is good'; keawai, murrarág 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 bağ murrarág korien, 'I am not comfortable.'

*Anal.*—Keawaran, the present tense of the verb 'to be,' in the state of negation; bağ, the verbal pronoun 'I'; murrarág '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, *natán baġ* means 'I see'; *na korien baġ*, 'I see not'; *nakulla baġ*, 'I saw'; *na pa korien baġ*, 'I saw not.' This last cannot be written *nakulla korien baġ*, 'I saw not,' because the *-kulla* 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 *-kulla* 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.*—*Yanoa, na-mai-ġa yikora*. This is a peculiar but common phraseology throughout all verbs, and is hardly translatable into English; the nearest phrase would be 'do not be seeing and yet perceive not,' or 'do not in your manner be looking without 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, *yanoa, naki yikora* means 'do not look'; *yanoa, nakilli-ban yikora*, 'do not thou be looking'; and *yari binanún*, 'thou must not look'; *-nún* is the sign of the future tense, for prohibition requires the future.

*Ġan ke unnoa kúri?* 'who is that man?' to this, *ġannuġ?* is the answer, if you do not know the person; *lit.*, 'whom?' a question in reply. To express 'I do not know,' would be *ġurra korien baġ*; 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 *ġimilli*; thus, *ġimilli bon baġ*, 'I know him personally'; *keawaran baġ nurun ġimilli korien*, '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 *ġan?* 'who?' thus *ġan-bulliko* 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 ġan-bullinún tia emmouġ mikan-ta kúri-ka, ġan-bullinún wal bon mikan-ta aġelo-ka Eloí-koba-ka*; 'whereas 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 Eloí,' *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." *Emmouġ* means 'concerning me,' whilst *tia* means 'me,' the object; the passive form of the English verb is always expressed by the active form of the Australian.

13. *-r-illi-ko*; m., for instrumentality to be in some act.

*Ex.*—*Ġatun wélkorinún wal bara bon, ġatun tetti wal bon wirrinún*, 'and they shall scourge him and put him to death.'

*Anal.*—*Ġatun*, 'and'; *wélkorinún*, 'will instrumentally wale' him. The *wél* is from the English word *wale*, 'a mark in the flesh'; *-ko* is the usual affix of agency; *-ri-nún* is the future tense of instrumental action; *wal* is the certainty thereof; *bara*, 'they'; *bon*, 'him'; *tetti*, 'death'; *wirrinún*, the future tense of instrumental violence; *cf.* *wirrin wibbi-ko*, the 'wind moves,' *sc.*, it.

14. *-r-ulli-ko*; m., for instrumentality to act of itself.

*Ex.*—1. *Turullin tia topiġ-ko*, 'the mosquito is stinging, piercing me'; *tura bon warai-to*, 'the spear speared, pierced, him'; *turánún banuġ lancet-o*, 'I will pierce thee with the lancet'; *turánún*, 'will pierce'; *banuġ*, conjoined dual case, 'I-thee'; *lancet-o*, the English word 'lancet' with *o* the affix of agency. 2. *Niuwoa ba ġurréuġ-kan ġurrulliko, ġurrabúnbilla 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; *ġurréuġ*, 'the ear'; *-kan*, a personal particle; *ġurréuġkan* therefore means 'a person who is eared, who has ears'; *ġurrabúnbilla*, the imperative, 'permit to hear'; *bon*, 'him'; *ġurrulliko*, 'to hear'.

15. *-t-illi-ko*; m., for the thing to act, as a verbal noun.

*Ex.*—*Poai-búntinún koiwon to*, 'the rain will cause it to grow'.

*Anal.*—*Poai*, the bare form of the verb 'to grow'; *bún*, is the active permissive form of the verb 'to suffer or permit the act,' 'to let actively'; *-tinún*, the future-tense form of the verb; *koiwon*, 'rain'; *-to*, an affix, to show that the word to which it is affixed is the agent that purposes to act. In the sentence *koiwon-to ba tin*, 'it rains,' the *ba* is the aorist of the verb '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-tin*, 'on account of death'; *ġali-tin*, 'on account of this'; but 'from, *i.e.*, out of,' is *biruġ*; as, *Thydney-biruġ*, 'from Sydney'; *London-biruġ*, 'from London'.

16. *-t-elli-ko*; m., to indicate itself, as a verbal noun.

*Ex.*—1. *Yantin bara piriwál búntelliko*, 'for all who exalt themselves.' 2. *Moron ta katéa-kánún tetti kabiruġ*, 'the resurrection from the dead.'

*Anal.*—1. *Yantin*, 'all'; *bara*, 'they'; *piriwál*, 'chief'; *bún*, 'to permit' actively; *telliko*, 'for it to be' as indicated. *Moron*,

'life'; ta, 'it is'; ka, 'is'; -téa, the past tense of telliko, 'it actually was' as indicated; kâ-nûn, 'will be' in the state mentioned; tetti, 'death'; ka, 'is'; birug, 'from, out of.' The sentence thus means 'the future becoming alive again from the dead'; cf. yanoa, tetti katéa kûn, 'let be, lest it become dead'; yanoa, tetti burréa kûn, '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.:—U wil koa bağ, 'I wish to move, I tend towards, I incline towards'; ta-uwil koa bağ, 'I wish to eat'; ta is from ta-killiko, 'for-to eat'; waita wa-uwil koa bağ, 'I now wish to depart'; 'I intend to depart'; tanan bi wolla waita, koa bağ uwa-uwil, 'I wish to go'; lit., 'approach thou or come, in order that I may depart'; wiya-uwil koa bon bağ, 'I wish to tell him'; wiya is from wiyelliko, 'to speak, to utter a sound,' &c.

18. -wir-rilli-ko; m., 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 by any instrumental means.

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

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

Ex.:—U wolliko, '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 wâ-nûn bağ England kolağ, 'I will depart and will go to England'; tanan noa uwoillin-England kabirug, 'he approaches coming from England'; 'he is coming from England'; uwéa kânûn bağ, 'I will come again' (tanan, understood); uwéa kânûn bağ, 'I will go again' (waita, understood); yanoa, uwa yikora, 'do not go'; uwoillin ban kora, 'do not be moving away,' sc., hither or thither.

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

Ex.:—I. Gakoiyelliko, 'to act in a certain manner of personification'; 'to feign to be another person'; gakoiyellikan, 'one who feigns to be another'; 'a spy, a deceiver'; wonta noa ba gurra gakoiya barunba, '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 bağ wiya, 'I said so'; yakoi bin wiyân, 'how, i.e., in what manner, is it told to thee?' giakai bağ 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 wiyelli-birug, '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'; wiyelli-kan, 'one who speaks'; wiyai-yé, 'a talker,' one in the habit of talking, one whose manner is to continue to speak; wiyelliko, 'to utter a sound'; 'to speak'; wiya-bûnbilliko, 'to permit to speak'; wiyaiyelliko, 'to say on, to reply, to answer'; wiya-yimulliko, 'to make accusation, to accuse'; wiya-pai-yelliko, 'to demand'; wiyella bon, 'speak to him'; wiyellin noa, 'he is talking'; wiyellân bali, 'we two are conversing'; wiyân bağ, 'I speak'; wiyân clock-ko, 'the clock strikes'; wiya, 'say'; this is used to ask a person if he will be or do; e.g., wiya, bali wiyellinûn? '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.' Yağ 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 kolağ, 'to be about to saw'; yarr-bulli korien, '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-gél, 'the sawing-place'; 'a saw-pit'; yarr-ba-toara, 'that which is sawn'; 'a plank'; yarr-ba-uwa, 'saw' (optative), 'do saw'; yarr-bulla, 'saw (mandatory), 'do saw'; yarr-bulli-buğ-gulla, 'compel to saw'; yarr-bulli-buğ-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.

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

[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:—

	Root+ Suff. + Formative.	Meaning.
1.	" " yé	a continual striker.
2.	" " to-ara	the person or thing that is struck.
3.	" " kán	the person who strikes.
4.	" " kan-né	the thing which strikes.
5.	" " to	the action, as an agent.
6.	" " ta	the action, as a subject.
7.	" " gél	the place where the action is done.

#### EXAMPLES.

Root.—Bún, 'strike.'

1. Bún-ki-yé, 'a fighting man.'
2. Bún-to-ara, 'a wounded man.'
3. Bún-killi-kán, 'a striker.'
4. Bún-killi-kan-né, 'a cudgel.'
5. Bún-killi-to, 'the stroke.'
6. Bún-killi-ta, 'the striking.'
7. Bún-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-né, 'a tool.'
5. Um-ulli-to, 'the work.'
6. Um-ulli-ta, 'the working.'
7. Um-ulli-gél, 'a workshop.'

Root.—Up-a, 'do, use in action.'

1. Up-ai-yé, 'a cobbler, a mason, &c.'
2. Up-ulli-to-ara, 'a piece of work.'
3. Up-ulli-kán, 'a worker.'
4. Up-ulli-kan-né, 'a spade, an awl.'
5. Up-ulli-to, 'the operation.'
6. Up-ulli-ta, 'the operating.'
7. Up-ulli-gél, 'a 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 M'Gill, 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 wiyán, 'the hawk cries,' *lit.*, speaks.

Gen. Yarro 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 unnug, 'spear him, the hawk there.'

Voc. Ala or ela biraban! 'O hawk!'

Abl. 1. Minarig tin tetti noa? biraban tin; 'from what cause is he dead?' 'from the hawk,' as a cause.

2. Tul-bulléun noa tibbin biraban ka tabirug, 'he, the bird, hath escaped from the hawk.'

3. Buloara bula biraban toa, 'the two are in company with the hawk.'

4. Tibbin 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.'

Minarig unnoa tibbin? 'what is that bird?' tibbin ta unnoa bukka-kan, 'it is a savage bird that.'

Yakoai unnoa ta yitara wiyá? 'how is that such-a-one spoken?' equivalent to 'what is its name?' giakai unnoa yitara biraban wiyá, 'this way, that such-a-one is spoken or called biraban.'

Minarig tin yitara biraban wiyá? 'from-what-cause is such-a-one spoken or called biraban?' gali tin wiyelli tin bira-bira tin, 'from this, from speaking, from bira-bira'; *i.e.*, because he says 'bira.'

#### 2. Declension of 'Biraban,' as a proper name.

Nom. 1. Gan ke bi? gátoa Biraban, 'who art thou?' 'it is I, Biraban'; yakoai bi yitara wiyá? giakai bag yitara Biraban, 'in what manner art thou such-a-one spoken?' 'thus am I such-a-one, Biraban,' *sc.*, called.

\* '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.

2. Ganto bon tura? Biraban to bon tura, 'who did spear him?' 'Biraban speared him.'
- Gen.* Gan-úmba unni wonnai? Biraban-úmba 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.'
- Abt.* 1. Gan kai kaokillai bara? 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.
- Wontakál noa Biraban? Mulubinbakál, 'of what place is he, Biraban?' 'Of Newcastle.\*'
- Wontakálin bountoa Patty? Mulubinbakálin, 'of what place is she, Patty?' 'Of Newcastle.'

### Selections from the Scriptures.†

#### WINTA 1.

1. Yantin kokera wittima tarai to kuri ko; wonto ba noa yantin wittima, Eloi ta noa.—Heb., iii. 4.
2. Wakál noa Eloi ta.—Gal., iii. 20.
3. Eloi ta pitál noa.—1 John, iv. 8. Eloi ta marai noa.—John, iv. 24.
4. Gearunba Eloi ta winullikan koiyugkan.—Heb., xii. 29.
5. Unnug ta noa wakál bo ta Eloi ta.—Mark, xii. 32.

\* 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 case-endings, 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.

6. Keawai wal wakál tarai ta, murrarág ta wakál bo ta Eloi ta.—Luke, xviii. 19.

7. Gatun gearunba wakál bo ta Eloi ta, Biyugbai ta, gikoug kai yantin ta, gatun géen gikoug kinba; gatun wakál bo ta Piriwál, Iéthu Kritht, gikoug kinbirug yantin ta, gatun géen gikoug kinbirug.—1 Cor., viii. 6.

#### WINTA 2.

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

9. Yuna bo ta, keawai wal taraito kúriko na pa korien bon, Eloinug.—1 John, iv. 12.

10. Túgunbilléun noa Eloi puttáran.—1 Tim., iii. 16.

11. Niuwara noa Eloi ta kátan yantin ta purreag ka yarakai ko.—Psalm, vii. 11.

12. Kauwálkan noa Eloi ta, waréa ta gearunba búlbúl, gatun gurrán noa yantin minnugbo minnugbo.—1 John, iii. 20.

13. Kaiyukan noa Eloito yantin ko minnugbo minnugbo ko.—Matt., xix. 26.

#### WINTA 3.

1. Eloi ta Piriwál ta noa.—Psalm, cxviii. 27.

2. Iéthu Kritht Piriwál ta noa yantin koba.—Acts, x. 36.

3. Piriwálto Eloi ta gearunba wakál bo ta Piriwál ta.—Mark, xii. 29.

4. Gurrulla nura yanti Piriwál ta noa Eloi ta noa; niuwoa ta gearun uma, keawai wal géenbo umulli pa; géen ta gikoumba kúri, gatun épu takilligél koba gikoumba.—Psalm, c. 3.

5. Piriwál gintoa ta Eloi ta, gintoa ta moroko umá, gatun purrai, gatun wombubul, gatun yantin gali koba.—Acts, iv. 24.

6. Piriwál ta noa Eloi kauwálkan ta.—Psalm, xcv. 3.

7. Piriwál ta noa murrarág ta.—Psalm, c. 5.

8. Guraki noa Eloi ta Piriwál ta, upin noa umulli tin gearunba tin.—1 Sam. ii., 3.

#### WINTA 4.

9. Piriwál ta noa Eloi tuloakan ta, niuwoa ta Eloi moron kakillikan ta, gatun Piriwál kauwál yanti katai kakilliko; pulupulul wal purrai kánun bukka tin gikoumba tin, gatun yantin bara konara kaiyu korien wal bara kátan niuwarin gikoumba tin.—Jerem. x. 10.

10. Bapai ta ba noa Piriwál kátan barun yantin ko wiyán bon ba.—Psalm, cxlv. 18.

11. Kalog ka ba noa Piriwál kakillin barun kai yarakai tin.—Prov., xv. 29.

12. Piriwál ta noa wirrillikan ta emmoumba; keawai wal bag mirrál kánun.—Psalm, xxiii. 1.

13. Gurráran noa Piriwál kauwál kátan, gatun gurráramulli kan noa.—James, v. 11.

## WINTA 5.

1. Unnuġ ġoro ta kakilli wokka kaba moroko kaba, Biyuġbai ta, Wiyellikan ta, ġatun Marai ta yirriyirri laġ; ġatun unni ta ġoro ta wakál bo ta.—1 John, v. 7.

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

3. Eloito noa pitál ma kauwál yantin kúri, ġukulla ta noa wakál bo ta yinal ġikoumba, ġali ko yantinto ba ġurran ġikouġ kin, keawai wal bara tetti kánún, kulla wal yanti katai barunba kakillinún moron.—John, iii. 16.

4. Pulli ta noa Eloito upéa barun Itháraelúmba, wiyelliliko pitálmulliko Iéthu ko Kritht to; niuwoa bo Piriwál kátan yantin ko.—Acts, x. 36.

5. Iéthu Kritht yinal noa Biyuġbai koba.—2 John, 3.

6. Ġearunba kátan Wiyellikan, Iéthu Kritht, Biyuġbai toa ba kátan.—1 John, ii. 1.

## WINTA 6.

7. Eloí ta Marai noa.—John, iv. 24.

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

9. Maraito yirriyirri laġ ko wiyanún wal nurun.—Luke, xii. 12.

10. Murrin nurunba kokerá yirriyirri ta Marai yirriyirri laġ koba.—1 Cor., vi. 19.

11. Wakállá murrin, ġatun wakállá Marai, yanti nurun wiya wakállá kotulli ta nurunba wiyatoara; wakállá Piriwál, wakállá ġurrulli ko, wakállá kurrimulli ko; wakállá Eloí ta Biyuġbai ta yantin koba; wokka kaba noa yantin ko, ġatun noa yantin koba, ġatun murrug kaba nurun kinba.—Ephes., iv. 4, 5, 6.

12. Yantin barun yemmamán Marai to Eloí koba ko, wonnai ta bara Eloí koba.—Rom., viii. 14.

13. Niuwara buġ-ga kora bon Marai yirriyirri laġ Eloí koba.—Ephes., iv. 30.

14. Ganto ba yarakai wiyanún ġikouġ yinal kúri koba, kámünbinún wal bon; wonto noa ba yarakai wiyanún ġikouġ Marai yirriyirri laġ, keawai wal bon kámünbinún.—Luke, xii. 10.

## WINTA 7.

LUKE, ii. 9-14.

9. Ġatun noa aġ-lo Yehóa-úmba tanan uwa barun kin, ġatun killaburra Yehóa-úmba kakulla barun katoa; kinta ġaiya bara wakulla.

10. Ġatun noa aġeloko wiya barun, Kinta kora; kulla nurun baġ wiyan totóġ murrarágkakilliko pitál ko, kakilliko yantin ko kúri ko.

11. Kulla nurunba porkulléun unni purreáġ kokerá Dabid-úmba ka, Golomullikan ta, noa Kritht ta Piriwál ta.

12. Ġatun unni túga kánún nurunba; nanún nura boboġnuġ ġmatoara kirrikin taba, kakillin ba takilligél laba.

13. Ġatun tanoa-kal-bo paipéa konara morokokál ġikouġ katoa aġelo katoa, murrarág wiyellin bon Eloinuġ, ġiakai,

14. Wiyabúbillá bon murrarág Eloinuġ wokka kaba moroko kaba, ġatun kámünbillá pitál purrai tako, murrarág umatoara.

## WINTA 8.

1. Eloito noa ġurrára ma korien barun aġelo yarakai umullikan, wonto ba wareka noa barun baran koiyuġ kako, tartaro kaka.—2 Peter, ii. 4.

2. Wiyatoara ta yantin kúri ko wakállá tetti bulliko, ġatun yukita ġaiya ġurrulli ko.—Heb., ix. 27.

3. Yakoalkan baġ moron kánún? Ġurrulla bon Piriwálnuġ Iéthunuġ Krithtnuġ, moron ġaiya bi kánún.—Acts, xvi. 30, 31.

4. Ġatun kirrikin ta temple kako, yir-kulléun bulwa koba wakaka kabiruġ unta ko baran tako.—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.'

Eloí, '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.'

Wittima, '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.

Kūriko is kūri, with the particle of agency postfixed.

Wonto ba, '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.

Wakāl, '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'; géen, '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 -né is postfixed; as, winullikanné, '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.

Unnug, '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 6.

Keawai is the verb 'to be' in the negative form, with korien, understood; it is equivalent to 'there be not,' a universal denial; wal positively affirms the assertion whether negative or affirmative; keawai wal wakāl, 'there be certainly not one.'

Murrarag, 'good, well.'

#### Section 7.

Gatun, 'and.'

Biyug-bai, 'father.' The address to a father or elderly person is biyug; to a brother or equal, big-gai.

Gikoug, 'him,' the separable emphatic pronoun; the objective pronoun is bon, 'him.'

Gikoug kai, 'on account of him, for him.'

Géen, 'we,' *v.* page 17. There is only this one form in the nominative case plural; gearun, 'us,' is the objective case, from which all the oblique cases are formed by the addition of particles; as, gearun-ba, 'ours'; gearun kai, 'on account of us'; géen-bo is 'we ourselves.'

Gikoug-kinba, 'with him'; 'remaining with him.'

Piriwāl, 'chief, lord, king.'

Birug, 'from, out of'; tin, 'from, on account of.'

#### WINTA 2.—PART 2.

#### Section 8.

Kaibug, 'light,' as opposed to darkness.

Tokoi, 'darkness, night,' as opposed to day.

#### Section 9.

Na, 'see'; hence na-killiko, 'to see,' 'to perceive by the eye.'

The negative of this is formed by affixing the negative particle, korien, to the principal verb, divested of the verbal affix -killiko; as, na-korien, 'see not.'

Bon, 'him,' is the verbal pronoun in the objective case; gikoug is the emphatic form, 'him,' when governed by particles; -nug is the suffixed particle that denotes the object, as, Eloi-nug. Eloi is here the object spoken of, and so is in the objective case along with the pronoun, to show that both are under the same government of the verb na-korien.

#### Section 10.

Túgun-billéun, 'was manifested, shown'; from túgun-billiko, 'to show as a mark shows'; 'to manifest of itself or of oneself.'

Puttara-kan, 'a flesh-being,' one who is flesh; from puttara, 'flesh.'

## Section 11.

Niuwara, 'anger'; cf. bukka, 'wrath, rage, fury.'  
 Kátan, 'is,' the present tense of kakilliko, 'to be' in a state.  
 Purreäg, 'day.'  
 Yarakai, 'evil, bad'; opposed to murrârag, 'good.'  
 Yarakai kinko, 'on account of the wicked.'

## Section 12.

Kauwâl, 'great'; kauwâl-kauwâl, 'very great.' The comparison is drawn always by what the one is and the other is not; hence, kauwâl kan noa, 'he is great'; Eloï ta, 'God is'; waréa ta gearunba bulbul, 'little it is our hearts.'  
 Waréa, 'little,' in size.  
 Bulbul, 'heart' of animals and man; not 'heart' of oak or the like.  
 Gurran, 'knows'; the present tense of gurrulliko, 'to know, to perceive by the ear, to understand,' but not in any other sense; to know a person by sight is gi-milliko; to know a thing by sight, na-killiko; to know carnally, boi-bulliko; and to know by the touch, nu-mulliko.  
 Minnuğ, 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'; nóa, 'he'; Eloï ta, 'God is'; yanti-ko, 'for all'; minnuğ-bo minnuğ-bo-ko, 'for every thing.'

## WINTA 3.—PART 3.

## Section 2.

Yantin koba, 'of all'; koba is the genitive particle used with things, while -umba is used with person; as, gan-umba? 'whose?' 'belonging to what person?' minariğ koba? 'belonging to what thing?' makoro koba, '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'; nurunba, '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 gikouğ, 'him'; gikouğ ko means 'for him'; gikouğ kai, 'on account of him.'

Gearun, 'us,' the objective case of géen, '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.  
 Géen-bo, 'we ourselves.'  
 Umulli-pa, 'made,' excluding reality of effect; this is expressed by the particle, pa, postfixed, along with the negative keawai-wal.  
 Giko-umba, 'his,' 'belonging to him.'  
 Kúri, 'man,' individually or collectively, or 'people,' according as the pronoun with it is singular, dual, or plural; gali kúri, 'this man,' as an agent; unni kúri, 'this man,' as a subject; bara kúri, 'they the men,' 'they the people'; buloara kúri, 'the two men.'  
 Cipu, an adopted word, from the English, 'sheep.'  
 Takilli, the act of 'eating'; hence takilliko, 'to be in the act of eating'; 'to eat.'  
 Gél, the inseparable verbal particle denoting place, 'the place of'; takilligél, 'the pasture, the eating-place, the feeding-place'; gikoumba, 'belonging to him,' 'his.'

## 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.  
 Moroko, 'heaven,' the visible Heavens, the sky, the space above our heads.  
 Purrai, 'the earth, the land, the ground.'  
 Wombul, 'the sea.'  
 Yantin gali koba, 'all belonging to these'; yantin, 'all,' pluralizes the emphatic demonstrative pronoun gali, 'this'; yantin gali, 'all these'; yantin gala, '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'; gearunba tin, 'on account of our.'



## WINTA 4.—PART 4.

## Section 9.

Tuloa, 'straight,' opposed to crooked'; 'upright' as to character; 'truth' as to expression, opposed to falsehood; tuloa 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.

Kauwâl, 'great'; piriwâl kauwâl, 'lord or king,' *lit.*, 'great chief'; kauwâl-kauwâl, 'great-great,' 'very great.'

Yanti katai kakilliko, 'thus to be always,' 'to be for ever.'

Pulul-pulul, 'trembling, shaking.' Kânün, 'will be.'

Bukka, 'wrath, rage, fury'; bukka tin, 'on account of wrath.' gikoumba tin, 'on account of his.'

Konara, 'a flock, herd, an assembly, a mob, a nation'; yantin bara konara, 'all they, the assemblies or nations.'

Niu warin, the causative case of niu wara, 'anger'; niu warin, 'because of anger'; 'from or on account of anger,' as a cause.

## Section 10.

Bapai, 'nigh at hand, close to'; bapai ta ba, 'it is nigh to.'

## Section 11.

Wiyan, the present tense of wiyelliko, 'to communicate by sound, to speak, tell, say, call out'; yantinko 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.

Kalog, 'afar off, distant.'

Kakillin, '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 tin, '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.

Mirrâl, 'desert, desolate, miserable'; 'a state of want'; mirrâl ta unni, 'this is a desert place'; mirrâl-lağ unni, 'this is desolate or miserable,' because in a desert there is nothing to eat or drink; mirrâl kâtan, 'is now at present in a miserable or desolate state, in a state of want'; keawai, 'not to be.'

Keawai wal, 'certainly shall not be'; equivalent therefore to 'shall not'; mirrâl kânün, 'shall be in want.'

## Section 13.

Gurrâra-kan, 'one who personally attends to'; gurrâra-kan kauwâl, 'one who is very pitiful.'

Gurrâra-mulli-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 kâtan, because kâtan implies existence, though we may say moron kâtan, '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 kâbâ moroko ka ba, 'are up in heaven.'

Biyugbai ta, 'the father it is.'

Wiyelli-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 wiyellikanné.

Marai ta, 'the spirit it is,' in opposition to corporeal substance; but kurrâbâğ is 'the body,' and mamuya is 'a ghost' murrin is another word for 'the body.'

Yirriyirri, '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; yirriyirri-lağ 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; gali, 'this,' as agent; unni ta goro ta, 'this it is, the three it is'; wakâl bo ta, 'one it is, one-self only it is.'

## Section 2.

Yuka, 'sent'; hence yukulliko, '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.

Miromulli-kan means 'one who keeps or takes care of'; from miromulliko, 'to keep with care'; miromullikan noa kakilliko means 'he is for-to-be one who keeps with care,' hence a 'Saviour.' From the same root, miroma also is a 'Saviour.' 'A deliverer' would be mankilli-kan, '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 gúkilliko, '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'; galoa, '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 gurrilliko, 'to hear, to believe.'

Gikouğ 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; gurran bon is the present tense, 'hear him,' but has no reference to the effect of that hearing, whereas the use of the other pronoun gikouğ kin implies that they hear him so as to attend to what he says and believe.

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

Kulla wal, '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.'

Ithárael-úmba; Israel is the proper name, introduced; -úmba, the particle denoting 'belonging to' a person only; 'belonging to' a thing is koba; 'belonging to a place' is -kál (*masc.*), -kálin (*fem.*).

Wiyelliko, 'to speak.'

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

Iéthu-ko Kritht-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-bo, 'himself it is who is,' emphatic.

## Section 6.

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

Wiyelli-kan, 'one who speaks'; 'an advocate.'

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

## WINTA 6.—PART 6.

## Section 10.

Murrin, 'body' of a person; murrin nurunba, 'your body.'

Kokera yirriyirri ta, 'it is a sacred house,' 'a temple.'

Marai yirriyirri koba, 'belonging to the sacred Spirit.'

Wakálla murrin, 'one body is.'

## Section 11.

Yanti nurun wiya, 'in the manner as called you'; equivalent to, 'you are called'; nurun is in the objective case.

Kotelli ta, 'in the thinking.'

Nurunba, 'belonging to you,' 'your'; 'of you.'

Wiyatoara, 'that which is said.'

Wakálla Piriwál, 'one Lord is'; wakálla Marai, 'one Spirit is.'

Wakálla gurrulliko, 'one is for-to hear or obey.'

Wakálla kurrimulliko, 'one is for-to cleanse' with water.

Wakálla Eloi ta, 'one is God it is.'

Biyugbai ta yantin koba, 'father it is of all.'

Wokka-kaba noa yantin ko, 'up above he is for all.'

Gatun noa yantin koba, 'and he all with.'

Gatun murrug kaba nurun kinba, 'and within you,' *sc.*, all; murrug, 'within, inside.'

## Section 12.

Yantin barun yemmaman marai-to 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'; 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 *o*, 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 buġ-ga kora bon, 'angry purposely cause not him.'  
Marai yirriyirri-laġ Eloi koba, 'Spirit sacred of God.'

Section 14.

Gan-to ba yarakai wiyanün ġikouġ, 'whosoever-there-be evil will-speak concerning him.'

Yinal küri koba, 'the son belonging-to man'; 'the son of man.'  
Kämünbinün wal bon, 'suffered-to-be shall-certainly-be he.\*'

Wonta noa ba yarakai wiyanün ġikouġ marai yirriyirri-laġ, 'whereas he evil will-speak concerning-him, the spirit sacred.'

Keawai wal bon kämünbinün, '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 aġelo Yehóa-umba, 'and he the angel belonging-to-Jehovah.'

Tanan uwanoa barun-kin, 'approached them'; 'came to them.'  
Gatun killiburra Yehóa-umba, '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 ġaiya bara kakulla, 'fear then they were-in-a-state-of.'

Verse 10.

Gatun aġeloko noa wiya barun, 'and he the angel told them.'  
Kinta kora, 'fear not.'

Kulla nurun baġ wiyan, 'because you I tell.'

Totoġ murrarāġ kakilliko pitälko, 'news good, for-to-be joy-for.'

Kakilliko yantin ko küri ko, 'to-be all-for men-for.'

\**Bon* is here in the objective; for the reason why, see pages 22 and 30.

Verse 11.

Kulla nurunba porkulléün unni purreāġ, 'because belonging-to-you born-of-itself-is this day.'

Kokerá Dabid-umba ka, 'house-at belonging-to-David-at'; the *rá* of *kokerá* is an ablative form; see page 16.

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

Verse 12.

Gatun unni túga kánün nurunba, 'and this mark will-be yours.'

Nanün nura bōboġnuġ, 'see-will ye the-babe.'

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

Kakillin 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 ġikouġ katoa aġelo katoa, 'appeared host Heaven-of him-with angel-with.'

Murrarāġ wiyellin bon Eloinug ġiakai, 'good, telling him, God (the object), thus'; equivalent to, 'praising God, and saying.'

Verse 14.

Wiyabünbilla bon murrarāġ Eloinug, 'let him speak well God' (the object); *i.e.*, 'let persons speak good or 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 kämünbilla pitäl purrai tako, 'and let-there-be-caused-to-be peace earth for.'

Murrarāġ umatoara küri ko, 'good what-is-done men-for.'

WINTA 8.—PART 8.

Section 1.

Eloi-to noa ġurrara-ma korien barun aġelo yarakai umullikan, 'God he regarded not them angels evil who-do.'

Wonto ba wareka noa barun bara koiyuġ kako tartaro kako, 'whereas cast-away he them down fire for tartarus for'; 'tartarus' is a word introduced.

Section 2.

Wiyatoara ta yantin küri-ko wakalla tetti bulliko, 'that-which-is-said-it-is all men-for once dead to become.'

Gatun yukita ġaiya ġurrulliko, 'and afterwards then to-perceive-by-the ear,' *sc.*, the sentence.

## Section 3.

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

Gurrulla bon Piriwálnug, Iethunug Kritchtnug, 'hear him, the Lord Jesus Christ.'

Moron ġaiya bi kânùn, 'life then thou wilt-be-in-a-state-of.' Gatun kirrikin ta tempel kako, 'and the-veil it-is the temple-at.'

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

Wokka-kabirug unta-ko baran-tako, 'from the top thence to the bottom'; *lit.*, 'up-from there-to down-to.'

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

Yiir-kulléun, 'rent,' 'has rent' of itself, of its own power.

Yiir-buğ-ga, 'rent,' some person has.

Yiir-burréa, 'rent,' some instrument has.

Yiir-lağ, 'rent,' is declaratively.

Yiir-wirréa, '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 kinds of 'rending.'

## Compound Words.

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 kotilliyarakaiġearúnba, 'our evil thinking'; and for the contrary idea, kotillimurrarâğ-ġearúnba, '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.) ġearúnba, 'belonging to us'; (3.) yarakai, 'evil'; murrarâğ, 'good.' From the root kot come the forms, kotilliko, *infn.*, 'to think,' kotan, *pres. indic.*, kotinùn, *fut. indic.*, kotta, *past indic.*, kotillin, *pres. part.*, kotilliela, *past participle*.

Again, such a word as tiirburréabünbilliko, '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, -bün, 'permit,' -illi, the formative of a verbal noun, and -ko, for the purpose of.' And so also with other examples.

## THREE AUSTRALIAN ABORIGINAL DIALECTS,

SHOWING THEIR AFFINITY WITH EACH OTHER.

1. *Eastern Australia* (Threlkeld); 2. *South Western Australia* (Captain Grey's Vocabulary); 3. *South Australia* (Teichelmann).

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

Thou—1. Gintoa; 2. Ginnei; 3. Ninna.

We—1. Géen; 2. Ganéel; 3. Gadlu.

Ye—1. Nura; 2. Nurag; 3. Na.

They—1. Bara; 2. Balgún; 3. Barna.

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

Ye two—1. Bula; 2. Bulala; 3. Nivadlukurla.

This (emphatic)—1. Gali; 2. Gali; 3. Gadlu.

That (emphatic)—1. Gala; 2. Gala; 3. Parla.

Who?—1. Gan?; 2. Gan?; 3. Ganna?

Who (is the agent)—1. Ganto?; 2. Gando?; 3. Ganto?

Whose?—1. Gannug?; 2. Gannog?; 3. Gaityurlo?

To strike (imperative)—1. Buwa; 2. Buma; 3. Bumandi.

To be wroth—1. Bukka; 2. Bukkan; 3. Tagkarro.

Yes (assent)—1. E-e; 2. E-ee; 3. Ne.

On account of?—1. -tin ke?; 2. -gin ge?; 3. birra.

Cold—1. Kurkur; 2. Gurgal; 3. Manyapaianna.

Heat—1. Karrol; 2. Kallarruk; 3. Wottita.

Where?—1. Wonti?; 2. Winji?; 3. Wanti?

To tear (*pres.*)—1. Yiiran; 2. Jiran; 3. Yarurendi.

Presently—1. Kabo; 2. Kaabo; 3. Gaiinni; Yağadi.

To take (imperative)—1. Mara; 2. Mara; 3. Marrar.

More—1. Bati; 2. Mate; 3. Muinmo.

Go quickly—1. Wollawollağ; 2. Welawellağ; 3. Warruanna.

To see—1. Nakilli; 2. Nago; 3. Nakkondi.

To blow (*i.e.*, puff)—1. Bombilli; 2. Bobon; 3. Búntondi.

To fly—1. Burkilli; 2. Burdağ; 3.

To speak—1. Wiyelli; 2. Wagon; 3. Wağondi.

Water (fresh)—1. Kokoin; Bato; 2. Kowin; Badto; 3. Kowi.

Dung (excrement)—1. Konug; 2. Konug; 3. Kudna.

The tongue—1. Tullun; 2. Tallug; 3. Tadlağa.

The throwing stick—1. Wommara; 2. Meera; 3. Meedla.

Smoke—1. Poito; 2. Buyu; 3. Poiyu.

Wood—1. Kúlai; 2. Kalla; 3. Karla.

The hand—1. Máttara; 2. Mara; 3. Murra.

The ribs—1. Narra; 2. Narra; 3. Timnina.

The toes—1. Tinna; 2. Tjenba; 3. Tidna.

A crow (from its cry)—1. Wakun; 2. Quaggun; 3. Kua.

The wind—1. Wibbi; Wippi; 2. 3. Waitpi.

## THE LORD'S PRAYER,

In the language of the Aborigines of Lake Macquarie.

Biyuḡbai ḡearunba wokka kaba moroko kaba kátan;  
 Father our up in heaven in art;  
 kámúnbilla yitirra ḡiroumba yirriyirri kakilliko;  
 let-caused-to-be name thy sacred for-to-be;  
 paipibúnbilla Piriwál koba ḡiroumba; ḡurrabúnbilla  
 let-to-appear King-belonging-to thy; let-to-obey  
 wiyellikanne ḡiroumba; yanti purrai taba, yanti ta  
 word thy; as earth in as  
 moroko kaba; ḡuwa ḡearun purreáḡ ka yanti katai  
 heaven in; give to-us day at as always  
 takilliko; ḡatun warekulla ḡearunba yarakai  
 for-to-eat; and cast-way our evil  
 umatoara yanti ta géen wareka yantin ta wiyapaiyéen  
 that-is-done as we cast-away all spoken-but-not-done  
 ḡearunba; ḡatun yuti yikora ḡearun yarakai  
 belonging-to-us; and guide not us evil  
 umulli-kan kolaḡ; miromulla ḡearun yarakai  
 one-who-causes-to-do towards; cause-to-deliver us evil  
 tabiruḡ; kulla ta ḡiroumba ta Piriwál koba ḡatun  
 from; because thine King-belonging-to and  
 killibinbin yanti katai. — 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.