Ella Jesu, Pirriwul kore koba, ngurrulla bi tia wiwelli ta emmoumba yakita, kamulla bi tia murrourong mikan kai kolang ngiroumba tetti bungungunnun ngiya bang ba. Yuti yikora bi tia koiyung kolang. Yutilla bi tia mikan kai kolang ngiourung kai kolang tetti bungungunnun ngiya bang ba.

Jesu ngurrurrurmulla bi tia, kinta lang bang kuttan, mirul bang kulla warikulla bi yantin yarakai umulli ta emmoumba, mara bi tia marai emmoumba yakita.

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(F.)

**GURRE KAMILAROI—'KAMILAROI SAYINGS.'**

[This is the primer referred to on the second page of my Introduction. It was printed in 1856, and was intended for the use of the blacks on Liverpool Plains, among whom Mr. Ridley laboured for a short time as a missionary. The sentences are English thoughts expressed in simple Kamalarai words. The dotted *g* for the nasal *nj* is the only change I have introduced.—Ed.]

1. Baiame gïr* yarai, gille, mirri, taon ellibu, gimobi.
   God verily sun, moon, stars, earth also made.

2. Baiame yalwuga murruba; Baiame minnaminnabul gummilda, minnaminnabul wiuugulda.
   God always is good; God everything sees, everything hears.

   God verily every hill, plain, watercourse, tree, grass, beran (an herb), pennyroyal made.

4. Baiame gïr yárâman, búrumo, bundar, múte, dúli, dínoun, buralga, biloela, millimumul, gulamboli, kobado, mullion, guiya, núrai, gundoba, burulu, muçin, kânûgo di gimobi.
   God verily horse, dog, kangaroo, opossum, 'guanna, emu, native companion, cockatoo, swallow, pelican, parrot, eagle, fish, brown-snake, deadly-black-snake, flies, mosquitos, all animals made.

5. Baiame gir giwir gimobi; mal giwir Adam. Baiame goê: 'Kamil murruba giwir gândil guddelago; gaia giwirgo inar gimbiille.' Ila baiame inar gibombi; mal inar ív; ív guliñ Adamu.
   God verily man made; first man Adam. God said, 'Not good man alone for to dwell; I for man woman will make.' Then God woman made; first woman Eve; Eve wife of Adam.

*In the Wiradhari dialect, this word, gir, is used as an intensive and a pluralising particle; *cf*. gindu-*gir*, 'you,' niang-*gir*, 'clever,' &c., in the Vocabulary.—Ed.
6. Adam buba mürigu, buba wundaigu, buba kanugo; iy gumbuga mürigu, gumbuga wundaigu, gumbuga kanugo. Adam is father of the blacks, father of the whites, father of all; Eve the mother of blacks, mother of whites, mother of all.


Adam, Ede also, astray went. All men, all women, astray went; all bad became. God angry became; he said: ‘All men, all women, astray are gone; all bad have become. I them will smite.’ Imanuel, Son of God, said: ‘Not so; not thou them smite; thou me smite; I will die; man, woman, alive for to be.’

8. Imanuel geamëkündä Bämame; gërma Bämame giwir giwir giwir. Murruba Imanuel; kämäl garagedü murruba yenokwai gërma. Imanuel with us God; he God man became. Good is Imanuel; not another is good like him.

9. Ilambo Imanuel taongo taiyananü; giwir giwir. Germa gi burula wibul murruba gëmobi, burula märä murruba gëmobi, burula märä-binn ma murruba gëmobi.

Long ago Imanuel to earth came; man he became. He verily many sick well made, many blind well made, many deaf well made.


A man name Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Imanuel, saying: ‘My brother, Thy Lazarus, is sick.’ Not went Imanuel. By aid by Lazarus died. Four days he lay dead in the ground. Then Imanuel came. Mary, Martha also, were weeping. Imanuel said: ‘Your brother again alive shall be.’ Many men, many women, were weeping. Imanuel to the grave went; a stone the grave covered. Imanuel said: ‘Ye the stone take away.’ They the stone lifted up. Imanuel cried aloud: ‘Lazarus, come forth.’ Then Lazarus alive became; he came forth. The two sisters were very glad.


At another time, a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew sick, almost dead. The father went Imanuel to see; truly he found Him; he said: ‘Thou quickly come; well make my little girl. My little girl is very sick, almost dead; you come to my house.’ Imanuel said: ‘We two will go to the house. Then went the two to the house. The mother came; she wept; said: ‘Alas! alas! my little girl is dead.’ Many women were weeping; said: ‘My little girl is dead.’ Imanuel said: ‘Cease weeping; not the girl is dead; only she is asleep.’ All of them laughed; they verily her to-be-dead knew. Imanuel by hand took the girl; said: ‘Damsel, arise.’ Then the girl alive became; arose; words spoke. The mother, father also, very glad.


Another time, two men blind sat by the way. Imanuel there came. The two blind heard; they cried aloud: ‘Immanuel, King, Son of David, look! pity us!’ Many people said: ‘Have done! cease ye to cry aloud! The men blind again cried aloud: ‘King, Son of David, look! pity us!’ Then Imanuel stood still; said: ‘What you will say? What I shall do?’ They said: ‘King, grant us to see.’ Then Imanuel them eyes touched; instantly they are able to see.


Many bad men Imanuel seizing. They on his head thorns bound. They indeed a log laid; another log across they laid; truly Imanuel laid down; hand they pierced; feet they pierced; on cross fastened. They the cross raised, Imanuel on the cross hanging. Soon Imanuel died. Soon after, a man with a spear his side pierced; blood flowed.

14. Bulululü, garma gi Imanuel taonu wimi, kundävi. Imanuel gür bänbië balün taundä; yeäi mäl bänbië balün taonä; yeäi garagedul gürü bänbië balün taundä; garagedul guruko mörön giwir, waräi. Yeräi gänagullagä yanani. Yeräi Imanuel gänagullagä guddele; gärma kánugo gümüülga; känugo winügula.

In evening, they verily Imanuel in ground laid, covered. Imanuel the night lay dead in ground; also one day he lay dead in ground; also
AN AUSTRALIAN LANGUAGE.

another night he lay dead in ground; next morning alive he became, arose. Soon after to heaven he went. Now Immanuel in heaven dwells; he all sees; all knows.


Good is Immanuel; not another is good like Him. Hereafter Immanuel again to earth will come; we all shall see. Immanuel aloud will speak; then all the dead, men, women, and children, all alive shall become. Immanuel will say: ‘What hast thou done? what hast thou done? thou good last done! thou to me come to heaven; thou evil done? thou far go, very far go away.’


Truly thou bad last become; thou astray last done; truly God angry is. God always is good; we all astray have gone. Hearnken: not I lies tell; truth I tell. Immanuel from above came down, from heaven to earth. All men bad are become; Immanuel only is good; Immanuel died, men alive for to be.


Now God saith: ‘Ye, all men, cease bad to be, turn ye; we will be reconciled. Not I angry am. Good Immanuel died.’ Now Immanuel saith: ‘Come unto me, all ye weary, then you will cause to rest.’ You come to Immanuel.


A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnaba also, there came. Paul was speaking; the lame man him was hearing. Paul earnestly looked; he cried aloud: ‘Stand upright on feet.’ The lame man leapt, walked also.

19. Burulabu giwir gummi; goó ‘gipal! kâkûldone: ‘Baiame bular yara yinaelkwa giwir.’ Paul, Bimbaraba ellibu, bunagunu, kâkûldone: ‘Kurrela! kamil geane Baiame; geane giwir yaelkwa gianda; geane giyel duri; geane buuda ginya; geane yila ginya; yealo geane murruba gurrigillone; geane murruba goalda burulabu; kurrìa giûndai yealo kagil gigile; berûdi warriga, gum-

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millâ Baiame moron; Baiame gînagulla, taon, burul kolle, kânuño mimnaninuul giombi; Baiame yaliwüga Baiame.’

All the people saw; they wondered; they cried aloud: ‘Gods two are come down like men.’ Paul, Barnabas also ran, cried aloud: ‘Have done! not we gods; we man like you. We glad become, we sorry become, we angry become, again we are reconciled.’ We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God verily heaven, earth, the great water, all, everything made. God always is God, (the same ever).

(G.)

SPECIMENS OF A DIALECT

OF THE

ABORIGINES OF NEW SOUTH WALES;

BEING THE FIRST ATTEMPT TO FORM THEIR SPEECH INTO A WRITTEN LANGUAGE.

[I print this, because it is the earliest attempt to exhibit the structure of the aboriginal languages. The date is 1827. I have omitted the numbering of the sentences, the accents, and the table of sounds, referred to in the Author’s prefaisce. Naturally, there are some errors in such a first attempt as this. Such of these errors as were likely to mislead a reader, I have removed or altered; in other respects I have left the pamphlet very much as I found it. But, from its early date and its use of the English system of pronunciation, it cannot be quoted as an authority. I print also the Author’s Preface to this pamphlet.—Ed.]

In submitting a specimen of a dialect of the aborigines of New South Wales, no speculative arrangement of grammar is attempted. Out of upwards of fifteen hundred sentences, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, and underneath the aboriginal sentences is placed, word for word, the English meaning, without regard to English arrangement or grammar, in order to show the idiom of the aboriginal tongue. The sentences are numbered for easy reference, should any friend wish to make any remark tending to simplify the present adopted mode. As one of my objects in applying to the language is to pave the way for the rendering into this tongue the sacred