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;
SHOWING THE
ESSENTIAL POWERS, ABSTRACT ROOTS, AND OTHER PECULIARITIES
OF THE LANGUAGE
SPOKEN BY THE ABORIGINES
IN THE VICINITY OF HUNTER RIVER, LAKE MACQUARIE, ETC.,
NEW SOUTH WALES:
TOGETHER WITH COMPARISONS OF POLYNESIAN AND OTHER DIALECTS.

By L. E. THRELKELD.

SYDNEY:
THE BOOK FOR PRESENTATION AT THE ROYAL NATIONAL EXHIBITION, LONDON, 1851.
UNDER THE AUSPICES OF HIS ROYAL HIGHNESS PRINCE ALBERT.
THE TYPE COLONIAL, CAST BY A. THOMPSON.—THE BINDING
WITH COLONIAL MATERIAL.
PRINTED BY KEMP AND FAIRFAX,
LOWER GEORGE STREET.
1850.
This work was intended to be a paper for the Ethnological Society, London, to accompany some very interesting researches and observations made by W. A. Miles, Esq., of this place, relative to the customs and language of the Aborigines of this colony. A selection from that gentleman's manuscript, in which he traces a similarity with the Sanscrit, and, which he kindly furnished me for the purpose, will be found at the end of this work. It was owing to his making the enquiry respecting the meaning and difference of the words *Ba*, and *Ka*, either of which can only be rendered into our Language by the Verb *To be*, in some one or other of its modifications, that led to the tracing out of the various meanings of so many particles of a similar description, which swelled the work to a size much larger than was anticipated. It was, therefore, thought advisable to print the work in its present form; especially, as there is required, by public announcement "A book, printed with colonial type, filled with colonial matter, and bound and ornamented with colonial materials," for presentation at the Royal National Exhibition, London, 1851.

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

REMINISCENCES OF BIRABAN

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

Partiality might, perhaps, be attributed to any remarks that I might make respecting McGill, but the following extract, taken from the American publication already mentioned, is above suspicion. Vol. II. page 253, states thus:—"At Mr. Threlkeld's Mr. Hale saw McGill, 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 McGill was accustomed to teach his native language, for when he was asked the name of anything, he pronounced the word very distinctly, syllable by syllable, so that it was impossible to mistake it. Though acquainted with the doctrines of Christianity, and all the comforts and advantages of civilization, it was impossible for him to overcome his attachment to the customs of his people, and he is always a leader in the corrobories and other assemblies." Biraban was his native name, meaning an eagle-hawk, the analysis of which is at the latter end of this work. He was my almost daily companion for many years, and to his intelligence I am principally indebted for much of my knowledge respecting the structure of the language. Both himself and Patty, his wife, were living evidences that there was no "innate deficiency of intellect" in either of them. He had been brought up from his childhood in the Military Barracks, Sydney, and he understood and spoke the English language well. He was much attached to us, and faithful to a chivalrous extreme. We never were under apprehensions of hostile attacks when McGill and his tribe encamped nigh our dwelling. A murderous black, named "Bumble-foot" from his infirmity, and "Devil Devil" from his propensities, had attempted to murder a European by chopping off the man's head with a tomahawk, and which he nearly effected; the
man recovered and I had to appear at a Court of Justice on the occasion; this displeased "Bumble-foot," and he vowed openly, in their usual manner, that he would slay me at the first opportunity, in the bush; this came to the ears of M'Gill, who immediately applied to me for the loan of a fowling-piece "to go and shoot that fellow for his threat," which was of course refused. M'Gill was once present with me at the Criminal Court, Sydney, assisting as interpreter, when he was closely examined by the Judges, Burton and Willis, in open court, on the trial of an Aborigine for murder, 1834, in order that M'Gill might be sworn as interpreter in the case; but though his answers were satisfactory to the general questions proposed to him by the Judges, yet, not understanding the nature of our oath in a Court of Justice, he could not be sworn. Patty, his wife, was pleasing in her person, "black but comely," kind and affectionate in her disposition, and evidenced as strong a faculty of shrewdness in the exercise of her intellectual powers over M'Gill as those of the fairer daughters of Eve, who, without appearing to trespass on the high prerogative of their acknowledged lords, manage their husbands according to their own sovereign will; this might perhaps have arisen from the circumstance of M'Gill, once, when intoxicated, having shot his wife, the which he deeply deplored when he became sober; the injury sustained was not much, and ever afterwards he treated her with that affection which appeared to be reciprocal. It was a romantic scene to behold the happy pair, together with many others, on a moonlight night, under the blue canopy of Heaven, preparing for the midnight ball, to be held on the green sward, with no other toilet than a growing bush, with none other blaze than that from the numerous fires kindled around the mystic ring in which to trip the light fantastic toe. Then each might be seen reciprocally rouging each others cheek with pigment of their own preparing, and imparting fairness to their sable skin on the neck and forehead with the purest pipe-clay, until each countenance beamed with rapturous delight at each others charms. The cumbersome garments of the day were laid aside, and in all the majesty of nature they would dance as Britons did in days of old. On points of honour M'Gill was exceedingly sensitive, and was an honourable man. "I must go," says he, one day, "to stand my punishment as a man of honour, though I have done no wrong." The hostile message had been duly sent, and faithfully delivered, by the seconds, one an elderly female, who made her verbal communication with all the becoming accustomed vituperation of daring challenge to the offended party; it was duly accepted; the weapons named, the cudgel, shield, and spear; the time was appointed, on such a day when the Sun was one-quarter high; the place, such a plain in a certain well known vicinity attached to our dwelling. Messengers were despatched to gather in the distant tribes, and on the mountain tops were seen the signal fires announcing their approach to witness the affair of honour. When the tribes had assembled a mutual explanation ensued between the parties, and the evening dance and supper of game peacefully terminated the business of the day. The course usually pursued when matters take a hostile form, is this: the offending party is the first to stoop and offer his head for his antagonist to strike with his weapon, and if not disabled or killed by the blow, he rises from his bending posture, shaking the streaming blood from his bushy hair, and then his opponent fairly and honourably bends forward his head, and presents it in return to receive his blow, and so it is reciprocally continued until all the assembled parties and combatants themselves are satisfied. But should one strike dishonourably on the temple, thus showing an intention to kill, or in any other way than on the fair offered cranium of his antagonist, a shower of well-directed spears would instantly be sent against the cowardly assaulter who would dare to be guilty of such a breach of the laws of honour. M'Gill informed me that formerly it was a custom amongst certain of the Northern Tribes, that when the first blow actually killed the person, if he were a young man in good condition, for the spectators to roast and eat the body of him who so nobly fell in the cause of honour; as a matter of taste, M'Gill expressed himself dissatisfied with the custom, and stated that he thought it had fallen into desuetude, as it tended to no good purpose but to check the spirit of duelling.

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

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

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

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

In attempting to show the natural structure and peculiarities of the Language, it is hoped that the Philologist may find assistance in his researches, as well as those who may be endeavouring to acquire a knowledge of Barbarous Languages, in which there are difficulties unsuspected, because they are not common to the languages of Europe. An extract from my Annual Report of the Mission to the Aborigines, Dec. 31, 1839, addressed to the Honourable the Colonial Secretary, E. Deas Thomson, Esq., &c., &c., will illustrate the subject:—
"In an Article headed 'Indian Languages of America,' in the Encyclopedia Americana, by John Pickering, it is stated ‘that there is reason to believe that some important modifications are yet to be made in our theories of Language.’—‘Of the various unwritten languages, those of the American continent present us with many new and striking facts—there appears to be a wonderful organization which distinguishes the Languages of the Aborigines of this country from all the other idioms of the known world;’ this includes 'The Aboriginal Languages of America, from Greenland to Cape Horn.' I am indebted to the kindness of Mr. Hale in presenting me with a copy of 'Remarks on the Indian Languages,' in the name of the Author, the Honorable Mr. John Pickering, which enables me at once to discover a striking similarity in the peculiarity of construction and idiom of the Language of the Aborigines of New South Wales with those of the Indians in North America. The confined space of an annual report will only allow of a few brief comparisons.

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

"The Indians of North America have a 'transitive conjugation,' expressing at the same time the idea of the person acting and that acted upon, 'which has excited much astonishment and attracted the attention of the learned in different parts of the world.' The Aborigines of this colony have a similar form of expression, explained in the Australian Grammar, page 29, No. 8, which I have denominated therein 'Active, Transitive, Reciprocal,' which constitutes 'the reciprocal modification,' in the Dual and Plural number, as Bun-kil-lan-ba-li, thou and I strike each other reciprocally, or fight,

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

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

EXAMPLE.

Delaware. K'dahoatell. I love thee.
Tahitian. I. Ua au taua. We two, thou and I suit each other.
Aboriginal, N. S. W. 2. Pi-tul-ba-li-ka-kil-lan. We two, thou and I live peaceably, or joy one with the other.
1. Analysed thus: *au*, sign of the present time; *au*, to suit, agree, fit, &c., &c.; *tana*, we two.

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

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


We do not love one another, or agree one with the other. *Keawaran* is the denial in the present tense, from *Keawai* the infinitive negative. The imperative negative is *Kora*, as—*Pi-tul-ba-nko ra*, do not be peaceable; *ban*, is the present of the verb to be in action. In the Delaware, there is a similarity of construction in the negative thus; *Matta*, the negative adverb *no*, future thus; *Mattatock* not.

The last word in the Aboriginal sentence *korien*, in the negative adverb *not*; thus, there are *two negatives* which are essential to express the negation. The Aboriginal phrase *Bunnun banung*, I shall smite thee, shows at once the similarity of construction of this Aboriginal language with that of the Indians in America, for though I write it separately, thus—*Bunnun banung*, because I know the word to be the conjoined dual pronoun, yet it is pronounced as one word, and would be so considered by a stranger. If determination is to be expressed, the particle *wal* must be inserted thus, *Bun-nun-wal-banung*; I shall and will smite thee. Analysed thus, *Bun*, the root of the verb, to smite; *nun*, the particle denoting futurity; *wal*, denotes determination; *ba*, is part of the *Verbal* pronoun *bang*, I; The *personal pronoun* is *Ngatoa*, I, and *nun* is the pronoun it, *nun* in the Objective case accented to a person, without an accent to a thing. So likewise *bun*, to smite, is accented and pronounced as *bun* a gift; and *bun*, to permit to be, is unaccented and rhymes with *bun*, a little cake.

The Aborigines complete their Dual by carrying it out to the feminine in the conjoined dual case, which the American Indians do not in the "Second personal form."
past, present, and future; but have a present denoted by the termination *au* for the verb, and *lin* for the participle, as: *wiyan bang*, I speak now. *Wiyellin*, speaking now; then there is a definite past, *Wiyakeun*, have spoken, *this morning*. *Wiyellikeun*, have been speaking, *this morning*; denoted by the particle *keun*; and an indefinite past *wiya*, told or spoke. *Wiyelliella* spake, terminating in *a*, besides the usual variations in the past tense. There is also a variety in the future, as: *Wiyakin*, shall or will speak *to-morrow morning*; besides an indefinite future, as: *Wiyunnun*, shall or will speak some time or other, which ends in *nun*. These peculiar tenses are not noticed in the Indian Languages, and, therefore, it is presumed that they are peculiar to the Aborigines of this land.

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

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

**Cherokee**

- Inaluha we two (i.e. Thou and I) are tying it.
- Aestsluha we two (i.e. He and I) are tying it.

**Aboriginal**

- Ngirullilin bal, we two, thou and I, are tying it.

**N. S. Wales**

- Ngirullilin bali noa, we two, he and I, are tying it.

**Cherokee**

- "Kinitawtu Our Father, (i.e. of thee and me.)"
- "Awkinitawtu, Our Father, (i.e. of him and me.)"

**Aboriginal**

- Biyungbaingalinba, Our Father, of thee and me.

**New South Wales.**

- Biyungbaingalinba bon, Our Father of him and me.

**Tahitian**

- Biyungbai ngirowunba, Our Father, of us all.

- To tana Medua, Our Father, of thee and me.

- To maua Medua, Our Father, of him and me.

- To Matou Medua, Our Father, of us who speak.

- To taton Medua, Our Father, of us all.

Cherokee habitual {"Galuiya, I tie, or am tying it, common form."

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

**Aboriginal**

- Ngirullilin bang, I am tying (it), common form.

- Ngirullilin bang, I am tying and continue to tie it.

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

**Delaware**

- Kooch, Thy Father.

- Koochuwa, Your Father.

- Koocheewawa, Your Father's.

**Australian**

- Biyungbai ngirowunba, Thy Father.

- Biyungbai nurunba, Your Father.

- Biyungbai bara nurunba, Your Fathers they.

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

**Australian**

- Tetti noa, he is dead.

**Dialect.**

- Tetti, they are dead.

- Tetti tetti bari, They are dead.

The Tahitians have a reduplication of Verbs, thus:

**Eparau vau**, I will speak, tell, say, &c.

Literally, will speak I.

**Epvaravau taua**, We two will speak, thou and I.

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

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

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

Wiyelliko, To communicate by speech, or sound, as, for a clock to strike, or for a man to speak, or for a cock to crow.
Wiyän-bäng, I speak.
Wiyän-bi, Thou speakest.
Wiyän-nōa, He speaks.
Wiyän-bōntōa, She speaks.
Wiyän-ngāli, This it speaks.
Wiyän-ngēen, We speak.
Wiyän-bānūng, I speak to thee.
Wiyän-bāli-bulun, We two speak to you two.
Wiyellin-bäng, I am speaking.
Wiyellin-bānūng, I am speaking to thee.
Wiyellän-bāng, I speak and continue to speak. I tell.

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Wiyellän-bānūng, I tell thee.
Wiyellän-bāli, We two tell one another. Converse.
Weyellilin-bäng, I am speaking and continue to speak. Talking.
Wiyän-ngali-ko clock-ko, The clock strikes. (Clock is English.)
Muk-kā-kā tibbin-to wiyän, The cock crows. Mukkākā is the nearest sound to express the cackling of fowls. Literally the sentence is—the bird says Mukkākā. The Tahitians express it by ā-kā-o-ā, which is nearly the true sound, but not according to the crowing of English cocks, which are of a different breed to that of the Society Islands.

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

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

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

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

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

SECTION I.

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

<table>
<thead>
<tr>
<th>Sounds as</th>
<th>Alphabet</th>
<th>Abstract essential powers. Roots denoting</th>
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<tbody>
<tr>
<td>A, as in Far</td>
<td>A</td>
<td>actuality.</td>
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<tr>
<td>Be</td>
<td>B</td>
<td>being, verbal.</td>
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<tr>
<td>A, as in fate, fat</td>
<td>E</td>
<td>indication.</td>
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<tr>
<td>Ee in feet</td>
<td>I</td>
<td>initiation.</td>
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<tr>
<td>Kali</td>
<td>K</td>
<td>being, state.</td>
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<tr>
<td>Ell</td>
<td>L</td>
<td>action, verbal.</td>
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<td>Empty</td>
<td>M</td>
<td>causation.</td>
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<td>Enter</td>
<td>N</td>
<td>presentialty.</td>
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<td>Sing</td>
<td>Ng</td>
<td>personality.</td>
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<td>No, pot</td>
<td>O</td>
<td>purpose.</td>
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<tr>
<td>Pea</td>
<td>P</td>
<td>privativeness.</td>
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<tr>
<td>Bar</td>
<td>R</td>
<td>negation.</td>
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<tr>
<td>Rough</td>
<td>Rr</td>
<td>instrumentality.</td>
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<td>Tea</td>
<td>T</td>
<td>substantiality.</td>
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<td>Bull, but</td>
<td>U</td>
<td>powerfulness.</td>
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<td>War</td>
<td>W</td>
<td>motion.</td>
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<td>Yard</td>
<td>Y</td>
<td>manner.</td>
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For want of characters to express the strong nasal sound ng is substituted; so likewise, in the exceeding rough trill of the r, double rr is used to mark the sound; but to obtain the short sound of the vowels, the consonants are in most instances doubled in the verbal affixes, as, ki-li spelt killi, bun-un bunnun, bun-un bunnun. Without which the eye would mislead the ear in regard to the true sound.
SECTION II.

VERBAL AFFIXES DEMONSTRATIVE OF THEIR ESSENTIAL POWERS.

OF THE VOWELS.

A. ACTUALITY.

---*ã,  
--- n,  
--- ãn,  

Actuality, an aorist, indefinite.  
Presentiality.  
Actuality and presentiality combined. The sign of the present tense of the verb.

E. INDICATION.

--- e,  
--- l,  
--- el---  
--- i,  
--- li,  

Indication, an aorist, indefinite.  
Action, verbal.  
Indication and action combined.  
Initiation, an aorist, indefinite.  
Initiation of Action. The sign of the Infinitive Mood.

O. PURPOSE.

--- o, 
--- k,  
--- ko,  
--- liko,  

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

U. POWERFULNESS.

--- ul,  
--- ulliko,  

Powerfulness and action combined.  
For the purpose of the initiation of the verbal action combined with powerfulness.

DIPTHONG AI. CONTINUATION.

--- ai,  
--- lai,  

Verbal action, actuality, and initiation, combined, denote the continuation of the verbal action.

SECTION III.

OF THE CONSONANTS.

B. BEING, VERBAL.

--- billiko,  

For to be as a verb, for the purpose of verbalizing the thing to which this affix is prefixed, as tïngnga, a mark; tïngungbilliko, for to show as a mark.

--- bulliko,  

For to be personally about the thing specified, as tetti, death; tetti-bulliko, for personally to die.

--- bun---  
--- bun-billiko,  
--- bung---  
--- bungungulliko,  
--- burr---  

Denotes verbal being, power, and presentiality combined as ready to act.  
For to let, to permit to be in some act.  
Denotes verbal being, power, and personal agency combined.  
For to act effectually by personal agency, to force, to compel.  
Denotes verbal being, power, and instrumental agency combined.

* Throughout the Work the blank (---) is for the principal verb, whether it be a letter, as U powerfulness, or a noun or verb.
— burrilliko, For to act effectually by instrumental agency.

Ba, Actuality of verbal being. The verb is in a verbal sense only.

Bān, Actuality of verbal being and presentiality combined. The verbal being who, which verbalizes the thing spoken of, thus, purramai, a cockle; purramai-bān, one who cockles; the name of an amphibious ferret kind of animal that lives on cockles. Makōro, fish; makoro-bān, one who fishes.

Bāng, Actuality of verbal being and personality combined. This forms the inseparable verbal pronoun I.

Bi, Personal verbal being and initiation combined. This forms the inseparable verbal pronoun thou; it is likewise compounded with the conjoined dual and other inseparable pronouns.

Bo, Personal verbal being and purpose combined. The affix o, attributes purpose to the thing itself to which it may be suffixed, thus, ngatoa, I; ngatoa-bo, it is I myself who purpose. See ng for the separable personal emphatic pronouns.

K. BEING, STATE.

— killiko, For to initiate into being.

— kulliko, For to initiate of one's own act and power into being.

— kum, Being, power, and causation combined ready to effect.

— kummunbilliko, For to permit, causatively to become. See M.

— kummulliko, For to cause to become. See M, Causation.

— kummurring, Being, power, causation, instrumental power, and agency combined, ready to effect; to betide, to curse.

Ka, Actuality of being personal in any state, is.

Kakilliko, For to initiate into some actual state of being, thus, tetti, death; tetti kakilliko, for to be dead, in a state of death.

— kān, Actuality of being and presentiality combined. The being who; kakillikān, one who is—

— ke, Indication of being; wonnung ke? where is?

— ki, Initiation of being; a part of the infinitive mood.

— ko, Purpose of being; for, for the purpose of—

— koa, Actuality of purpose of being, design, in order to—

— kun, Being, power, and presentiality combined, ready to be—

L. ACTION.

— li, Initiation of action; a part of the infinitive mood.

— lin, Initiation of action and presentiality combined. This forms the present tense of the participle —ing.

Kakilllīn, The present participle of the verb kakilliko, for to be.

Kakillilīn, A reduplication, meaning being and continuing to be in being; to exist in continuation, remaining—.

— lān, Actuality of action and presentiality combined. This forms the present tense of the act—does.

— lāng, Actuality of action and personal agency combined, form that state of the verb in which the subject spoken of acts as an agent, as pulle, salt; pulle-lāng, it salts; tetti, death; tetti-lāng, it dies; mirrul, a wilderness, a desolate, miserable place; mirrul-lāng-bān, I am miserable; mirrul-lāng, it is miserable; pittul, joy; pittul-lāng, it rejoices, or is happy.

For to purpose, to be about to do, the verb or thing spoken of, as munnī, sickness; munnī kolāng, about to sicken; tetti,
death; tetti koläng, about to die; kakillili, for to be; kakillikoläng, for to be, about to be.

M. CAUSATION.

— milliko,
— mulliko,
— mā, 
— māu, 
— māng, 
— mi, 
— mun, 
— munbilliko,

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

N. PRESENTIALITY.

— in, 
— ān, 
— un, 

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

NG. PERSONALITY.

Ng.

This Personal affix, as a prefix, forms the root or characteristic of the emphatic, separable, personal pronouns, whether agentive or subjective; as a post-fix, the objective.

Nga —

Actuality of personality. The person is the actual —

Ngān,

Ngatōa,

— ngāl,

Ngī,

Ngintōa,

— nung,

— ngulliko,

— pilliko,

— pulliko,

Presentiality of actuality of personality.
The person who present; the interrogative form of the personal pronoun, who?

Actuality of personality, substantiality and actuality of purpose combined, form the emphatic, separable, personal pronoun I, meaning, it is I who —.

Action, indication, and personality combined, express the verbal place of action as being inseparable from the verb in its participal form; takilli-ngāl, eating place.
The initiation of person, a peculiar phraseology used when one leaves another at any place, thus, ngi-noa-bi, thou remainest but I go, understood.
The initiation of person, presentiality, purpose, and actuality combined, form the separable personal pronoun thou, it is thou who—

Presentiality, power, and personality combined form the personal object of enquiry.
The verbal form of personality to act with power.

P. PRIVATIVENESS.

Actuality of privativeness; the absence of the reality of the subject spoken of, if, used to the past tense only. The affix for the present and future must express doubt or uncertainty. See the illustrative sentences P, if, when.

— pilliko,

— pulliko,

The verbal form of the initiation of action and power with privativeness of external causation. See sentences P, to do with, to make use of.
R. Negation.

--- ri,
Initiation of negation.
--- ra,
Actuality of negation.
--- kora,
Actuality of purpose of being combined with negation; not to be—, the verbal form of the affix, meaning not for to—, prohibition.

--- korien,
Being, purpose, negation, initiation, indication, and presentiality combined, denote the negation of being, of purpose, of initiation, &c., not, a denial.

Rr. Instrumentality.

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

--- rrilliko,
Initiation of instrumentality and initiation of action combined, for the purpose of— by instrumental agency, for instrumental action to—.

T. Substantiality.

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

--- t̓ā,
Actuality of substantiality, meaning it actually is the thing or subject spoken of, it is;—tāra, the plural of it, separable.
Substantiality and purpose combined notify the means by which a thing is effected; the thing which does, the person who acts, the affix that substantizes the verb, as the English article the transforms the verb love into a substantive, the love, only the is prefixed. The affix to is postfixed. See sentences T.

W. Motion.
Initiation of motion, simple motion.
The verbal form, for to move, for to be in motion.
Purpose and motion combined; Locomotion.
The verbal form; for to move personally from place to place, to come, to go, to remove, for to be off.
Presentiality, purpose, and motion combined.
The affix of enquiry, the place where—? the adverb of place.

Y. Manner.
Initiation of manner.
Prohibition of the initiation of the manner.
Indication of manner.
Initiation, substantiality, presentiality, actuality, and manner combined, form the adverb thus, in this manner, so as the manner is.
How, in what manner? How so?
ILLUSTRATIONS.

A. ACTUALITY.

Ba. Actuality of verbal existence, am, art, is, are; the person in some act, an aorist governed by the tense of the verb.

Ka. Actuality of verbal existence, being in some state, am, art, is, are, be, &c. No change of persons throughout the Illustrations.

La. Actuality of verbal action.

Ma. Actuality of causation, done, made.

An. Actuality of presentiality, — is now —.

Nga. Actuality of personality, the person, who.

Pa. Actuality of privateness of actuality, if, had.

Ra. Actuality of negation.

Rra. Actuality of instrumental agency, is, does, &c.

Ta. Actuality of substantiality, it is actually the thing, &c.

Wa. Actuality of motion, has changed place, moved, &c.

Ya. Actuality of manner, so as the manner is.

E. INDICATION.


Korien. Indication of Negation, &c., is not, &c.

Ngel. Indication of personal place of action, the place of —.

Tel. Indication of action and something besides, as to walk and talk.

Ye. Indication of manner, —er, as a walker, a talker.

Yelliko. The verbal form of indication of manner, for to be in manner.

—elliko. The complete form of the affix e for to indicate.

I. INITIATION.

Bi. Initiation of being personally in some act. This forms the inseparable verbal pronoun, second person singular, thou; it also compounds with the inseparable dual pronouns.

Ki. Initiation of being in some state, to be.

Li. Initiation of action, to be, to do, to act.

Mi. Initiation of causation, to do, to cause.

Ni. Initiation of presentiality, this present —

Ng. Initiation of personality, a peculiar idiom, see sentences, Ng.

Pi. Initiation of privateness, to be privative of something.

Ri. Initiation of negation, — is not to —

Rri. Initiation of instrumentality, by instrumental agency to.

Ti. Initiation of Substantiality, to substantize it to —

Wi. Initiation of motion, simply to move, to have motion.

Yi. Initiation of manner, so to be.

illiko. The verbal affix in its complete form, for to initiate, the root.

O. PURPOSE.

O. Affixed, denotes purpose to the thing or action, as an agent.

Bo. Verbal being combined with purpose, being of itself, self.

Ko. Being of purpose, for, for the purpose of.

Koūn. (Diphthong ōū to rhyme with cone.) The name of their unknown being whom the Aborigines dread. Being, purpose, power, and presentiality, combined, forms the name of their Mysterious Being. In the Grammar it is spelt diphthong oi, koin, now corrected.

Kōt—— Being, purpose, and substantiality combined, forms the root of the verb to think, thought.

Kōttelliko. The verbal form of thought, for to think.

To. Substantiality combined with purpose, as an agent to effect a purpose: affixed to verbs shows the act as an agent, the ——, as Kōttellito, the thinking did so and so. Tense according to the verb.

Wol —— Motion, purpose, and action combined, motion of purpose with action, to move from place to place.
— wolliko. The verbal form of motion, for to move away, to go, &c.
— olliko. The verbal affix in its complete form of purpose for the root —

U. **Powerfulness.**

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

**ILLUSTRATIVE SENTENCES.**

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

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

Tungngun. A mark for a sign, to show, a chop on a tree to show the road.
Tungngun-billiä nura. Show yourselves; imperative form.
Kapirri-wirri-bän-billín. I am perishing with hunger. Kapirri, hunger, transformed by ő into an instrumental agent; wirri, from wirrilliko, for motion to act as an instrumental agent; bän, one now in the act; billín, see synopsis present participle being verbal.

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

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

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

U-pullin-bāng yirring-ko yīwellyiko. I am writing, or I am using the quill for to communicate, to speak, to say. Yirring, a quill; yirring-ko, the quill as an agent.
U-mullin-bāng yirring-ko pen-ka-killiko. I am making a pen; literally, I am causing for the quill, for to become a pen; pen, English; kakilliko, for to become.

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

Tetti-kakulla-noa, wonto ba yakita morōn noa katēa kān. He was dead, but now he is alive again. Tetti, death; ka-kulla, was in that state; noa, the inseparable verbal pronoun he; wonto ba, whereas it is; yaketa, at this time; morōn, alive; noa, he; katēa-kān, one who is again.
Tetti-ka-ba-noa. He is actually dead; literally he died, (and) he is in a state of death.
Wiinnul unni kakillín. This is summer season, or warm now. They have no word for time in the abstract. Wiinnul means warm; unni, this; kakillín, state of being in the present participial form.
Wiinnul unni kakullilín. The summer is now coming, literally, the warmth is of its own power becoming to be in the present state; a reduplicate form of the participle kakullín, becoming; kakullilín, becoming and continuing to become.

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

Boung-kulleun-bo-tā yūna Pirriwol ta ngatun pai-kullēn Simon-kin. The Lord hath arisen indeed, and hath appeared unto Simon. Each of these acts are of the Lord's own power.
Punnul-ba-polōng-kulli-ngēl. The west; literally, Punnul, the Sun; ba, the verbal being is; polōng, to sink; kulli, of his own
power; ngel, the place of the action. The place of the Sun's sinking of his own power.

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

Pör-kullitöara. That which is born; literally, that which hath dropped itself of its own power, that which hath fallen of itself.
Poai-kulleun-ba. As soon as it sprung up; literally, Poai, to shoot up, to grow up, to spring up as grass; kulleun, of its own power; ba, when.

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

Tetti-ko-Iang-bang, I am about to die. Waita-kolang-bang, I am about to depart. Pirriwol-kolang-noa, he is about to be king. Wuruwai-kolang-bära, they are about to fight. Tanä-bäng wiyel-liko, I am come for to speak, I am come for the purpose of speaking. Tanä-bäng wiyauwil-koa-bânung, I am come in order to speak to thee, I am come that I might speak to thee. Wiyauwil-koa-bânung, I wish to speak to thee.

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

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

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

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

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

Ummä noa yantin-tärra. He made all things.
Umän bang unni. I make this.

Nu-mulliko. For to make a personal effort, to try, to attempt.
Pirräl-mulla bön. Urge him, constrain him, hard at him.
Pirräl-umulla bön. Make him hard, cause him to be hard.

8. — N. Presentiality.

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

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

Büng-bäng-ngullä. Kiss, that is, effect a kiss.
Büng-bäng-kummunbilla bön. Let him kiss.
Büng-bäng-ngatöara. That which is kissed.

Tetti-bung-ngulliko. For to effect death by personal power, to kill.
Tetti-bung-ngä bön. He is killed. Literally, person hath killed him. Tetti-bung-ngä bön bang. I have killed him.

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

U-pilliko. For to exercise personal power, privative of causation.
U-pai-ngä. For personally to exercise personal power privative of completion.
Pai-pilliko. For to be, privative of actuality. For to appear.
Pai-pilliko Marai-to. For the spirit to appear.
Pai-pea noa Elias. Elias he appeared.

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

U-pulliko. For to exercise personal power privative of effect.
Upän bäng unni. I do this. Upän bäng ngaliko. I use this.
Upullin bäng ngali-kö broom-ko. I am sweeping with the broom; literally, I am exercising personal power privative of effect upon, but, with the broom. Broom, English; ko, affix, agency.

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

13. — *R* —. **Negation.**

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

Upullā bāng Ngatoh-bo kipai-to. I am anointing myself with ointment; literally, I am doing myself with grease; or I am greasing myself. Upullā binoun kōpurro kōnen kakilliko. Paint her red, to be pretty. Upulla, the imperative privative do. Binoun, the conjoined nominative and objective inseparable dual pronoun, thou, her. Kopurro, red, with the agentive sign affixed ō. Konen, pretty. Kakilliko, the verb for to be, for the purpose of being; literally, do thou her with red that she may be pretty. Konen-ta Upatoara bountoa, she is prettily done; literally, it is pretty that which is done. She, who is emphatically so. Konen ta. It is pretty."
14. — **Rulliko.** For instrumentality to act of its own power.

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

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

Ngurrulliko, for to hear. Ngurriung, the ear.

Ngurriung, ear; kan, one who is in that state; that is, eared, having ears; ngurrurbunbilla, the Imperative, permit to hear. Bōn, him.

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

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

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

Yān-tin bara perrewul-bun-telli-ko, for all who exalt themselves; literally, Yāntin, all; bara, they; pirriwul, chief; bun, permit actively; telliko, for it to be as indicated. Morōn-ta-ka-tea-kun-nun tetti ka-birung, the resurrection from the dead; literally, Morōn, life; ta, it is; ka, state is; teā, the past tense of telliko, it actually was as indicated; kun-nun, will be the state; tetti, death; ka, state is; birung, from out of. The future becoming alive again from the dead. Yānōa tetti katēa kun, let be, lest it become dead. Yānōa tetti burēa kun, let be, lest it die. Yānōa is prohibitory of the manner of being.

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

Uwul koa bāng, I wish to move; I tend towards; I incline. Tāuwil koa bāng, I wish to eat; ta, from ta-killiko, for to eat. Waita-wawil koa bāng, I wish to depart; I intend to depart. Tanān bi wolla waita koa bāng uwawil, approach thou, come, in order that I might depart, for I wish to go.

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

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

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

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

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

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

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

Wi-yel-li-ko, for to utter a sound; for to speak. Wi-ya-bun-bil-li-ko, for to permit to speak. Wi-yai-yel-li-ko, for to say on; for to reply; for to answer. Wi-ya-yi-mul-li-ko, for to make accusation; to accuse. Wi-ya-pai-yel-li-ko, for to demand. Wi-yēl-lā bōn, speak to him. Wi-yel-līn noa, he is talking. Wi-yel-līn bali, we two are conversing. Wi-yān bāng, I speak; wi-yān clock-ko, the clock strikes. Wi-yā, say; this is used to ask a person if they will. Wiyā bāli wi-yel-līn-nun? say, shall we two converse?

COMPARATIVE ILLUSTRATIONS.

P. Privateness of Reality.
Pa. Actuality of privateness of reality, if.
Pai. Initiation of actuality of privateness of reality, apparent.
Pai-pil-li-ko, for to be apparent; for to appear; for to seem.
Pai-pi-bun-bil-li-ko, for to permit to appear, &c.

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

K. Being in reality in some state.
Ka. Actuality of being in reality in some state. Is.
Kai. Initiation of actuality of being in reality in some state.
Note.—This forms the preposition—from, on account of, concerning, about a personal being. Ngān-kai? About whom?

Ka-tō-a. Actuality of purpose and substantiality combined, with actuality of being in reality in some state. This forms the preposition with, to be in company with as an agent.
Kōa. Actuality of purpose of being, &c., in order to be.
Kau-wil-kōa. In order that, might be, a wish to be.
Kau-kil-li-ko. For to be in some state.
Kau-kul-li-ko. For to become of its own power.
Kum-mul-li-ko. For to cause to become.
Kau-wā. May it be.
Kum-mun-bil-lā. Permit it to become; let it become.
Kau-kil-li-ā. Let it remain; let be in the state.
Kau-kul-li-ā. Let it become of itself.
Kum-mun-bil-lā. Permit to cause to become.

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

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

B. Being in reality about something.
Ba. Actuality of having been about something.
Bili-ko. The verbal form; for the purpose of initiation of the being in reality about something; for to initiate.

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

Bun-bili-ko. For to permit to be about whatever specified.

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

The following sentences will illustrate the three states of being:

1. P. Privateness of reality.

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

2. K. Being in reality in some state.

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

3. B. Being in reality about something.

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

Ngatun munmin bara ba bungugulliella būn. And while they were blinding him (in reality), that is, while they were causing him to be blind, making him blind, as they, &c. Koīwon-to ba-tūn. It rains, literally, koīwon, rain, to, it agentive; ba-tūn, it verbalizes now.

R. Negation.

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

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

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

Wiyā unni murrometer ta? Say, is this good? Kauwau, yes.
Keawai murrometer korien unni ta. No, this it is not good.

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

Tara-rān murrometer korien. It is not good, as a substance.

Keawarān murrometer korien takilliko unni. No, it is not good for to eat this. Murromurrometer unnoa takilliko. That is very good for to eat; a reduplication for very.

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

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

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

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

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

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

Ta-munbillā būn. Let him eat.

Ta-mun-bī-yī-kōra būn. Let him not eat.

Tamunib-korien bara būn. They would not let him eat.

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

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

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

Umān-bāng. I do make, create.

Upān-bāng. I do with, perform.

Kapirri-lāng bāng. I do hunger.

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

Kapirrirān-bāng. I am very hungry; the reduplication gives intensity.

Tirrān unni. This is broken; merely declarative.

Tirrān ta unni. This it is broken; affirmatively.

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

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


Murrometer ta. It is good, affirmatively.

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

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

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

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

Yarakai. Evil, bad, the abstract idea.
Yaraḵatn. Evil, bad quality. Yaraḵatn. Exceeding bad. This may be substituted for murrorong, as above.
Morroi noa wiya. He spake good, he blessed.
Yarakai noa wiya. He spake evil, he cursed.
Murrorong noa wiya. He spoke well.
Yaraḵatn noa wiya. He spoke badly.
Turra. From the noise a spear makes when thrown to pierce.
Turra-bang. I pierce.
Turra-bun-bang. I pierce him.
Turra-bun. Equivalent to he is pierced; some one understood; who hath pierced him; literally, pierced him.
Yella. A name of the ankles; wi-nung-kang, another name.
Yella-walliko. For to ankle down, to sit down, so called because the ankles are down, as a tailor sits cross-legged.
Yella-wan-bang. I ankle down; I move the ankle down, or sit.

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

Formation of Words.
Yarr. A word introduced by the aborigines, and formed in imitation of the sound of a saw in sawing; and with the verbal formative affix — bulliko, becomes yarr-bulliko. For to be in the act of yarring, that is, causing by its own act the sound of yarr; or, in English, for to saw.
Yang. Another introduced word, formed from the imitation of the sound of sharpening a saw. Yang-ko-billiko. For to sharpen a saw. Hence the following formation.

Yarr-bulli-ko. For to saw.
Yarr-bulli-kolang. For to be about to saw.
Yarr-bulli-korien. Not for to saw.
Yarr-bulli-yi-kora. Saw not.
Yarr-bulli-ban-kora. Be not sawing.

Yarr-bulli-kān. One who saws, a Sawyer.
Yarr-bulli-kān-ne. That which saws, a saw.
Yarr-bulli-ungel. The sawing place, a saw-pit.
Yarr-batōara. That which is sawn, a plank.
Yarr-bau-wa. Saw, (optative,) do saw.
Yarr-bullā. Saw, (mandatory,) do saw.
Yarr-bulli-bung-ngulla. Compel to saw.
Yarr-bulli-bungngulliko. For to compel to saw. This form may undergo all the changes as above, and so of every verb in the Infinitive form.

Yang-ko-bulli-ko. For to sharpen a saw.
Yang-ko-bulli-tā. The sharpening of the saw.
Yang-ko-bulli-kān. One who sharpens the saw.
Yang-ko-bulli-kān-ne. That which sharpens the saw, a file.

Kōng-kāṅg. Frogs, so called from the noise they make.
Kōng-kōrōng. The Emu, so named from its cry.

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

ANALYSIS OF BIRABĀN.

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

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

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

Minnaring unnoa tibbin? What is that bird?

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

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

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

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

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

N. 1. Konēn ta birabān-ta. The birabān is pretty.

2. Birabān to wiyān. The birabān cries (speaks).

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

1. Unni ta birabān-ko takilli-ko. This is for the birabān for to eat.

D. 2. Waitā bāng birabān-ta-ko. I depart to where the birabān is.

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

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

1. Minnaring-tin tetti noa? Birabān tin. From what cause is he dead? From birabān, as a cause.

2. Tulbullēen noa tibbin birabān-ka-ta-birung. The bird, he hath escaped from birabān.

Abl. 3. Buloara bulla birabān-toa. The two are in company with birabān.

4. Tibbin ta birabān-ta-ba. The bird is with birabān.


Ngākai birabān yānti tibbin ta. Thus, birabān as a bird.
BIRABÄN, AS THE NAME OF A PERSON.

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

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


G. Ngan-ümna unni wonnai? Biraban-ümna unni wonnai. Whose child is this? Biraban’s, this child.

D. Kurrilla unni Biraban-kin-ko. Carry this to Biraban, locally.


V. Ella! Biraban ngurrulla! O! Biraban, hearken!


4. Ngän-kina bountōa? Biraban-kin-ba. With whom is she? With Biraban, that is, living with.


WINTA 1.

ELOI.

1. Yantin kokere wittima tarrai to kore ko; wonto ba noa yantin wittima, Eloi ta noa. Heb. iii. 4.

2. Wakol noa Eloi ta. Gal. iii. 20.


5. Unnung ta noa wakol bota Eloi ta. Mark, xii. 32.


7. Ngearun ngearun ba wakol bo ta Eloi ta. Biyung bai ta, ngikoung kai yantin ta, ngearun ngeen ngikoung kin ba; ngearun wakol bo ta Pirriwul, Jesu Krist ngikoung kin birung yantin ta, ngearun ngeen ngikoung kin birung. 1 Cor. viii. 6.

WINTA 2.

8. Eloi ta kaibung noa; ngearun keawai wal ngikoung kin ba tokoi korien. 1 John, i. 5.


10. Tàngun billēn noa Eloi puttēra kan. 1 Tim. iii. 16.


WINATA 3.

PIRRIWUL.

1. Eloi ta Pirriwul ta noa. Psalm, cxviii. 27.
4. Ngurrulla nura yanti Pirriwul ta noa Eloi ta noa; niuwoa ta ngearun uma, keawai wal ngeen bo umulli pa; ngeen ta ngikoumaka kore, ngatun Shëpu takilli ngël ko ba ngikoumaka. Psalm, e. 3.
6. Pirriwul ta noa Eloi kauwul kan ta. Psalm, xcv. 3.
7. Pirriwul ta noa Murrorong ta. Psalm, c. 5.
8. Nguraki noa Eloi ta Pirriwul ta, upin noa umulli tin ngearun ba tin. 1 Sam. ii. 3.

WINATA 4.


WINATA 5.

NGORO.

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

WINATA 6.

MARAI YIRRIYIRRI.

8. Pirriwul ta unnoa ta Marai. 2 Cor. iii. 17.
10. Murrin nurun ba kokere yirriyirri ta Marai yirriyirri lang ko ba. 1 Cor. vi. 19.
WINTA 7.

MESSIAH.

LUKE, ii. 9—14.


12. Ngatun unni tängnga kunnun nurun ba; nanun nura bobong nungamatoara kirrikin ta ba, kakillln ba takilli ngëlla ba.

13. Ngatun tanta kal bo paipea konara moroko kal ngikoung katoa Angelo katoa murrorong wiyellln bôn Eloi nung, ngiaxai.

14. Wiya bunbilla bôn murrorong Eloi nung wokka ba moroko ka ba, ngatun kummunbilla pitul purrai ta ko, murrorong umatoara.

WINTA 8.

1. Eloi to noa ngirrirrir ma korien barun Angelo yarakai umulli kan, wontou ba warika noa barun barân koiyung ka ko, Tartarun ka ko 2 Peter, ii. 4


The preceding eight Wintas, or Portions, are taken from an “Australian Spelling Book, in the Language spoken by the Aborigines,” &c., &c., published by the Author, in 1836. In the following translation the Section figures refer to the corresponding ones in the lessons, and the words, as they become translated, are not again referred to, but by the figures in the margin.

WINTA 1.—PART 1.

ELOI. GOD

Section 1.

1. Winta. A part, a portion.

2. Eloi. God: a word derived from Elohim, and introduced because there is no word in the language but of an equivocal character, namely, Koun, the being whom the aborigines dread,—already noticed, see K.

3. Yantin. All, or every, according to the noun or pronoun used being in the singular or plural number.


5. Wittima. Built: from Wittimulliko, for to prepl1re a place for habitation by removing obstacles; to put up a shelter of bushes or bark, or to build in any way.

6. Tarai. Some one, another, other, singular: Tara, plural.

7. —to. The affix particle of agency postfixed to the word denoting purpose.

8. Kore. Man or men, according to the singular or plural idea expressed or understood.

9. —ko. The affix particle of agency ascribed to the word to which it is postfixed.

10. Won-to-ba. Whereas; a compound phrase: Won, the interrogative adverb of place, where? to, see No. 7.

11. —ba. Is or as: from the verbalizing particle B, which verbalizes the thing to which it is affixed

12. Noa. The inseparable verbal pronoun, he. The separable emphatic pronoun he, is Niuwoa...

13. Eloi ta; for Eloi, see No. 2. Ta, is the substantive verb; it is actually—this affirms that it is God who is the agent: for Noa, see No. 12.

Section 2.

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

Section 3.

16. Marai. Spirit, not the ghost of a departed person, which is mamuya.

Section 4.

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

Section 5.

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

Section 6.

23. Keawai. The verb to be in a negative form, governed by korien, understood, there be not, a universal denial: wāl, determinately affirms the assertion whether negative or affirmative: keawai-wāl wakōl, there be certainly not one.

Section 7.

26. Biyung-bai. Father: the address to a father or equal, is biyung: to a brother or equal, bingngai.
28. —kai. On account of, for, on account of.
29. Ngeen. On account of, for, on account of: there is only this pronoun in the nominative case: ngeen, us is the objective case, from which all the oblique cases are formed by the addition of particles, as, ngeen-ba, ours: ngeen-bo, we ourselves: ngeen-kai, on account of us, &c.
32. Jesus Christ. From the English, Jesus Christ.
33. Birung. From out of: tin, from on account of.

WINTA 2.—PART 2.

Section 8.

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

Section 9.

36. Na. To see: from Na-killiko, for to see, to perceive by the eye. The negative is formed by affixing the negative particle, korien, to the principal verb, divested of the verbal affix —killiko, and postfixing korien, not, to the principal root. Na-korien, see not.
37. Bōn. Him, the inseparable verbal pronoun in the objective case: Ngikoung is the separable emphatic pronoun him, governed by particles.
38.—nung. The objective particle denoting the object, as Eloi-nung. Eloi is the object spoken of, and governed by the
preceding active verb in regimen, likewise, with the preceding pronoun in the objective case, showing that both are under the same government of the verb Na-korien. See not.

Section 10.

39. Tung-ung bil-leen. Was manifested, shown: from Tungung billiko, for to show as a mark shows, to manifest of itself, or of oneself.

40. Puttāra-kān. A flesh being, one who is flesh: Puttāra, flesh.

Section 11.


42. Katan. Is: the present tense of Ka-killiko, to be in a state of—.

43. Purreung. Day.

44. Yarakai. Evil, bad, opposed to亮corong, good.

45. --kin-ko. On account of the --.

Section 12.

46. Kauwul Great: Kauwulkauwul, very great. The comparison is drawn always by what the one is, and by what the other is not; hence, Kauwul-kān noa, he is great: Eloi-ta, God is: Warea-ta ngearun-ba biilbHl, little it is our hearts.

47. Warea. Little in size.

48. Biilbiil. Heart of animals and man, not heart of oak, &c.

49. Ngurrall. Knows: present tense of Ngurrulliko, for to know, to perceive by the ear, to understand; but not to know in any other sense. To know a person by sight is Ngi-milli-ko: to know a thing by sight, Na-killi-ko: to know carnally, Bo-i-bul-li-ko: and to know by the touch, Nu-mul-li-ko.

50. Min-nung As a question, it means what thing is the object? The reduplication with the particle bo affixed, means every thing itself as an object.

Section 13.

51. Kaiyu. Able, powerful, mighty: Kaiyu-kān, one who is able: Noa, he: Eloi-ta, God is: Yānti-ko, for all: Minnunng-bo minnunng-bo ko, for every thing.
governing pronoun being singular, dual, or plural: ngali kore, this man as an agent: unni kore, this man as a subject: bara kore, they the men, they the people: buloara kore, two men.

64. Shepu. An adopted word from the English, sheep.

65. Takillil. The act of eating from takilliko, for to be in the act of eating, for to eat.

66. Ngel. The inseparable verbal particle, denoting place, the place of —: takillingel, the eating place, the feeding place, the pasture: ngikoumba, belonging to him, his.

Section 5.

67. Ngintōa. The emphatic separable personal nominative pronoun, thou, it is thou who: ta, it is.

68. Ngintoa-ta. It is thou who dost, or didst, or wilt do, according to the tense of the governing verb, which in this case is u-mā, and being a past aorist renders it didst make, without reference to particular time past.

69. Moroko. Heaven, the visible Heavens, the sky, the space above our heads.

70. Purrai. The earth, the land, the ground.

71. Wonbul. The sea.

72. Yantin ngali-koba. All belonging to these: yantin, all, pluralizes the emphatic demonstrative pronoun, ngali, this, into these.

Sections 6 and 7.

Already noticed.

Section 8.


74. Upin. The present tense of upilliko, for to exert power, privative of effect upon the object used, as to put a thing anywhere.

75. —tin. From, on account of, therefore as a cause, because of: umulli-tin, on account of doing: ngcearunbatin, on account of our, or of belonging to us.

76. Tuloa. Straight, opposed to crooked, upright as to character, truth as to expression, opposed to falsehood: tuloa-kān-ta, one who is straight, upright, true.

77. Morōn. Life, opposed to death—animal, not vegetable life.

78. Kakillin-kan-ta. It is one who remains, who is, who exists; kakilli from kakilliko, for to be in some state.

79. Kauwul. Great; pirriwul kauwul, great chief, lord, or king: kauwul-kauwul, great, great, very great.

80. Yant katali kakilliko. Thus to be always, for to be forever.


82. Kunnun. Will be; from kakilliko, for to be. See Synopsis K.

83. Bukkā. Wrath, rage, fury; bukka-tin, on account of wrath; ngikoumba-tin, on account of his, belonging to him.

84. Konāra. A flock, herd, an assembly, a mob, a nation: yantin bara konāra, all they, the assemblies, nations.

85. Niurwarin. The causative case; see 41: Niurwar, anger: Niurwarin, because of anger, on account of anger, from anger as a cause.

Section 9.

86. Bapai. Nigh at hand, close to: bapai ta ba, it is nigh to.

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

Section 10.

88. Kālōng. Afar off, distant, opposed to 86.

89. Kakillin. The present participle of the verb Kakilliko, for to be in some state, continues to be, is now being.

90. Barun-kai. From, on account of them, persons.

91. Yarakai-tin. From, on account of the thing, evil.

Section 11.

92. Wirrilli. From Wirrilliko, for to wind up as a ball of string,
which the blacks do to their long fishing lines, and oppossum fur cords, to take care of them, to preserve them, hence to take care of, to reserve, to keep together, to guide as a flock of sheep; wirrillikän, one who takes care of by some act of locomotion, as a watchman going his round, as we say, in English.

93. Mirrul. Desert, desolate, miserable, a state of want: mirrul ta unni, this is a desert; mirrul-läng unni, this is desolate or miserable, because in a desert there is nothing to eat or drink: Mirrul-katän, to be now present in a miserable or desolate state, to be in a state of want; keawai, not to be.

94. Keawai-wäl. Certainly shall not be, equivalent to therefore shall not: Mirrul-kunnun, be in want.

Section 13.

95. Ngirririr-kän. One who personally attends to. See ngurrilliko, 49.

96. Ngirririr-mulli-kän. One who causes or exercises attention, or one who does attend to, a merciful Being.

WINTA 5.—PART 5.

NGORO. THREE.

Section 1.

97. Unnung. There.

98. Ngoro-ta. Three it is.

99. Kakilli. Be, exist; from kakilliko, for to be, to exist in some state, hence it cannot be said tetti-katän, is dead because katän implies existence, though it may be said moron-katän, is alive; because existence is implied; to say is dead, must be tetti-ka-ba, that is to be in the state of the dead, and to be in the act of the dead; generally the blacks say kulwon, stiff, rigid; tetti-ka-ba kulwon, equivalent to dead and stiff, in opposition to swoon, which would be the meaning, unless circumstances led to another conclusion.

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

Section 4.

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

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

Section 5.
Already explained.

Section 6.
131. Ngearun-ba katān. Belonging to us, remains; ours, equivalent to for we have.
132. Weyellikān. One who speaks, an advocate.
133. Biyung-bai-to-a-ba. It remains with the Father.

WINTA 6.—PART 6.

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

Sections 7, 8, and 9,
Are noticed.

Section 10.
136. Waköl marai. One spirit is.
137. Waköl Pirriwul. One Lord is.

Section 11.
138. Waköl marai. One spirit is.
139. Yantin nurun wiya. In the manner as you (in the objective case) called, equivalent to are called.
140. Köttellita. In the thinking.
141. Nurunba. Belonging to you, your, of you.
142. Wiyatōara. That which is said.
143. Waköl Pirriwul. One Lord is.
144. Waköl ngurrulliko. One is for to hear, to obey.
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145. Wakolla kurrimulliko. One is for to cleanse with water.
146. Wakolla Eloi ta. One is God it is.
147. Biyungbai ta yantín koba. Father it is of all.
148. Wokka-kaba-noa yautín ko. Up above he is for all.
149. Ngatun noa yantín-koa. And he all with.
150. Ngatun murrung-kaba nurun-kin-ba. And within you, all, understood: murrung, within, inside.

Section 12.

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

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

Section 13.


Section 14.

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

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WINTA 7.

MESSIAH, FROM THE ENGLISH, INTRODUCED.

LUKE, ii. 9—14.

Verse 9.

160. Ngatun noa Angelo Jehova-ūmba. And the Angel belonging to Jehovah.
161. Tanāu uwa noa bārin-kin. Approached, came to them.
163. Kakulla barun katoa. Was them with.
164. Kinta ngaiya bāra kakulla. Fear then they were in a state of.

Verse 10.

165. Ngatun noa Angelo-ko wiyā bārin. And he, the Angel, told them.
166. Kinta kora. Fear not.
168. Totōng murrorōng kakilliko pitul ko. News good, for to be joy for.
169. Kakilliko yantín-ko kore-ko. To be for, all for, men for.

Verse 11.

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

Verse 12.

173. Ngatun unni tung nga kunnun nurun ba. And this mark will be yours.
174. Nanun nura bobōng. See will ye the babe.
175. Nungamaṭāra kirrikin ta ba. That which is wrapped in the garment, soft raiment.
176. Kakillin ba takillingēlła-ba. Remaining at the eating-place at.
Verse 13.

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

Verse 14.

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

WINITA 8.—PART 8.

Section 1.

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

Section 2.

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

Section 3.

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

192. Morōn ngaiya bi kunnun. Life then thou wilt be in a state of.
193. Ngatun kirrikīn ta tempel-ka-ko. And the veil it is the temple at.
194. Yiirr-kulleen būlwa-koa. Rent of its own power in the midst, in order to be.
195. Wokka-ka-birung unta-ko barān-ta-ko. Up be from there for down it is for. From the top thence to the bottom.

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

Yiirr-kulleen. Rent, (of itself, of its own power.)
Yiirr-bungngā. Rent, (some person has.)
Yiirr-burrea. Rent, (some instrument has.)
Yiirr-lāng. Rent, (is declaratively.)
Yiirr-wirrēa Rent, (some motion has rent, as when a flag or a sail of a ship flapping in the wind, is rent.)

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

THE LORD'S PRAYER.

IN THE LANGUAGE OF TAHIKI, SAMOA, RAROTONGA, NEW ZEALAND, AND OF THE ABORIGINES OF NEW SOUTH WALES.

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


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

Ia tae mai to ra hau. Ia haapaohia
May reach hither thy place reign. May cause to be observed
to oe hinaaro, i te fenua nei. Mai tei te ao thy desire, in the land present here. Like as it is the Heaven

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

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

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

matou nei. E eiaha e faaure ia matou us present. And do not to cause to cast away to us

ia roohia noa e te in order to be overtaken, without cause, accidentally, by the

Ati. E faaore ra ia matou i te ino. perplexity. And cause to live to us in the evil. For

No oe hoi te hau, e te mana, belonging to thee, likewise, also, the reign, and the power, and
e te hanahana, e a muri noa tu. Amen. the shine-shine, and to be forward without cause thence. Amen.

OBSERVATIONS.

The e, in e to matou metna, is often used after the person, and is a sort of endearing particle, as ehoa ino e, my dear friend; tan tamiti e, my dear child; tan vahine e, my dear woman. The Tahitians have two classes of possessive pronouns, viz., to and ia; ton and tua; no and na; tou and nan. The ia class, if it may be so designated, denotes being already in personal possession as to matou, ours, already; tei, mine already. The A class denote possession by right in any way or manner, as tona reo, his voice; tana parau, his speech; ton rima, my hand now attached to my body; ton rima, my hand, if cut off and apart from the body. So likewise no oe, for thy possession; na oe, for thy use. There is another peculiarity in the use of the pronouns, transforming them by the prefix ia, a particle denoting to before pronouns, in order to before verbs—example, matou, we, exclusive of the party addressed; ia matou, literally to us, meaning us, or to us, according as the English idiom requires the translation. There is another peculiarity in the use of nei, na, and ra, which are used to time or place, thus, nei means present time or place, now or here, in the first person; na means now or here, but in the second person, and ra means is in time or place, there in the third person; whilst rai is the particle denoting the participial form of verb, as, te parau rai, the speaking; te parau rai rai, the time and place of speaking combined—example, i te parau rai rai oia, meaning as he was then and there speaking. The word no means the invisible heavens or space above. Rai is the visible heavens or sky. Mahana, the day, opposed to rui, night. But from a strange custom the original words used to be changed when the King’s name was called by the same word, thus, in former times, po, was night, and mare, cough; but when the former Pomare took his name, po was changed into its present form, rui, for night, and mare, into hota, for cough. Thus Pomare, in former days, meant night-cough, whilst rui-hotu would at the present time signify the same. The idea was, that the name of the King or Queen was too sacred to be used in common talk, and not that royalty is exempt from night coughs. The word haun means rule, reign, government, kingdom.

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

Lo matou Tamä e, O i-le Lagi, ia pain lou Suafa. Ia oo mai lou mala. Ia faia lou finagalo i le lagolagi, e pei ona faia i le lagi. Ia e faai mai i le asöl, a matou mea e a, ia tusa ia i matou. Ia e tuu ce i a maton sala, e pei ona matou faaagalo ina atu i e a agaleaga mai ia te i matou. Ana e te tunna i matou i le faaosoosoga, a ia e lavai ia i matou ai le leaga. Ana e ou le mala, ma le mana, atoa ma le viiga, e faavavau lava. Amen.

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

E to matou Metua i te ao ra, Kia tabu toon ingoa. Kia tae toon basileia, Kia akonoia toou anoano i te enua nei, mei tei te ao katoa
The Lord's Prayer, New Zealand.—Matthew, vi.

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

The Lord's Prayer, Aborigines Australia.

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

billa yiturra ngiroumba yirriyirri kakilliko. Paipibunbilla Pirriwul to be name thy sacred for to be. Let to appear King

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

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

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

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

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

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

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

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

yanti ka tai. Amen.

thus to be it is to continue always. Amen.

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

Comparative Remarks on the Polynesian Dialects.

1. Rurutu and Tahiti.

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

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

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

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

2. Tahiti and Samoa.

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

Samoa : Lo matou Tama e, O i le lagi, ia paia lou suafa.

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

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

Tahiti: Na o outou ia bure.
RAROTONGA: Na ko koutou kia bure.
Thus ye when pray.

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

4. TAHITI AND NEW ZEALAND.

Tahiti: E to matou Metua i te rai ia tapu to oe ioa.
New Zealand: E to matou Matua i te rangi kia tapu tou ingaa.
O our Parent in the Heaven let be sacred thy name.

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

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

<table>
<thead>
<tr>
<th>EASTERN AUSTRALIA.</th>
<th>SOUTH-WESTERN AUSTRALIA.</th>
<th>SOUTH AUSTRALIA.</th>
<th>ENGLISH.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngeen.</td>
<td>Nga-nee.</td>
<td>Ngad-ia.</td>
<td>We.</td>
</tr>
<tr>
<td>Bara.</td>
<td>1</td>
<td>Ngad-ia-kur-la.</td>
<td>This, emphatic.</td>
</tr>
<tr>
<td>Ngali.</td>
<td>Nga-li.</td>
<td>Par-la.</td>
<td>Who is the agent?</td>
</tr>
<tr>
<td>Nga.</td>
<td>Ngan-to.</td>
<td>Ngan-to.</td>
<td>To strike, imperative.</td>
</tr>
<tr>
<td>Buwa.</td>
<td>Boo-ma.</td>
<td>Foo-man-di.</td>
<td>On account of—?</td>
</tr>
<tr>
<td>E-e.</td>
<td>E-e.</td>
<td>Ne.</td>
<td>Caloric, heat.</td>
</tr>
<tr>
<td>—tin ke?</td>
<td>—gin ge?</td>
<td>—hir-ra?</td>
<td></td>
</tr>
</tbody>
</table>

NOTE.—Many Europeans in spelling Australian Aboriginal words, introduce the J, whereas the sound is not in the language in a pure state: thus, Wonti?wonti, the name of a place, is often pronounced by Europeans Wontewonti, or perhaps some would write it Wongewonge, and is so pronounced by stockmen, &c., but McGuill assured me that it was only the language of dingers, a term the Aborigines used for convicts, when this colony was a penal settlement.
The blunders of persons in their first attempt to obtain a knowledge of a language hitherto unknown, are not at all surprising, but often very ludicrous. Captain Cook's vocabulary of the Tahitian language, as well as those of other collectors of words, afford us who are acquainted with those tongues a fund of amusement. Persons wishing to obtain a perfect knowledge of any of the gentile tongues, should be carefully on their guard against the pretensions of those who have only picked up a few phrases which really do not belong to the speech of the people addressed, as the following instance will illustrate: Some years ago, an Aborigine of this colony was in the old Sydney Gaol, awaiting his trial; I was requested to see him in order to ascertain his defence, but found his dialect so very different to that which I had studied, that we could not satisfactorily converse together. A stockman was then introduced to assist me, he being, it was said, perfectly acquainted with the dialect, and able to converse fluently with the blacks of the district to which the prisoner belonged. On a second visit, in company with a gentleman, the then head of the Commissariat department, and the said interpreter, I addressed the black man, but he still remained mute. The interpreter then accosted him thus:—Alla! Why for you no strike a light for the gemmem? Still no answer could be obtained, and after a repetition of the question the stockman gravely shook his head, and declared that he could do nothing with him, for all the blacks he had ever seen, this one was the most stupid, and did not appear to have common sense, and then left us. On our return from the gaol, my friend enquired of me respecting the enormous length of words in the language of the blacks, and asked if I knew the meaning of that extraordinary long one used by the interpreter, but which he himself could not repeat. To which, in reply, it was stated, that the stockman had only made use of the pure classical phraseology of the croppies, well understood by the Aborigines of these parts, and supposed to be by them, in their simplicity, the King's English! but that that which the interpreter wished to say to the unfortunate Aborigine was merely “Alla! I say, why do you not tell the gentlemen all about the concern?” the which was murderously converted into “Why-for-you-no-strike-a-light-for-the-gemmem!” The language of the Aborigines here, has, like the North American Indians, some very long words in their language, but then it must be observed that there is a combination of ideas therein: for instance, Tiirrburreabun-billiko, for to permit to be torn; means likewise that it should be permitted to be done by instrumental agency, and by none other, whilst any other agency must be expressed by the different forms already explained. The North American Indians have a few ethnological puzzles for scientific research, for their words likewise contain a combination of ideas, as illustrated by the Venerable Elliot, in his Life, by Cotton Mather, printed 1694, page 92, in which “that apostle of the Indians” gives a specimen, namely:—“Nummatchekodtantamooonganunnonash, which means no more than our lusts, and if I were to translate our loves, it must be nothing shorter than Noowomantammoonganunnonash.” The equivalent for these specimens of a conglomerate formation would be, in the language of Tahiti, To tatou hinaro ino, our evil desires; to tatou hinaro, our desires. And in the tongue of the blacks here, the equivalent would be, Köttilliarryarkaingearumba, our evil thinking; Köttillimurrøongngearumba, our good thinking. Either of which, if a stranger heard it pronounced, he would naturally be led to suppose that it was but one word, where three are combined, viz. Köttilli, thinking, the action of thought, or thought acting, or to think: all in the abstract form. Yarakai, evil, in the abstract form. Ngearumba, belonging to us, our; we may reduce the principal word further still, for köt is the root, and means thought; the t is reduplicated merely for the sake of euphony, and illi is the sign of the action, &c., as already described in the analysis, which shows the meaning and power of each letter, the l being doubled for the same reason as t, and both are therefore superfluous. Köttilliko, for to think. Köttä, present tense of to think. Köttinnun, the future tense of to think. Kött, the past tense of to think. Köttin, the present participle. Köttilliella, the past participle, and köttillinnun, the future participle of to think.
The following comparison of the Australian Aboriginal and the Tahitian mode of forming their moods, tenses, and voices of the verbs, will show their dissimilarity of construction.

<table>
<thead>
<tr>
<th>ABORIGINAL</th>
<th>TAHITIAN</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wiyan bon bang</td>
<td>Te paran nei au iana</td>
<td>I speak to, or tell him.</td>
</tr>
<tr>
<td>Wiyakeun bon bang</td>
<td>No definite past</td>
<td>I told him this morning.</td>
</tr>
<tr>
<td>Wiya bon bang</td>
<td>Ua paran vau iana</td>
<td>I told him. In any recent period.</td>
</tr>
<tr>
<td>Wiya ta bon bang</td>
<td>Ua paran vau iana bon</td>
<td>I had told him prior to —</td>
</tr>
<tr>
<td>Wiyakin bon bang</td>
<td>No definite future</td>
<td>I shall tell him to-morrow morning.</td>
</tr>
<tr>
<td>Wiyenun bon bang</td>
<td>E paran vau iana</td>
<td>I shall tell him hereafter.</td>
</tr>
<tr>
<td>Wiyawil koa bon bang</td>
<td>Hinaro vau e paran iana</td>
<td>I wish, or desire, to speak to him.</td>
</tr>
<tr>
<td>Wiyakean bang</td>
<td>Te paran faahou nei au</td>
<td>I speak again.</td>
</tr>
<tr>
<td>Wiyakeun koa bang</td>
<td>A paran vau</td>
<td>Lest I speak, or tell.</td>
</tr>
<tr>
<td>Wiyai nga bon bang</td>
<td>Oi paran vau iana</td>
<td>If I had told him.</td>
</tr>
<tr>
<td>Wiya pa bon bang ba</td>
<td>Abiri au i paran na iana</td>
<td>If I had told him.</td>
</tr>
<tr>
<td>Wiyenun bon bang ba</td>
<td>la paran vau iana</td>
<td>When I tell him. If I, &amp;c.</td>
</tr>
<tr>
<td>Wiyella</td>
<td>A paran na</td>
<td>Speak, tell, say.</td>
</tr>
<tr>
<td>Yanoa wiya yikora bi</td>
<td>Eiaha oe e paran</td>
<td>Do not thou speak, tell.</td>
</tr>
</tbody>
</table>
The Tahitians form the passive verb, or rather its equivalent, by the use of the principal verb hia, to fall, as an auxiliary, using the nominative case of the person who may be the subject of the verb.

Present tense: Te parau hia oe. Thou art now called or spoken to.

Past: Ua parau hia oe. Thou art called, or spoken to.

Future: E parau hia oe. Thou wilt be called, &c.

Who the word fallen? Thou the word fallen.

Who told you? Such a one. Thing-anym did. Mea means thing.

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

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

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

Present tense: Wiyän bun. Thou art called. Some person or person understood, calls thee.

Wiyän bi-loa. Thou art called by some man. Conjoined dual case.

Wiyän bun-toa. Thou art called by some woman. Conjoined dual case.

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

A comparison of the mode of forming the substantive from the verb in the language of the Aborigines, and of Tahiti.

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>AUSTRALIAN</th>
<th>TAHITI</th>
</tr>
</thead>
<tbody>
<tr>
<td>For to speak.</td>
<td>Wiyelliko.</td>
<td>E parau.</td>
</tr>
<tr>
<td>Now speaking.</td>
<td>Wiyellilin.</td>
<td>Te parau nei.</td>
</tr>
<tr>
<td>3. A thing which can speak.</td>
<td>Wiyellikanë.</td>
<td>E mea parau.</td>
</tr>
<tr>
<td>5. The word as a subject.</td>
<td>Wiyellita.</td>
<td>Te parau.</td>
</tr>
<tr>
<td>6. That which is spoken.</td>
<td>Wiyatönara.</td>
<td>Te parau parahia.</td>
</tr>
<tr>
<td>8. The place of speaking.</td>
<td>Wiyëllingël.</td>
<td>Te parau ra ra.</td>
</tr>
</tbody>
</table>
The preceding comparisons clearly show that the Australian dialects have no claim to be ranked with those of Polynesia; but there is a remarkable feature in the Polynesian tongues which ought not to pass unnoticed, namely: that the consonant sounds become fewer as they approach from Samoa, New Zealand, Rarotonga, Tahiti, and Rurutu, the inhabitants of which latter island are all now but extinct. The Sandwich Islands and Wallis's Island, stand in a similar relationship with the other islands and Tahiti, thus: Tahitian—fare, a house; tere, business; orero, speech. Sandwich Islands—fale, a house; tele, business; olo, speech. Wallis's Island—Va, mouth; reo, voice; vaaline, woman; metua, parent. At Rurutu, or Ohitiroa, as laid down in the maps, some 300 miles from Tahiti, the language becomes exceedingly soft, owing to their omitting the f and h from the Tahitian language. A question naturally arises from the foregoing remarks, namely: which is the parent stock? Rurutu, with the fewest sounds, or the Navigator's Islands, with the most of all amongst the Polynesian dialects at present known? A reference to the Malay selection shows a relationship, but there is none betwixt the Hindoostanee and these dialects, whether Australian or Polynesian.

A COMPARISON OF THE HINDOOSTANEE.

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

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>AUSTRALIAN</th>
<th>TAHITIAN</th>
<th>HINDOOSTANEE</th>
</tr>
</thead>
<tbody>
<tr>
<td>There, that way.</td>
<td>Yong.</td>
<td>To.</td>
<td>Yoon.</td>
</tr>
</tbody>
</table>

There is a slight similitude in the termination of the past tense of the Hindoostanee and Australian only, a being the symbol of our ed, eu, &c., thus: Hindoostanee—bol-na, to speak; bol-a, spoken or said. Australian—wiyelliko, to speak; wiyā, spoken or said. But there does not appear any similarity in the respective roots of the principal verb.

A COMPARISON OF THE SANSCRIT.

<table>
<thead>
<tr>
<th>SANSCRIT</th>
<th>AUSTRALIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nai, a ship, Persian naō.</td>
<td>Nau-wai, a canoe.</td>
</tr>
<tr>
<td>Neoya, naval.</td>
<td>Murri nauwai, a ship.</td>
</tr>
<tr>
<td>Matsyāh, a fish.</td>
<td>Makoro.</td>
</tr>
<tr>
<td>Yuvana, a young person.</td>
<td>Wonnai.</td>
</tr>
<tr>
<td>——— Persian mar, snakes.</td>
<td>Maiya.</td>
</tr>
<tr>
<td>Mara, death.</td>
<td>Marai, spirit.</td>
</tr>
<tr>
<td>Iri, a radical, to go</td>
<td>Yuring.</td>
</tr>
<tr>
<td>Adgînā, a woman.</td>
<td>Nukung.</td>
</tr>
<tr>
<td>Kān'yā, a girl.</td>
<td>Marrakeen.</td>
</tr>
<tr>
<td>Ka, ka, a crow.</td>
<td>Wakan, from the cry.</td>
</tr>
<tr>
<td>Waka, a crane.</td>
<td>Wak-wak-wak.</td>
</tr>
<tr>
<td>Bhanū, the sun.</td>
<td>Punnul.</td>
</tr>
<tr>
<td>Ooo, to sound.</td>
<td>Kū.</td>
</tr>
<tr>
<td>Bhu, to be.</td>
<td>Bo, to be oneself.</td>
</tr>
<tr>
<td>Yama, to stop.</td>
<td>Yamma, to stop from harm, to guide, to lead.</td>
</tr>
<tr>
<td>Yauwānā, youth.</td>
<td>Yinal, son; yinalkun, daughter.</td>
</tr>
</tbody>
</table>

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

Schlegel observes, that—

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

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

* * * The great first principle has engendered or produced two equations and differences, or primary rules of existence; but the two primary rules or two
A comparison of the Australian, Malay, and Tahitian Languages.

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

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>AUSTRALIAN</th>
<th>MALAY</th>
<th>TAHITIAN</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head</td>
<td>Wollung</td>
<td>Kapala</td>
<td>Upoo</td>
<td>Head and Australian skull are nearly alike.</td>
</tr>
<tr>
<td>Skull</td>
<td>Kuppurra</td>
<td>Tangkorak</td>
<td>Apu upoo</td>
<td></td>
</tr>
<tr>
<td>Eye</td>
<td>Ngaikung</td>
<td>Mata</td>
<td>Mata</td>
<td>The ng and substitute r for l.</td>
</tr>
<tr>
<td>Ear</td>
<td>Turrurkurri</td>
<td>Tulinga</td>
<td>Taria</td>
<td>The k.</td>
</tr>
<tr>
<td>Louse</td>
<td>Bungkin</td>
<td>Kuti</td>
<td>Uta</td>
<td>Nasal &amp; k.</td>
</tr>
<tr>
<td>Musquito</td>
<td>Toping</td>
<td>Ngamok</td>
<td>Namu</td>
<td>k and r.</td>
</tr>
<tr>
<td>Root</td>
<td>Wirra</td>
<td>Akar</td>
<td>Aa</td>
<td>h and n.</td>
</tr>
<tr>
<td>Fish</td>
<td>Makoro</td>
<td>Ihan</td>
<td>Ia</td>
<td>The l.</td>
</tr>
<tr>
<td>First, foremost</td>
<td>Nganki</td>
<td>Mula</td>
<td>Mua</td>
<td>The k. Tahitian pronounced oya.</td>
</tr>
<tr>
<td>I</td>
<td>Ngatoa</td>
<td>Aku</td>
<td>Au</td>
<td>Substitute M for the Australian T, and the sound would be alike.</td>
</tr>
<tr>
<td>He</td>
<td>Niuwoa</td>
<td>Iya</td>
<td>Oia</td>
<td>Substitute r for l.</td>
</tr>
<tr>
<td>Die</td>
<td>Tetti</td>
<td>Mati</td>
<td>Mati &amp; Pohe</td>
<td>Two m's.</td>
</tr>
<tr>
<td>Drink to Wise</td>
<td>Pittulli</td>
<td>Minum</td>
<td>Inu</td>
<td>Oia is pronounced oya, with a slight break in the word.</td>
</tr>
<tr>
<td>Wise</td>
<td>Nguraki</td>
<td>Pandei</td>
<td>Paari</td>
<td>The T.</td>
</tr>
<tr>
<td>Yes</td>
<td>E-e</td>
<td>Iya</td>
<td>Oia</td>
<td>The h.</td>
</tr>
<tr>
<td>No</td>
<td>Keawai</td>
<td>Tiada</td>
<td>Aita</td>
<td>The s and d in oia, substitute O for D in Oia.</td>
</tr>
<tr>
<td>Here, a call of attention</td>
<td>Ella</td>
<td>Nah</td>
<td>Na</td>
<td></td>
</tr>
<tr>
<td>He is dead</td>
<td>Tétikabanoa</td>
<td>Dia suda Mati</td>
<td>Dia suda Mati oia</td>
<td>Is dead he</td>
</tr>
<tr>
<td></td>
<td></td>
<td>He is dead</td>
<td>He is dead</td>
<td>Is dead he</td>
</tr>
</tbody>
</table>

It will be seen that the Tahitian has strong claims of relationship to the Malay language in the above selection; but then, they are the...
only words out of a Vocabulary of the English and Malay Languages, published at the Mission Press, Sincapore, 1846, containing 168 pages, and several thousand Malay words; the syntactical arrangement of the language is different. The Malay, like the English, places the nominative before the verb. In the Tahitian the auxiliary verb precedes the principal verb, and both precede the nominative; whilst the Australian principal verb precedes the auxiliary, and both verbs precede the nominative. All the Polynesian languages at present known are similar in their arrangement, construction, and government. It cannot be affirmed that the Australian has any close affinity with the Malay either in words or construction; but there is a little resemblance in the idiom of the Tahitian and Australian; in the dual in the reduplication of verbs; in the use of the negatives; and in other similarities, yet not sufficient to identify them as of one class. A comparison of the Australian words in the different dialects of this country will at once show their affinity, and their perfect dissimilarity when compared with the dialects of Polynesia, whilst the latter have a few words in common with the Malay. But it is remarkable that there should be such a jump, as it were, of affinity across the vast Pacific Ocean to reach the North American Indians, who have those very remarkable features in their language which is found to exist nowhere else in the known world, excepting here!

How many a speech has become lost in the extinction of numerous nations in the inscrutable ways of the providence of God since the confounding of the tongues at Babel! and how steadily, silently, and certainly is the progressive extinction still marching on in its devastating course amongst the Aborigines of this Southern Hemisphere. The sons of Japhet are now truly being persuaded to dwell in the tents of Shem, and the flood of emigration will soon swallow up the decreasingly small remnant of the Polynesian Isles, and their various dialects be lost in the language of Britain. My own experience during a residence of several years at Raitea, one of the Society Islands, of the amount of deaths over births, corroborated by my successor, who states that such continues to be still the case, is not singular, for at the Sandwich Islands the same depopulation is still in progress. It appears from a Census, published in the Polynesian newspaper, May 4, 1850, Honolulu, Sandwich Islands,