WAUGH'S
AUSTRALIAN
ALMANAC,
FOR THE YEAR
1858.
21 AND 22 VICTORIÆ.

SYDNEY:
JAMES W. WAUGH,
286, GEORGE STREET.
1858.
The Aborigines always lay particular stress upon the particles in all their various combinations, whether to substantives denoting cases or to verbs denoting the moods or tenses. But when attention is particularly commanded, the emphasis is thrown on the last syllable, often changing the termination into au, as, Wol-la-tool-la, the imperative, move, for, be quick. To urgently command would be Wól-la-tool-lou, dwelling double the time on the au. But to emphatically charge a person with any thing, the emphasis is placed on the particle of agency: as, Ngu-Io a; It is you. It is thou. It is by the use of particles, the whole progress of the mind is manifested, and only in the right use of them may we expect to render ourselves correctly intelligible to the aborigines.

The second work published was the “Australian Grammar,” printed likewise in Sydney, in 1834.

The third publication, “A Key to the structure of the Aboriginal Language,” was also printed in Sydney in 1850.

The Gospel of Luke in the aboriginal language is completed in manuscript, and a Lexicon to accompany it of the Australian and English, containing an explanation of the letters, words and phrases occurring in the Gospel of Luke is in progress, and will shortly be ready for publication, and as the native Blacks are so rapidly becoming extinct, the language must of necessity become utterly lost to posterity unless preserved by the press.

### Model of the particles used as affixed to the interrogatives.

<table>
<thead>
<tr>
<th>Interrogative pronoun</th>
<th>Subject</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. N. Simple nominative</td>
<td>Ngu-an</td>
<td>Who?</td>
</tr>
<tr>
<td>A. N. Active nominative</td>
<td>Ngu-an-ke</td>
<td>Who is?</td>
</tr>
<tr>
<td>G. Genitive</td>
<td>Ngu-an-um-ba</td>
<td>Whose?</td>
</tr>
</tbody>
</table>

1. **Ngan-nong?** For whom? to possess, &c.
2. **Ngan-kin-ko?** To whom? towards?
Interrogative pronoun Min—? What? or which, not person, but thing.

S. N. Min-na-ning? What? as, Minnaring ke un-ni? What is this?
A. N. Min-nan? What are? for how many?

A. N. Min-na-ning ko? What the agent or instrument?
G. Min-na-ning ko-ba? Belonging to what?
D. Min-na-ning ko-lang? Towards what?
A. Minning? What? the object of the verb.

Min-na-ning tu? From what cause? Why? Wherefore?

Min-na-ning ko-ba? On what is?

Interrogative pronoun Won—? Where? or what place?
S. N. Won-ta? Where is it the place? what place? definite.
A. N. *See the Ablative where place is the means by which an act is accomplished: as at this place, I see; at this place I stood, and so can see.

Masc. Won-ta-kai? Of what place? belonging to what country
D. Won-ta ko-lang? Towards what place?

Ab. Won-ta bi-ru n? From what place? out of what place?
Won-ta ko-a? Through or by what place?

Interrogative Adverbs Ya-ko-a? How? in what manner?
Ya-ko-un-a? When? at what time?

Note.—The meanings opposite to all the particles are their essences, so that they cannot be used indifferently, as, is the case very often in the English language, for prepositions, or adverbs, or even in an opposite sense; as, Ya-ko-a? How? will not do to ask the question, How many? because modality is the attribute; but, How many? must be Min-nung? What present? because presentality is the attribute, and the answer would be much is present, or little; few, or many; or one up to three, beyond which they have no further numbers.

There are Seven Declensions of Nouns, according to which all Adjectives and Participles, as well as Nouns are declined.

Nouns have seven cases; viz.: two nominative cases, genitive, dative, accusative, vocative, and ablative. The first nominative is simply declarative whereas the subject is inactive: as, this a bird, min na tib-bi.
The second nominative is when the subject is an agent causative of action: as, tib-bi-na-ri, the bird eats; in which case the particles viz. of illustrative cases, genitive, dative, are used. The second nominative of active verbs, is the object?

The third nominative is when the subject is an agent causative of action: as, tib-bi-ba, the bird has eaten; in which case the particles are used.

The fourth nominative is when the subject is an agent causative of action: as, tib-bi-to, the bird did eat, in which case the particles are used.

The fifth nominative is when the subject is an agent causative of action: as, tib-bi-bi-ba, the bird had eaten; in which case the particles are used.

The sixth nominative is when the subject is an agent causative of action: as, tib-bi-ba, the bird has eaten; in which case the particles are used.

The seventh nominative is when the subject is an agent causative of action: as, tib-bi-to, the bird did eat, in which case the particles are used.

OF THE DECLENSION OF NOUNS, CASES, &c.

I. DECLENSION.

This Declension is proper only to the Interrogative Personal Pronoun Ngan? who? and to words of any description when used as the Names of Persons, independent of their respective signification, which may denote objects, actions, qualities, &c.: as, Bi-ra-bi means the bird called an Eagle-hawk, in which sense it must be declined in the 2nd Declension. It is also a Man's Name, in which use it is declined as follows:—

Bi-ra-bi, an Eagle-hawk.

1 Bi-ra-bi, This form would be in answer to who is he?
N. 2 Bi-ra-bi-to, This form would be in answer to who will do, or does, or did?
G. Bi-ra-bi-ta, Belonging to Bi-ra-bi or Biraban's.
D. 2 Bi-ra-bi-ba, Belonging to the Eagle-hawk.

II. DECLENSION.

Bi-ra-bi, an Eagle-hawk declined as a Bird.

M. 2 Bi-ra-bi-to, The Eagle-hawk did, or will do, governed by the verb.
G. Bi-ra-bi-ba, Belonging to the Eagle-hawk.
D. 1 Bi-ra-bi-ba, For the Eagle-hawk.
A. Bi-ra-bi, The Eagle-hawk.
V. No Vocative.
Adjectives have no particular ending, it depending entirely on their situation, or on particles, whether they are nouns, adjectives, verbs, or adverbs; as, Mur-ro-rong, Good; Ya-ra-kai, Bad; Ko-neén, Pretty. Decline these according to their determination with the particles of agency affixed, they would then become agents, and consequently nouns: as, Mur-ro-rong-ko, The good; Ya-ra-kai-to, The bad or evil; Ko-neén-in-to, The pretty, or the beauty respectively, did, does, or will do, &c.; but participles in the passive voice terminate always in the compound particle tō-a-ra; the root of the verb being prefixed either with or without the causative particles according to the sense required; as, Ki-yu, is the root of to roast with fire, to scorch, to broil.

Ki-yu-ba-tō-a-ra, That which is roasted;
Ki-yu-ba-tō-a-ra bang, I am roasted;
Ki-yu-ba-tō-a-ri, That which is roasted, is the agent, &c.

OF NUMBERS.

Numbers are only cardinal; they are declined as nouns, so far as their numbers extend: namely, Wa-kōl, one; Bu-lo-a-ra, two; Ngo-re, three; Warin, four; beyond which there are no further numbers, but the general term Kan-wul-kan-wul, much or many. The interrogative of quantity, or number, is Min-náń? which present? for how many? the answer would be in any of the above numbers, or thus: Kan-wul-kan-wul ko-re, many men: or, Wa-re-a ko-re, few men. To express what are denominated ordinal numbers, so far as the above numbers extend, can only be done in the declension of the noun to which they may be attached, the adjective being also subject to declension, according to their own termination, independent of the termination of the noun: as, Pūr-re-ung ka ngo-ro ka, On the third day.

Ko-lai-to-a ngo-ro ko-a, By the third tree, beside, not instrumental.
Bu-lo-a-ra, is used in the Dual, and of the sixth Declension.

There are also two other expressions which may be noticed under this article, namely: Win-ta, equivalent to a part of, a portion, some of; also, Yan-tin equivalent to the whole, or all:

\[
\begin{align*}
\text{Un-ti bo win-ta ko-re} & \quad \text{Some of the men are here.} \\
\text{Un-ti bo yan-tin ko-re} & \quad \text{All the men are here.}
\end{align*}
\]

DUAL.

The Dual number is essential to this language, and so necessary, that conversation could not be continued without it. The Dual is common to all the Islands in the South Seas.

\[
\begin{align*}
\text{N.} & \quad \text{Ba-li,} & \quad \text{We two, Thou and I, both present.} \\
\text{G.} & \quad \text{Nga-lín ba,} & \quad \text{Belonging to us two, ours, thine and mine.} \\
\text{1.} & \quad \text{Nga-lín ko,} & \quad \text{For us two, thee and me.} \\
\text{2.} & \quad \text{Nga-lín kin ko,} & \quad \text{To us two, thee and me, where we are.} \\
\text{A.} & \quad \text{Nga-lín,} & \quad \text{Us two, thee and me.} \\
\text{1.} & \quad \text{Nga-lín kai,} & \quad \text{From, on account of us two, thee and me.} \\
\text{2.} & \quad \text{Nga-lín kin bi-rung,} & \quad \text{From, away from us two, thee and me.} \\
\text{Abl.} & \quad \text{Nga-lín ka-tó-a,} & \quad \text{With, in company with us two, thee and me.} \\
\text{4.} & \quad \text{Nga-lín kin ba,} & \quad \text{At, with us two, thee and me.}
\end{align*}
\]

\[\text{He and I.}\]

\[
\begin{align*}
\text{N.} & \quad \text{Ba-li no-a,} & \quad \text{We two, he and I.} \\
\text{G.} & \quad \text{Nga-lín ba bón,} & \quad \text{Belonging to us two, ours, his and mine.} \\
\text{Ae.} & \quad \text{Nga-lín bón,} & \quad \text{Us two, him and me.}
\end{align*}
\]

* Note.—It will be perceived that the particles form the accusative into the other cases. So also in the following.
She and I.

N. Ba-li Bo-un-to-a, We two, she and I.
G. Nga-li-ba no-un, Belonging to us two, ours, hers and mine.
Ac. Nga-li-bi no-un, Us two, her and me.

Ye two.

N. Bu-la, Ye two.
G. Bu-lun ba, Belonging to you two, your, yours.
Ac. Bu-lun, You two.

They two.

N. Bu-lo-a-ra, They two.
G. Bu-lo-a-ra ko ba bu-lun ba, Belonging to them two.

The two

2. Bu-lo-a-ro, The two act as agents. In this case the word is declined as a noun in the 5th declension, to which model it is referred for the remainder of the cases.

CONJOINED DUAL CASE.

So designated in consequence of the two opposite cases being conjoined in one word; namely, the agent nominative and the accusative case; a peculiarity of this language. Active transitive verbs govern this case. N. A. means nominative and accusative, the figures refer to the person, M. masculine, and F. feminine.

1 Person N. and 2 person A. Bu-nang, I, thee.
1 Person N. and 3 person A. F. Bu-nang, I, her.
1 Person A. and 3 person N. Ti-a-loa, He, me.
2 Person N. and 3 person A. M. Bi-nang, Thou, him.
2 Person N. and 3 person A. F. Bi-nang, Thou, her.
3 Person N. M. and 2 person A. Bi-lun, He, thee.
2 Person N. F. and 2 person A. Bu-lun, She, thee.

OF THE VERB.

A verb attributes an act to an agent, or, a state of being to a subject. Verbs sustain no change, whatever number or person may be the agent, or the subject; they are in this respect strictly impersonal; but, verbs sustain a change in respect to the sort of agency employed; as personal, or instrumental, and also according to the manner of doing or being; as, whether I do to myself, or to another, or, I do to another and he reciprocally does to me; or, when I continue to be or to do; or, when the action is doing again, or when permitted to be done by this, or, that agent; or, by another agent; or, when a thing acts as an agent or is used as an instrument. Verbs are doubled to denote an increase of the state, or action. Verbs are conjugated by particles, each of which particles, contains in its root the accident attributed to the verb in its various modifications: as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose, &c., thus forming moods, tenses, and particles. The participles are conjugated according to their respective tenses, and are declined, either as verbal nouns, or verbal adjectives.

OF ADVERBS.

It depends on the use of the word, whether it should be denominated a noun, adjective, or, adverb. A name used with the particle of agency would be considered a noun, with another noun, it would become an adjective, and in conjunction with a verb, it is nominated an adverb: as, Pö-rö, Heavy. Pö-rö, This is heavy. Pö-rö, He speaks heavily. Adverbs are classed in the following manner:

1. Of Number.
   Wa-kö, bo ta, Once only. Bu-lö-a-ra bo ta, Twice only. Ngö-ro bo ta, Thrice only. Above which there are no certain numbers.

2. Of Order.
   Nö-an-ka, The last or before. Bu-nen, The first to be done.

3. Of Place.

4. Of Time.
   Bung-ai, This present period. Now, to-day. The time now passing.
   Bung-ai-kul, Of the present period. Fresh, new, recently.
   Ya-ki ta, Now, at the time spoken of.
   Ya-ki ta bo, At the self same moment spoken of. Instantly.
   Note.—Iteration is expressed by a particular Conjugation: as, Bün-te-a-kun-un, will strike again.

5. Of Quantity.
   Kau-wul-lang, Much, abundantly, largely.
   Wa-ra-lang, Little sparingly.
   Tan-to-i, Enough, sufficiently.
   But-ti, More, meaning continue the action.
   Min-nan? What quantity? How much? How many?

6. Quality or Manner.
   Wong-kul, Deaf, stupid, foolish.
   Wong-kul-lang, Foolishly.
   Kur-ra-kai, Quickly, also equivalent to the phrase, make haste.
Kára, Slowly, deliberately.
Wir-wir, Cheerfully, lightly. From to fly, as the down of a bird.
Pör-ról, Heavily, from heavy, weightily.

7.—Of Doubt.

Mir-ka, Perhaps.
Mir-ka ta, Perhaps it is, or possibly.

8.—Of Affirmation.

Yu-na bo-ta, Verily certainly, really, literally there it is itself.
To-kól bo ta, Truly, in truth itself. Straitly, from To-kól, strait.
E-é, Yes.
Kau-wa, Yea.
Yán-ti bo-ta, Just so as it is, Yes.

9.—Of Negation.

Ko-a-wai, Nay.
Ko-a-wa-rán, No.
Ko-ri-en, Not.
Ta-ra-rán, It is not, the thing affirmed.

10.—Of Interrogation.

Min-na-ring tin? Why? Wherefore?
Ko-ra ko-a? Why not?

OF PREPOSITIONS.

Ba, Of, denoting possession when used to the personal pronouns.
Ko-ba, Of, the same meaning used only to nouns.
Kul, Of, out of, from, opposed to ko-lang.
Bi-rung, Part of: as, Un-ti kul, Part of this, of this, hereof.

OF CONJUNCTIONS.

The Idiom of the language is such, that sentences connect with sentences without the aid of conjunctions, the subjunctive mood answering all the purposes. The dual number also precludes the necessity of conjunctions to unite parties. The following are the principal ones: viz., Nga-tun, And. Kul-la, Because, for. Nga-li tin, Therefore, on account of this. But the particles lest, unless, that, and disjunctives are expressed by modifications of the verb in the subjunctive mood.

OF INTERJECTIONS.

Wau, Expressive of attention, a call to attend.
A, Of wonder, surprise, astonishment.
El-la be á-ra, Of salute at parting: as, Farewell, an Idiom.

Ká-ti-o ka-ti-a, Of pain, anguish.
Yí-pá-lu-nu, Of sorrow, alas!
Wi-wi, Of aversion.
Ngí-no-a, Of salutation at parting: as, Farewell, an Idiom.

NAMES OF PERSONS.

Ko-in, Names of an imaginary male being. Who was always Tip-pa-kol, as he is now; in appearance like a black; he resides in Pór-ráng, thick brushes or jungles; he appears occasionally by day, but mostly at night. In general he precedes the coming of the natives from distant parts, when they assemble to celebrate certain mysteries, as knocking out the tooth in a mystic ring, or when performing some dance. He appears painted with pipe clay, and carries a fire-stick in his hand; but generally, it is the doctors, a kind of magicians, who alone perceive him, and to whom he says, “Fear not, come and talk.” At other times he comes when the blacks are asleep and takes them up, as an eagle his prey, and carries them away. The shout of the surrounding party often occasion him to drop his burden; otherwise he conveys them to his fire-place in the bush, where close to the fire he deposits his load. The person carried tries to cry out, but cannot, feeling almost choked: at daylight Ko-in disappears, and the black finds himself conveyed safely to his own fire-side.

Tip-pa-kol-lé-un, Names of the native wife of Ko-in. She is a much smoother-walking buffalo, more terrible being than her husband, whom the Bim-póin, the blacks do not dread, because she does not kill them; but this female being, not only carries off the natives in a large bag net beneath the earth, but she spears the children through the temple dead, and no one ever sees again those whom she obtains.

Ko-yó-ro-wo-en, The name of another imaginary being, whose trill in the bush frequently alarms the blacks in the night. When he overtakes a native, he commands him to exchange cudgels, giving his own which is extremely large, and desiring the black to take a first blow at his head, which he holds down for that purpose, after which he smites and kills the person with one blow, skewers him with the cudgel, carries him off, roasts, and then eats him!

Kur-ri-wil-ban, The name of his wife: she has a long horn on each shoulder growing upward, with which she pierces the Aborigines, and then shakes herself until they are impaled on her shoulders; when she carries them to the deep valley, roasts and eats her victims. She does not kill the women, they being always taken by her husband for himself. Ya-ho, has by some means been given the blacks as a name for this being.

Put-tí-kán, Another imaginary being, like a horse; having a large mane, and tail sharp like a catlass, whenever he meets the blacks they go towards him and draw up their lips to show that the tooth is knocked out, when he will not injure them; but should the tooth be left in, he runs after, kills, and eats them. He does not walk, but bounds like a kangaroo, the noise of which on the ground is as the report of a gun, calling out as he advances, Pir-ro-long, Pir-ro-long!
The following are names of men, derivation unknown.


Note.—The last of these is a poet, he composes the song and dance which is taught from tribe to tribe, to an extent as yet unascertained.

Names of Sacred Places.

Pôr-ro-bung, The name of a Mystic Ring, in which they dance and fall down at certain periods. From Pôr, to drop down, to de Born. Yu-Jung, The name of the ring in which the tooth is knocked out.

Note.—The trees are marked near the Ring with rude representations of locusts, birds, &c., on the bark chopped with an axe, and similitudes of the nests of various quadrupeds are formed on the ground near the spot. They dance for several days, every morning and evening, continuing the whole of the night; no women are allowed to join in the ceremony.

Aborigines.—the Muses.—Poetry.

There are poets among the Aborigines of New South Wales, who compose songs, which are sung and danced to, by their own tribe, in the first instance, after which, other tribes learn the song and dance, being taught by visitation from tribe to tribe, throughout the country, until from the change of dialect, the very words are not understood correctly by distant blacks.

A lady, Mrs. E. H. Dunlop, published, some years ago, in one of the Sydney papers, a specimen of "Native Poetry," and states thus:—There is a god of Poetry, Wallati, who composes music, and who, without temple shrine, or statue, is as universally acknowledged as if his oracles were breathed by Delus or Cziris: he comes in dreams, and transports the individual to some sunny hill, where he is inspired with the supernatural gift. This very individual, Wullati, or as the white folk used to call him, Woolage, always confounding the sound of 1 with a j, lived near to our establishment, he was esteemed highly by the tribes, and in an increasing ratio as they were near or more distant from this individual. No doubt he formed the delightful subject of the evening Soirees, and also of their midnight dreams. He favored me several times with his company, and perhaps thought it an honor when he made proposals to me for a matrimonial alliance with one of the members of my family, much to the amusement of us all. He was a very old, thin, small headed, bald man, of a most cheerful disposition, with a smile always on his face, except in the presence of strangers; and whenever he came to our tribe, he was much enjoyed, an evening feast was provided, and the choicest tit-bits were set before the toothless guest. Oft were his gibes wont to set their table, on the green grass, in a roar of laughter, and their festive board, generally the bark of a tree, was enlivened before it ended in the midnight hour with his song and dance, assisted with his own voice and Musical accompaniment of two sticks, beating time to the divine inspiration of the sacred muse. The following song composed by Wullati, translated and published, some years ago by Mrs. E. H. Dunlop, is an excellent specimen of the Poetry of the Aborigines, and ought not to be lost, though the Poet and his tribe is now no more.

"Native Poetry."

Thus translated, and Versified by Mrs. E. H. Dunlop, of Mutta Villa New South Wales (In a Newspaper.)

"Our home is the giber-gunnyah, Where hill joins hill on high: Where the turuma and berrambo, Like sleeping serpents lie:— And the rushing of wings, as the wangan pass, Sweeps the wallaby's print from the glistening grass.

Ours are the makoro gilding, Deep in the shady pool; For spear is sure, and the prey is secure— Kanin, or the bright ghooolo. Our lubras sleep by the bato clear, That the Amygest's track hath never been near.

Ours is the koolama flowing, With precious kirrika stored: For fleet the foot and keen the eye. That seeks the nukkung's hoard:— And the glances are bright, and the footsteps are free. When we dance in the shade of the karakan tree.


Such is a fair specimen of Song, translated, with a little poetical license. The orthography, although different from the system laid down in my Australian Grammar, sufficiently conveys the sound to enable me at once to discover the dialect of Wullati the Poet who resided near our residence on the sea shore, close to moon Island, until he died. The word "Nung-ngun" means a song, and when attached to the verbalizing affix wit-ti-li-ko becomes Nung-ngun-wit-ti-li-ko, according to the idiom of the language, For to song a Bong,—English, to sing a song. It was on a Lord's day 1825 that delegates were sent to the different tribes from our tribe, requesting them to meet in order to punish a black who had killed another one, some time before. The flat, on which we resided near Newcastle, was the spot chosen for the place of punishment.
being a plain of clear trees. The tribes from the Hawkesbury had delivered up the culprit to our tribe, who was on his parole of honour, until the appointed time. The Messengers accompanying him brought a new song as a present from the muses, to enchant the hearts of the judges and soften their rigor in regard to the criminal. The blacks seem to have an instinctive knowledge that:

"Music hath charms to soothe the savage breast, rend rocks, And, as I have been told, "To bend the knotted Oak."

Be that as it may, or whether they intuitively are aware, that:

"He that hath no music in his soul is fit for treason,"

is not clearly known. Any how, however, the matter was hushed up. My intercourse with the blacks, and at that time very imperfect knowledge of their language, was such that I could not ascertain whether the vocal powers of the Songsters and Songstresses captivated their "most potent, grave, and reverend seigniors" so as to cause them to lose all sense of their proprieties, and forget their highest duties, or whether a flaw in the indictment, or the partiality of party feeling,—or any vulgar process of bribery or corruption, such as their civilized neighbours would scorn to acknowledge, I could never ascertain, but the punishment did not take place.

About this time the popular feeling among the Aborigines was in the highest state of excitement, in consequence of the arrival of a black Songstress, who warbled forth to the delight and astonishment of the first line would cause a whole tribe of men, women and children to cast away their garments, start up and join in the following fascinating Song and Dance:


A literal translation would not sufficiently explain; Poetic imagination must supply the ellipsis; It runs thus:

Ah, is it so! Where is the man! Man away! Where is the man? Ah, is it so! &c. &c. &c.

A Scotch poetical Lassie would no doubt be led to suppose that the song was an imitation of:

"Oh, where! and Oh where! Is my highland Laddie gone?"

and very likely something of the same sort of poetical feeling induced the Rondo in remembrance of some favourite absentee. Human nature is just the same, whether clothed with the most delicate alabaster skin, or comely, but black exterior of the image of God.

<p>| A Synopsis of the particles as used to form the tenses when affixed to the verb and participle. The repudication 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 principal verb. |
|---------------------------------|-----------------|-----------------|</p>
<table>
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<tr>
<th><strong>OF THE VOWELS.</strong></th>
<th><strong>OF THE CONSONANTS.</strong></th>
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Yarr-buli-ko. For to saw.
Yarr-buli-kolang. For to be about to saw.
Yarr-buli-korien. Not for to saw.
Yarr-buli-yi-kora. Saw not.
Yarr-buli-lau-kora. Be not sawing.
Yarr-buli-kau. One who saws, a sawyer.
Yarr-buli-kau-ne. That which saws, a saw.
Yarr-buli-ngel. The sawing place, a saw-pit.
Yarr-batuara. That which is sawn, a plank.
Yarr-bau-wa. Saw, (optative,) do saw.
Yarr-bulla. Saw, (mandatory,) do saw.
Yarr-buli-bungunnguliko. 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-buli-ko. For to sharpen a saw.
Yang-ko-buli-kau-ne. That which sharpens the saw, a file.
Kong-kang. Frogs, so called from the noise they make.
Kong-ko-rong. 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.

THE LORD’S PRAYER.

In the Language of Tahiti, Samoan, Rarotonga, New Zealand, and of the Aborigines of New South Wales.

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

E to matou metua i te ao ra, ia rau te oe ioa.
O our parent in the heaven place may sacred be thy name,
Ia tae mai to oe ra hau. Ia haapaohia.
May reach hither thy place reign. May cause to be observed
to oe hinaaro, i te fenua nei. Mai tei so thy desire, in the land present here.
Li as it is the Heaven
atoa na. Honai te maas e au ia matou also present there. Give hither the food to suit to us
i tei nei mahana. E faaore mai ia matou hura, in this present day. And cause not to be hither our sin,
mai ia matou e faaore i tei hara ia Like to that we will cause not to be in the sin to
matou nei. E eiaha e faarue ia matou us present. And do not to cause to cast a way 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. perp lexity. And cause to live to us in the evil. For
No oe hoi te hau, e te mana. belonging to thce, likewise, also, the reign, and the power, and
e te hanahana, e a muri noa tu. Amen.
the shine-shine, and to be forwarded without cause thence. Amen.

Observations.—The e, in e to matou metua, is often used after the person, and is a sort of endearing particle, as ehoa ino e, my dear friend; tau tamiti e, my dear child; tau vahine e, my dear woman. The Tahitians have two classes of possessive pronouns, viz., to and ta; and tau and na; and na and nau. The o class, if it may be so designated, denotes being already in personal possession as to matou, ours, already; tau, mine already. The A class denotes possession by right in any way or manner, as tona reo, his voice; tana parau, his speech; tau rima, my hand now attached to my body; tau rima, my hand, if cut off and apart from the body. So likewise no oe, for thy possession; na oe, for thy use. There is another peculiarity in the use of the pronouns, transforming them by the prefix ia, a particle denoting to before pronouns in order to before verbs:—example, matou, we, exclusive of the party addressed; ia matou literally to we, meaning us, or to us, according as the English idiom requires the translation. There is another peculiarity in the use of nei, na, and ra, which are used to time or place, thus, nei means present time or place, now or here, in the first person; na means now or here, but in the second person, and ra means is in time or place, there in the third person; whilst rau is the particle denoting the participial form of verb, as, te parau rau, the time and place of speaking combined:—e parau, i e parau, in the time and place of speaking; te parau rau, the time and place is speaking combined.

So mander e te parau rau oia, meaning as he was then and there speaking. The word ane means the invisible heavens or space above. Rai is the invisible heavens or space above. Mahana, the day opposed to rui, night. But from a strange custom the original words used to be change 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-hotah 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 was exempt from night coughs. The word hau, means rule, reign, government, kingdom.

The Lord’s Prayer in Samoan.—Matthew, vi.
Lo matou Tamâ e, O i le Lagi, ia paia lou Soula. Ia oo mai lou malo. Ia faia lou inaagalago ile lagilagi, e pei oua faia ile lagi, ia e foai mai le ilse, a matou mea e si, ia tusa ia i matou. Ia e tuu ese ia matou sala, e pe oua faia matou faamagalago ina atu i e ou agaaleaga mai ia te i matou. Aua e te tuuna i matou i le faafosogoa, s ia e laveai ia i matou ai le leaga. Aua e ou le malo, ma le mana, atoa ma le ngi, e faavavau lava. Amen.

The Lord’s Prayer, Rarotonga.—Matthew, vi.
E to matou Metua i te ao ra, Kia tabu touo ingoa. Kia tae touo baslicia, Kia akonos touo anaoa i te ena nei, mei tei te na katoa. Onai te kai e tau ia matou i tei nei ra. E akakore mai ia
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 alanei 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. Kaia matou e kawa e ki te wakawanga, otiia wakaranga matou i te kino: Nau hoki te rangatiratanga, me te kaua, me te kororia, ake ake ake. Amen.

The Lord's Prayer, Aborigines of Australia.

Beyungbai ngearnba wokka ka ba Moroko kaba katan. Kummun. Father our up in Heaven in art. Let caused

billa yiturr ngiroumba yirriyirri kakilliko. Paipibenilla Pirriwul to be name thy sacred for to be. Let to appear King

koba ngiroumba; Ngurrubinbilla yiweliwakame ngiroumba. Yanti belonging to thy; let to obey word thy. As

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

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

warikulla ngearunba yarakai unatotara yanti ta ngeen warika cast away one evil that is done as it is we cast away.

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

Ngatun yuti yikora ngearun yarakaiumullikau kolang. 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 killihihihin 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 this very reverse to the Aboriginal, as may be seen in the English translation rendered literally under the Tahitian and Australian languages.

The following extract is taken from an “Australian Spelling Book, in the Language spoken by the Aborigines,” &c., &c., published by the Author, in 1836, and the translation refers to each word in succession.

WINTA 1.

Eloi.

Yantin kokere wittima tarrasi to kore ko; wono ba noa yantin wittima, Eloi ta noa. Heb. iii. 4.

Translation.

WINTA 1.—Part 1.

Eloi. God.

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.
3. Yantin. All, or every, according to the noun or pronoun used being in the singular or plural number.
5. Wittima. Built: from ‘Vittimulliko, for to prepare a place for habitation by removing obstacles; to put up a shelter of bushes or bark, or to build in any way.
6. Tarai. Some one, another, other, singular: Tara, plural.
7. ---to. The affix particle of agency postfixed to the word denoting purpose.
8. Kore. Man or men, according to the singular or plural idea expressed or understood.
9. ---ko. The affix particle of agency ascribed to the word to which it is postfixed.
10. Won-to-ba. Whereas; a compound phrase: Won, the interrogative adverb of place, where? to, see No. 7.
11. ---ba. Is or as: from the verbalizing particle B, which verbalizes the thing to which it is affixed.
12. Noa. The inseparable verbal pronoun, he. The separable emphatic pronoun he, is Niuwba.
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.
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>Woliung</td>
<td>Kapala</td>
<td>Upoo</td>
<td>The Malay for 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 &amp; substitute r for l.</td>
</tr>
<tr>
<td>Ear</td>
<td>Turrurkurri</td>
<td>Nguréng</td>
<td>Tulinga</td>
<td>The k.</td>
</tr>
<tr>
<td>Louse</td>
<td>Bungkin</td>
<td>Kutu</td>
<td>Utu</td>
<td>Nasal k &amp; n.</td>
</tr>
<tr>
<td>Musquito</td>
<td>Toping</td>
<td>Ngamok</td>
<td>Namu</td>
<td></td>
</tr>
<tr>
<td>Root</td>
<td>Wirra</td>
<td>Akar</td>
<td>Ia</td>
<td>The k.</td>
</tr>
<tr>
<td>Fish</td>
<td>Makéro</td>
<td>Ihan</td>
<td>I and n.</td>
<td></td>
</tr>
<tr>
<td>First</td>
<td>Ngánka</td>
<td>Mula</td>
<td>Mua</td>
<td></td>
</tr>
<tr>
<td>foremost</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>Ngatoa</td>
<td>Aku</td>
<td>Ia</td>
<td>Tahitian pronounced oya.</td>
</tr>
<tr>
<td>He</td>
<td>Niwoa</td>
<td>Iya</td>
<td>Oia</td>
<td>Substitute M for the Australian T, and the sound would be alike.</td>
</tr>
<tr>
<td>Die</td>
<td>Tetti</td>
<td>Mati</td>
<td>Mati &amp; Pohe</td>
<td></td>
</tr>
<tr>
<td>Drink to</td>
<td>Pittulli</td>
<td>Minum</td>
<td>Inu</td>
<td>Two m's.</td>
</tr>
<tr>
<td>Wise</td>
<td>Nguraki</td>
<td>Pandei</td>
<td>Paari</td>
<td>Substitute r for r.</td>
</tr>
<tr>
<td>Yes</td>
<td>E-e</td>
<td>Iya</td>
<td>Oia</td>
<td>Oia is pronounced oya, with a slight break in the word.</td>
</tr>
<tr>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Here, a call of attention</td>
<td>Keawai</td>
<td>Tiada</td>
<td>Aita</td>
<td>The T.</td>
</tr>
<tr>
<td>He is dead</td>
<td>Tetti ka banoa</td>
<td>Dia suda</td>
<td>Muni</td>
<td>The s and d in suda, substitute O for D in Oia.</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, Singapore, 1846, containing 186 pages, and several thousand Malay words; the syntactical arrangement of the language is different. The Malay, like the English, places the nominative before the verb. In the Tahitian the auxiliary verb precedes the principal verb, and both precede the nominative; whilst the Australian principal verb precedes the auxiliary, and both verbs precede the nominative. All the Polynesian languages at present known are similar in their arrangement, construction, and government.
It cannot be affirmed that the Australian has any close affinity with the Malay either in words or construction; but there is a little resemblance in the idiom of the Tahitian and Australian; in the dual in the reduplication of verbs; in the use of the negatives; and in other similarities, yet not sufficient to identify them as of one class. A comparison of the Australian words in the different dialects of this country will at once show their affinity, and their perfect dissimilarity when compared with the dialects of Polynesia, whilst the latter have a few words in common with the Malay. But it is remarkable that there should be such a jump, as it were, of affinity across the vast Pacific Ocean to reach the North American Indians, who have those very remarkable features in their language which is found to exist no where else in the known world, excepting here!

How many a speech has become lost in the extinction of numerous nations in the inscrutable ways of the providence of God since the confounding of the tongues of Babel! and how steadily, silently, and certainly is the progressive extinction still marching on in its devastating course among 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 states, and their various dialects be lost in the language of Britain. My own experience during a residence of several years at Raitea, one of the Society Islands, of the amount of deaths over births, corroborated by my successor, who states that such continues to be still the case, is not singular, for at the Sandwich Islands the same depopulation is still in progress. It appears from a Census, published in the Polynesian newspaper, May 4, 1850, Honolulu, Sandwich Islands, that out of the aggregate population of the seven islands which constitute the group, amounting to 84,165 inhabitants, the deaths were 4,320. The births, only 1,422, being an excess of deaths over births of 2,898 in the course of one year only, from January, 1849, to January, 1850 !!!