WAUGH'S
AUSTRALIAN
ALMANAC,
FOR THE YEAR
1858.

21 AND 22 VICTORIÆ.

SYDNEY:
JAMES W. WAUGH,
256, GEORGE STREET.
1858.
LANGUAGE OF THE AUSTRALIAN ABORIGINES.

Through the kindness of the Rev. L. E. Threlkeld, who laboured as a missionary for sixteen years amongst the aborigines, we are enabled to make the following extracts from his valuable works—the Grammar of the language and the Key to its structure—which, we have no doubt, will be interesting to our readers, more especially when we consider the rapid disappearance of that people, and which a few more years will probably leave little trace of their existence beyond the names of such places as are still preserved.

The commencement of an endeavour to obtain a knowledge of the native language was made October 1824, at Lake Macquarie, near New-castle, amongst the tribes belonging to, and visiting that locality, by L. E. Threlkeld, minister, and the first work resulting from his labours was entitled “Specimens of the Language of the Aborigines of New South Wales,” printed in Sydney, April, 1827. The orthography of this work was different to the following extracts which are taken from his subsequent publications. At that time it was strongly urged to adhere to the English sound of the vowels and consonants in forming the alphabet of the native language. It was, however, soon found to be impracticable so as to represent the very rough trill of the vowels being like those of the continent of Europe, as 

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 language is far more nasal in type to containing an explanation of the native tongue. It was, however, soon found to be impracticable so as to represent the very rough trill of the vowels being like those of the continent of Europe, and the islands of the South Pacific. The present orthography is far from being perfect, in consequence of the want of characters to express certain sounds by one letter; for instance—ng—the nasal sound so prevalent in the native language; and rr to represent the very rough trill of r in certain syllables.

The language always lay particular stress upon the particles in all their various combinations, whether 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 oh: as, Wolo-la-wolo-la, the imperative, move, for, be quick. To urgently command would be Wol-la-wol-la, dwelling double the time on the oh. But to emphatically charge a person with anything, the emphasis is placed on the particle of agency: as, Ngu-la-; a Ngai-; 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 LETTERS OF THE LANGUAGE.**

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**MODEL OF THE PARTICLES USED AS AFFIXED TO THE INTERROGATIVES.**

| Interrogative pronoun | Ngu-? | Who? |
| S. N. Simple nominative | Ngu-ke? | Who is? |
| A. N. Active nominative | Ngu-to? | Who is the agent? |
| G. Genitive | Ngu-dm-ba? | Whose? |
| Dative | Ngu-ngu? | For whom? to possess, &c. |
| | 1 Ngu-ngu? | For whom? to possess, &c. |
| | 2 Ngu-kin-ke? | To whom? to wards? |
There are Seven Declensions of Nouns, according to which all Adjectives are 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 where the subject is active: as, this a bird. nunni to tib-biu.

The second nominative is when the subject is an agent causative of action: as, tib-biu-to ra-bun, the bird eats; in which case the particles ending in a are affixed to denote the agent according to the terminations of the respective nouns.

OF THE DECLENSION OF NOUNS. CASES, &c.

1. DECLENSION.

This Declension is proper only to the Interrogative Personal Pronoun Nga? 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-ban 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 sense it is declined as follows:

Bi-ra-ban, an Eagle-hawk.

N. 1 Bi-ra-ban, This form would be in answer to who is he?

2 Bi-ra-ban-to, This form would be in answer to who will do, or does, or did?

G. Bi-ra-ban-im-ba, Belonging to Bi-ra-ban or Biraban's.

B. Bi-ra-ban-ka-bi-rung, From, procession, away from Biraban.

D. Bi-ra-ban-kin-ba, With, in company with Biraban.

A. Bi-ra-ban-ka, The objective case, no change in English.

V. El-la Bi-ra-ban, O Biraban, equivalent to, or I say Biraban.

Bi-ra-ban-kai, From as a cause on account of Biraban.

Bi-ra-ban-ka, Away from Biraban.

Abi. Bi-ra-ban-ko-a, With, in company with Biraban.

Bi-ra-ban-ka-ba, At, remaining with, Biraban.

II.DECLENSION.

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

M. 1 Bi-ra-ban, An Eagle-hawk, or the Eagle-hawk.

2 Bi-ra-ban-to, The Eagle-hawk did, does, or will do, governed by the verb.

G. Bi-ra-ban-ko-ba, Belonging to the Eagle-hawk.

D. Bi-ra-ban-ko-a, For the Eagle-hawk.

A. Bi-ra-ban, The Eagle-hawk.

V. No Vocative.
OF ADJECTIVES AND PARTICLES.

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-rung, Good; Ya-ra-kai, Bad; Ko-nén, Pretty. Decline these according to their determination with the particles of agency affixed, they would then become agents, and consequently nouns; as, Mur-ro-rông-ko, The good; Ya-ra-kai-to, The bad or evil; Ko-nêh-in-to, The pretty, or the beauty respectively, did, does, or will have in the passive voice terminate always in the compound particle tê-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-lo-a-ra, That which is roasted;
Ki-yu-ba-lo-a-ra bang, I am roasted;
Ki-yu-ba-lo-a-re, 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-ko, one; Bu-lo-a-ra, two; No-ko, three; Warin, four; beyond which there are no further numbers, but the general term Ko-neul-ban-soul, much or many. The interrogative of quantity, or number, is Min-mún? which present? for how many? the answer would be in any of the above numbers, or thus: Ko-neul-ban-soul ko-re, many men; or, Na-re-a ko-re, few men. To express what are denominated ordinal numbers, so far as the 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:

Pur-re-ung ka ngo-ro ka, On the third day.
Ko-lai-to-a ngr-ro-kor-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; as:

Un-ti bo win-ta ko-re, Some of the men are here.
Un-ti bo yan-tin ko-re, Here be all the men.

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.

N. Bali, We two, Thou and I, both present.
G. Nga-lin ba, Belonging to us two, ours, thine and mine.

1. Nga-lin ko, For us two, thee and me.
2. Nga-lin kin ko, To us two, thee and me, where we are.

D. Us two, thee and me.

A*. Us two, thee and me.

1. Nga-lin kai, From on account of us two, thee and me.
2. Nga-lin kin bi-rung, From, away from us two, thee and me.

Ahl. 3. Nga-lin ka-to-a, With, in company with us two, thee and me.
4. Nga-lin kin ba, At, with us two, thee and me.

He and I

N. Ba-li no-a, We two, he and I.
G. Nga-lin ba bon, Belonging to us two, ours, his and mine.

Ac*. Nga-lin bon, Us two, him and me.

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

1. Ba-li Bo-un-to-a, We two, she and I.
2. Nga-lin ba no-un, Belonging to us two, ours, hers, and mine.
3. Nga-lin no un, Us two, her and me.

Ye two.

Bu-la, Ye two.

Bu-lun ba, Belonging to you two, your, yours.

Bu-lun, You two.

They two.

Bu-lo-a-ra, They two.

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

Bu-lo-a-ra bu-lun, Them two.

The two

2. Bu-lo-a-ra, 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. Ba-ndng, I, thee.
2 Person N. and 2 person A. F. Ba-n6-un, I, her.
3 Person A. and 3 person N. Ti-a-loa, He, me.
3 Person N. and 3 person A. F. Bi-n6-un, Thou, her.
3 Person N. and 3 person M. Bii-n6-un, Thou, her.
2 Person M. and 2 person A. Bi-lo-a He, thee.
2 Person N. F. and 2 person A. Bii-lo-a, 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, P6-ra, Heavy. P6-ra ta un-ti, This is heavy. P6-ra noa wiy-an, They speak heavily. Adverbs are classed in the following manner:

1. Of Number.

Wa-k61 bo ta. Once only. Bu-16-ra bo ta, Twice only. Ng6-ro bo ta, Thrice only. Above which there are no certain numbers.

2. Of Order.

Kur-ri-kur-ci, The beginning, the first. Wil-lung, the last or behind. Ng6n-ka, The first or before. Bo-n6n, 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 this time spoken of.

Ya-ki ta bo, At the same moment spoken of.

Ya-ki, At the same moment spoken of. Instantly.

NORc.—Iteration is expressed by a particular conjunction as, Bun-te-a-kun-num, will strike again.

5. Of Quantity.

Kau-wul-lung, Much, abundantly, largely.

Wa-r6-a-lung, Little sparingly.

Tan-to-a, Enough, sufficiently.

But-ti, More, meaning continue the action.

Min-nan? What quantity? How much? How many?

6. Of Quality or Manner.

Wong-nul, Deaf, stupid, foolish.

Wong-kul lang, Foolishly.

Kur-ra-kai, Quickly, also equivalent to the phrase, make haste.
Kāra,  Slowly, deliberately.
Wir-wir,  Cheerfully, lightly. From to fly, as the down of a bird.
Pōr-rōl,  Heavily, from heavy, weightily.

7.—Of Doubt.
Mīt-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-kōl bo ta,  Truly, in truth itself. Straitly, from To-kōl, strait.
E-6,  Yes.
Kau-wō,  Yea.
Yānwō bo-ta,  Just so as it is, Yes.

9.—Of Negation.
Ke-a-wai,  Nay.
Ke-a-wa-rin,  Nō.
Ko-rēn,  Not.
Ta-ra-rūn  It is not, the thing affirmed.

10.—Of Interrogation.
Min-nāng 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,  Part of: as, Un-ō kul, Part of this, of this, hereof.
Bi-rung,  Of, out of, from, opposed to ko-lang.

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 two parties. The following are the principal ones : viz., Nga-tun, And. Kūl-lē, Because, for. Nga-tun 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 attention : as, Lo, behold, hearken.
El-la be ɖ-ərā,  Of wonder, surprise, astonishment.

Kā-ti-o ka-ti-a,  Of pain, anguish.
Yi-pāl-lun,  Of sorrow, alas!
Wi-wi,  Of aversion.
Ngi-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-pā-kōl as he is now; in appearance like a black; he resides in Pbr-ring, thick bushes 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-side, 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-pā-kōl-16-an, Names of the wife of Kōin. She is a much Mail-kun, more terrific being than her husband, whom the Bim-pōn, 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 spearsthe blacks through the temple dead, and no one ever sees again those whom she obtains.
Ko-ryo-ro-wōn, The name of another imaginary being, whose trill in the bush frequently alarms the blacks in the night. Wi, he over-takes 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, skews him with the cudgel, carries him off, roasts, and then eats him!
Ku-ri-wōn-bān, 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 to the blacks as a name for this being.
Put-ti-kin, Another imaginary being, like a horse; having a large mane, and tail sharp like a cutlass, 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 he 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 headavances. 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.

Por-ro-bung, The name of a Mystic Ring, in which they dance and fall down at certain periods. From Prb, to drop down, to de Born. Yu-lung. 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, serpents, etc., on the hark chopped with an axe, and simuliiudes 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 itinerant professors, who go 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 Poesy, Wallati, who composes music, aid who, without temple, shrine, or statue, is as universally acknowledged as if his oracles were breathed by Belus or Ceres: he comes in dreams, and transports the individual to some sunny hill, where he is inspired with the supernatural gift." This very individual, Wdlilati, or as the white folk used to call him, Wallaje, always confounding the sound of Wdl-lu-ti. He made proposals to my family, much to the amusement of all. He was a very old, thin, small headed, bald man, of a most cheerful disposition, with a smile always on his countenance, except in the presence of strangers; and whenever he came to our tribe, his company was much enjoyed, an evening feast was provided, and in an increasing ratio as they were high 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 countenance, except in the presence of strangers. And whenever he came to our tribe, his company was much enjoyed, an evening feast was provided, and in an increasing ratio as they were high or more distant from this individual.

Thus translated, and Verified by Mrs. E. H. Dunlop," of Mulla Filla South Wales (In a Newspaper.)

"Our home is the gibber-gunyah, Where hill joins hill on high; Where the turuma and berrambo, Like sleeping serpents lie;—
And the rushing of wings, as the wanga pass, Sweeps the wallaby’s print from the glistening grubs.
Ours are the makoro gliding, Deep in the shady pool;
For fleet the foot and keen the eye,
That the Anygest’s track hath never been near.
Ours is the kookum flowing,
With precious kirrika stored;
For fleet the foot and keen the eye,
And the glances are bright, and the footsteps are free.
When we dance in the shade of the karakon 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 Wdlilati 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 sing a song. 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 Hawkebury 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 sooth 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 muscle 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 Songstressses 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

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

...and "Men in their highest state of excitement, in consequence of the arrival of a black Songstress, who warbled forth to the delight and astonishment of the natives the following Rondo, and such was the enthusiasm with which it was received, and the hold it had on their feelings, that the mere saying 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;--"

Nga ba ya!
Kore wonning ke?
Kore yo!
Kore wonning ke?
Nga ba ya! &c. &c. &c.

A literal translation would not sufficiently explain; Poetic imagination must supply the ellipsis; It means 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.

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 principal verb.

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 principal verb.

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

May reach hither thy place reign. May cause to be observed

to oe hinaaro, i te fenua nei. Mai tei te
thy desire, in the land present here. Like as it is the Heaven
also present there. Give hither the food to suit to us
i tei nei mahana
in this present day. And cause not to be hither our sin,
mai ia maton. E faore mai ta maton hara.
Like to that we will cause not to be in the sin to

The Lord's Prayer, in Samoan.—Matthew, vi.

Lo matou Tumā e, O i le Lagi, ia paia lou Suafa. ia oo mai lou malo. ia faia lou, fangalo i le lagāgi, e pei ona fia i le lagi, ia e fonai i le asb, a matou mea ia, ia tusa ia i matou. Ia e tuu ese i a matou sala, e pei ona matou fangalo ina atu e ua agalega mai te i matou. Aua e tuu i matau i le faasosoosa, a ia e lavesi ia i matou ai le lagāgi. Aua e o malo, ma le mana, ato male viiga, e faavavau lava. Amen.

The Lord's Prayer, Rarotonga.—Matthew, vi.

E to matou Meauna i te ao ra. Kia tutu tou inga. Kia tae tou basicia. Kia akoniai tou anani a te enua nei. mai tei tei ona. Oape te kai e taa ia matau tei fia na. E akakore mai i te...
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 kore wittima tarrai kore ko; wonfo ha noa yantin wittima, Eloi ta noa. Heb. iii. 4.

Translation.

**WINTA 1.—Part I.**

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. Wittimō. Built: from Wittimulliko, 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. —-ba. 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. —-mo. 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 separate 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.

All the Polynesian dialects are alike in construction, and the very reverse to the Aboriginal, as may be seen in the English translation rendered literally under the Tahitian and Australian languages.
The principal words in the Lord's Prayer are introduced.

<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>Wolluung</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>Ngakung</td>
<td>Mata</td>
<td>Mata</td>
<td></td>
</tr>
<tr>
<td>Ear</td>
<td>Turrerkurri</td>
<td>Ngureng</td>
<td>Taria’</td>
<td>The ng substitute for l.</td>
</tr>
<tr>
<td>Louse</td>
<td>Bungkin</td>
<td>Kutu</td>
<td>Utu</td>
<td>/The k.</td>
</tr>
<tr>
<td>Mosquito</td>
<td>Toping</td>
<td>Ngamok</td>
<td>Namn</td>
<td>Nasal and k.</td>
</tr>
<tr>
<td>Root</td>
<td>Wirra</td>
<td>Akar</td>
<td>Aa</td>
<td>k and r.</td>
</tr>
<tr>
<td>Fish</td>
<td>Makoro</td>
<td>Ihau</td>
<td>Is</td>
<td>in and n.</td>
</tr>
<tr>
<td>First. foremost</td>
<td>Ngoka</td>
<td>Mala</td>
<td>Mua</td>
<td>The l.</td>
</tr>
<tr>
<td>I</td>
<td>Ngatoa</td>
<td>Aku</td>
<td>Au</td>
<td>The k.</td>
</tr>
<tr>
<td>He</td>
<td>Niuwos</td>
<td>Jya</td>
<td>Oia</td>
<td>Tahitian pronunciation. Substitute m for the Australian l, 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 Wise</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 nd.</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>Keawai</td>
<td>Tiada</td>
<td>Aita</td>
<td>The T.</td>
</tr>
<tr>
<td>Here, acal of attention</td>
<td>Keawai</td>
<td>Tiada</td>
<td>Aita</td>
<td>The h.</td>
</tr>
<tr>
<td>He is dead</td>
<td>Tettikabano</td>
<td>Dia suda</td>
<td>Na</td>
<td>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, 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 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 islands, 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!!!