

1844
With Mr. Bardsley

SPECIMENS

OF

A DIALECT,

OF

THE ABORIGINES

OF

NEW SOUTH WALES;

BEING THE FIRST ATTEMPT TO FORM THEIR SPEECH INTO

A WRITTEN LANGUAGE.



BY L. E. THRELKELD.



Sydney,

NEW SOUTH WALES:

PRINTED AT THE "MONITOR OFFICE," BY ARTHUR HILL.

Thomas Wilson,
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PREFACE.



IN submitting a specimen of a dialect of the Aborigines of New South Wales, no speculative arrangement of grammar is attempted. Out of upwards of fifteen hundred Sentences, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, and underneath the Aboriginal sentences is placed, word for word, the english meaning, without regard to English arrangement or grammar, in order to shew the idiom of the aboriginal tongue.—The sentences are numbered for easy reference,—should any friend wish to make any remark tending to simplify the present adopted mode.—As one of my objects in applying to the language, is to pave the way for the rendering into this tongue the sacred scriptures; every friendly hint will be most thankfully received.—The accents are not marked for want of type, but the last arrangement of the verb with, it is hoped, be a sufficient guide.—A table of the sounds, being an Epitome of the plan pursued in the Orthography of the language, will also be sufficient, it is presumed, to shew the nature of Syllables; it would have increased the work to an inconvenient size had it been further explained.—To ascertain the Ellipsis, with which the language abounds, is the best means to obtain satisfaction in the use of the particles, and without the knowledge of this, it appears very often a mere jargon.—Mah-ko-ro te-ah, Fish to me, is all they say for “give me some fish.” But no possible mistake can arise, as in the English, using the nouns in a verbal sense.—Two prepositions, *From*, in English, puzzled me exceedingly, until the signal for a vessel being hoisted up at the signal post, proved that it was from, on account, of a vessel the ball was hoisted, from that cause. The cutting down a tree in the woods illustrated the meaning of the other particle, from what part it was to be chopped.—I would also remark that we often think there is a difference in the language owing to asking the names of substantives; the following will illustrate my meaning:—A Man was asked one day what he had got, Tah-rah-kul, was the reply, *i. e.* Peaches. But they had no peaches formerly; what was it derived from? Why, to set the teeth on edge! Now at the Hawksbury the natives may call it rough skin, or any other quality. At the Hawksbury the English say that Kob-bah-rah is what the natives

PREFACE.



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call Head, but the Blacks here told me to say Wol-lung? and it was only by an anatomical drawing my Black teacher pointed out the Skull bone for Kob-bah-rah. No doubt there are provincialisms, but perhaps the language is radically the same. In presenting a copy to those, in this Colony, who are connected with other Societies, I beg to assure them, that whatever knowledge I may obtain of the Aboriginal tongue, shall be always available to them with cheerful readiness. The noble principles of Christianity forbidding the indulgence of any selfish motive, or party feeling, in those who profess to be the promulgators of its precepts.—An anxiety to satisfy the friends of humanity, that our employment is not altogether without hope, as it respects attaining the language of the Blacks, and that success may ultimately be expected with the Divine aid, have suggested and urged the putting of these imperfect specimens to the press.

EIGHTEEN months less interrupted than the time past will, it is hoped, enable me to make known Salvation to the Aborigines in their own tongue. To attempt instruction before I can argue with them as men, would be injurious, because Christianity does not make its votaries mere machines, but teaches them how to give an answer to every one that asketh, a reason of their hope. My time therefore must be devoted wholly to that single object until I am competent. And whatever may be the expences, or whatever may be the privations of individuals, to reclaim sinners whether Black or White, the remembrance of it will be no more, or if it exist, it will excite only a song of praise, when we shall behold the great multitude which no man could number, of all nations, and kindreds, and people, and tongues, standing before the Lamb, clothed with white robes, and palms in their hands, saying, thou hast redeemed us to God by thy blood, out of every kindred and tongue and people, and nation, and hast made us unto our God, Kings and Priests for ever. Amen.

L. E. THRELKELD.

Bah-tah-bah.

LAKE MACQUARIE.

New South Wales.

SPECIMENS OF A DIALECT

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DOCTOR JOHNSON observes "That the Orthography of a new Language formed by a synod of Grammarians upon principles of Science, would be to proportion the number of letters to that of sounds, that every sound may have its own character, and every character a single sound." DOCTOR LOWTH's rule hath been attended to in syllabication, namely, "Divide the syllables in spelling as they are naturally divided in a right pronunciation," so that, to use the words of another Author, "Syllabication shall be the picture of actual pronunciation."

THE English Alphabet is used with little variation of sound. The table, (an abridgement,) shews the fixed sounds of the letters and syllables, agreeably to the English examples leaving nothing arbitrary.

THE attempt to form the *Aboriginal* speech into a written language, with perspicuity, is made on the above principles; time only can decide on its practicability.

I. F. TIRELKELD.

An Abridgment of the Tables of Orthography and Orthoropy.



THE ALPHABET.

A B D E G H I J K L M N O P R T U W Y



SOUNDS OF THE VOWELS.

<i>A</i>	as in	<i>Mate.</i>	<i>Ah</i> rhymes	<i>Jah.</i>	<i>Ay</i> rhymes	<i>Gay.</i>	<i>Aw</i> rhymes	<i>Law.</i>
<i>E</i>	....	<i>Me.</i>	<i>Ey</i>	<i>Key.</i>	<i>Ew</i>	<i>New.</i>		
<i>I</i>	....	<i>Pine.</i>	<i>Ih</i>	<i>High.</i>				
<i>O</i>	....	<i>No.</i>	<i>Oh</i>	<i>No.</i>	<i>Ow</i>	<i>Cow.</i>		
<i>U</i>	....	<i>Rude.</i>	<i>Uh</i>	<i>Too.</i>	<i>Yu</i>	<i>You.</i>		



SOUNDS OF THE CONSONANTS.

G as heard in *Geese*. *H* as in *Hah!* *R* rough as in *Rogue*. *W* as in *War*.

Y as in *Yea*. All the rest have the same sounds in English. The compound sounds are *Ng* as in *Bung*. *Kri* as in *Christ*.



FIXED SOUNDS OF SYLLABLES.

NOTE.—THE SYLLABLES RHYME WITH THE ENGLISH WORDS PLACED UNDERNEATH EACH SYLLABLE.

* As *A* heard in *Jonah*, and *Father*. † *R* always rough as in *Rogue*.

A	<i>Ab</i> Dub	<i>Ad</i> Bad	<i>Ag</i> Bag	<i>Ah</i> [*] Ah!	<i>Aj</i> Badge	<i>Ak</i> Back	<i>Al</i> Shall	<i>Am</i> Ham	<i>An</i> Pan	<i>Ap</i> Map	<i>Ar</i> Bar [†]	<i>At</i> Hat	<i>Aw</i> Law	<i>Ay</i> May
E	<i>Eb</i> Web	<i>Ed</i> Wed	<i>Eg</i> Beg	<i>EH</i> He	<i>Ej</i> Wedge	<i>Ek</i> Deck	<i>El</i> Ell	<i>Em</i> Bem	<i>En</i> Den	<i>Ep</i> Step	<i>Er</i> Err	<i>Et</i> Let	<i>Ew</i> Pew	<i>Ey</i> Key
I	<i>Ib</i> Rib	<i>Id</i> Hid	<i>Ig</i> Wig	<i>Ih</i> High	<i>Ij</i> Ridge	<i>Ik</i> Dick	<i>Il</i> Hill	<i>Im</i> Him	<i>In</i> Pin	<i>Ip</i> Lip	<i>Ir</i> Fir	<i>It</i> Bit	<i>Iw</i> Woo	<i>Iy</i> Guy
O	<i>Ob</i> Bob	<i>Od</i> Nod	<i>Og</i> Dog	<i>Oh</i> No	<i>Oj</i> Dodg	<i>Ok</i> Dook	<i>Ol</i> Doll	<i>Om</i> Tom	<i>On</i> Don	<i>Op</i> Mop	<i>Or</i> Nor	<i>Ot</i> Got	<i>Ow</i> Cow	<i>Oy</i> Boy
U	<i>Ub</i> Tub	<i>Ud</i> Bud	<i>Ug</i> Dug	<i>Uh</i> Too	<i>Uj</i> Judge	<i>Uk</i> Buck	<i>Ul</i> Dull	<i>Um</i> Gum	<i>Un</i> Gun	<i>Up</i> Pup	<i>Ur</i> Cur	<i>Ut</i> Cut	<i>Uw</i> Woo	<i>Uy</i> Guy

Any other Consonant preceding, or following makes no alteration in the sound.

Ngah, rhymes with *Jah* as well as *wah*; in *Bahng* the *ah* still retains its fixed sound, and so in all the changes of the Alphabet

RULE I. In the division of syllables a consonant between two vowels must go to the latter vowel; as *Yuring*, to go, *Yu-ring*.

II. Double consonants divide; as, *Tahnun*, *Tah-nan*, To approach or to draw nigh; so also double vowels as *weah*, thus *we-ah* spoke.

III. A vowel ending a syllable or word must have its full sound, as *Ki*, *Li*, to rhyme with *High*.

The following example will elucidate the utility of the tables of fixed sounds, to those who wish to collect words or trace any similarity of this with other languages.

Ngah-toah. Divide the syllable according to No. 2—thus, *Ngah-to-ah*. For the pronunciation look first for *a*, and conjoined with *h* it rhymes with *Jah*, and as no alteration is made in the vowel, by what precedes it, this gives the sound, the *ng* being in unison with the *ng* in *slang* or rather softer; *to* rhymes with the vowel *o*, *ho*; and *ah* with *Jah* as before stated.

Kaahucahran. Divide as above, and it will stand in the following manner.

Ka- rhymes with *A* as heard in *Mate*.

ah- as heard in *Father*, or in *Jah*.

wah- same.

ran. look for *an* and it rhymes with *pan*.

The vowels are governed by the consonant that follows them, and not by that which precedes them as in the English words *war* and *bar*. To sound *war* on the above principles it would be written *waur*, and *bar* would be written *bahr* in the Aboriginal Language.

ILLUSTRATIONS OF THE PRONOUNS.

Ngah-to-ah. The pronoun *I* in answer to a question, as, *It is I*, used also in the relative form, *It is I who*—The pronunciation of the *ng* is very soft, but exactly the same as *ng* in *Hang, Bang*. The pronoun *I* forming the simple person to the verb, is, *Bahng, I*.

ABORIGINAL SENTENCES VERBALLY RENDERED INTO ENGLISH UNDERNEATH THE RESPECTIVE WORDS.	ENGLISH SENTENCES.
1 <i>Ngahn un-nung?</i> <i>Ngahtoah un-ne.</i> Who is there? It is I this.	Who is there? It is I.
2 <i>Ngahtoah mah-nun.</i> <i>Mahn-nun bahng.</i> It is I take-will. Take-will I.	It is I who will take. I will take.
3 <i>Ngahtoah un-te kah-tahn.</i> <i>Un-te bahng kah-tahn.</i> It is I at this place am. At this place I am.	It is I who remain here. Here I remain.
4 <i>Ngahtoah weah-leyu.</i> <i>Weahn bahng.</i> It is I speak-ing. Speak I.	It is I who am speaking. I speak.
5 <i>Ngahtoah umah-kaani unne, ngorokahn.</i> It is I made-have this, This morning.	It is I who have made this, this morning.
6 <i>Unne bahng umah-kaani, ngorokahn.</i> This I made-have, This morning.	I have made this, this morning.
7 <i>Ngahtoah wah-leyu un-tah-ring.</i> It is I move-ing To that place.	It is I who am going to that place.
8 <i>If ah-leyu bahng un-te ring.</i> Move-ing I To this place.	I am coming to this place.
9 <i>Nghatwah bo wahl weah boumoun.</i> It is I (he) have spoken to her.	It is I myself who have spoken to her.
10 <i>Ngahtoah bo wahl boumoun buhn-ku-leyu.</i> It is I be went one.	It is I myself am about beating her.
11 <i>Ngahtoah bo wah-te-ah-lah wah-kohl.</i> It is I be went one.	It is I myself went alone.

Note. *Bo* is a part of the verb reflective to be.
See the specimens of the different tenses of the verb
last page but one.

Note. The English sentences are only equivalent in sense to the Aboriginal. The grammatical construction being perfectly distinct, and in many cases not at all similar.

SPECIMENS ON THE USE OF THE PRONOUNS.

Ngin-to-ah. The pronoun *Thou* in answer to a question. *It is thou who.*
The pronoun used to the verb in a simple form is *Be, Thou.*

ABORIGINAL SENTENCES.	ENGLISH.
1 <i>Ngahn ka be unne? Ngintoah tah unne.</i> Who be thou this? It is thou, It is, this.	Who art thou now? It is thou. (emphatically.)
2 <i>Ngeroung koah bahn nu weahn ngurrah-le-ko.</i> For thee why I it speak For to hear.	I speak it in order for thee to hear.
3 <i>Ngintoah tatte bah-mun.</i> It is thou dead be-will.	It is thou who wilt be dead.
4 <i>Ngintoah kintah, ngahtoah kaahwahrahn.</i> It is thou fear, It is I (a compound for) not.	It is thou who fearest, It is I who do not.
5 <i>Ngintoah bo wahl yalrahki, ngintoah kaahwahrahn.</i> It is I be shall be evil, It is thou not.	It is I myself who am evil, It is thou art not.
6 <i>Ngintoah kintah. Kintah be.</i> It is thou fear. Fear thou.	It is thou who fearest. Thou fearest.
7 <i>Ngintoah kintah kah-mun. Kintah be kah-mun.</i> It is thou fear be-will. Fear thou be-will.	It is thou who wilt fear. Thou wilt be afraid.

New-wo-ah. The pronoun *He*, in answer to a question.—*It is who.*—The pronoun for the verb is *Noah, He or it.*

8 <i>Newwoah kinder. Kinder noah.</i> It is He laugh. Laugh he.	It is he who laughs He laughs.
9 <i>Newwoah wahl kore yalrahki.</i> It is he shall man be bad (in an evil sense)	It is he who is a bad man.
10 <i>Newwoah wahrekul nowwi tah bah.</i> He it is the dog canoe it is.	The dog, it is in the canoe.
11 <i>Newwoah bo-keyn kokohn tah.</i> It is he being in water it is.	It is he himself in the water.

Note that *wahl* No. 5 and 9 has a peculiar signification, in a verb of motion it means, about to be, as *wituh wahl bahng*, I shall depart for I am about to depart.

SPECIMENS ON THE USE OF THE PRONOUNS.

Bo-un-to-ah. The feminine pronoun *She*.

ABORIGINAL SENTENCES.

ENGLISH.

1	<i>Unne bo bountoah Patty. Ammoung kin-bah.</i> This be she Patty. me with.	This is Patty with me.
2	<i>Ammoung kahtoah bountoah wah-nun.</i> Me to be with she move-will.	She will go with me.
3	<i>Wonni bountoah teah unnung tatte ammoun bah.</i> Child she to me there dead mine is.	My child she is dead.
4	<i>Ngahn ka bountoah unne ? unnoah ? unnung ?</i> Who is she this? that? there?	Who is she this? &c.

Ngah. The pronoun *It* or *it is*, in answer to a question.

5	<i>Weah, unnoah boat kowwol ?</i> Say, that boat large?	Is that a large boat?
6	<i>Ngah bah un ahng kowwol-ahn.</i> It is that is large-being.	It is a large boat.
7	<i>Weah, unnoah murrrohng ?</i> Say, that be good?	Is that good?
8	<i>Ngah bah unnoah murroring.</i> It is that good is.	It is that is good.
9	<i>Ngahn to bohn buhn-kah-lah ?</i> Who is it has to him struck?	Who struck him?
10	<i>Ngah le noah bohn buhn-kahlah.</i> It is he him strike did,	It is he struck him.
11	<i>Ngah lah noah bohn buhnhahlah.</i> It was he him struck.	It was he struck him.
12	<i>Ngah lah noah ya.</i> It was he there close at hand.	It was he, there.
13	<i>Won-nung ? ngah lah noah weah-lym unnung.</i> Where? It was he speak-ing there.	Where? It was he speaking there.

Note No. 3 and 13 *Unung*, There, means at a greater distance than *Fa*, There, No. 12, which has a passive sense as well as being near.

SPECIMENS ON THE USE OF THE PRONOUNS.

Nga-an The Plural Pronoun *We*.

ABORIGINAL SENTENCES.	ENGLISH.
1 <i>Kah bo, ngaan wah-nun.</i>	Stop, we will go-
Be * we move-well. (WILL)	Come, we depart.
2 <i>Kah i wintah ngaan.</i>	Come thou hither
Be * depart we.	Approach, we depart.
3 <i>Kah i be yahn-tah, tah-nan, wintah ngaan.</i>	Stop, stop, that we may go
Be - thou hither, approach, depart we.	too.
4 <i>Kah bo, kah bo, wah-ow-wil koah ngaan.</i>	With thee (or) with you.
Be still, be still, move may that we.	We depart to row the canoe.
5 The ellipsis is <i>ngeroung kahtoah</i> or <i>nurun kahtoah.</i>	We do depart. We are about to depart.
Thee to be with you to be with.	When will we depart, (the next line finishes,) for Reid's mistake.
6 <i>Wintah ngaan nowi tah wihng-ow-wil.</i>	We do not know when.
Depart we canoe to row.	When is it to be?
7 <i>Wintah lahng ngaan.—wintah wahl ngaan.</i>	Instead of saying a negative
Depart do we depart shall we	
8 <i>Fah-ko-un-tah ka ngaan wah nun.</i>	
When is it to be we move well. WILL	
9 Reid's mistake <i>ko lahng.</i>	
for do. (equal to To.)	
10 <i>Fah-ko-un-tah kahh ngaan</i> (an Idiom)	
When is it being we,	
11 <i>Fah-ko-un-tak ngahtoahng</i> (another Idiom)	
When is it to be	

Nu-rur. The Plural Pronoun *Ye*. The *R* as in *Rogue*.

12 <i>Weah nu-rur wah-nun Mulubinbah ko-lahng.</i>	Will ye go to Newcastle.
Say ye move-will Newcastle to.	Do ye talk and I will go.
13 <i>Weah-lah nurur, ngahtoah wintah.</i>	Ye have eaten Kangaroo
Speak-do ye, It is I who depart.	this morning.
14 <i>Kahri nurur tah-kaan ngorokahn tah.</i>	
Kangaroo ye eaten-have this morning it is.	

* The *Kah* is the Imperative of to be, reflected by *bo*. The *i* is the sign of the Imperative of the verb to be in motion. The *i* gives motion as the *bo* gives rest.

SPECIMENS ON THE USE OF THE PRONOUNS.

Bah-rur. The Plural Pronoun *They*.

ABORIGINAL SENTENCES.	ENGLISH.
1 <i>Ngahn bo bahrur uwah ? Bahrur nahpahl.</i> Who be they moved? They woman.	Who are they gone? They are women.
2 <i>Ngahn bo kahn</i> (an Idiom for a negative) Who be being. (not being about a thing)	Instead of saying, I do not know.
3 <i>Weah lahng bahrur. Weah-leyh bahrur.</i> Speak do they. Speak-ing they.	They do talk—They are talking.
4 <i>Witah-kah-bah bahrur.</i> Depart be-is they.	They are departed.

Bah-le. Dual Pronoun *Thou and I.* We two.

5 <i>Witah bah le wah-ow-wil yah-ke-tah.</i> Depart we two move to at this time, or	Thou and I will go now. Now it is.
6 <i>Min-nah-ring ko lahng bah le boh wah-lah?</i> What is it for do we two to him speak-do?	Why art thou and I to speak to him?

Bu-lah.—Dual Pronoun *Ye two* or *the two*.

7 <i>Ah-lah! bulah! kah bo!</i> Hallo! Ye two; be still!	Hallo! ye two! stop!
8 <i>Weah bulah tahnah wah-nun? A-a, wah-nun-bahle.</i> Say ye two approach move will? Yes, move will we.	Will ye two come? Yes we will come.
9 <i>Won-tah ko lahng bulah?</i> Whither for do ye two?	Whither are ye two going?

Bn-lah bu-lo-ah-rah. Dual Pronoun *They two*.

10 <i>Won-tah ko lahng bulah umung buloahrah?</i> Whither for do the two there two?	Whither are they two going?
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Note that *Kah bo*, No. 7, is the Neuter Verb to be used in the sense of *Stop to be still*. The Active Verb *Stop him* would be *mah-rah boh*.

No. 9. *Won* or *Wahn*, uncertain which.

- Min* ? An Interrogative.
- 1 *Min-nah-ring unne* ? *minnahring kahn.*
What is this. What is being.
- 2 *Minnahring unnoah* ? *minnahring ngaktohng.*
What is that? What is the thing?
- 3 *Mannahring tin bah unnoah* ?
What is from is that?
- 4 *Murrenowi tin tah unnoah.*
Ship from it is that.
- 5 *Minnahring tin bountoah unnung tuhn-ka-leyn* ?
What is from she there cry-is-ing?
- 6 *Minnahring tin khan.* (an Idiom for)
What is from being?
- 7 *Mah-mu-yah tin bountoah tuhn-ka-leyn* ?
Corpse from she cry-is-ing.
- 8 *Minnahring kahn be weahn* ?
What is being thou speak?
- 9 *Minnahring ka unnoah nung* ?
What is be that there?
- 10 *Minnahring ko ka unnoah nung* ?
What is for be that there?
- 11 *Mahkoro ko lahng turah-nun bahng.*
Fish for do spear-will I.
- 12 *Minnahring be unnoah kurrah-leyn* ?
What is thou that carry-ing?
- 13 *Minnahring ko be unnoah kurrah-leyn* ?
What is for thou that carry-ing?
- 14 *Minnahring be unnoah petahn* ?
What is thou that drink?
- 15 *Kokoin bahng unne petahn.*
Water I this drink.
- 16 *Minnahring be unnoah tah-ka-leyn* ?
What is thou that eat-be-ing?
- 17 *Kahrd bahng unne tah-ka-leyn.*
Kangaroo I this eat-be-ing.
- What ?
What is this? What is it being? for, don't know
What is that? What thing is it? for a negation.
What is that for?
(a signal was Hoisted)
That is about the ship.
concerning,
Why does she cry there?
I do not know.
- On account of the corpse she is crying.
What dost thou say?
- What is that there?
(Something must be moving.)
What is that there for?
- It is for fish (to do something to fish) I will.
What is it thou art carrying?
For what art thou carrying that?
What is that thou drinkest? (The answer.)
This is water I drink.
- What is that thou art eating?
This is Kangaroo I am eating.

- | | | |
|----|---|--------------------------|
| 1 | Minnahring berung umah unnoah? | What is that made of? |
| | What is from made that? | (i. e. from, out of.) |
| 2 | Koli berung; Brass berung tah unne. | Of wood; it is of brass— |
| | Wood from; Brass from, It is this. | this. |
| 3 | Minnahring berung kahn. (an Idiom.) ✓ | for, what can it be |
| | What is from being. | made of? |
| 4 | Minnahring tin be kah-kah-lah buk-kah? | On what account was't |
| | What is from thou wast furious.? | thou so furious? |
| 5 | Ngukung tin bahng kakkahlah bukkah. | On account of Wife |
| | Wife from I was furious. | I was furious. |
| 6 | Minnahring tin ngahtohng. (an Idiom.) ✗ | From no cause. |
| | What is from no one. | |
| 7 | Minnahring ko be noun turah? | What didst thou |
| | What is for thou her pierced? | pierce her with? |
| 8 | Kotah ro, Wahre ko, Bibi to. | With a Waddy; Spear |
| | Waddy with, Spear for, Axe has. | The Axe has. |
| 9 | Minnahring tin be noun turah? | From what cause didst |
| | What is from thou her pierced? | thou spear her? |
| 10 | New-wahrah kahn to bahng turah bounnoun. | Through anger, I |
| | Anger being have I pierced her. | spear her. |
| 11 | Min ahn beyn wonni? Wonni korean. | How many children |
| | What be to thee child? Child note. | hast thou? None. |
| 12 | Min ahn beyn terrahkul ngeroambah? | How many Peaches |
| | What be to thee (to set teeth on edge.) thine is? | hast thou with thee? |
| | Kowwol kowwol ammoambah. | I have many. |
| 13 | Much much mine is. | |
| 14 | Mihn ahn to? Kowwol kowwol o. | How many have? |
| | What be have? Much much a. | A great many. |
| 15 | Min ahn kohl-bun-te-nun? | How much is to be |
| | What be cut-be—will. | cut? |
| 16 | Wah-ra-ah kohn-bun-te-lah. | Let a little be cut. |
| | Little cut be do (Imperative.) | |
| 17 | Kowwol kowwol kohlbunte-ah. | A great quantity |
| | Much much cut is. | is already cut. |
| 18 | Min ahn kahn. (an Idiom for.) | None is. |
| | What be being? | |

- | | | |
|----|--|--|
| 1 | Min-nung bah-nun i yah be loah?
What-will do-will. Thee (passive.) | what will become of thee? |
| 2 | Min-nun kahn. (an Idiom intimating.) ✓
What will being. The ellipsis is the above. | I do not know nor care. |
| 3 | wonkul be kah-nun.
Stupid or deaf, thou be-wilt. | Thou wilt be a fool |
| 4 | Min-nam-bah beyn unnoah mattahrah?
What-at-is to thee that Hand. | what is the matter with thy hand? |
| 5 | Teir-bung-ah. Kun-ah. Kullah-bah.
Broke - is Burnt-is. Cut it is. | It is broken, It is burnt, It is cut (with a knife.) |
| 6 | Min nung u-pah-leyn be unnoah?
What is do-ing thou that. | what is that thou art doing; |
| 7 | Mirre-leyn bahng wahre.
Sharpen-ing I Spear. | I am sharpening a spear. |
| 8 | Ka-ah-wi yallah-wah-leyn bahng.
It is rest-be-ing I. | (No) It is, I am sitting still. |
| 9 | Min nung bah-nun be bung i?
What will do-will thou present time? | What wilt thou make? to day? |
| 10 | U-pah-nun bahng wahre bung i?
Make will I spear present time? | I will make a spear to day. |
| 11 | U-pah wahl bahng wahre bung i?
Make shall I spear? | I shall make a spear to day. (am about to &c.) |
| 12 | Min-nah-ring ko mahkoro? Tah-ke-le-ko.
What is for fish? Eat-be-to-for. | what is fish for? For to be eat. |
| 13 | Minnahring unne bung i kah-tahn?
What is this time being? | what is to day? |
| 14 | Yah re Friday.—Mir kah Friday unne bung i.
Being as Friday, (unknown.) — this time. | It is Friday.— This to Day (—) Friday. |
| 15 | Minnahring ko unnung upaah?
What is for there put? | what is (it) put there for? (2 balls as a signal.) |
| 16 | Yah re upaah murrenowwi ko buloahrah ko.
Being as put ship for two for. | It has been put for two Ships (as a signal) |
| 17 | Minnahring be unnoah tah-tahn?
What is thou that eat—? | What is that thou eatest? |
| 18 | Mahkoro unne bahng tah-tahn.
Fish this I eat —. | Fish is what I eat. |

	Won? or Wahn? An Interrogative.	Where?
1	Won tah tin koah horse? Sydney tin. Where it is from why horse? Sydney from.	From what place, or whence is the horse
2	Won tah ko-lahng unne? (Ellipsis Uwahn.) Where it is for do this? (—— move.)	From Sydney. Whither does this go?
3	Won tah ko lahng unnoah nowwi wah-leyn? Where it is for do that canoe move-ing?	Whither does the canoe go? Whither do we (go)?
4	Won tah ko lahng ngaan? Where it is for do we?	To Newcastle.
5	Mulubinbah ko lahng. Newcastle for do.	Whither is he gone?
6	Won-tah-ring noah uwah? Where it is be he moved?	She is at the Camp.
7	Koeyohng bountoah un am bo. Camp she at be.	Whither art thou? To Sydney I am (going)
8	Won tah ko lahng be? Sydney ko lahng bahng. Where it is for do thou? Sydney for do I.	Where have ye moved to? To here.
9	Won tah ring ngurur uwah? Un te ko ngaan uwah. Where it is be ye moved? This place for we moved.	Whither is the wind blowing?
10	Won tah ring we-reyn wibbe ko? Where it is be blowing wind for?	From the Southward is the wind.
11	•Pah ki tin wibbe. Southward from wind.	Where hast thou come from? From the canoe.
12	Won tah berung be? Nowwi tah berung bahng. Where it is from thou? Cause it is from I.	Whither am I carrying this?
13	Won tah ko ka bahng unne kur-reyn. Where it is for be I this carry-ing.	To what place there to the house.
14	Un-to-ah ko yohng koke-rah ko. That place for there House for.	Whence that? From up.
15	Won tah tin unnoah? Wokkah tin. Where it is from that? Up from.	Where is thy Kangaroo? This is, it
16	Won nung ka beyn kahri? Unne bo. Where is be to thee kangaroo? This be.	Where is thy wife? This is she.
17	Won nung ka beyn ngukung? Unne bo bountoah. Where is be to thee wife? This be she.	

- | | | |
|----|--|--|
| 1 | Won nung kowwol? Unne kowwol.
Where is big? This big. (or much) | Which is big? This is big.
That is the biggest. |
| 2 | Unnoah bah-te kowwol.
That most big. (or very) | Whither does she go? |
| 3 | Won tah ring bouuntoah uwahn?
Where it is be she move | To that place to Newcastle. |
| 4 | Un tah ring Mulubinbah ko lahng.
That it is be Newcastle for do. | Where is Bun's house.
(Bun a man's name) |
| 5 | Won nung ka Bun ulambah kokere kahtahn?
Where is be Bun's House being it? | Where is my boat? |
| 6 | Won nung teah kaktahn boat ammoam bah?
Where is to me being it boat mine? | Which is the She there?
(two birds were flying) |
| 7 | Won nung bouuntoah unnung?
Where is She there? | Which wilt thou take
this or that?
I take that. |
| 8 | Won nung be mahn-nun, unne, unnoah?
Where is thou take-will, this, that? | Where art thou, ay?
Here I am. |
| 9 | Unnoah tah umahn bahng
That it is take I | Which way is he named?
(or what is &c.) |
| 10 | Won nung be a? unne bahng.
Where is thou ay? This be I | Eagle Hawk is named. |
| 11 | Won nayn kanoah ye terrah?
Where the way be he named? | I am named Threlkeld. |
| 12 | Berabhahn ye-terrah-buhl
Eagle Hawk named (not known) | Where wilt thou
sleep?
I shall sleep here. |
| 13 | Threlkeld ye-terrah-buhl bahng
(——) named (——) I | Which way is he gone?
Forward he is gone.
Do not know. |
| 14 | Won nayn be bereke-ah?
Which way thou sleep.; (about to | |
| 15 | Ngeah kah i bahng bereke-ah
Here is be now I about to sleep. | |
| 16 | Won nayn noah uwah? nga a noah uwah
Which way he moved? Forward he moved | |
| 17 | Won nayn kahn. an Idiom for,
Which way being | |

- 1 Won nayn bahng unne weahn ye terrah?
Which way I this speak named?
- 2 Won nayn unne purri ye terrah? Pahmi kahn
Which way this land named? Pahmi being.
- 3 Won nayn ngaan wah-lah
Which way we move-do
Neah kah-i ngaan wah lah
- 4 Here be Let we move-do
Won nayn bahle wah-lah? ngeah kah.
- 5 Which way we two move-do? Here Le be.
- 6 Won tah kah-laan unnoah nahpahl?
Where it is being has that woman?
- 7 Won tah tin unnoah mahn-tahn
Where it is from that taken-it is
Won tah nurur buhn-ke-lahng?
- 8 Where it is ye Fight-now-do? (or strike)
Un te ngaan buhn-ke-lahng-un te
Here we Fight-now do here
- 9 Won am beyn buhn-kah-lah
- 10 Where at to thee Strike-was-did
Unne teah buhn-kah-lah wollung
- 11 This to me strike-was-did head.
Won tah be unnoah mahn-kah-lah
- 12 Where it is thou that take-was-did
Mulubinbah kah-laan bountoah.
- 13 Newcastle being has she
Unne bountoah Ireland kah-laan
- 14 This She Ireland being-has
Won tah ko lang? Korung ko lahng.
- 15 Where it is for do? The Bush for do
Wonam bountoah? Un am bo bountoah.
- 16 Where at She? at that be she.
Won am bahrah? Un am bo Sydney.
- 17 Where at they? at that be Sydney.
Won am bountoah? Noah? Nahpahl? Kora?
- 18 Where at she? He? man? woman? Man? Woman?
- Which way am I to say what this is named?
What is this land called? It is Pahmi.
Which way shall we go?
This way, we shall go.
(It is this way or here)
Which way shalt thou &c. I go? This way.
Where does that Woman belong?
Where is that taken from?
Where do ye fight? (The Do is present tense.)
Here we fight.
- What part of thee was struck?
This, my head was struck.
Where was it thou didst catch that?
She belongs to Newcastle.
This she belongs to Ireland. (or Irish)
Whither do? To the Bush do.—
Whereat is She?
At that place she is.
Where are they at?
At Sydney they are.
Where at is She? He

	Ngahn? An Interrogative	who? who is?
1	Allah! Ngahn be ye terrah? Ngahn unnung? Hallo! who thou named? who there?	Hallo! what is thy name? who is there?
2	Ngahn un ahng? Ngahn ngahtohng. Who at this place? Who nobody.	who is that? Dont know
3	Ngahtoah Berahbahn. It is I Eagle Hawk	It is I Eagle Hawk.
4	Patty bountoah. Kaahrahn Patty korean. Patty She It is Patty not	It is Patty. No it is not Patty.
5	Ngahn noah unne? unnoah? un ahng unnung? Who he this? that? at this place? There?	who is this he? that? At this place? There?
6	Ngahn bulah uwah? Dismal bulah Jem. Who The two moved? Dismal the two Jem.	who are the two who went? Dismal and Jem.
7	Ngahn noah unnung, mureung? Korung? Who he there, towards the sea? The Bush?	who is he there towards the sea? The Bush?
8	Ngahn to turah bounnoun? Ngah le noah. Who has pierced her? It is he.	who has Speared her? It is he has.
9	Ngah-le noah ya, Ngah-lah noah yohng. It is he just here, It is he there.	It is he here. It is he there. or This is he who &c.
10	Ngahn to unne umah? Mah, U-mah-lah. Who has this done? Do (thou) Do it (thou)	who has done this? Try to do. Make it.
11	Ngahn to beyn umah kopahro? who has to thee done Red ochre?	who has colored thee with red ochre?
12	Ngahtoah umah-laan. It is I Done-have.	It is I have done.
13	Ngahn nung ka umah-nun bahng? whom be do will I	whom shall I do?
14	Unnoah bohn umah-lah. That to him do do	Do, do it to him,
15	Ngahn to mahn-nun kurre kurre? who has take will The first?	who will have the first (in fishing)
16	Ngah-lah noah mahn-nun. It is he take-will. (these)	That is he who will have (or catch, or hold)
17	Kaalwahrahn be mahn-nun, Newwoah mahn-nun. It is (not) thou take-will, It is he take will.	It is not thou wilt take, It is he will.

- | | | |
|----|--|--|
| 1 | Ngahn bo Perewol un te? Ngintoah.
Who be The Chief at this place? It is thou. | Who is the chief here?
It is thou. |
| 2 | Kaahwahrahn bahng Perewol korean.
It is I Chief not | It is not, I am not chief. |
| 3 | Unne noah? A,a, unnoah tah noah.
This he? yes, that it is he. | This he? yes, that is he. |
| 4 | Ngah unnoah, ngeroambah; kaah wi.
Is it that, thine? It is. | Is it thine that?
no. (see the Elipsis) |
| 5 | The Ellipsis is, Ammoambah korean.
mine not. | not mine. |
| 6 | Ngah-le ko bah bohñ
This for is to him. | It belongs to him. |
| 7 | Ammoambah tah unnoah
Mine it is that. | It is mine that. |
| 8 | Ngahn-uhmbah ka wahrekul?
Whose be Dog? | Whose is the Dog? |
| 9 | Bumburukahñ-uhñ-bah wahrekul.
(a man's name) B's Dog. | Bumburukahñ's Dog. |
| 10 | Ngahn-uhñ-bah kahn (an Idiom for)
Whose being (as much as to say) | I do not know.
Where be (it) |
| 11 | Ngahn-uhñ-bah ka uhñoah nahpahl?
Whose be that woman? | Whose it that woman? |
| 12 | Ngahn kin berung be unnoah mahñ-kah-lah?
Whom from thou that take-did? | From whom didst thou take that? |
| 13 | Mr. Brooks kin berung. Mulubinbah kah berung.
_____ at from. Newcastle be from. | From Mr. Brooks.
From Newcastle. |
| 14 | Ngahn am be weahn? Ngeroam bahng weahn.
Who at thou speakest? At thee I speak. | To whom speakest thou?
To thee I speak. |
| 15 | Ammoung be weahn? kaahwi
Is it to me thou speak? _____ (No) | Is it to me thou speakest (No.) |
| 16 | Nge-ko-ung bahng weahn.
For him I speak | To him I speak. |
| 17 | Ngahn bo wiñ-ngun-nun nowwi tah?
Who be Paddle-will canoe it is? | Who is it will now the canoe (paddle) |

NOTE, No. 16.—The reason why they say I speak forhim, is, that he may hear, which is understood thus, I speak for him to hear

INTERROGATIVE SENTENCES.—ABORIGINAL

ENGLISH.

We-ah.

Used interrogatively.

It appears to be part of the
Verb to speak, weah-lah.

Do Speak, Imperative, Weah, Say or tell.

Say.

- | | | |
|----|---|---|
| 1 | Weah be unte kahl mahkoro mahn-nun ?
Say thou here of fish take-will ? | Wilt thou take some
of the fish Hereof ?
Yes, I will take. |
| 2 | A-a, mahn-nun bahng.
Yes, Take-will I. | |
| 3 | Weah be unte kahl tah-ow-wah ?
Say thou here of Eat ? | Wilt thou eat some
of this, here ?
Yes I will eat
of that, (Thereof.)
Eat it all. |
| 4 | A-a tah-nun bahng untoah kahl.
Yes Eat-will I That of. | |
| 5 | Tah-ow-wah karan.
Eat All. | |
| 6 | Weah be unte yallah-wah-nun ?
Say thou here Rest—will : | Wilt thou rest here ?
Motion, as to come or go.
I will rest here. |
| 7 | Yallah-wah-nun bahng unte.
To Rest-move- will I here. | |
| 8 | Yallah-wahn bahng unte.
To Rest-move I here. | I rest here. |
| 9 | Unte bahng Unte yallah-wahn.
Here I here . To Rest-move. | Here I rest here. |
| 10 | Weah be untoah bereke-nun ?
Say thou that Sleep-will ? | Wilt thou sleep on
that place ?
No, not at that place
Here is where I will sleep |
| 11 | Kaahwi bahng untoah, unte bo bahng bereke-nun.
It is (not) I that, Here be I Sleep-will. | Wilt thou drink that ?
Eat ? |
| 12 | Weah be unnoah petah-nun ? Tah nun ?
Say thou that drink-will ? Eat-will ? | Wilt thou come here ?
To this place ?
Shall we go to Newcastle ? |
| 13 | Weah be tahnan wah-nun unte bo ?
Say thou to approach-move-will here for ? | |
| 14 | Weah nguan Mulubinbah ko lahng wah-nun ?
Say we Newcastle for do move-will ? | |
| 15 | Weah be unne mahn-nun ? Mahn-nun bahng
Say thou this Take-will ? Take-will I. | Wilt thou take
this ? I will take. |

1	Kaahrahn baling mah-nun (part of the Negative) I take-will	I will not take.
2	Weah unne murrohng, murrohng tah unnoah. Tay this good, good it is that	Is this good? That is good.
3	Weah unne murrohn wahrekul? Say this Tame dog	Is this a tame dog? (The reply is)
4	Murrohn tah unnoah Tame it is that.	That is tame.
5	Weah unne buk-kah? Buk-kah tah unnoah. Say this Savage? Savage it is that.	Is this savage? That is savage.
6	Weah unte wahn tah pibelo? Un am bo tah. Say here being it is pipe? at be it is	Is the pipe here? It is, at this place.
7	Weah bahle wah-lah: Won tah ring? S. ko bah. Say thou I move-do? Where? S. for is.	Shall thou & I go? where? To Sydney.
8	Weah unnoah porohl? Porohl tah unnoah. Say that heavy? Heavy it is this.	Is that heavy? It is heavy this.
9	kaahwi wir-wir-rahn tah unne. (Part of the negative) Light it is this.	It is (not heavy) It is light this?
10	Weah teal be ngu-nun? Say to me thou give-will?	(What) wilt thou give me?
11	Ngu-nun baling nu ngeroung. Give-will I it for thee.	I will give it thee.
12	Weah bulah tahnun wah-lah. Say ye two approach move-do.	Will ye two come?
13	Weah ngaan tahnun wah-lah. Say we approach move-do.	Shall we come?
14	Weah, nurur tahnun wah-lah. Say ye approach move-do.	Will ye come?
15	Weah be wah-nun aimmoung kahtoah? Say thou move-will me with.	Wilt thou go with me?
16	Weah bountoah wah-nun ngeroung kahtoah? Say, She move-will thee with.	Will she go with thee?
17	Weah bountoah unnung kah-nun ngeroung kin? Say She there be-will.	Will she live with thee?

Note No 12. } Wak is a verb of motion. Hence it is used to come or to go
 13. } The verbs Tahnan, to approach, and Witali to depart, determine the
 15. } sense. Being used alone it must be regular as well as an auxiliary

INTERROGATIVE SENTENCES.—ABORIGINAL.

ENGLISH.

<p>Yah-ko-un-tah ? An interrogative compound phrase the root not exactly ascertained ; but something of the nature of like ly ; as when is it likely ?</p>	<p>When ? At what time ?</p>
<p>1 Yah-ko-un-tah be. noun nah-kahlah Patty nung ? When—— thou her see-did Patty ?</p>	<p>When didst thou see Patty ?</p>
<p>2 Yah-ke-tah bahng nah-kahlah. Now I saw or did see.</p>	<p>I saw her just now.</p>
<p>3 Bulohrah kah lah Two did</p>	<p>Two (days) past</p>
<p>4 Bung i bahng nah-kah-lah To day I see did</p>	<p>I saw to day.</p>
<p>5 Yurah ke bahng nah-kah-lah Some time ago I see did</p>	<p>Some time ago I saw (her.)</p>
<p>6 Korowawrung bahng nah-tah-lah. A long time since I (a compound past tense.)</p>	<p>A long time since I saw her.</p>
<p>7 Yah-ko-untah kurre be wahn nun tahnan ? When again thou move-will to approach ?</p>	<p>When wilt thou come again ?</p>
<p>8 Kuhmbah be bah-lah wahn-nun unte ko. Tomorrow thou must move-will here for.</p>	<p>Tomorrow thou must come here.</p>
<p>9 Ah-lah ! tahnan, weah-wil koah bahng nu. Hallo ! approach, speak-may that I it.</p>	<p>Hallo ! come that I may tell it.</p>
<p>10 Ah-lah ! wah-nun-billah teah. Hallo ! move-Let me</p>	<p>Hallo ! Let me go.</p>
<p>11 Yah-ko-un-tah ka be mahkoro ko lahng ? When——be thou fish for do ?</p>	<p>When dost thou fish ?</p>
<p>12 Kuhmbah koah bahng wah-kayn. Tomorrow why I move-ing</p>	<p>Why tomorrow I am coming.</p>
<p>13 Yah-ko-un-tah kahn. an Idiom for When being.</p>	<p>I do not know.</p>
<p>14 Yurah-ke tah-ow. Yurah-ke tah bahng</p>	<p>It will be a long while. I shall be a long while</p>
<p>15 Long while it is I Korowawrung kah bahng 16 A long time since it is I have</p>	<p>A long time since I have</p>

INTERROGATIVE SENTENCES.—ABORIGINAL.

ENGLISH.

1	Yah-ko-untah ka be yahn-tahrah umah-nun ? When be thou like as it is-make-will ?	When wilt thou make like that ?
2	Yah kountah ka noah yahn te umah-nun ; When be he like as this make-will ?	When will he make like this ?
3	Yah ketah bahng u mah-nun. Now I make-will.	I will make it now.
4	Yahkountah be nu nah-kahlah Mr. Brooks nung ; When thou him see did Mr. Brooks there ?	When didst thou see Mr. Brooks ?
Ko-rah no-ah? An Interrogative Not Why ?		Why not ?
5	Korah koah be wah-bah unambo Kuhn bah? Not why thou was at this yesterday ?	Why wast thou not at this place yesterday ?
6	Korah Koah be tahtahn untoah kahl? Not why thou eat there of ?	Why dost thou not eat some of that ?
7	Korah koah be teah weah-yah-leyh? Not why thou to me speak-be-ing ?	Why dost thou not answer me ?
8	Wonkul korah be, weah yah-leah teah. Fool be not thou; speak it to me	Do not be a fool; answer me. (or Deaf or stupid)
9	Korah koah be teah weahn? Not why thou to me speak ?	Why dost thou not speak to me ?
10	Korah koah be ammountng kahtoah uwahn? Not why thou me with move?	Why dost thou not come with me ?
11	Korah koah be teah bahn teah kahn? Mah! Not why thou to me strike to me again? Do!	Why dost thou not strike me again? Do!
12	Korah koah be teah weahn? bah lah, weah-lah. Not why thou to me speak? Must, speak-do.	Why dost thou not Speak to me? Speak you must.
13	Korah koah be tahnan uwahn? Not why thou approach move?	Why dost thou not draw nigh ?
14	Korah koah be witalh uwahn? Not why thou depart move?	Why dost thou not depart?
15	Korah koah be mahh-tahn mahkoro? Not why thou take fish?	Why dost thou not catch fish?
16	Kaahwi bohuh bahng buhu bah It is not Him I struck	I did not strike him.

	Kah i } Is the short way of saying <i>come</i> , but it	Be thou.—Come.
1	Be } is the imperative of the verb, to be, <i>kah</i> ; and the ellipsis is as under. The imperative sign, <i>isi</i> .	
2	Kah i unte ko tahnawahlah. Be — here for approach move-do.	Be thou here, approach, move.
3	Kah bo } Is the short way of saying <i>stop</i> , Be be } but it is the imperative of the verb <i>to be</i> reflected by <i>bo</i> , which makes it, <i>be where you be</i>	Stop, remain, be still, halt. Be thou there.
4	Kah bo unam bo, yallah wah-lah undoah. Be be at be, rest—do there.	Be thou where thou art, rest thou there.
5	Yah noah be buhn ke ye korah. Let be it thou strike now do not.	Let it be, do not thou strike.
6	Kaahrahn bahng buhn korean. It is not I strike not.	I am not about to strike.
7	Yah noah be buhn ke ye korah hounnoun. Let be it thou Strike now do not her.	Let it be ; do not thou strike her-
8	Kaahrahn, Kaahwi ko lahng bahng nu buhn-tahn. It is not, not for do I it strike.	No I am not going to strike it.
9	Witah koah bahng memi ⁴ ye korah. Depart why I detain do not.	Do not detain for, I depart.
10	Murrah-lah. Murrah ye korah. Run—do. Run do not.	Run.—Do not Run.
11	Mah ! kipullah.—Yah noah kipi ye korah. Do ! Call out.—Let be ; call do not.	Do call out— Do not call out.
12	Tuhn ke ye korah, yah noah. Cry now do not, Let be.	Do not weep, Let it alone (for leave off.)
13	Yuring, be wah lah, min ke ye korah kahre be. Away, thou move do, Stay now do not first thou.	Away with thee, Go, stay not ; be first.
14	Buhn-nun bohu bahng. Beat-will him I.	I will beat him
15	Buhn-nun bahng bah lah unne wahrekul. Beat-will I must this Dog.	I must beat this Dog.
16	Nah-ow-wah ! nah-ow-wah ! nurur. See—— ! Sec.—— ? Ye !	Look ! Look ye !

1	Yah noah teah buhn ke ye korah. Let be it to me, strike now do not.	Let me be, do not strike.
2	Kintah lahng bahng buhn ke le tin. Fear do I Strike now to at.	I do fear being struck. (Or) I am afraid of a blow.
3	Tahnan kah i nah-ow-wil koah unne. Approach be—see may that this.	Draw nigh, come to. see this.
4	Boung-kah-leah nah ke le ko. Stand—be Imperative. See now to for.	Stand up to See.
5	Boung-kah-leah nah-ow-wah. Stand be—See-Imperative.	Stand up and look.
6	Boung-kah-leah ngur-row-wil. Stand be—Hear-may that.	Stand up (that) (you) may see.
7	Weah-lah teah ngurrow wil, koah, bahng-nu. Speak do to me hear may that, in order, I it.	Tell me that I may know it.
8	Ammoung be turah-lah. At me thou spear-do.	Spear me.
9	Turrah-lah be nu—Turah-lah be bounnoun. Spear—do thou it—Spear do thou her.	Spear him. Spear her.
10	Kah i unte ko yallah wah-ow-wil koah be. Be here for Rest move may that, in order, thou.	Come hither in order that thou mayest rest.
11	Weah-lah be nu unnung tahnan. Speak do thou it there approach.	Tell him there to come.
12	Ngahn nung ka? Ye terrabhuhl nung. Who there be? Such a one there.	To whom? to such a one.
13	Kah i unne tah-ow-wil. Be—this Eat may that.	Come to eat this.
14	Ma! Bu-wi teah, yah-ke-tah. Do! Strike—me now.	Go on! strike me now.
15	Bu-ah be teah, kinter ye korah. Strike-do thou me, Laugh do not.	Strike me, Do not Laugh.
16	Wute-leah wahl be. Wute ah bahng. Covered Shalt thou. Covered am I.	Be covered, I am covered.
17	Ammoung be weah-lah. At me thou speak-do.	Speak to me.
18	Weah-lah be teah. Speak-do thou to me.	Do tell me.

1	Tah mun-billah teah. Eat——Let me.	Let me eat.
2	Wah mun billah teah, or bohn for him. Move——Let me.	Let me go.
3	Mahn mun billah teah. Take——Let me.	Let me have or take.
4	Turah mun billah teah. Pierce——Let me.	Let me spear.
5	Witah teah wah-mun-billah. Depart me move——let.	Let me depart.
6	Bereke bun-billah teah. Sleep——Let me.	Let me sleep.
7	Yallah wah bun-billah teah. Rest move——Let me.	Let me go to rest or sit,
8	Weah bun-billah teah. Speak——Let me.	Let me speak.
9	Ngurrur bun-billah teah. Hear——Let me.	Let me hear.
10	Tahnan teah wah-mun-billah (koeyung kah ko.) Approach me move——Let fire be for.	Let me draw nigh to be at the fire.
11	Tatte bah bun-billah teah. Dead be——Let me	Let me die.
12	Yahn-te kore murrohng, tatte bah bun billah teah. Like as man good, Dead be——let me.	Let me die, like as a good man.
13	Yuring bah-lah bulah wah-lah. Away must ye two move do.	Away, ye two must go.
14	Bu-wah bohn kore unne. Beat-do him man this.	Beat this man
15	Buwah noun nahpahl unnoah. Beat do her woman that.	Beat that woman.
16	Bu-wah be nu wahrekul unnung Beat do thou it Dog there.	Beat thou the Dog there.
17	Kah i wah-lah, wah-lah, wah lah. Be—move-do, move-do, move-do.	Come move, make haste.
18	Kah bo yah rauh kah. Be.——Evening be.	Stop till the evening.

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|----|--|--|
| 1 | Yah noah tah ke ye korah be.
Let be it Eat now do not thou. | Thou shalt not eat.
let it be. |
| 2 | Yah i tah ke ye korah yah noah.
Let—Eat now do not Let be it. | On no account to be
eat Let it be. |
| 3 | Yah-no-ow. This is the first person and
—————means a passive state. | I remain, I will
not. |
| 4 | Mahn-ke ye korah.
Take now do not. | Do not steal. |
| 5 | Buhn ke ye korah.
Smite now do not. | Do not kill. |
| 6 | Petah ye korah- Petah-lah.
Drink do not Drink-do. | Do not drink.
Do drink. |
| 7 | Petah ye ka.
Drink do be. | To be drunk. |
| 8 | Yah ke beyn petah ye ka.
Let be now to thee drink do be. | Serve thee right
if thou wilt drink. |
| 9 | Yah ke beyn murrah ye ka.
Be as it is now to the run do be. | Serve thee right if
thou wilt run. |
| 10 | Weah be tahnah? yah noah unte bahng kah-tahn.
Say thou approach? Let be it here I be. | Wilt thou draw nigh?
Let it be I remain here. |
| 11 | Weah be witah wah-lah? Witah bahng.
Say hou depart move-do? Depart I. | Wilt thou depart?
I depart. |
| 12 | Witah korean bahng.
Depart not I. | I depart not. |
| 13 | Kaahwi bahng ngah-le ko;—ngah-lah ko.
It is (not) I This for;—That for | I am not for this; for that. |
| 14 | Kah bo, kah bo me-te lah teah.
Be—, Be—Wait do to me. | Stop, stop, wait for
me. |
| 15 | Yah noah me-te ye korah.
Let be it wait do not. | Never mind, do not
wait. |
| 16 | Kakul bah-te unne; Kakul korean nahn unne.
Nice be it This; Nice not———this. | This is very nice; this
is not nice. |
| 17 | Koeyung teah mahrah.
Fire to me Bring (Take.) | Bring some fire
to me. |
| 18 | Yah ke tah koah umah-lah.
How why do do. | Why, do it immediately. |

IMPERATIVE SENTENCES.—ABORIGINAL.

ENGLISH.

- | | | |
|----|---|---|
| 1 | Yahn-te ko lahn ^g uwahn.
Thus as for do move. | Now it moves, or thus it
moves, (as a ship, or cart.) |
| 2 | Yahn-te bahrur bah uwahn.
Thus as they it is move. | Thus they move, (in this
manner.) |
| 3 | Yahn-te tah ngeroambah.
Thus as it is thine. | Thus it is like thine. |
| 4 | Yahn-te unne bah.
Thus as this be. | It is like this. |
| 5 | Yahn-te bo kore ko bah weahn.
Thus as be man for be speak. | Let it be thus, as (a black)
man speaks. |
| 6 | Yahn-te kore ko bah weahn.
Thus as man for be speak. | Thus as a Man speaks. |
| 7 | Yahn-te bo teah ngu-wah.
Thus as it be to me give-do. | Just as it is, give it to
me. |
| 8 | Yahn-te wahn tah weah be.
Thus as being it is say thou. | Just so as thou sayest. |
| 9 | Upah-lah unnoah yahn-te.
Do—do that Thus as. | Do it like this. |
| 10 | Upahn noah yahn-te unnoah bah.
Done is it Thus as that be. | It is done like that. |
| 11 | Umah-lah unnoah yahn-te.
Make-do that thus as. | Make it like this. |
| 12 | Umah noah yahn-te tah (umah.)
Made he Thus-as It is (The Elipsis.) | He made it as this is
(made.) |
| 13 | Kullah bah leah ko te.
Cut be it Own. | Cut it thine own. |
| 14 | Ngu-ke-lah nurur yahn-teyn ko
Give-now-do. Ye alike to be for. | Give, for all to be alike.
(or) give equally to you all. |
| 15 | Buhn-nun noah teah bah, Turah-lah be nu.
Strike-will he to me be, Spear-do thou him. | If he strike me,
Do thou spear him. |
| 16 | Purrul beyn ngorah.
White to thee face. | Whiten thy face:
(The reply was) |
| 17 | Purrul leah purrul.
White it is white. | It is whitened. |

SPECIMENS OF THE DIFFERENT TENSES OF THE VERB.

- Ahn. The Sign of the present tense, as We-ahn bahng. I speak.
 Mahn-tahn--be thou takest. Kow-wol to be great or much, or large. Kow-wol-lahn unnoah, that is large. Kur-kur, Cold. Kur-kur-rah-n-bahng. I am cold. (Tah Kur rah. It is cold, alias Tuggerer.) The consonants are doubled, in order to preserve their full sound, and to divide the syllables according to the pronunciation thus, forming rah-n.
- Eyn. Forms the present participle thus, wah-leyn. Moving.
 Tu-rah-leyn, Spearing. Wah-leyn bahng Nar-rah-bo, kah ko, I am going to sleep. Literally; I am moving, for to be, to sleep. Buhn keyn noah. He being to be beat.
- Ah. The sign of the past tense, as, Weah bohn bahng. I told him.
 Nah-kah-lah bahng. I saw, or did see, rather. Buhn-kah-lah noah. He smote, or struck, or fought.
- An. The sign of the perfect, as Tah-ka-an bahng. I have eaten.
 Tah-ka-an wahl, bahng. I have just eaten.
 Wi-tah wah-la-an ngaan. We have departed.
 Tah-nan wah-la-an wahl Bah-rur. They have just arrived.
- Nun. Forms the future; as, Buhn-nun bohn bahng, I will beat him.
 Kuhm ba bo witalah bahng wah-nun. I shall depart to-morrow.
 Witalah wahl bahng wah-nun. I am just about to depart.
 Witalah wahl bahng pah-lah wah nun. I must depart. (about to.)
- Lah. Forms the active imperative, as, Weah-lah. Do speak. Ngur-rahi-lah. Do hear.
- mun-bil-lah. Bu-mun-bil-lah teah. Let me smite. (or cause)
 bun-bil-lah. Ngur rah-bun-bil-lah teah bohn. Let him hear (suffer) me
- Wah. Imperative of motion, as. Bu-wah teah be-Smite thou towards me.
 Nah-ow-wah. Look, (see towards)
- Rah. Mah-rah. Take. Ngur-rah. Give. Kah-rah. Be. (active)
- Ah. As in Kah, imperatively used. Thus Kah i, Be, as, be thou here.
 Kah bo, Be, as, be thou where thou art, stand still, be still, wait, halt.
 The bo, reflects the verb on itself.
- Yah. Appears to be the imperatvie passive To be, as yah noah weah ye Korah. Let it be as it is, do not speak. This is often used with the negative imperative, Yah i, do not trouble me, let me be as I am.

SPECIMENS OF THE DIFFERENT TENSES OF THE VERB.

Wil.	This expresses a wish or desire whenever used, as Bu-wil bahng ngero-ung. I wish to beat thee. Pe-re-ke-wil be. Thou wishest to sleep. Pe-tah-ow-wil noah. He wishes to drink
Ow-wil.	
Ko-ah.	This forms the above, thus, Bu-wil koah bahng. In order that I may beat. Pe-re-ke-wil koah be. In order that thou mightest sleep. Pe-tah-ow-wil koah, noah. In order that he may drink. We-ah-ow-wil koah bahng. That I may speak.
Ke-le-ko.	This forms the infinitive thus. Unne umah ammounting tah-ke-le-ko.
—le-ko.	This is made for me to eat. Turah-le-ko, to spear. The idiom requires ko, for to form the infinitive, as, Murrorohng tah, tah-ke-le-ko. It is good, for to eat. (the thing.)
—Eyn.	This forms the present participle. as Tah-ke-leyn. To be eating.
Ke-leyn.	Tat-te-bah-le-leyn. To be dying.

All their Verbs are not declined alike : the following is a specimen of To speak, and to smite, or strike, and though it has been my guide hitherto, it is not submitted as absolutely correct. The passive is not yet arranged.

	We-ah le, To speak.	Buhn-ke-le, To strike.
	We-ahn. Speak.	Buhn-tahn. Strike.
	We-ah. Spoke.	Buhn-kah-lah. Struck.
Perfect.—	We-ab ka-an. Have spoken.	Buhn-ka-an. Have struck.
Future.—	We-ah-nun. Will speak.	Buhn-nun. Will strike.
Optat. & Subj.	We-ah ow wil. May speak.	Bu-wil. May strike.
Imperative.	We-ah-lah. Speak.	Bu-wah. Strike.
	We-ab-bun-bil-lah. Let-speak.	Bu-mun-bil-lah. Let strike
Participle.	We-ah-leyn. Speaking.	Buhn-ke-leyn. Striking.

There is no change as to singular or plural. The Wahl is used to the future, as being about to speak, but being used in so many different senses, it is left for future remarks. The accent is not printed from want of type.

FINIS.

(CIRCULAR.)

LONDON MISSIONARY SOCIETY.

ABORIGINAL MISSION, LAKE MACQUARIE.

NEW SOUTH WALES, MAY, 1827.

AFTER some months' unexpected and unavoidable delay, partly owing to my distant residence from the press, and partly to the sickness of the printer, the "*Specimens of the Language of the Aborigines of New South Wales*" are printed. An acknowledgment of the kind Patronage of His Excellency the Governor, General DARLING, in purchasing one hundred copies, is tendered with respectful and sincere thanks. The same grateful acknowledgment is also due to the Committee of the Sydney Auxiliary Church Missionary Society, which has purchased fifty copies; and to all those friends who have interested themselves in forwarding the Work. It is natural to suppose, that, by this time, some opinion may be formed as to the probable result of a Missionary Establishment for the Aborigines. I am fully persuaded, that, unless means are provided for the employment of the natives, no success at all can be anticipated. The Blacks will not associate and continue in one place unless they are provided with flour, clothing, and other necessaries of life, for which they are willing to perform such work as they are capable of, when superintended by persons who will condescend to treat them with kindness. I have had full proof of this, having at one time nearly sixty Blacks, belonging to two distinct tribes—the one from Newcastle, the other from Tahkahrah Beech—at work, cutting down and burning off the timber of about five and twenty acres of ground, now in cultivation; but, being obliged to purchase every article for their and our consumption, pecuniary circumstances and communications from Home, rendered it necessary to check rather than encourage others to join in the labour. It must be understood, that this was only a temporary case; for when the fight was over, for which they assembled, the tribes returned to their respective abodes, and through not continuing to employ them, we had not, for weeks together, six natives about us. Newcastle has attractions for drunkenness and prostitution, which, the promise of land and every encouragement to labour for their own advantage at this Station, cannot at present overcome. The still small voice, secretly speaking to the conscience, and changing the ferocious disposition of the savage, can alone effect this on moral principles; but much may be accomplished prior to such a permanent good, if the expence necessary to carry on the work can be borne by the Society, or be not deemed a misappropriation of its funds.

In such a rising Colony as this, the changes are quick and various. When this Station was formed it was secluded; but, as would be the case in any other part of the Colony, the moment one person forms an establishment, however distant or isolated, when known, others will fix their abodes in its vicinity. Thus the attention of the Blacks becomes divided, as they are

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In such a rising Colony as this, the changes are quick and various. When this Station was formed it was secluded; but, as would be the case in any other part of the Colony, the moment one person forms an establishment, however distant or isolated, when known, others will fix their abodes in its vicinity. Thus the attention of the Blacks becomes divided, as they are

frequently employed at new farms, and thus their wandering habits are more firmly fixed. The numbers of Blacks with us, latterly, have not been great; for the past few months we have not had more than 20 or 30 about us; the remainder of the tribe, with the boys and girls, being at Newcastle or Sydney. Our expectation of the Blacks from Port Stephens joining us has not been realized, because the Australian Agricultural Society settling in that part, together with the liberal encouragement they give to the natives for their labor (a most praise-worthy example), fix the Port Stephens' Blacks to their Settlement, thus proving the practicability of localizing the natives if efficient means are used. "You," say the Port Stephens' Blacks to our tribe, "work for rations of corn meal, but we, we have wheat flour." "Massa," said one of our Blacks to me, "you must give us flour too." They were informed then how to rebut the present mortifying laugh against them, by planting corn, &c. on their *own* ground, and cultivating wheat upon their *own respective farms*, for which purpose every assistance would be afforded. This Station has cost me much anxiety ever since its commencement, which will continue until it is decided by the Directors as to the probability of its being permanently continued or not. From actual experience, I cannot estimate the annual expence of this Mission at less than £500 per annum, taking out of this sum only £180 a year for the maintenance of myself, wife, six children, and domestics. Were I living in a town the expences of my family would amount to at least £300 a year—every thing being so expensive in this Colony. I am fully convinced, that, though the expence of £500 a year may be decreased in proportion as produce is raised on the spot, yet other expences, if the Mission prove successful, will arise for school instruction, and other consequential occurrences, which will increase in proportion as the present ones decrease. I feel it a point of duty to state to the friends of Missions the probable cost, whilst the Mission is yet in its infancy, and if continued under my superintendance. It is a most difficult task to state plainly and faithfully to the Public the aspect of a Mission; but false hopes should not be excited, or discouragement be given to those, without whose aid nothing could be carried into effect. The "Specimens" of the Language are all that can be presented for encouragement at this time; a greater knowledge would have been obtained but for the difficulty of collecting the natives so as to associate with them. Our opportunities were far more numerous whilst residing at Newcastle than ever they have been since we removed to this Station, and, but for the employing them at a heavy expence, not one of them would have remained at this Station a week. I have endeavoured to persuade them to build huts, more substantial than their own screens; and have been out with them to encourage and direct them, but they have abandoned the two they began, because I would not ration them with flour, &c. &c. whilst they were employed in building for themselves. About ten acres of land is now being tilled by themselves in order to plant corn next season on their own farm; but only two of the whole tribe work at it; and at present this also is forsaken until their thirst for liquor is satisfied at Newcastle. One has since returned, worked a day or two, but the report that His Excellency the Governor is about to send blankets and slops for the blacks at Newcastle, has taken away every individual excepting two blind natives who are committed to our charge for sustenance, otherwise they would be also abandoned to perils in these woods. Of eight native children, boys, whom we have attempted to teach the alphabet of their own language, only two remain, but now, about three weeks since the commencement, not one is left; they are all with their friends

at Newcastle, where drunkenness is as common with the black boys, 7 or 8 years old, as prostitution is with the other sex of the same age; but *all*, young or old, or either sex, are equally abandoned to vice. It is exceedingly grievous to the mind to perceive such things, and nothing but time, patience, and perseverance in the use of means, together with a peculiar coincidence of circumstances, ordered by the providence of God, and his secret operation on their hearts, will render any attempt effectual to the conversion of the Blacks. At present they appear most likely to be annihilated through their own wicked dispositions, urging them to rob and murder, which, in many instances, bring upon themselves a just retribution, whilst drunkenness, prostitution, and disease, mark them a prey for total destruction. "Let us not, however, be weary in well doing, for in due season we shall reap if we faint not;" and while following the example of the inspired writer of the Acts of the Apostles, in endeavouring to present a faithful representation of facts, although such statement may have no other recommendation to public notice than unadorned truth; let us also remember "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap," but "we walk by faith not by sight;" and "Blessed are they who sow beside all waters."

L. E. THRELKELD, MISSIONARY.