

THE  
**ANNUAL REPORT**  
OF THE  
MISSION TO THE ABORIGINES,  
LAKE MACQUARIE,  
For MDCCCXXXIX.

*Ebenezer, Lake Macquarie Inlet,  
New South Wales,  
December 31st, 1839.*

TO THE HONORABLE THE COLONIAL SECRETARY,  
E. DEAS THOMSON, Esquire.  
&c. &c. &c.

Sir,

The Aborigines of New South Wales, during the present year, having been placed under different circumstances than those under which they have been treated, ever since the Country has been taken possession of by the British Nation, it would be superfluous to revert to lamentable occurrences which have been occasioned by the collision of Civilized People with Barbarians. It requires time to allow the measures adopted to develop their suitability to the necessity of the case; but prudence, patience, perseverance, and a spirit of independence, superior to the mistaken views of many, are required in the agents employed to ensure success to the means in operation for the mutual protection of the Aborigines and British Colonists. From personal observation and knowledge of facts, it is evident that the interference of the Legislature, as a Daysman betwixt hostile Blacks and Whites, has not been premature, and the delay occasioned by the reference to England for the Royal Approbation before the act commences, "To allow Aborigines of New South Wales to be received as competent witnesses in *Criminal cases*," will occasion trifling inconvenience, although, cases could now be brought forward, were the act in immediate operation. It appears, however, that this act is only one step to their admission to the rights of British Subjects, being special for "*Criminal cases*," and being construed strictly, precludes the Aborigines as Witnesses in all *Civil cases*!

Since the last year's report several Blacks have been engaged as servants in this and other places, they conducted themselves well for a short season, when some ultimately left whilst indebted to their employers, and it is not improbable that cases may arise in which the Aborigines may be discharged without that remuneration for which they agreed to serve. In either case the Blacks could not be allowed in Evidence before the Commissioner of the Court of Requests where equity puts both Plaintiff and Defendant on oath, they being proposed by the recent act to be admitted as "Competent Witnesses in *Criminal Cases*" only.

Becoming, as several Aborigines are, useful in their respective employments in civilized life, it is presumed that the Legislature will complete the good work in behalf of the Black portion of British Subjects by admitting them to the full enjoyment of the privileges to which they are entitled by being made members of the United Kingdom.

Not long since one of the Blacks, belonging to this Inlet, named **Boatman**, was speared by the Blacks in Sydney, in such a manner that he lingered, and shortly afterwards died of his wounds. He was buried by a Stockman at **Irriring** in this neighbourhood. This was a case requiring the interference of Justice; but it was useless to apply to the Coroner, or to any Magistrate on the subject there being none but Aboriginal witnesses who are all now declared incompetent until the Royal sanction arrives; other cases of alleged murder have arisen amongst themselves which it is a duty to prevent or punish if possible. "For the law is made for Murderers of Fathers and Murderers of Mothers Manslayers, &c. &c."<sup>1</sup> and there be many such-like among the Aborigines of this Colony.

Drunkenness, within the circle of Civilized society, has added to their natural habits of barbarity more frequent acts of cruelty, especially to each other, when under the influence of intoxicating drink.

Some that were hired at this station, gave notice according to agreement, that they would

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<sup>1</sup> Knowing this, that **the law is not made** for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, [1 Tim. i.9]

leave at Christmas; in order to visit the town, for the sake of spirits, and although a Christmas repast was provided and spruce beer given, this was not sufficient, for immediately after their fill they hastened away to obtain their beloved maddening spiritous drink. On expostulating with them on the crimi-[1]-nality of drunkenness in the sight of our Heavenly Father, the reply was, that they would only get drunk a little. but if it be really wicked to get intoxicated, why do the Whites sell rum, but that they might drink it? Gentlemen got drunk! Ladies get drunk!! and why should not they? They promised to return again in a little time, which I am confident will not be religiously observed, for they know not how to “use this world, as not abusing it.”<sup>2</sup>

Several **Bushrangers** have been taken in the bush and brought hither by the blacks, whom I sent with their captured prisoners to the police Office Newcastle, where they delivered them up without injury. Some requested their Black Captors to suffer them to escape, and they informed me that they pretended to allow them, but, when the two Culprits had gone a few yards, they poised their spears, and commanded them to return. This dangerous experiment might have proved of a serious nature, leading to Bloodshed, and illustrates the necessity of Aborigines being admitted as competent witnesses, for had the matter come to extremities, and the unfortunate convicts been speared, what legal evidence could have been obtained, but through those very blacks who are now declared incompetent

His Excellency the Governor directed that a bush Constable should be stationed near this place some two years back; but, it not being carried into effect, precludes the possibility of adopting the more safe measure of delivering up to a regular authority British prisoners. The Aborigines are useful as auxiliaries to the Police, but, as yet, ought not to have unlimited power over our own Countrymen, however much they may have become depraved.

There is an inconvenience attached to the mode of paying the Blacks the reward for bringing in runaways &c. &c.; namely:— An

order is given at Newcastle Police Office to receive the money at Sydney Police Office, a distance of more than an hundred miles! they applied to me on the subject, I applied for them to the Bench, but the rule is general, they had to proceed again to Newcastle making altogether a journey of 160 miles, backwards and forwards for ten shillings from which a percentage was deducted before they could get the order cashed! thus reducing the trifling amount and discouraging any person from troubling themselves where there is so much difficulty attached, and such a drawback in obtaining the petty reward.

An Aboriginal Youth of about 13 years old, from the Manilla River, has resided with me for some months; he could not speak English when he came, but can now a little, and is progressing in learning to read and write the English language: a communication is also opened with the lad’s tribe, by my Son’s taking up with him, to his Station on the Manilla River, a distance of 300 miles in the Interior, an Aboriginal youth brought up here and named **Billy Blue**, who is taking to himself a wife of the said tribe, and is expected shortly to return hither. Should His Excellency the Governor concur with the proposal addressed to His Excellency in a letter of date July 26th 1839, requesting aid to support a certain number of Aboriginal youths from the Interior, who, if removed from their usual haunts, might be the more easily managed, they being afraid to associate with these tribes, and would remain with more certainty for instruction than in their own districts.

The Youth mentioned does not appear anxious to return although he has had two opportunities afforded him. In a few months it will be desirable in order that he may communicate with, and perhaps induce others of his tribe, on the Manilla River, to return with him, but if they bring wives, civil protection must be afforded by Government at this place, or, the women will be forcibly taken away by the tribes belonging to these parts, they being deficient of the Female Sex.

“Do not say those words, they are bad,” said the Aboriginal lad to one of the Newcastle

<sup>2</sup> And they that use this world, as not abusing it: for the fashion of this world passeth away. [1 Cor. vii.31]

Blacks who swore, “*for he who is above is angry with those who use them,*” “Yes,” replied the one reproved, “*you go into Master’s study, and he will tell you all about that, I know it all already.*” —

He was observed one Lord’s day making the following Soliloquy, with a pebble stone in his hand ready to throw at a small bird in the garden: “*I will not kill you little bird to day, because the great Master above will be angry, but to morrow I will kill you!*”

His **dialect** is very different to that of the Aborigines in these parts, a comparison is attached to this report, of languages, and if the Government will bear the expense of providing for the maintenance of a few Blacks from the different districts, much information respecting the Dialects could be obtained.

Several deaths have taken place, in the immediate neighbourhood of this Inlet, during the present year, some natural, others have been occasioned by violence: and I am informed of only one Birth, and that a half-cast, consequently, the decrease of the Aborigines proceeds rapidly; in the elapse of a very few years, humanly speaking, the race will become extinct in these parts.

The recent arrival of the **American Squadron** at Sydney, in the course of a Scientific Voyage, allowed the favorable opportunity for two of the Gentlemen connected therewith, to visit this station: Mr. Agate, limner, who took sketches of Aboriginal characters, and Mr. **Hale**, linguist, who examined the nature of the language of the Aborigines. The latter Gentleman kindly furnished me with “*Remarks on the Indian languages of North America*, by John Pickering,” in which are clearly manifested a very great similarity of construction in some of the peculiarities when compared, as will be perceived in the “*Remarks on the Aboriginal language*,” attached to this report.

The interest which the American Government takes in behalf of the Aborigines, in a general sense of the [2] term, is highly gratifying to the Christian mind, and a severe rebuke to those who endeavour to represent America as an example of sternness and cruelty towards her copper colored Sons of the Forest, in order to

excite a similar spirit, and line of conduct, against those Aborigines who resist the progress of their invaders, and battle with the destroyers of their free-born rights. Britannia stands not alone, America unites in Christian sympathies towards Barbarians, and *Liberty* and *Slavery*, that twin-headed *Monster*, the despotic *Monarch* whose *kingly* authority rules, as a *Demon*, the Southern States, must soon be hurled from *his throne*, and his *tyranny abolished*, in the *Land of the Free*.

During the present year periodical visits have been made to Morpeth, distance nearly 30 miles; the Swamps, about 16 miles; and to a neighbouring Establishment about 9 miles off, on alternate Lord’s Days, whenever circumstances permitted, to conduct Divine Worship for the benefit of our own countrymen; but, I regret, that the Aborigines are not collected at any place so as to afford me an opportunity of addressing them in a body, it is only Individuals, to whom I can speak, and that only occasionally.

The Aboriginal Lad at my own establishment regularly attends our service. Considering him a fair specimen of the Blacks in the interior, I have no hesitation in concluding that they are equal in capacity to others of a fairer skin, and, that if means were allowed for the support of a few, from the interior during an experimental course of Scriptural Education, I should be under no apprehension as the beneficial result in one way or other for their temporal, it not, ultimately, for their everlasting welfare.

I have the honor to remain,  
Sir,  
Your most obedient and humble Servant,  
LANCELOT EDWARD THRELKELD.  
[3]

A Comparison of the Language of the Aborigines of New South Water in the district of Lake Macquarie Inlet, near Newcastle, with the Dialects of other parts of the Colonies, and Remarks on the peculiarities and similarity of Construction of the Language of the Aborigines compared with the “Indian Languages of North America.”

A COMPARISON OF DIALECTS OF THE ABORIGINES OF NEW SOUTH WALES.

Lake Macquarie Inlet.	Manilla River.	*Swan River.	*King Georges Sound	English,
Búl-lo-in-ko-ro	Tir-rir	Dtowel	Dtowel	The Thighs
Ngo-ro-ngo-ro	Ka-bo	Moorn	Moorn	Black
Wúng-ngur-ra-pin	Tu-yul	Goolang	Goolang	A Youth
Yel-len-na	Pa-lu	Meega	Meeak	The Moon
Ngu-ré-ung	Binna	Dunga	Twank	The Ears
Tur-rur-kur-ri	Binna	Dunga	Twank	The Ears
Kit-tung	Tai-kul	Kat-ta	Ka-at	The Hair
Yul-kur-ra	Ngé-ér	Mingat	Mingart	Eyebrows
Mil-kur-ra				
Tum-bi-ri	Ngai	Dya	Ta	The Lips
Wil-ling				
Kul-le-ung	Nun	Wardo	Waart	The Neck
Tuk-kul	Tal	Yaba	Yama	The Temples
Pur-ráng	Mu-pul	Kaburla	Korpul	The Belly
War-rá				
Mun-ni	Kum-bal	Nanga	Kindy	The Stars
Ko-re	Yu-rai	Mamerup	Ngoongcr	Man
Nu-ko-ro	Mú-ru	Karup	Dyogolet	Nostril
Ko-ko-in	Kóng-ngun	Moko	Kyp	Water
Ka-ling				
Ngu-yu-wa				
Wa-rai	Tu-ri-el-ai	Gidye	Kyk	A Spear
Tur-rur-ma	Pa-run	Koilee	xxx	The Boomerang
Ko-i-yung	Wi	The same word is used by the Blacks at Port Stevens		Fire
Bi-yung-bai	Yo-kín-na			Father
Kai-ta-nán Biyungbai	Tai-nai Yokinna			Come hither
Ngu-kung	Yin-nir			Father
Kot-tur-rir	Pe-rir			A Woman
Mu-lo	Muro-mai			A Cudgel
xx	Tulo-mai			Thunder
Pin-kun	Kal-mu-lo-wa			Thunder
Wót-tól				Lightning
Wa-ri-kul	Wa-rai			A Dog

\*Dialects taken from a recent work entitled “Australia, an appeal to the World on behalf of the younger branches of the family of Shem.”

In an Article headed “Indian Languages of America” in the Encyclopedia Americana by John Pickering, it is stated “that there is reason to believe that some important modifications are yet to be made in our theories of Language.” — “Of the various unwritten languages, those of the American continent present us with many new and striking facts — there appears to be a wonderful organization which distinguishes the Languages of the Aborigines of this country from all the other idioms of the known world,” this includes “The Aboriginal Languages of America from Greenland to Cape Horn.” I am indebted to the kindness of Mr. **Hale** in presenting me with a copy off “Remarks on the Indian Languages,” in the name of the Author, the Honorable Mr. John **Pickering**, which enables me at once to discover a striking similarity in the peculiarity of construction and Idiom of the Language of the Aborigines of New South Wales with those of the Indians in North America. The confined space of an annual report will only allow of a few brief comparisons. [4]

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

The Indians of North America have a “transitive conjugation” expressing at the same time the idea of the person acting and that acted upon, “which has excited much astonishment and attracted the attention of the learned in different parts of the world.” The Aborigines of this Colony have a similar form of expression, explained in the *Australian Grammar* page 29,

No. 3, which I have denominated therein “Active, Transitive, Reciprocal,” which constitutes “the reciprocal modification,” in the Dual and Plural number, as **Būn-kil-lān-ba-li**, *thou and I strike each other reciprocally*, or fight, which would be thus analysed;

**Būn**, the root, to strike;

**kil**, the sign of the infinitive to be, to exist;

**lān**, sign of the present time and of the action being reciprocal;

**ba-li**, the dual pronoun subject and agent conjoined, we two;

*I fight with him* would be thus expressed:

**Būn-kil-lān-ba-li-no-a**,

in which **balinoa** means *he and I conjoined fight*; but to say *he and I fight another* would be

**Būn-tān-ba-li-no-a**

the *object* is understood in the letter *t*; **ān**, being the sign of the present time, the *t* is derived from **ta**, it.

The Cherokee use no distinct word for the article *a* and *the*; but when required they use a word equivalent to the numeral *one*, and the demonstrative pronouns *this* and *that* agreeably to the original use and nature of the words which we call *articles*; so likewise the Aborigines of this Colony, who use **wa-kōl** one for *a*: and the pronoun demonstrative both of thing and place, as **un-ni** *this here*; **un-nung**, *that there*. The Delaware, according to Mr. Du Ponceau’s notes in Eliot’s grammar possesses an article **wo**, or **m’** which is used for *a* and *the*, but not frequently because the words are sufficiently understood without it. The Tahitians possess an article definite **T-**, used for our *The*, but express *a* by **Tehoo**, *one*. The American Indians have in common with the Tahitians, an extra plural denoting *We excluding the party addressed*, This peculiarity the Aborigines of New South Wales have not in their language, though they have in common with the American Indians and the Tahitians a Dual, beside which they have an *Extra Dual* denoting the Object and Agent conjoined described fully in the Grammar, page 24 and 36, denominated the *Conjoined Dual case*. A similarity of form is described as belonging to the Delaware Indians under another

name denominated “Personal.” “In which the two pronouns governing and governed, are, by means of affixes, and suffixes, terminations, and inflexions, included in the same word.”

EXAMPLE,

Delaware.	<b>K'dahoatell.</b>	I love thee.
Tahitian.	<b>Ua au taūa.</b>	We two, thou and I suit each other.
Aboriginal, N.S.W. 2.	<b>Pitul bali kakillán.</b>	We two, thou and I live peaceably, or joy one with the other.

1, Analyzed thus: **Ua** sign of the present time, **au** to suit, agree, fit, &c., **taūa** we two.

2, **Pitul**, means joy, peace, delight, &c. **bali** the dual pronoun, *we two* conjoined; **kakillán** the verb to be in state of continuation, thus **ka** the root of the verb to be, to exist; **ki**, sign of the infinitive; **lán**, sign of continuation at the present time.

Note—The word **Pitul** in this language and **Au**, in the Tahitian are the nearest words to express *Love*, to *Smite* is much better expressed in both languages.

The negative form of the example would stand thus:—

Aboriginal New South Wales,

**Ke-a-wa-rán ba-li pi-tul ko-ri-en,**

*We do not love one another, or agree one with the other.*

**Keawarān**, is the denial in the present tense, from **Keawai** the infinitive negative. The imperative negative is **Kora**, as:

**Pi-tul bán-ko-ra,**  
*do not be peaceable.*

**bán**, is the present of the Verb *to be* in action.

In the Delaware there is a similarity of construction in the negative, thus: “**Matta** the negative adverb *no*, future **Mattatoch**, *not*. The last word in the Aboriginal sentence **Korien**, is the negative adverb *not*, thus there are *two* negatives which are essential to express the negation. The Aboriginal phrase,

**Būnnunbánúng,**

*I shall smite thee,*

shows at once the similarity of construction of this Aboriginal language with that of the Indians

in America, for, though, I write it separately, thus: **Būnnun bánúng**, because I know the word to be the conjoined dual pronoun, yet it is pronounced as one word, and would be so considered by a stranger. If determination is to be expressed the particle **wál** must be inserted, thus:

**Būn-nun-wal-bánúng**  
*I shall and will smite thee.*

Analysed thus;

**Būn**, the root of the verb *to smite*;

**nun**, the particle denoting futurity;

**wál** denotes determination;

**bá** is part of the Verbal pronoun **báng**, *I*; The *personal* pronoun is **Ngatoa**, *I*;

and **nūng** is the pronoun *it*, **nung** in the objective case accented to a *person*, without an accent to a *thing*.

The Aborigines complete their Dual by carrying it out to the feminine in the conjoined dual case which the American Indians do not in the “Second personal form.” [5]

EXAMPLE.

Delaware dialect.	<b>K'dahoala.</b>	Thou lovest <i>him</i> or <i>her</i> .
Aboriginal N.S.W. Dialect.	<b>Būnnunbinúng.</b>	Thou wilt beat him.
	<b>Būnnunbinóun.</b>	Thou wilt beat her.

The construction is

**Būn**, the root of the verb *to smite*;

**nun**, denotes futurity;

**bi** the *verbal* pronoun *thou*;

**nūng**, the pronoun *him*, in the objective case,

and the termination **noun** in the second example is part of **bounoun**, the feminine pronoun *her* in the objective case.

Thus the Blacks carry out the Dual beyond any known language in the world whether Ancient, or, Modern.

In the specimen of the Massachusetts [[85]] language there are two similarities, one in the “Relative” form: **Eloweya**, (as or what I say) from **n'dellowe**, *I say*.

Now, **wi**, pronounced as the English pronoun *we*, shortening the vowel sound, is the root of the Aboriginal Verb, *to speak, to tell, to say, to*

converse, &c. according to the governing modifications denoted by particles attached, &c. &c. and in the *Relative* modification of the Verb would stand thus:

**Yánti báng wiyán,**  
as, or what I say.

So in what the Massachusetts term the “Social” form; **Witeen**, or **Wideen** (to go with) from **n’da**, or **n’ta** (I go) the Blacks would say,

**waita bali**, I go with thee, or we two will go now together;

**Waita báng**, would mean, I go by myself;

**Waita bali noa**, he and I go together;

**Waita bali bountoa**, She and I go together.

To say I go, emphatically, meaning no other but myself, would be **Ngatoa waita uwanun**;  
Construed thus:

**Ngatoa** the personal pronoun I,

**waita**, to go, to depart,

**uwanun** the verb of motion, to come or to go;

according as the word **waita**, to go, or **tanan to come** is attached to govern the meaning.

The Tahitians have a similarity of form in the expression **Haere** to come, or to go, according as the particle **mai**, or **atu**, is attached, thus:

**Haere mai**, come: **Haere atu**, go.

The numerous conjugations of the Massachusetts noticed by Mr. **Eliot** in his *Grammar* is remarkably exemplified in the Dialect of these Blacks, which I have traced out to the same number, viz: eight modifications of the Verb as they are termed in the *Australian grammar*. Mr. **Zeisberger** has divided the Delaware language into eight conjugations of Verbs. The tenses are not confined simply to past, present, and future, but have a present denoted by the termination **án** for the verb and **lín** for the participle, as:

**wiyán báng**, I speak now.

**Wiyellín**, speaking now,  
than there is a definite past,

**Wiyakeun**, have spoken, *this morning*.

**Wiyellikeun**, have been speaking, *this morning*; denoted by the particle **keun**;  
and an indefinite past **wiyá**, told, or spoke.

**Wiyelliella** spake, terminating in **á**, besides the

usual variations in the past tense. There is also a variety in the future, as

**Wiyellikoláng**, to be about to speak.

**Wiyelli** from the infinitive in regimen,

**wiyelliko**, for to speak, and **koláng** towards; which might be termed *Inceptive*.

Then there is a definite future, as:

**Wiyakín**, shall or will speak *to morrow morning*,

besides, an Indefinite future, as:

**Wiyannun** shall or will speak, some time, or other, which ends in **nun**.

These peculiar tenses are not noticed in the Indian Languages, and therefore it is presumed they are peculiar to the Aborigines of this Land.

It is pleasing to discover that the plan on which was formed the Grammar of the Australian language is now found to be in accordance with the remarks of the Venerable **Eliot** made more than a Century and a half ago, that

“The manner of formation of the nouns and verbs have such a latitude of use, that there needeth little other Syntax in the Language.”

But I regret to record from information received from the two American Gentlemen who visited this establishment, that there is only *one* Indian alive, who can read that language which cost **Eliot** so much pains; and I am fully persuaded, that, unless a Special Providence interfere, there will not be an Aborigine left in these districts, in the course of a few years, acquainted with the language which has cost me so much anxiety, and so many years of my life to obtain a knowledge thereof.

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

Cherokee	<b>Inaluiha</b>	we two (i.e. Thou and I) are tying it
	<b>Awstaluiha</b>	we two (i.e. He and I) are tying it.
Aboriginal N. S. Wales	<b>Ngirullilín bali</b>	we two, thou and I are tying it
	<b>Ngirullilín bali noa,</b>	we two, He and I are tying it.
Cherokee	<b>Kinitawtū</b>	Our Father, (i.e. of thee and me.)
	<b>Awkinitawtū</b>	Our Father, (i.e. of him and me.)

Aboriginal N. S. Wales	<b>Biyungbai ngalínba,</b>	Our Father of thee and me.
	<b>Biyungbai ngalínba bōn,</b>	Our Father of him and me,
	<b>Biyungbai ngalínba bounnounba,</b>	Our Father of her and me.
	<b>Biyungbai ngearunba,</b>	Our Father of us all.
Tahitian	<b>To taua Medua,</b>	Our Father of thee and me.
	<b>To maua Medua,</b>	Our Father of him and me.
	<b>To màtou Medua,</b>	Our Father of us who speak.
	<b>To tatou Medua,</b>	Our Father of us all.
Cherokee habitual form of the verb.	<b>Galuiya,</b>	I tie, or am tying it. Common form.
	<b>Galungihaw-i,</b>	means I tie habitually.

[6]

This form appears to correspond with that which Mr. **Zeisberger** in the Delaware calls “The *Continuous* form,” and perfectly agrees with the modification in the *Australian grammar* page 29. No. 4. denominated “*Continuative*” thus:

Aboriginal Continuative	<b>Ngirullilín bang,</b>	I am tying (it) Common form.
	<b>Ngirullililín bang.</b>	I am tying and continue to tie it.

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

Delaware Language	<b>Kooch</b>	Thy Father.
	<b>Koochuwa</b>	Your Father.
	<b>Koochewawa,</b>	Your Father’s
Autralian Dialect	<b>Biyungbai ngirumba,</b>	Thy Father.
	<b>Biyungbai nurunba,</b>	Your Father.
	<b>Biyungbai bara nurunba,</b>	Your Fathers they

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

Australian Dialect.	<b>Tetti noa,</b>	He is dead.
	<b>Tettitétí bara,</b>	They arc dead.

The Tahitians have a reduplication of Verbs, thus:

<b>E parau vau</b> [?],	I will speak, tell, say &c. Literally, will speak I.
<b>Epararau taua,</b>	We two will speak, thou and I.
<b>Eparaparau tatou,</b>	We will talk all of us.

The peculiarity of the Australian in that part of speech in which the object of the Active, or transitive verb is combined with the agent, accords with that which “the Spanish Mexican Grammarians call *transitions*, by which, one single word designates the person who acts, and that which is acted upon,” and which runs throughout all the persons, is in this dialect confined to the Dual. A strict attention to the Analysis of speech is absolutely necessary to obtain a knowledge of the language of Barbarians, otherwise the language may be through ignorance denounced as Barbarous, whereas the genuine Character of their tongues is rather the perfection of simplicity, until debased by the introduction of foreign words and Idioms.

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

The recent slaying of my beloved former Colleague, **John Williams**, Missionary, whilst endeavoring to introduce native teachers of the Gospel amongst the Inhabitants of the Island of Eramango, excites the deepest feelings of Christian Sympathy towards his bereaved widow, and surviving family; though, respecting himself, it may be truly said “To live is Christ and to die is gain.”<sup>3</sup> **[86]** This melancholy catastrophe displaying the sovereign disposal of life by our heavenly Master, Jesus, the King of Kings, who holds “the Keys of Death,”<sup>4</sup>

<sup>3</sup> For to me to live is Christ, and to die is gain. [Phillip. i.21]

<sup>4</sup> I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. [Rev. i.18]



precludes the anticipated advantage we mutually hoped to enjoy of comparing dialects, with those of the Islands he contemplated to visit, had his life been spared, to complete the “Exploratory Voyage” in the southern Hemisphere. Deeply to be deplored is the “Evil covetousness”<sup>5</sup> of the master of a trading vessel, of one, and of another, who had previously visited the fatal Island, and did land, and with his crew did drive away by force of arms, and fire upon, and beat off, and did kill, and destroy many of the Islanders whilst Sandal wood was being cut down, and other property feloniously taken away, belonging to the Chiefs and people by the covetous Captain and his Bucaniering Crew a cargo for his ship; thus, wickedly exciting the Heathen barbarians to wreak their retributive vengeance, whenever occasioned served, on such europeans, however innocent, as might, perchance, be cast unarmed within their power. **[[87]]** Bitter must be the reproaches within the breasts of those rapacious individuals, unless their consciences be “seared with a hot iron”<sup>6</sup> when they are made acquainted with the sad consequences of their wolf-like ravening, “to get dishonest gain,”<sup>7</sup> in the fearful penalty enforced. The Bloods of Williams and of Harris, victimized through them! — Deeply tinctured with the consciousness of guilt, must be the transitory enjoyment of that Bloodstained gain, which will afford no comforting reflection when the guilty ones shall agonise in Death; — No boldness will it excite when they shall stand before “the judgment seat of Christ”<sup>8</sup> but “a fearful looking for of fiery indignation that shall devour,”<sup>9</sup> when God the Judge of all shall at their hands require “A Brother’s Blood!”<sup>10</sup> May those Europeans who thus taught these Savages to be more savage still, soon feel the bitterness of true repentance, ere it be hid from their eyes: and may the excited misguided heathen who “in their anger slew a man,”<sup>11</sup> their truest friend, speedily receive that Gospel of

peace to change their hearts and teach them to seek for pardon in Jesu’s Blood. “Then shall the Wolf and the Lamb feed together, and the Lion eat straw like the Bullock, and dust shall be the serpents’ meat, they shall not hurt nor destroy in all my holy mountain saith the Lord.”<sup>12</sup>

L. E. Threlkeld.

<sup>5</sup> Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! [Hab. ii.9]

<sup>6</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron; [1 Tim. iv.2]

<sup>7</sup> Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. [Ezek xxii.27]

<sup>8</sup> For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v.10]

<sup>9</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. [Heb. x.27]

<sup>10</sup> Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. [1 John iii.12]

<sup>11</sup> O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. [Gen. ii.6]

<sup>12</sup> The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD. [Isaiah lxv.25]