

Ella Jesu, Pirriwul kore koba, ngurrulla bi tia wiyelli ta emmoumba yakita, kamulla bi tia murrorong mikan kai kolang ngiroma tetti bungngunnun ngiya bang ba. Yuti yikora bi tia koiyung kolang. Yutilla bi tia mikan kai kolang ngiroma kai kolang tetti bungngunnun ngaiya bang ba.

Jesu ngurrurrurmulla bi tia, kinta lang bang kuttan, mirul bang kulla warikulla bi yantin yarakai umulli ta emmoumba, mara bi tia marai emmoumba yakita.

(F.)

GURRE KAMILAROI—'KAMILAROI SAYINGS.'

[This is the primer referred to on the second page of my Introduction. It was printed in 1856, and was intended for the use of the blacks on Liverpool Plains, among whom Mr. Ridley laboured for a short time as a missionary. The sentences are English thoughts expressed in simple Kamalaroi words. The dotted *g* for the nasal *ng* is the only change I have introduced.—ED.]

1. Baiame gir* yarai, gille, mirri, taon ellibu, gimobi.

God verily sun, moon, stars, earth also made.

2. Baiame yalwuga murruba; Baiame minnaminnabul gum-milda, minnaminnabul winugulda.

God verily horse, dog, kangaroo, opossum, guanna, emu, native companion, cockatoo, swallow, pelican, parrot, eagle, fish, brown-snake, deadly-black-snake, flies, mosquitos, all animals made.

3. Baiame gir kanugo kubba, kunial, maian, tulu, yindal, be ran, boiyoi, gimobi.

God verily every hill, plain, watercourse, tree, grass, beran (an herb), pennyroyal made.

4. Baiame gir yaraman, burumo, bundar, mute, duli, dinoun, buralga, biloela, millimumul, gulamboli, kobado, mullion, guiya, nurai, gundoba, burulu, mugin, kanugo di gimobi.

God verily horse, dog, kangaroo, opossum, guanna, emu, native companion, cockatoo, swallow, pelican, parrot, eagle, fish, brown-snake, deadly-black-snake, flies, mosquitos, all animals made.

5. Baiame gir giwir gimobi; mal giwir Adam. Baiame goe: 'Kamil murruba giwir gandil guddelago; gaia giwigo inar gim-bille.' Ila baiame inar gimobi; mal inar iv; iv gulir Adamu.

God verily man made; first man Adam. God said, 'Not good man alone for to dwell; I for man woman will make.' Then God woman made; first woman Eve; Eve wife of Adam.

* In the Wiradhari dialect, this word, gir, is used as an intensive and a pluralising particle; cf. *gindu-gir*, 'you,' *niang-gir*, 'clever,' &c., in the Vocabulary.—ED.

6. Adam buba murrigu, buba wundaḡu, buba kánugo; ív ḡumba murrigu, ḡumba wundaḡu, ḡumba kánugo.

Adam is father of the blackfellows, father of the whites, father of all; Eve the mother of blacks, mother of whites, mother of all.

7. Adam, ív ellibu, warawara yanani. Kánugo giwír, kánugo ínar, warawara; yanani; kánugo kagil ginyi. Baiame yili ginyi; goë: 'Kánugo giwír, kánugo ínar, warawara yanani, kánugo kagil ginyi, ḡaia ḡarma bálu bumále.' Immanuel, wurume Baiameḡu, goë: 'Kamil; kamil ḡinda ḡarma bumala; ḡinda ḡunna bumala; ḡaia balugi; giwír inar moron ḡigigo.'

Adam, Eve also, astray went. All men, all women, astray went; all bad became. God angry became; he said: 'All men, all women, astray are gone; all bad have become. I them dead will smite.' Immanuel, Son of God, said: 'Not so; not thou them smite; thou me smite; I will die; man, woman, alive for to be.'

8. Immanuel ḡeankúnda Baiame; ḡerma Baiame giwír ginyi. Murruba Immanuel; kamil ḡaragedúl murruba yealokwai ḡerma. Immanuel with us God; he God man became. Good is Immanuel; not another is good like him.

9. Ilambo Immanuel taongo taiyanani; giwír ginyi. ḡerma gir burula wíbil murruba ḡimobi, burula múga murruba ḡimobi, burula múga-binna murruba ḡimobi.

Long ago Immanuel to earth came; man he became. He verily many sick well made, many blind well made, many deaf well made.

10. Giwír kair Layáru. ḡerḡu bular boádi, Mári, Mátá. Layáru wíbil ginyi. Bular boádi gurro wáala Immanuelḡo, goaldendai: 'ḡai daidadi, ḡinnu Layáru, wíbil.' Kamil yanani Immanuel. Yerála Layáru balúni. Bularbularo bábine balún taonda. Ila Immanuel taiyanani. Mári, Mátá ellibu, yugillona. Immanuel goë: 'ḡinnu daiadi yealo moron gigi.' Burula giwír, burula ínar, yugillona. Immanuel daonmago yanani. Yáru daonma kundawi. Immanuel goë: 'ḡindai yáru diomulla.' ḡarma gir yáru diome. Immanuel kákúldone: 'Layáru, taiyanuḡa.' Ila Layáru moron ginyi; taiyanani. Bular boadi burul guiye.

A man name Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immanuel, saying: 'My brother, Thy Lazarus, is sick.' Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel came. Mary, Martha also, were weeping. Immanuel said: 'Your brother again alive shall be.' Many men, many women, were weeping. Immanuel to the grave went; a stone the grave covered. Immanuel said: 'Ye the stone take away.' They the stone lifted up. Immanuel cried aloud: 'Lazarus, come forth.' Then Lazarus alive became; he came forth. The two sisters were very glad.

11. ḡaragedúli, miédúl wíbil ginyi; ḡumba boiyoi wune; kamil miédúl murruba ginyi; murru ginyi wíbil, ḡullimun balúni. Buba yanani Immanuel ḡummillego; gir ḡummi; goë: 'Inda barai taiyanuḡa; murruba ḡimbildi ḡai miédúl; ḡai miédúl burul wíbil ḡullimun balúni; inda taiyanuḡa ḡai kúndigo.' Immanuel goë: 'ḡulle yanoai kúndigo.' Ila yanani bular kúndigo. ḡumba duri; yugillona; goë: 'ḡii! ḡii! ḡai miédúl balúni.' Burula ínar

yugillona; goë: 'ḡii! miédúl balúni.' Immanuel goë: 'Kurria yúḡa; kamil miédúl balúni; yeal babillona.' Burulabu ḡindami; ḡarma gir balundai wínugi. Immanuel murrá kawáni miédúl; goë: 'Miédúl, waria.' Ila miédúl moron ginyi; warine; gurro goë. ḡumba, buba ellibu, burul guiye.

At another time, a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew sick, almost dead. The father went Immanuel to see; truly he found Him; he said: 'Thou quickly come; well make my little girl. My little girl is very sick, almost dead; you come to my house.' Immanuel said: 'We two will go to the house.' Then went the two to the house. The mother came; she wept; said: 'Alas! alas! my little girl is dead.' Many women were weeping, said: 'Alas! the little girl is dead.' Immanuel said: 'Cease weeping; not the girl is dead; only she is asleep.' All of them laughed; they verily her-to-be-dead knew. Immanuel by hand took the girl; said: 'Damsel, arise'. Then the girl alive became; arose; words spoke. The mother, father also, very glad.

12. ḡarageduli, bular giwír múga ḡuddelona turrubulda. Immanuel aro yanani. Bular múga wínugi; kákúldone: 'Immanuel, Dúrunmi, Wurume Davidu, ḡummilla! ḡurráḡa ḡeane.' Burula giwír goë: 'Kurria! kurria ḡindai kakútleḡo.' Giwír múga yealo kákúldone: 'Dúrunmi, Wurume Davidu, ḡummilla! ḡurráḡa ḡeane.' Ila Immanuel warine; goë: 'Minna ḡindai goalle? minna ḡaia murrámulle?' ḡarma goë: 'Dúrunmi, wuna ḡeane ḡummildai.' Ila Immanuel ḡarma mil támúlda; baiambu ḡarma murrú ḡummillego.

Another time, two men blind sat by the way. Immanuel there came. The two blind heard; they cried aloud: 'Immanuel, King, Son of David, look! pity us.' Many people said: 'Have done! cease ye to cry aloud.' The men blind again cried aloud: 'King, Son of David, look! pity us!' Then Immanuel stood still; said: 'What you will say? What I shall do?' They said: 'King, grant us to see.' Then Immanuel them eyes touches; instantly they are able to see.

13. Burula kagil giwír Immanuel kunmulta. ḡarma kaogo bindéa yulalle. ḡarma gir tulu wími; ḡaragedul tulu ḡanbir wími; ḡarma gir Immanuel wími; murrá biru-dún; idinna biru-dúni; tulu wirri. ḡarma tulu tiome, Immanuel tului pindelundai. Yerála Immanuel balúni. Yerála, giwír pilari turrur duni; gue duliirri.

Many bad men Immanuel seized. They on his head thorns bound. They indeed a log laid; another log across they laid; they indeed Immanuel laid down; hands they pierced; feet they pierced; on cross fastened. They the cross raised, Immanuel on the cross hanging. Soon Immanuel died. Soon after, a man with a spear his side pierced; blood flowed.

14. Bullului, ḡarma gir Immanuel taonda wími, kundawi. Immanuel ḡuru bábine balún taonda; yealo malo bábine balún taonda; yealo ḡaragedul ḡuru bábine balún taonda; ḡaragedul ḡuruko moron ginyi, warine. Yerála ḡunagullago yanani. Yeladu Immanuel ḡunagullada ḡuddela; ḡerma kánugo ḡummilda; kánugo wínugulda.

In evening, they verily Immanuel in ground laid, covered. Immanuel the night lay dead in ground; also one day he lay dead in ground; also

another night he lay dead in ground ; next morning alive he became, arose. Soon after to heaven he went. Now Immanuel in heaven dwells ; he all sees ; all knows.

15. Murruba Immanuel ; kamil garagedul murruba yealokwai germa. Yerála Immanuel yealo taongo taiyanille ; geane kánugo gummille. Immanuel kaia goalle ; íla kánugo balún, giwir, inar, kaigal kánugo moron gigi. Immanuel goalle : 'Minna inda gimobi ? minna inda gimobi ? inda murruba gimobi ? inda gununda taiyanuga gunagullago ; inda kagil gimobi ? inda biru yanuga, urribú yanuga.'

Good is Immanuel ; not another is good like Him. Hereafter Immanuel again to earth will come ; we all shall see. Immanuel aloud will speak ; then all the dead, men, women, and children, all alive shall become. Immanuel will say : 'What hast thou done ? what hast thou done ? thou good hast done ? thou to me come to heaven ; thou evil hast done ? thou far go, very far go away.'

16. Giru ginda kagil ginyi ; inda warawara yanani ; giru Baiame yili ginyi. Baiame yalwuga murruba ; geane kánugo warawara yanani. Winugulla : kamil gaia yal goalda ; giru gaia goalda. Immanuel girribatai yarine, gúnagulladi taongo. Kánugo giwir kagil ginyi ; Immanuel gandil murruba ; Immanuel balúni, giwir moron gigigo.

Truly thou bad hast become ; thou astray hast gone ; truly God angry is. God always is good ; we all astray have gone. Hearken : not I lies tell ; truth I tell. Immanuel from above came down, from heaven to earth. All men bad are become ; Immanuel only is good ; Immanuel died, men alive for to be.

17. Yeladu Baiame goalda : 'Gindai, kánugo giwir, kurria kagil gigile, berúdi warraia ; geane murru gurrite ; kamil gaia yili gigila ; murruba Immanuel balúni.' Yeladu Immanuel goalda : 'Taiyanuga gununda, kánugo gindai iggil, íla gaia gindai tubbi-mulle.' Inda taiyanuga Immanuelgo.

Now God saith : 'Ye, all men, cease bad to be, turn ye ; we will be reconciled. Not I angry am. Good Immanuel died.' Now Immanuel saith : 'Come unto me, all ye weary, then I you will cause to rest.' You come to Immanuel.

18. Giwir guddelona Littraga ; bain dinna tuggor, gurribu bain ge bain ; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone ; baidúl germa winúgailone. Paul kaia gumildone ; kákúldone : 'Waria gurriba dinnaga.' Tuggórdúl parine, yanani ellibu.

A man dwelt at Lystra ; with sick foot diseased, very ill indeed ; not he could walk. Paul, Barnabas also, there came. Paul was speaking ; the lame man him was hearing. Paul earnestly looked ; he cried aloud : 'Stand upright on feet.' The lame man leapt, walked also.

19. Burulabu giwir gummi ; goë 'gipai' ! kákúldone : 'Baiame bular yarine yealokwai giwir.' Paul, Barnaba ellibu, bunna-gunne, kákúldone : 'Kurria ! kamil geane Baiame ; geane giwir yealokwai gindai ; geane guiye duri ; geane budda ginyi ; geane yili ginyi ; yealo geane murru gurrigillone ; geane murru goalda burulabu ; kurria gindai yealo kagil gigile ; berúdi warraia, gum-

milla Baiame moron ; Baiame gir gúnagulla, taon, burul kolle, kánugo minnaminnabul gimobi ; Baiame yalwuga Baiame.'

All the people saw ; they wondered ; they cried aloud : 'Gods two are come down like men.' Paul, Barnabas also ran, cried aloud : 'Have done ! not we gods ; we men like you. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all ; cease ye any more evil to be ; turn ye, look to God the living. God verily heaven, earth, the great water, all, everything made. God always is God, (the same ever).

(G.)

SPECIMENS OF A DIALECT

OF THE

ABORIGINES OF NEW SOUTH WALES ;

BEING THE FIRST ATTEMPT TO FORM THEIR SPEECH INTO
A WRITTEN LANGUAGE.

[I print this, because it is the earliest attempt to exhibit the structure of the aboriginal languages. The date is 1827. I have omitted the numbering of the sentences, the accents, and the table of sounds, referred to in the Author's preface. Naturally, there are some errors in such a first attempt as this. Such of these errors as were likely to mislead a reader, I have removed or altered ; in other respects I have left the pamphlet very much as I found it. But, from its early date and its use of the English system of pronunciation, it cannot be quoted as an authority.

I print also the Author's Preface to this pamphlet.—Ed.]

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 show 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