

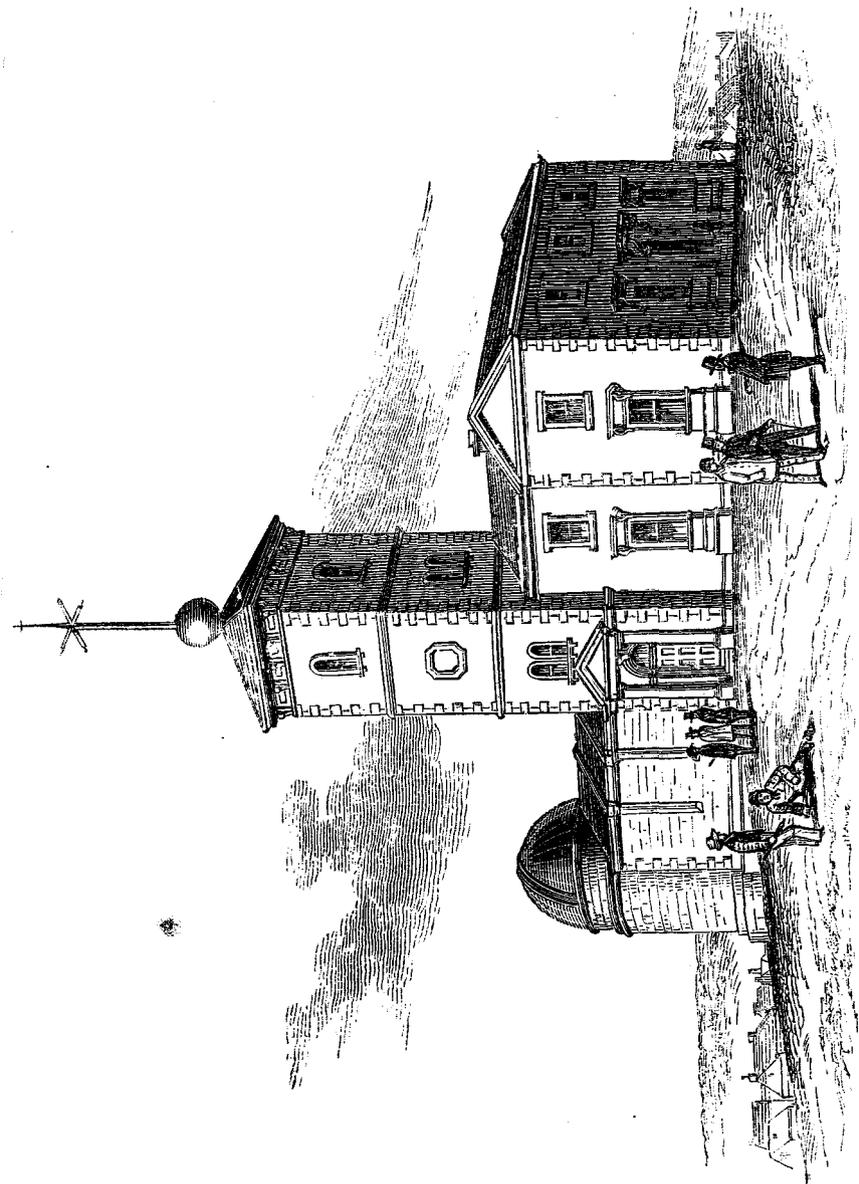
**WAUGH'S**  
**AUSTRALIAN**  
**ALMANAC,**

FOR THE YEAR  
**1858.**

21 AND 22 VICTORIE.



SYDNEY:  
**JAMES W. WAUGH,**  
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## LANGUAGE OF THE AUSTRALIAN ABORIGINES.

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

The commencement of an endeavour to obtain a knowledge of the native language was made October 1824, at Lake Macquarie, near Newcastle, amongst the tribes belonging to, and visiting that locality, by L. E. Threlkeld, minister, and the first work resulting from his labours was entitled “Specimens of the Language of the Aborigines of New South Wales,” printed in Sydney, April, 1827. The orthography of this work was different to the following extracts which are taken from his subsequent publications. At that time it was strongly urged to adhere to the English sound of the vowels and consonants in forming the alphabet of the native tongue. It was, however, soon found to be impracticable the native sounds of the vowels being like those of the continent of Europe, and the islands of the South Pacific. The present orthography is far from being perfect, in consequence of the want of characters in type to express certain sounds by one letter; for instance—*ng*—the nasal sound so prevalent in the native language; and *rr* to represent the very rough trill of *r* in certain syllables.

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

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

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

## THE LETTERS OF THE LANGUAGE.

Sounds as	Alphabet.	Abstract essential powers. Roots denoting
A, as in <i>Far</i>	A	Actuality
Be	B	Being, verbal
A, as in <i>fate, fat</i>	E	Indication
Ee in <i>feet</i>	I	Initiation
Kali	K	Being, state
Ell	L	Action, verbal
Empty	M	Causation
Enter	N	Presentiality
Sing	Ng	Personality
No, pot	O	Purpose
Pea	P	Privativeness
Bar	R	Negation
Rough	Rr	Instrumentality
Tea	T	Substantiality
Bull, but	U	Powerfulness
War	W	Motion
Yard	Y	Manner

The Aborigines always lay particular stress upon the particles in all their various combinations, whether to substantives denoting cases or to verbs denoting the moods or tenses. But when attention is particularly commanded, the emphasis is thrown on the last syllable, often changing the termination into *ou*: as, *Wol-la-wool-la*, the imperative, move, for, be quick. To urgently command would be *Wol-la-wool-lou*, dwelling double the time on the *ou*. But to emphatically charge a person with anything, the emphasis is placed on the particle of agency: as, *Ngá-tó a*; It is I. *Ngin-tó a*; It is thou.

It is by the use of particles, the whole progress of the mind is manifested, and only in the right use of them may we expect to render ourselves correctly intelligible to the aborigines.

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

Interrogative pronoun	Ngán? Who?
S. N. Simple nominative	Ngan-ke? Who is?
A. N. Active nominative	Ngan-to? Who is the agent?
G. Genitive	Ngan-úm-ba? Whose?
	1 { Ngan-núng? For whom? to possess, &c.
D. Dative	2 { Ngan-kin-ko? To whom? towards?

- A. Accusative { Ngan-nung? Whom? or who  
is the object?  
V. Vocative { A-la, as O.  
1 Ngan-kai? From, on account  
of whom.  
2 Ngan-kin-bi rung? From,  
away from whom?  
Ab. Ablative { 3 Ngan-ka-to-a? In company  
with whom?  
4 Ngan-kin-ba? Being with  
whom?
- Interrogative pronoun Min—? What? or which, not person, but  
thing.
- S. N. { Min-na-ring? What? as, Minnaring ke un-ni? What is  
this?  
Min-nán? What are? for how many?  
A. N. Min-na-ring ko? What the agent or instrument?  
G. Min-na-ring ko-ba? Belonging to what?  
D. Min-na-ring ko-lang? Towards what?  
A. Minnung? What? the object of the verb.  
Min-na-ring tin? From what cause? Why? Wherefore?  
Min-na-ring bi-rung? From what? of what? out of what?  
Ab. { Min-na-ring ki-lo-a? Like what? in similitude of being.  
Min-na-ring ko-a? With what is? together with.  
Min-na-ring ka-ba? On what is?
- Interrogative pronoun Won—? What place? where?  
S. N. { Wonta? Where is it the place? what place? definite.  
Won-nein? Where? which place? indefinite.  
A. N. \*See the Ablative where place is the means by which an act is  
accomplished: as at this place, I see; at this place I stood,  
and so can see.  
G. { Masc. { Won-ta-kal? Of what place? belonging to what country  
Fem. { Won-ta-kal-le-en? Of what place? belonging to what  
country.  
D. { Won-ta ko-lang? Towards what place?  
Won-ta-ring? To what place? whither?  
A. { Won-nung? What place? where? the object of an active verb.  
\*Won-ta tin-to? From what place causative? where at?  
Ab. { Won-ta bi-rung? From what place? out of what place?  
Won-ta ko-a? Through or by what place?
- Interrogative Adverbs { Ya-ko-ai? How? in what manner?  
Ya-ko-un-ta? When? at what time?

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

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

Nouns have seven cases; viz. two nominative cases, genitive, dative, accusative, vocative, and ablative. The first nominative is simply declarative wherein the subject is inactive: as, this a bird, *umí ta tib-bin*. The second nominative is when the subject is an agent causative of action: as, *tib-bin-to ta-tán*, the bird eats; in which case the particles ending in *o* are affixed to denote the agent according to the terminations of the respective nouns.

## OF THE DECLENSION OF NOUNS, CASES, &c.

### I. DECLENSION.

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

*Bi-ra-bán*, an Eagle-hawk.

- N. { 1 *Bi-ra-ban*, This form would be in answer to who is he?  
2 *Bi-ra-ban-to*, This form would be in answer to who will do, or does, or did?
- G. *Bi-ra-ban-úm-ba*, Belonging to *Bi-ra-ban* or *Biraban's*.
- D. { 1 *Bi-ra-ban-nung*, For *Biraban*, personally to use or have, &c.  
2 *Bi-ra-ban-kin-ko*, To *Biraban*, locally, as to the place in which he is.
- A. *Bi-ra-ban-nung*, The objective case, no change in English.  
V. *El-la Bi-ra-ban*, O! *Biraban*, equivalent to, or I say *Biraban*.
- Abl. { 1 *Bi-ra-ban-kai*, From as a cause on account of *Biraban*.  
2 *Bi-ra-ban-ka-bi-rung*, From, procession, away from *Biraban*.  
3 *Bi-ra-ban-ka-to-a*, With, in company with *Biraban*.  
4 *Bi-ra-ban-kin-ba*, At, remaining with, *Biraban*.

### II. DECLENSION.

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

- M. { 1 *Bi-ra-bán*, An Eagle-hawk, or the Eagle-hawk.  
2 *Bi-ra-ban-to*, The Eagle-hawk did, does, or will do, governed by the verb.
- G. *Bi-ra-ban-ko-ba*, Belonging to the Eagle-hawk.
- D. { 1 *Bi-ra-ban-ko*, For the Eagle-hawk.  
2 *Bi-ra-ban-ta-ko*, To the Eagle-hawk.
- A. *Bi-ra-ban*, The Eagle-hawk.  
V. ———, No Vocative.

- Abl. { 1 Bi-ra-ban-tin, From, on account of the Eagle-hawk.  
 2 Bi-ra-ban-ka-ta-bi-rung, From, procession, away from the Eagle-hawk.  
 3 Bi-ra-ban-to-a, With, in company with, the Eagle-hawk.  
 4 Bi-ra-ban-ta-ba, At, remaining with the Eagle-hawk.  
 5 Bi-ra-ban-kin-ba, At the Hawk's-place.

## OF ADJECTIVES AND PARTICIPLES.

Adjectives have no particular ending, it depending entirely on their situation, or on particles, whether they are nouns, adjectives, verbs, or adverbs; as, *Mur-ro-rong*, Good; *Ya-ra-kai*, Bad; *Ko-néin*, Pretty. Decline these according to their determination with the particles of agency affixed, they would then become agents, and consequently nouns: as, *Mur-ro-róng-ko*, The good; *Ya-ra-kai-to*, The bad or evil; *Ko-né-in-to*, The pretty, or the beauty respectively, did, does, or will do, &c.; but participles in the passive voice terminate always in the compound particle *tó-a-ra*; the root of the verb being prefixed either with or without the causative particles according to the sense required; as, *Ki-yu*, is the root of to roast with fire, to scorch, to broil.

*Ki-yu-ba-tó-a-ra*, That which is roasted;

*Ki-yu-ba-tó-a-ra bang*, I am roasted;

*Ki-yu-ba-tó-a-ró*, That which is roasted, is the agent, &c.

## OF NUMBERS.

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

*Pur-re-ung ka ngo-ro ka*, On the third day.

*Ko-lai-to-a ngo-ro-ko-a*, By the third tree, beside, not instrumental.

*Bu-ló-a-ra*, is used in the Dual, and of the sixth Declension.

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

*Un-ti bo win-ta ko-re* }  
 Here be part of the men, } Some of the men are here.

*Un-ti bo yan-tín ko-re* }  
 Here be all the men, } All the men are here.

## OF PRONOUNS.

The primitive or personal Pronouns in the first, second, and third Person Singular are, distinct from the Pronouns for such Persons when used to the verb, and as such are used by themselves, in answer to an Interrogative, or emphatically with the Verb. These always precede the Verb when they are used as Nominatives to the Verb, and always call the attention to the Person and not to the Verb. The strictest attention is absolutely necessary to the Pronouns in all their persons, numbers, and cases, by them the singular, dual, and plural numbers are known; by them the active, the passive, the reciprocal, and reflective state of the verbs are known, which will be exemplified in the Conjunction of Verbs, as well as in the Declension of the Pronouns. The plural Personal Pronouns are used indiscriminately, there being only one Nominative Pronoun to each Person, so also the singular Feminine Pronoun which is only of one description. The dual number also has but one Pronoun in the Nominative case; but the dual number has a case peculiar to this language; namely, a Nominative and Accusative case conjoined in one word: as, though, the English Pronouns I and Thee, Thou and Him, &c., could be used I-thee, thou-him, &c., but the Pronouns are distinct from those used for such persons in their other respective numbers. This is denominated the conjoined dual case, and marked N A, to denote the Nominative and Accusative conjoined.

## DUAL.

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

N.	Bali,	We two, Thou and I, both present.
G.	Nga-lín ba,	Belonging to us two, ours, thine and mine.
D.	{ 1. Nga-lín ko,	For us two, thee and me.
	{ 2. Nga-lín kin ko,	To us two, thee and me, where we are.
A*.	Nga-lín,	Us two, thee and me.
	{ 1. Nga-lín kai,	From, on account of us two, thee and me.
Abl.	{ 2. Nga-lín kin bi-rung,	From, away from us two, thee and me.
	{ 3. Nga-lín ka-to-a,	With, in company with us two, thee and me.
	{ 4. Nga-lín kin ba,	At, with us two, thee and me.
		He and I.
N.	Ba-li no-a,	We two, he and I.
G.	Nga-lín ba bón,	Belonging to us two, ours, his and mine.
Ac*.	Nga-lín bón,	Us two, him and me.

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

She and I.

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

Ye two.

N.	Bu-la,	Ye two.		
G.	Bu-lun	ba,	Belonging to you two, your, yours.	
Ac.	Bu-lun,	Yu two.		
		They two.		
N.	Bu-lo-a-ra,	They two.		
G.	Bu-lo-a-ra	ko ba bu-lun	ba,	Belonging to them two.
Ac.	Bu-lo-a-ra	bu-lun,	Them two.	

The two

N.	{	1. Bu-lo-a-ra,	The two.
		2. Bu-lo-a-ro,	The two act as agents. In this case the word is declined as a noun in the 5th declension, to which model it is referred for the remainder of the cases.

## CONJOINED DUAL CASE.

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

1 Person N.	and 2 person A.	Ba-núng,	I, thee.
1 Person N.	and 3 person A. F.	Bá-nó-un,	I, her.
1 Person A.	and 3 person N.	Ti-a-loa,	He, me.
2 Person N.	and 3 person A. M.	Bi-núng,	Thou, him.
2 Person N.	and 3 person A. F.	Bi-nó-un,	Thou, her
3 Person N. M.	and 2 person A.	Bi-ló-a	He, thee.
2 Person N. F.	and 2 person A.	Bín-tó-a,	She, thee.

## OF THE VERB.

A verb attributes an act to an agent, or, a state of being to a subject. Verbs sustain no change, whatever number or person may be the agent, or the subject; they are in this respect strictly impersonal; but, verbs sustain a change in respect to the sort of agency employed; as personal, or instrumental, and also according to the manner of doing or being; as, whether I do to myself, or to another, or, I do to another and he reciprocally does to me: or, when I continue to be or to do: or, when the action is doing again, or when permitted to be done by this, or, that agent; or, by another agent; or, when a thing acts as an agent or is used as an instrument. Verbs are doubled to denote an increase of the

state, or action. Verbs are conjugated by particles, each of which particles, contains in its root the accident attributed to the verb in its various modifications: as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose, &c., thus forming moods, tenses, and particles. The participles are conjugated according to their respective tenses, and are declined, either as verbal nouns, or verbal adjectives.

## OF ADVERBS.

It depends on the use of the word, whether it should be denominated a noun, adjective, or, adverb. A name used with the particle of agency would be considered a noun, with another noun, it would become an adjective, and in conjunction with a verb, it is nominated an adverb: as, Pór-ról, Heavy. Pór-ról ta un-ni, This is heavy. P6-ról noa wiyàn He speaks heavily. Adverbs are classed in the following manner:—

## 1.—Of Number.

Wa-kól bo ta, Once only. Bu-l6-a-ra bo ta, Twice only. Ng6-ro bo ta, Thrice only. Above which there are no certain numbers.

## 2.—Of Order.

Kur-ri-kur-ri, The beginning, the first. Wil-lung, the last or behind. Ngán-ka, The first or before. Bo-nén, The first to be done.

## 3.—Of Place.

Un-ti, Here. Un-nung, There. Won-nung? Where. Won-ta ko-láng, Whither. Un-ti ko-lang, Hither. Un-to-a ko-lang, Thither. Wok-ka ko-láng, Upwards. Ba-rá koláng, Downwards. Mu-re-ung ko-láng, Forwards. Willung ko-láng, Backwards. Won-ta bi-rung? Whence? from what place? Un-ta bi-rung, Thence. Un ti birung, Hence from this place, or period.

## 4.—Of Time.

Bung-ai,	This present period now, to-day. The time now passing.
Bung-ai-kul,	Of the present period. Fresh, new, recently.
Ya-ki ta,	Now, at the time spoken of.
Ya-ki ta bo,	At the self same moment spoken of. Instantly.

NOTE.—Iteration is expressed by a particular Conjugation: as, Bún-te-a-kun-nun, will strike again.

## 5.—Of Quantity,

Kau-wul-láng,	Much, abundantly, largely.
Wa-ré-a láng,	Little sparingly.
Tan-to-a,	Enough, sufficiently.
But-ti,	More, meaning continue the action.
Min-nan?	What quantity? How much? How many?

## 6.—Quality or Manner.

Wong-kul,	Deaf, stupid, foolish.
Wong-kul lang,	Foolishly.
Kur-ra-kai,	Quickly, also equivalent to the phrase, make haste.

Kára,	Slowly, deliberately.
Wir-wir,	Cheerfully, lightly. From to fly, as the down of a bird.
Pór-ról,	Heavily, from heavy, weighty.

## 7.—Of Doubt.

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

## 8.—Of Affirmation.

Yu-na bo-ta,	Verily certainly, really, literally there it is itself.
To-kól bo ta,	Truly, in truth itself. Straitly, from To-kól, strait.

E-é,	Yes.
Kau-wá,	Yea.
Yán-ti bo-ta,	Just so as it is, Yes.

## 9.—Of Negation.

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

## 10.—Of Interrogation.

Ya-ko-ai?	How? meaning in what manner? answer, Yan-ti, Thus.
Wonnén?	How? Which way? Local, answer, Ngi-a-kai, This way.
Min-na-ríng tin?	Why? Wherefore?
Ko-ra ko-a?	Why not?

## OF PREPOSITIONS.

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

## OF CONJUNCTIONS.

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

## OF INTERJECTIONS.

Wau,	Expressive of attention, a call to attend.
A,	Of attention: as, Lo, behold, hearken.
Ei-la be á-ra,	Of wonder, surprise, astonishment.

Ka-ti-o ka-ti-a,	Of pain, anguish.
Yi-pál-lun,	Of sorrow, alas!
Wi-wi,	Of aversion.
Ngi-no-a,	Of salutation at parting: as, Farewell, an Idiom.

## NAMES OF PERSONS.

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

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

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

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

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

*The following are names of men, derivation unknown.*

Bum-bo-ro-kan. Tin-na be-un-ba. Yi-pai. Mi-kun-nun. Mur-rai. Wül-lu-ti.

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

#### NAMES OF SACRED PLACES.

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

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

#### ABORIGINES.—THE MUSES.—POETRY.

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

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

#### "NATIVE POETRY."

"Nung-Ngun.

Nge a runba wonung bulkirra umbilinto bulwarra!  
Pital burra kultan wirripang buntoa

Nung-Ngunun

Nge a runba turrama berrambo, burra kilkoa;  
Kurri wi, raratoa yella walliko,  
Yulo Moane, woinyo, birung poro bulliko,

Nung-Ngunun

Nge a runba kan wullung, Makoro, kokein,  
Mip-pa-rai, kekul, wimbi murr ring kirrika;  
Nge a runba murra ké-en kulbun kulbun murrung."

*Thus translated, and Versified by Mrs. E. H. Dunlop," of Mulla Willa New South Wales (In a Newspaper.)*

"Our home is the gibber-gunyah,  
Where hill joins hill on high;  
Where the turruma and berrambo,  
Like sleeping serpents lie;—

And the rushing of wings, as the wangan pass,  
Sweeps the wallaby's print from the glistening grass.

Ours are the makoro gliding,  
Deep in the shady pool;

For spear is sure, and the prey is secure—  
Kanin, or the bright gherool.

Our lubras sleep by the bato clear,  
That the Amygest's track hath never been near.

Ours is the koolema flowing,  
With precious kirrika stored;  
For fleet the foot and keen the eye,

That seeks the nukung's hoard;—  
And the glances are bright, and the footsteps are free,  
When we dance in the shade of the karakou tree.

Gibber-gunyak—Cave in the Rock. Turruma and Berrambo—War arms.  
Wanga—A specie of pigeon. Makoro—Fish. Amygest—White-fellow.  
Kanin—Eel. Gherool—Mullet. Bato—Water. Kirrika—Honey.  
Nukung—Wild bee. Karrakun—The oak tree."

Such is a fair specimen of Song, translated, with a little poetical license. The orthography, although different from the system laid down in my Australian Grammar, sufficiently conveys the sound to enable me at once to discover the dialect of Wállati the Poet who resided, near our residence on the sea shore, close to moon Island, until he died. The word "Nung-ngún" means a song, and when attached to the verbalizing affix wit-til-li-ko becomes Nung-ngún-wit-til-li-ko, according to the idiom of the language, For to song a song,—English, to sing a song.

It was on a Lord's day 1825 that delegates were sent to the different tribes from our tribe, requesting them to meet in order to punish a black who had killed another one, some time before. The flat, on which we resided near Newcastle, was the spot chosen for the place of punishment

being a plain of clear trees. The tribes from the Hawksbury had delivered up the culprit to our tribe, who was on his parol of honour, until the appointed time. The Messengers accompanying him brought a new song as a present from the muses, to enchant the hearts of the judges and soften their rigor in regard to the criminal. The blacks seem to have an instinctive knowledge that :—

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

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

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

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

About this time the popular feeling among the Aborigines was in the highest state of excitement, in consequence of the arrival of a black Songstress, who warbled forth to the delight and astonishment of the natives the following Rondo, and such was the enthusiasm with which it was received, and the hold it had on their feelings, that the mere saying of the first line would cause a whole tribe of men, women and children to cast away their garments, start up and join in the following fascinating Song and Dance :—

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

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

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

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

“Oh, where? and Oh where?  
Is my highland Laddie gone?”

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

A SYNOPSIS of the particles as used to form the tenses when affixed to the verb and participle The reduplication of the consonants is merely to retain the close sound of the vowel, and for the sake of euphony. The blank lines show the place for the word used as a principal verb.

## OF THE VOWELS.

Present Tense.		Indefinite Past.		Indefinite Future.	
Verb.	Participle.	Verb.	Participle.	Verb.	Participle.
—ān.	—lān.	—ā.	—ālā.	—āng	—āl.
—āun.	—ellān.	—ēa.	—elliella.	—ēakun.	—ellinnun.
—in.	—lin.	—ia.	—illiella.	—innun.	—linnun.
—ō.	—ollin.	—ōa.	—oilliella.	—onnun.	—ollinnun.
—ūn.	—ullin.	—ulla.	—ulliella.	—unnun.	—ullinnun.

## OF THE CONSONANTS.

Present Tense.		Indefinite Past.		Indefinite Future.	
Verb.	Participle.	Verb.	Participle.	Verb.	Participle.
—bin.	—billin.	—bēa.	—billiella.	—binnun.	—billinnun.
—bān.	—bullin.	—bullā.	—bulliella.	—bunnun.	—bullinnun.
—kin.	—killin.	—kēa.	—killiella.	—kun.	—killinnun.
—kān.	—kullin.	—kulla.	—kulliella.	—kunnun.	—kullinnun.
—lāng.	—lin.	—lā.	—liella.	—lunnun.	—linnun.
—mān.	—millin.	—mēa.	—milliella.	—minun.	—millinnun.
—mān.	—mullin.	—mā.	—mulliella.	—munnun.	—mullinnun.
—n.	—lin.	—kēen.	—leen.	—unnun.	—linnun.
—ngān.	—ngullin.	—ngā.	—ngulliella.	—ngunnun.	—ngullinnun.
—pin.	—pillin.	—pēa.	—pilliella.	—pinun.	—pillinnun.
—pān.	—pullin.	—pā.	—pulliella.	—punnun.	—pullinnun.
—rrān.	—rrillin.	—rrā.	—rrilliella.	—rrunnun.	—rrillinnun.
—rrān.	—rrullin.	—rrā.	—rrulliella.	—rrunnun.	—rrullinnun.
—tin.	—tillin.	—tiā.	—tilliella.	—tinnun.	—tillinnun.
—tān.	—tellin.	—tēa.	—telliella.	—tunnun.	—tellinnun.
—win.	—willin.	—wēa.	—williella.	—winnun.	—willinnun.
—wān.	—wollin.	—wā.	—wulliella.	—wonnun.	—wollinnun.
—yān.	—yellin.	—yā.	—yelliella.	—yunnun.	—yellinnun.

## FORMATION OF WORDS.

Yarr. A word introduced by the aborigines, and formed in imitation of the sound of a saw in sawing; and with the verbal formative affix —bulliko, becomes yarr-bulliko. For to be in the act of yarring, that is, causing by its own act the sound of yarr; or, in English, for to saw.

Yang. Another introduced word, formed from the imitation of the sound of sharpening a saw. Yang-ko-billiko. For to sharpen a saw. Hence the following formation.

Yarr-bulli-ko. For to saw.  
 Yarr-bulli-kolang. For to be about to saw.  
 Yarr-bulli-korien. Not for to saw.  
 Yarr-bulli-yi-kora. Saw not.  
 Yarr-bulli-ban-kora. Be not sawing.  
 Yarr-bulli-kan. One who saws, a sawyer.  
 Yarr-bulli-kan-ne. That which saws, a saw.  
 Yarr-bulli-ngel. The sawing place, a saw-pit.  
 Yarr-batoara. That which is sawn, a plank.  
 Yarr-bau-wa. Saw, (optative,) do saw.  
 Yarr-bulla. Saw, (mandatory,) do saw.  
 Yarr-bulli-bungngulliko. For to compel to saw. This form may undergo all the changes as above, and so of every verb in the Infinitive form.

Yang-ko-bulli-ko. For to sharpen a saw.  
 Yang-ko-bulli-kan-ne. That which sharpens the saw, a file.  
 Kong-kang. Frogs, so called from the noise they make.  
 Kong-ko-rong. The Emu, so named from its cry.

Thus may arise the confusion of tongues in the various dialects, from the arbitrary formation of names amongst the different tribes in Australia.

#### THE LORD'S PRAYER.

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

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

#### *The Lord's Prayer, in Tahitian.*—Matthew vi., 9—13.

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

Ia tae mai to oe ra hau. Ia haapaohia.  
 May reach hither thy place reign. May cause to be observed

to oe hinaaro, i te fenua nei. Mai tei te ao  
 thy desire, in the land present here. Like as it is the Heaven

atoa na. Homai te maa e au ia matou  
 also present there. Give hither the food to suit to us

i tei nei mahau. E faaore mai ta maton hāra,  
 in this present day. And cause not to be hither our sin,

mai ia matou e faaore i tei hāra ia  
 Like to that we will cause not to be in the sin to

matou nei. E eiaha e faarue ia matou  
 us present. And do not to cause to cast a way to us

ia roohia noa e te  
 in order to be overtaken, without cause, accidentally, by the

Ati. E faaore ra ia matou i te ino.  
 perplexity. And cause to live to us in the evil. For

No oe hoi te hau, e te mana.  
 belonging to thce, likewise, also, the reign, and the power, and

e te hanahana, e a muri noa tu. Amen.  
 the shine-shine, and to be forwarded without cause thence. Amen.

**OBSERVATIONS.**—The e, in e to matou metua, is often used after the person, and is a sort of endearing particle, as ehoa ino e, my dear friend; tau tamiti e, my dear child; tau vahine e, my dear woman. The Tahitians have two classes of possessive pronouns, viz. to and ta; tou and tau; no and na; nou and nau. The o class, if it may be so designated, denotes being already in personal possession as to matou, ours, already; tou, mine already. The A class denotes possession by right in any way or manner, as toa reo, his voice; tana parau, his speech; tou rima, my hand now attached to my body; tau rima, my hand, if cut off and apart from the body. So likewise no oe, for thy possession; na oe, for thy use. There is another peculiarity in the use of the pronouns, transforming them by the prefix ia, a particle denoting to before pronouns in order to before verbs:—example, matou, we, exclusive of the party addressed; ia matou, literally to we, meaning us, or to us, according as the English idiom requires the translation. There is another peculiarity in the use of nei, na, and ra, which are used to time or place, thus, nei means present time or place, now or here, in the first person; na means now or here, but in the second person, and ra means is in time or place, there in the third person; whilst raa is the particle denoting the participial form of verb, as, te parau raa, the speaking; te parau raa ra, the time and place of speaking combined:—example, i te parau raa ra oia, meaning as he was then and there speaking. The word ao means the invisible heavens or space above. Rai is the invisible heavens or sky. Mahana, the day opposed to rui, night. But from a strange custom the original words used to be changed when the King's name was called by the same word, thus, in former times, po, was night, and mare, cough; but when the former Pomare took his name, po was changed into its present form, rui, for night, and mare, into hota, for cough. Thus Pomare, in former days, meant night-cough, whilst rui-hota would at the present time signify the same. The idea was, that the name of the King or Queen was too sacred to be used in common talk, and not that royalty was exempt from night coughs. The word hau, means rule, reign, government, kingdom.

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

Lo matou Tamá e, O i le Lagi, ia paia lou Suafa. Ia oo mai lou malo. Ia faia lou finagalo i le lalolagi. e pei ona faia i le lagi. Ia e foai mai i le asó, a matou mea e ai, ia tusa ia i matou. Ia e tuu ese i a matou sala, e pei ona matou faamagalo ina atu i e ua agaleaga mai ia te i matou. Aua e te tuuna i matou i le faaososoga, a ia e laveai ia i matou ai le leaga. Aua e ou le malo, ma le mana, atoa ma le viiga, e faavavau lava. Amen.

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

E to matou Metua i te ao ra, Kia tabu toou ingoa. Kia tae toou basileia, Kia akonoia toou anoano i te enua nei, mei tei te oa katoa na. Omai te kai e tau ia matou i teianei ra. E akakore mai i ta

matou ara, mei ia matou i akakore i tei ara ia matou nei. Auraka e akaruke ia matou kia rokoia e te ati, e akaara ia matou i te kino; noou oki te au, e te mana, e te kaka, e tuatua au adu. Amene.

*The Lord's Prayer, New Zealand.—Matthew, vi.*

E to matou Matua i te rangi; Kia tapu tou ingoa. Tukua mai tou rangatiranga, Kia meatia toa hiahia ki te wenua me tou hiahia i te rangi. Ho mai ki a matou aianei ta matou kai mo tenei ra Murua mo matou o matou hara, me matou hoki e muru ana mo ratou e hara ana ki a matou. Kua matou e kawea atu ki te wakawainga, otia wakaorangia matou i i te kino: Nau hoki te rangatiranga, me te kaha, me te kororia, ake ake ake. Amen.

*The Lord's Prayer, Aborigines of Australia.*

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

billa yiterra ngiroumba yiriyirri kakilliko. Paipibunbilla Pirriwul  
to be name thy sacred for to be. Let to appear King

koba ngiroumba; Ngurrurbunbilla wiyellikanne ngiroumba. Yanti  
belonging to thy; let to obey word thy. As

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

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

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

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

Ngatun yuti yikora ngearun yarakaiumullikan kolang.  
And guide do not us evil causes to do one who towards

Mirromulla ngearun yarakai ta birung; Kulla ta  
cause to deliver us evil it is from; Because it is

ngiroumba ta Pirriwul koba ngatun kilibinbin  
thine it is King belonging to and bright shining

yanti ka tai. Amen.  
thus to be it is to continue always. Amen.

All the Polynesian dialects are alike in construction, and the very reverse to the Aboriginal, as may be seen in the English translation rendered literally under the Tahitian and Australian languages.

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

WINTA 1.

Eloi.

Yantfn kokere wittima tarrai to kore ko; wonto ba noa yantfn wittima, Eloi ta noa. Heb. iii. 4.

Translation.

WINTA 1.—Part 1.

Eloi. God.

1. Winta. A part, a portion.
2. Eloi. God: a word derived from Elohim, and introduced because there is no word in the language but of an equivocal character, namely, Koun, the being whom the aborigines dread,—already noticed.
3. Yantfn. All, or every, according to the noun or pronoun used being in the singular or plural number.
4. Kokere. A covert, shelter, habitation, hut, house, palace, temple.
5. Wittimá. Built: from Wittimulliko, for to prepare a place for habitation by removing obstacles; to put up a shelter of bushes or bark, or to build in any way.
6. Tarai. Some one, another, other, singular: Tara, plural.
7. —to. The affix particle of agency postfixed to the word denoting purpose.
8. Kore. Man or men, according to the singular or plural idea expressed or understood.
9. —ko. The affix particle of agency ascribed to the word to which it is postfixed.
10. Won-to-ba. Whereas; a compound phrase: Won, the interrogative adverb of place, where? to, see No. 7.
11. —ba. Is or as: from the verbalizing particle B, which verbalizes the thing to which it is affixed.
12. Noa. The inseparable verbal pronoun, he. The separable emphatic pronoun he, is Niuwóa.
13. Eloi ta; for Eloi, see No. 2. Ta, is the substantive verb; it is actually—this affirms that it is God who is the agent: for Noa, see No. 12.

A COMPARISON OF THE POLYNESIAN DIALECTS, showing their affinity with each other and their dissimilarity with the language of the Aborigines of Australia. The principal words in the Lord's Prayer are introduced.

ENGLISH.	AUSTRALIAN.	TAHITIAN.	SAMOA.	KAROTONGA.	NEW ZEALAND.
Our	Ngerumba	To matou	Lo matou	To matou	To matou
Father	Bungbal	Metua	Tania	Medutu	Mahua
Heaven	Moroko	Ao and Rai	Lagi	Lo	Kangi
Name	Vitara	Boa	Uka and Igoa	Igoa	Wenua
Earth	Purua	Tenua	Uka and Igoa	Enua	Wenua
Man	Kore	Tata	Uka and Igoa	Tangata	Tangata
Woman	Nukung	Valine	Tatangi	Maue	Wahine
Child	Womat	Tamati	Tamati	Tamati	Tamati
House	Kokere	Rama	Fale	Aie	Ware
Hand	Mututara	Rama	Ala and Lanlanfaiva	Rima	Ringa
Tongue	Tutulu	Tero	Taliga	Avero	Kinga
Ear	Ngureung	Lara	Taliga	Taranga	Taranga
Fish	Makoro	Uka	Uka	Ika	Ika
Desire	—auwil	Hinano	Hinano	Onano	Hahia
Give	Ngawa	Ho-mai	Ngalo	Onao	Ho-mai
Sin	Yarakal	Hara	Fatal	Onai	Hara
Also	Yanit	Hoi	Fata	Obi	Hara
Do not	Yanoa	Aua & Eiaha	Fata	Obi	Hara
Closest hand	Bepel	Uka & Eiaha	Fata	Obi	Hara
Sympathly	Moroi	Aroka	Fata	Obi	Hara
Life	Teti	Uka & Eiaha	Fata	Obi	Hara
The sun	Yelleona	Matai & Pohe	Fata	Obi	Hara
The noon	Muone	Marama & Ra	Fata	Obi	Hara
Star	Koun	Marama	Fata	Obi	Hara
God	Mara	Marama	Fata	Obi	Hara
Spirit	Mara	Marama	Fata	Obi	Hara

In the Aboriginal dialects of this colony, the word koun is of an equivocal character: it is the name of the being they dread, as already noticed; but in the Polynesian dialects, the word atua, unquestionably refers to deity. It must be remembered that throughout the Samoan, the consonant g is used instead of the nasal ng of all the other languages, so that taliga, the ear, must be pronounced talinga; this want of uniformity in the use of the character to represent the nasal sound is sure to lead to error in pronunciation, unless carefully noticed. The two words of the same meaning, both in Tahiti and in Samoa, arise from the same custom in both islands, that of holding the Chief sacred, so that in the Navigator's Islands, one word is used when speaking to a Chief, and another to a commoner; but in Tahiti the words became obsolete when they related to a Chief. But now the language is fixed. In the Australian, desire is expressed by the verb ending in —auwil, optative mood.

A comparison of the AUSTRALIAN, MALAY, and TAHITIAN Languages.

NOTE.—By dropping the letters in each case of the Malay, or substituting others, as directed in the column of Remarks, the word becomes Tahitian.

ENGLISH.	AUSTRALIAN.	MALAY.	TAHITIAN.	REMARKS.
Head	Wollung	Kapala	Upoo	The Malay for head and Australian skull are nearly alike.
Skull	Kuppurra	Tangkorak	Apu upoo	
Eye	Ngaikung	Mata	Mata	
Ear	Turrurkurri	Tulinga	Taria	The ng & substitute r for i.
Louse	Bungkin	Kutu	Utua	The k.
Musquito	Toping	Ngamok	Namu	Nasal and k.
Root	Wirra	Akar	Aa	k and r.
Fish	Makoro	Ihan	Ia	h and n.
First, foremost	Nganka	Mula	Mua	The l.
I	Ngatoa	Aku	Au	The k.
He	Niuwoa	Iya	Oia	Tahitian pronounced oya.
Die	Tetti	Mati	Mati & Pohe	Substitute M for the Australian T, and the sound would be alike.
Drink to	Pittulli	Minum	Inu	Two m's.
Wise	Nguraki	Pandai	Paari	Substitute r for nd.
Yes	E-e	Iya	Oia	Oia is pronounced oya, with a slight break in the word.
No	Keawai	Tiada	Aita	The T.
Here, a call of attention	Ella	Nah	Na	The h.
He is dead	Tetti ka banoa	Dia suda Mati	Ua Mati oia	The s and d in suda, substitute O for D in Oia.
	Dead is is he	He is dead	Is dead he	

It will be seen that the Tahitian has strong claims of relationship to the Malay language in the above selection; but then, they are the only words out of a Vocabulary of the English and Malay languages, published at the Mission Press, Singapore, 1846, containing 168 pages, and several thousand Malay words; the syntactical arrangement of the language is different. The Malay, like the English, places the nominative before the verb. In the Tahitian the auxiliary verb precedes the principal verb, and both precede the nominative; whilst the Australian principal verb precedes the auxiliary, and both verbs precede the nominative. All the Polynesian languages at present known are similar in their arrangement, construction, and government.

It cannot be affirmed that the Australian has any close affinity with the Malay either in words or construction; but there is a little resemblance in the idiom of the Tahitian and Australian; in the dual in the reduplication of verbs; in the use of the negatives; and in other similarities, yet not sufficient to identify them as of one class. A comparison of the Australian words in the different dialects of this country will at once show their affinity, and their perfect dissimilarity when compared with the dialects of Polynesia, whilst the latter have a few words in common with the Malay. But it is remarkable that there should be such a jump, as it were, of affinity across the vast Pacific Ocean to reach the North American Indians, who have those very remarkable features in their language which is found to exist no where else in the known world, excepting here!

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

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