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Grey Library
Cape Town
18 September 1872

My Dear Sir,

In reply to your kind letter of 28 July, I will first reply to answer your questions regarding the Australian languages, and the documents referring to them in the Grey Library.

The collection has received no additional manuscript documents in any Australian language, since the publication of the Library of H.E. Sir Geo. Grey" Vol. II. 1858-59. All the manuscripts mentioned there in Vol. II. Part I.; and Vol. II. Part III. pp. 13-26, are now here under my charge, with the

I do not think that more than a leaf or two has come into the possession of Sir Geo. Grey, and what that was, was the Luke's Gospel at Kawau. What has become of Mr. Shortland's other manuscripts & Materials for the Dictionary, I do not know. - Should you wish to present Sir Geo. Grey with a copy of your work on the Australian Languages, his address is

Sir George Grey K.C.B.
care of
Messrs. Cocks, Biddulph & Co
43 Charing Cross
London S.W.

Accordingly to the latest reports he was soon expected in England.

I believe, only one exception,
but that a very important
one. Threlkeld's translation
of Luke's Gospel into the Lake
Macquarie Language is not
amongst them, — but it is probably
at Sir Geo. Grey's Island
residence Kawau, a little
Island off the North-East
Coast of New Zealand. This
is, as far as I know, the
most important document
in an Australian language
existing, and the one which
should, in my opinion, form
the basis of a Comparative
Study of the Australian lan-
guages.

guages. You will find an accurate
description of this valua-
ble document (No. 24.) on
pp. 14 & 15 of "The Library
of Sir Geo. Grey" Vol II. Part
III. "Fiji" Islands and Rotuma.
(with supplements to Part II. -
Papuan Languages, and Part I. Au-
stralian." I cannot add
anything to this. Mr. Threl-
keld died soon after this
valuable manuscript had
come into the hands of Sir
George Grey, and was thereby
prevented from completing
the Manuscript Dictionary
of the Language, mentioned
in No. 69, on p. 41 of Sir Geo.
Grey's Library Vol. II. - Part I.

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v/n Gerhelmann & Schürmanns Vocabulary of the Adelaide language (No. 13), we need only look To the articles Tarrotarro, Pindi, Tarnda, Purkurkurnu, Mankamankarana, Tirrinyuranna, Worldyarri, Yurra, Yurukanne. Of course you have this Work, otherwise I could send you a spare copy, as well as a copy of Schürmann's Vocabulary to Parkhalla Verbal. (No. 11) I. send you, with these, Sheffield's Australian Spelling Book, & Duitch very much your [illegible] already given us of this Gospel. Specimens of this Transla-

The communication from the Cape to New Zealand is very difficult, and often takes frequently four months for a letter to go & come, as direct vessels are rare. — I merely think that, if you should agree with me respecting the value of this Manuscript Translation of Luke's Gospel for Comparative Philology, an intimation of your opinion with respect to the matter and as to its publication might be sent to me by Sir George Grey to preserve this Document from

from the Danger of being
lost by having [illegible] published.
The Note to No. 25 on p. 26
of Sir G. Grey's "Libr." Vol. II. Part I.
will inform you, how a disastrous
fire once caused an irreparable
loss in the destruction by
fire of a collection of Australian
Native Literature.
What remains to us
of unpublished pieces, the
largest is Warungi's Account
of his journey &c, written down
from his dictation by Sir
George Grey "Libr. Vol. II. Part I.
No. 2, XV. pp. 171-177, in the Native
Australian Language of the tribes
of the North-West
of Western
Australia.

Dundalup-bee ngan-now
ngan-neit nat-to, nat-to
mir-ru-ba bee-djar.
(2) Nat-to, nat-to

But you will find them all
described in the Descriptive
Catalogue. I think, that the
Mythology of the Natives
of Australia must contain
a similar mixture of
sidereal worship and
Day Me, interwoven with
customs with the heavenly
bodies to that which I found in
Burbman. A book, such as
the Dictionaries which we
possess is insufficient to
convince one of this. For example

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[c.1872?]

Translations of Scripture passages.

Besides the books we mentioned in the Catalogue I have myself the following three:

Kaffir, Xam'dialect, Dispute, and Zoorabat: languages spoken by Australian Aborigines. — By Rev. Wm. Ridley, M.A. of the University of Sydney, Minister of the Presbyterian Church of New South Wales. — New South Wales. By Authority: Thomas Richards, Government Printer. — 1866.

8vo. VI & 89. Typography pretty well got up, but [illegible] printing in its contents, that the large proportion of [illegible]

Must, usually, when we ask them any question they no longer answer us in Dutch, but, in Bushman, and their conversations are becoming intelligible to us. For, previously we had much difficulty to translate what they said in their language. To Phonetically must difficult, probably in existence, and on that account must be supposed to have preserved a most primitive phonetical system. It has one or perhaps two clicks more than the Hottentot, and is very harsh, rough guttural sound not found in that language. We have now more than 3000 pages

to pay Tribes for rights had
ruined my experiments.
Further I have
Interrobanged Exhibition, 1866.
— Vocabulary of Dialects
spoken by Aboriginal Natives
of Australia. — Eadem non
omnibus una, nec diversa tamen,
qualem decet esse sororum.
Ov. Met., II, 13. — Melbourne:
Mastermann, Printer, Brunswick
Street, Fitzroy. 1867.
Small 8vo., Pp. XVI, bended
large Tables, each about 10 Lines
the size of the pages, in 16 columns
viz. 1. English, 2. French,
3. 4. 5. 6. Victoria
7. Yuin 8. 9. 10. Kulin, 11. 12. Victoria
13 & 14. South Australia, 15. Tasmania
16. New Caledonia.
I doubt the whether worth being very
reliable, but have not examined
it sufficiently to be sure of it.
Thirdly, I have in Colonial
Manners and Customs of
the Australian Natives. — By
Charles Wilhelmi, Esq. — Mel-
bourne: Mason and Firth
Printers, 51/37 and 53/33 Flinders
Lane West. — 1862.
8vo. Pp. 43. [Extracted
from the Royal Society's
Transactions.]
If I am not mistaken, this
is merely taken from Mr.
Schürmann's work
on the Port Lincoln Tribes (No. 10) —
As regards the Bushmen, they
are still Nomads and our studies
of the language has so far advanced,

Tribe grieve evidently the same language. There are of course many dialectical varieties, and even in their Colony Bushman Tribes belong not very distantly from each other these dialectical differences. From Why researches lead me to the hypothesis that the Bushmen once were and are still to a certain extent spread over the whole of South Africa south of the Zambesi and Kunene Rivers, but it is doubtful how far in many directions (for example in Gabon) they have to have adopted the language of the nations among which they are residing. They are very light in complexion, in fact so light

prayer texts written down in their language, the greatest part of their mythology and legendary fables minded together, legends, and also faithful portraits of animal life, etc. The Bushmen who call themselves Ixam ka,!ei (plural of Ixam ka,!kui) or ts'oa ka,!ei (plural ts'oa ka,!kui) probably once lived over the whole or greater part of this Colony, but only a few remnants are now only found here (mainly in the north of the country) and they are still now to be met here found free Bushmen, their language was the same, but not unfrequently

of the Bushman race, who had been captured as babies, have no knowledge of Bushman language but speak the language of their captors. The Bushmen in Great Namaqualand, especially all Hottentot, but it is questionable whether they are real Bushmen, or merely superior Hottentots, who having lost their cattle have been driven to a Bushmen life. The Bushmen of the Kalahari Desert to the East of Great Namaqualand however are real Bushmen, and speak the same Bushman language as ours. It is probable that the Bushmen Desert

longest continue to preserve their existence. There are no Bushmen in Kuruman and Griqua land, but in the mountainous districts separating Natal from the Orange Free State are Bushmen. Their language is supposed to be the same. Throughout the tracts inhabited by the Bechuana Bushmen are found, - ~~those who have preserved their language, speaking the same~~ of whom some have preserved this language but others, who have become are called Slaves of the Bechuana, speak only Bechuana. They seem to live further to the North, and a few words which Dr. Livingstone has noted down of a far more Northern Bushman tribe

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But I have seen many Germans who were darker, not to speak of South Europeans. Their features are peculiar, and take an Oriental character. I once saw them at Hottentots from whom they have some similarity in feature, but not in stature. The Bushman whom I have seen were never higher than four foot, and they were considered large for their size. Yesterday I saw a Bushman girl from Potchefstroom in the Transvaal Republic who had been taken as a baby in the war of 1853, and is therefore nearly twenty years of age, - she is 4 foot 3½ inches. Being brought up amongst the Dutch there, she knows of course nothing of her mother language.

I am trying to get different pictures of natives painted, so as to show the exact colouring which is not seen in the photographs which make these people appear far too dark. I enclose a few photographs for you friend. I may send a few more in a future letter. We have a photographer here. I have no objection to you publishing any of the contents of my letter which you may consider interesting enough for this purpose.

I thank you much for the promised numbers of the Church

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which I hope to receive safely,
as yet they have not yet
come; but I shall expect
them upon your arrival when
I shall take pleasure, —
I thank you also much
for your kind offer of
exploring for Andrews
of the Propaganda for
reference to my Hebrew
studies, and I am anxious
to learn what success you
meet with in this respect
here, whether the
Kongo Catechism
forthcoming, &c. &c.
I have to express to you
also Miss Lloyd's and my
own best thanks for the
copy of your work on

Göthe which we shall
value much to possess.
With our united kind
regards,
believe me very truly
yours very truly

I am trying to get a few pictures of ~~number of~~ pictures to show to ~~my~~ assorted, as ~~as~~ exact coloring as ~~I~~ can not seen, in the photographs which must be there regarded appear for too dark. I endure a few photographs to surprise friend. I may send a few more ~~of the~~ a future letter. ~~Mother~~ ~~Mother~~ Yours ~~Yours~~ affectionate ~~Yours~~ ya grandson Joseph I have no objection to your publishing any of the contents of my letter which you may consider matters of any sort for the purpose. I thank you much for the promised numbers of the Indian mind

Göthe which me think
will be much to prize,
With our united hand
regards,
believe me very truly
yours very truly