



Australian Languages and Traditions

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may mean no more than that, in the one case they had overrun and appropriated a Celtic area; in the south the territory of the Mediomatrici, and in the north probably that of the Morini and Menapii; while, in the other case, it may be that the chiefs were of different race to their followers, or bore names given them by their mothers, who may have been Celts.

On the other hand, it may be, as I believe, and as everyone will, I fancy, conclude, who has compared the flaxen-haired, and very purely Teutonic Frisians with the black-haired Dutch and Flemings, in their own country, that the latter are essentially a very mixed race, and that the facts I have mentioned are so many factors in the proof of their being so. I only offer my conclusions as tentative ones, and hope to prosecute the inquiry further on another occasion, when I hope also to be able to profit by the criticism which these remarks may call forth.



Mr. Atkinson exhibited for the Rev. C. J. Roger, rubbings from a Runic inscription in Cunningsburgh Churchyard, and an Ogham inscription from Lunnacting, Shetland Isles.

Thanks were ordered to be returned for the above, and the meeting separated.



The following paper was read on the 10th of April, as mentioned, p. 125 of the *Journal*.

AUSTRALIAN LANGUAGES AND TRADITIONS.

To the Honourable the Colonial Secretary of New South Wales.

SIR,

I have the honour to lay before you, as a supplement to my reports on the Aboriginal Languages and Traditions, the following additional information recently obtained from different quarters. The reports transmitted in 1871, for which I had the honour of receiving the thanks of the Right Honorable the Secretary of State for the Colonies, were as I am informed, welcomed as a contribution to philological and ethnological science, and I believe those who were interested in the former reports will prize the information here given, especially that furnished by the Rev. Charles Greenway, of Bundarra, in the north-western district of this colony. Mr. Greenway has been acquainted with "Kamilaroi" from his youth, and both as a philologist

and as a minister of the Christian Faith has taken a deep interest in the welfare of the aborigines and in researches concerning them.

N.B.—The letters are used as in my former reports; ā as a in father, ē as ey in obey, ī as in marine, ū as oo in moon, ai for the sound of eye, ao as ow in how, ɣ and ɣ̃ for the sound of ng in ring. G has always the hard sound as in go.

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KAMILAROI LANGUAGE AND TRADITIONS. By Rev. CHARLES C. GREENWAY.

I. NOUNS.

- Man, kiwīrr.
- Woman, yīna or yīnar.
- Boy, berī (boys, beriberī).
- Girl, miāi (girls, miaimiai).
- Child, ghai or kai.
- Infant, kaijal (hence the verb kaiyuni, to bring forth).
- Youth, that is young man having yet boyhood, beridūl.
- Maid, young woman having yet girlhood, miaidūl.
- Young woman whose breasts appear, ɣamūrawūri; from ɣamūr, breast, and wūrūr, swelling.
- Father, būbā.
- Mother, ɣumbā.
- Spouse, wife or husband, kolīa.
- Elder brother, tai-ārdi.
- Younger brother, kullami.
- Sister, bō-wārdi.
- Son, wūrumi; wūrūr, filling (the arms).
- Daughter, ɣāmūrr (borne at the breast).
- Uncle, karōdi.
- Childless one, meraidūl; merai, borne of, dūl (diminutive possessive).
- Unmarried man or woman, kolīa-tāliba (wife or husband-less).
- Spirit, demon, or white man, wundah.

[The Aborigines thought white men to be spirits. "Guram"

is used by a coast tribe, with the same signification; and "bukra" by the African negroes.]

Head, gha or ghah.

Hair (of head), kaogha.

Hair (of the moustache), buti.

Hair of the moustache, bütibri (with conjunctive affix ri).

Chin, or beard on chin, yari.

Tooth or teeth, yira.

Eye or eyes, mil.

Ear or ears, bina, or binar, or wuta.

[In one tribe "wuta" is the act of hearing, and "bina," in the ear. *ŋaia wuta* = I hear. In another "bina" is the act of hearing, and "wuta" the ear: thus *ŋaia binanalli* = I hear.]

Knee, dhinbirr.

Bones, bura or burar.

Nails (of hands or feet), yutu.

Tongue, thuli, or tahli.

Ribs, tura.

Vein, beran.

Breast, ŋamū.

Nose, mūrū.

Hand or hands, murra.

Foot or feet, dhina or dina.

Arm, būyūm.

Shoulder, walor.

Thigh, turra.

Leg (below the knee), būyū.

Loins, ghulūr.

[Ghulūr, or ghula, also signifies the girdle or waist belt].

Skin, yūli.

Blood, gūi or gūē.

Forehead, pūtu.

Head band, pūlūghet.

Left hand side, warragal.

Right hand side, turial.

Kangaroo, bundarr.

Sheep, jimba (*i.e.*, jumper, no native name).

Kangaroo rat, gūnūrr.

Paddy-melon, merūrra.

Striped iguana, yūliāli.

Opossum, mūti.

Horse, yerāman (yera or yira = teeth, man = with).

Horned cattle, nulkainulka.

Milking cows, millimbrai (suffix rai, belonging to).

BIRDS, TIGHARA.

Eagle hawk, mullian.

Owl (having a cry like its name), būkūtākūtā.

Crow, whāro.

Pelican, gūlambūlain or guliah (from guli = net or fish bag, and affix ali = having).

Laughing jackass or great kingfisher, kūkūburra or ghūkūghagha.

Emu, dhinawan or pūri (dhina = foot, wan = strong).

Native companion, burah gha (booral = large, gha = head).

Black duck, kurranghi.

Wood duck, gūnambi.

White cockatoo, morai.

Squatter, or white-cheeked pigeon, mūnūmbi.

Crested pigeon, gūlūwilī.

Bronze-wing pigeon, tāmūr (or tahmoor).

Cockatoo pigeon (a small grey pigeon), wirriah.

Very small green parrot, ghidjirighā.

ANIMALS (not fish nor birds), AHI.

Ground lizard (ruffed), būllawhākūr.

Iguana (tree climber), tūli (tree = tūlū).

Brown or grey snake, nibi.

Black snake, nurai.

Carpet snake, not venemous, yebbā.

Hedgehog, murrowal or buttah.

FISH, GŪYA.

Cod, kūdū (very large kind, kūkūbul).

Perch (jew fish or black fish), kumbal.

Herring (abundant in the Barwon), cheringā.

Mussels (large), tunghal.

Mussels (small kind), kīnbi.

Lobsters, or large shrimps, kīri.

INSECTS, KAO.

Mosquito, mujin.

Bug, bhuttha.

Flea, biriji.

Red stingless ant, karlan.

Bee, warrūl (the word also means honey).

TREES, PLANTS, &c.

Oak, bila, or bilarr (hence bilarr = spear, made of oak).

Sandalwood (and what is made of it), kārrwī.

- Pine, gorārī (high).
 Accacia pendula, burri (hence burrin = shield).
 Kurrajong (and lines or cords made of it), nunin.
 Edible flag (in swamps), būrara.
 Mistletoe, bhan.
 Wild orange or guava, bumbūl, or bumble.
 Other trees, ghidyīr and mulka.
 Wood, tūlū (also a spear).
 Trunk or stem, warrun (warina = standing).
 Branches (arms), buḡun.
 Main branches (thighs), turra.
 Bark, tūra.
 Skin-bark, bōwar.
 Leaves, karril.
 House, gundi.
 Resting-place, camp, native place, tuckramah.
 Clear place, killū.
 Mud, millimilli.
 Sun, yarrai.
 Moon, gilli.
 Stars, mīri.
 Sky, gūnakulla.
 Cloud, kūnda.
 Water, kolli.
 „ kuruḡ.
 „ wallon.
 Fire, wī.
 Daylight, purren.
 Darkness, pūrū.
 Night, būlūi.
 Smoke, toh, or dhū.
 Dust, yū.
 Morass, marlawah (a place difficult to walk through).
 Net or bag, gulag.
 Net or girdle, gūlūr.
 Yard or enclosure, whunmul.
 Door (what shuts out), ghirinal.
 Hook, yīnab (hence yinabi = caught).
 Thistle, kurraman.
 Grass, ghorarr.
 Herbs, ghian.
 Sword, kutilan (corruption of cutlass).
 Axe, yūndū.
 Stone, yarral.
 Mountain, kobba or kubba.
 Hill, tīyūl.

Plain, gūnial.

Long plain, swamp or glade, gorahman.

River (large), bukhi.

Rivulet, maian.

Water-course, including trees along the banks, warumbui.

Flood, wūkawā.

Rain, yuron.

Thunder, tūlūmi.

Lightning, mī.

The wind rises, mīar dūri.

The Pleiades, Miaimiai, or Mūrūnmūran.

Orion, Berīberī.

[N.B.—The Pleiades are “the girls,” Orion “the boys.”]

Venus, Zaijikindamawā (*i.e.*, I am laughing. Sometimes they call Venus “ḥindikindaoa,” or “ḥindikindamawa,” you are laughing. She has been their goddess of laughter”).

Tail, or any pendant, dun, or dhūn.

Cap, kabūmḍi or kabukan, a corruption of the English.

Fat, ghorī.

Lean, bunnārr.

Belts or pendants round the waist, tubilka.

The milky-way, warrumbūl, also burribeaudūl.

[The milky-way is a watercourse and grove abounding in all delights, to which good men go when they die].

Food, yūl.

Water vessel, walbon (from wallum = water).

Seed basket or bucket, kūlūman (from kūlū = seed).

The place of Initiation into manhood, burah.

[There the būrr, or mystic cord is used, and the initiated is invested with the būrr or belt of manhood.]

Gooseberry-like fruit, ḡīban.

Red-stone fruit, goēdtha, or guadtha, or warroba.

[This fruit grows in the scrubs of the Darling and Namoi.

It is red, and outwardly resembles a Siberian crab. It tastes like tamarind. The stones are much used as ornaments. The word is from gui = blood, or red.]

ADJECTIVES.

Clothed with fur, tūrūnbrai.

Clothed with feathers, wirilarai,

Stinking, hateful, nui.

Small (as a hair) buti, or būtiandūl.

Small (as a child) khaiandūl, ghaiandūl, or ghaidūl.

Slow, lazy, bullawa.

Quick, eager, kiahbar.

Large, expansive, mungūl.

Angry, sharp, yīli.

Bald, bare, balal (balal kawga = bald-head).

Bare, destitute of anything, childless, or hungry, mirade or merāid.

[Foodless, nubal, merāid, fireless, merāde wī ; taliba also means "destitute."]

Kolia-taliba = without a spouse.

Wi-taliba = without fire.

Kolle-taliba = without water.

Strong (standing against attack), warringal.

Tall (long), gorah.

Tall (high), kuddo.

Sick, weary, wībil, or burning with pain, wīwī.

Ugly, nasty, vile, kah-ghil.

Bitter, stinking, bhutah or butta.

Sweet, nice, beautiful, murrabā.

Good, honest, desirable, well conducted, koppa.

Tired, worn, sore, iughil.

Tired, slow, knocked-up, marlo.

[Marlo yai ghinī = I'm knocked-up.]

Afraid, alarmed, faint-hearted, ghil ghil, from ghi, the heart.

Cowardly (inclined to cry out for fear), gurri gurri.

Grey, old, dira, or dhira.

Old fellow, man, woman or brute, diradūl.

Stupid, deaf, cross, obstinate, wambah.

Sensible, hearing, binal (from binar, the ear).

Dead, bālūmi, or balo, or bhalo.

[Wi baloni = the fire is gone out.]

Angry, yīli, or yilian.

White, bulah or bhullah.

A white thing, bhulladūl.

Black, dark, būlūi.

A black thing, būlūidūl.

Fasting, or bound, from religious considerations, to abstain from certain food, bunall.

NAMES OF PLACES.

Collemungool, or Kollemungūl, a station on the Barwon ; from kolle (water), mungul (expansive) = Broadwater.

Kooroongorah, or Kūrūngorā = Longwater.

Walongorah also means Longwater.

Drilldool (a corruption of Tarīdūl) = reedy, from taril = reed
Tarilarai, having or abounding in reeds.

- Yalaroi (a corruption of Yarralarai) = stony, from yarral, stone or rock, and arai, possessive affix.
- Bukkulla, place of the leopard-wood tree, or Australian ash.
- Moorkoodool, Mürdūdūl, place of oaks (mürkū).
- Wee Waa, or Wi Wā, fire thrown down; from wi (fire) wha (thrown).
- Gundimyan, or Gündimaian, house (gūndi), on the river (maian).
- Breeya, or Birīya, or Birījī, or Birīdya, place of fleas.
- Pokotaroo, or Bukkitārō, river (bukki), going (aro) wide or far.
- Piliga, or Bilagha, scrub oak (bilā), point or head (gha).
- Gramau, *i.e.*, gorah mahn, long plain or glade.
- Warra, left-handed, *i.e.*, on the way from Murrurundi.
- Barwon (river), great, wide, awful.
- Brewarrina, Burī warina tree (*accacia pendula*) standing up.
- Briglow, Burreeagal, burree (tree), gal (related to); buriagalaha, habitat (ah) of the burreeagal.
- Namoi, or pūni, or pāmū, breast. The river is curved like a woman's breast.
- Goyder, or Guidā (river); red (guī), banks, (ā) place of.
- Gooneewaraldi, or gunyawaraldi, white stone spread.
- Bogabri, or Bukkibrai, place of rivers or creeks.
- Gunedah, or Gunīdā, place of white stone (gūnī).
- Culgoa, running through, or returning.
- Cobbedah, or Kobadā, place of a hill.
- Manilla (river), or Munīlā, round about. (Munīlā pai yāni = I go round about.) This river makes almost a circle, and returns to the Upper Namoi.
- Millee, or Mili, white (from pipe-clay, silicate of magnesia).
- Tooloodoona, or Tūlūdūna, made (with a chisel) of wood, as a spear.
- Coghill, or Kugil, bad, nasty (water).
- Pallal or Balal (on the Horton), bare. This station is remarkable for bare patches, rocks, &c.
- Bundarrā, the place of kangaroos.
- Molroy, properly Murrowalarai, abounding in murrowal (hedge-hogs).

VERBS.

- To chop (with an axe), bhai or bai; chopped = baialda
- To cut (as by a saw), kurrila.
- To cut (with a knife), or to skin, bhi or bhīni.
- To thrust, or stick (as with a spear), dūni.
- To hoist, as cord, wīri.
- To pour out, spill, yahree, or yari.

To spread, let out, whārū, or wārū.

Cease, stop, desist, kurria (kurria goalda = cease talking).

Be quiet, let go, don't, tahbaa, or tubia.

To see, yumilli (yai yumilli, I see; yunna yumilli = I am seen).

To want, yin (hence yulyin = I am hungry, I want food (yuy), kollo yai yin = I am thirsty, or I want water).

To mind, guard, watch, yuminil-mali.

To drink, to absorb, yurrūghī.

To eat, to swallow, taldini or tuldini (tul = tongue).

To hear, winungalli.

Rise, get up, (imper. warrea).

To catch, kunmulli (imper. kunmulla).

To rob or take by force, karramulli (imper. karamulla.)

To make (in any way), ghimabilli.

To make, or shape by chopping, bhaiailli (imper. bhaiamulla).

To split, bharuni (I split the wood, tulū yai bharūni).

To dig, or scrape out (a pit), moaghi.

To draw out (as to milk a cow), nūnmulli.

To suck (the breast), yāmūgh.

To taste (from tallī or tulli = tongue), tatulli.

To blow (as to smoke a pipe), būbilli (yai būbilline = I am smoking).

To ask, or inquire of, taialdini.

To carry, or bear off, kārgī (imper. kargilla, or kalghilina).

To catch (as a fish with hook), yenā billi (imper. yenābilla).

To thrust through with a spear, dūrilli.

To sew (with a needle), ningilli or pipilli.

To strike, knock down, overthrow, būnialli.

To stand up (as a man or a tree), waddlini, or warrum (imper. warruna).

To enter (as one stream into another, or water into a vessel), yarimulli or yarūmulli (imper. yarrayarra; yardlina, it does pour into).

To sit, yārī (imper. yārīa).

To swim, kūbī.

To take up, lift, djeamulli (imper. djeamulla).

To call, to shout, khakulli (imper. khakulla).

To weep, to wail, yūghi.

To rejoice, to dance, yūgāli.

To laugh, or make fun, kindāmi, or kurdāinulli.

To walk, tarrawulli.

To climb, ascend, kulhae.

To hear, winnugalli.

Get up (imper. warria).

To sing, baoilli.

ADVERBS.

To-morrow, pūrūkas (night over).
 Some time hence, yerāl or yerarl.
 Yesterday, ghimiandi (past day).
 Very long ago, or very far off, pāribū.
 Near, close, kuimbū.
 Immediately, yelaaho, or yilhaatho.
 There, beyond, putta.
 Here, nialli.
 Far (distant in space or time), berū, or berūji.
 In this place at any side or cheek, nabū, or nabbū.

PRONOUNS.

I, pai.
 We two, palli.
 Mine, our own, our tribe, our land, ghūryujun.

SUFFIXES.

Arai or rai signifies possession, and has the sense of ous. Thus yīna-arai = having a wife; kolia-arai = having a spouse; kiwīra-rai = having a husband; yīramanarai = having a horse; millim-brai = milkers, cows having milk; junbabrai = shepherd, having sheep; yūlarai = having food; full, opposite to yūlyin = hungry; ūl or dūl = like, having the quality of.

PHRASES AND SENTENCES.

I sleep, pai baubillani.
 Verily I did sleep, kir (or kearr) pai baubillini.
 I hear, pai winnungilun (or winnungī).
 I have truly got honey, or "cut out" honey, warrūl kearpai bhaialdona (or baū).
 I have well slept, pai pūraraghinye.
 I fish (hook fish), ghūya paia yenabilli.
 I split wood, tūlū pai bharūni.
 We two are friends (or belong to one another), guyungun palli.
 Friendly people, guyungundūl murri.
 Enemies, yilian murri.
 So, in this way, yellina.
 In this manner, yīlakwai.
 What do you say? what is it? miēnya? or miēn yariḡ?
 Why do you do this? miēnya go?
 Ejaculations of surprise, how great! how grand! kuttabul!
 kuttabul!
 How strange! pī pai!
 [The idea of intensity in greatness, distance, proximity, etc., is

expressed by prolonging the final syllable, sometimes the root syllable, as *parrīb ū!* very far off indeed.]

Kāi-medūl, very young and small indeed.

Yes, *yo* ; *kīrr* is used as an emphatic yes.

Yes, *aiyo*, *kirraol* or *kerraol* = truly (uttered with solemnity).

Hither, this way (come), *tai*.

That way, *arrigo*.

Here, *numma*.

At your hand, *murru*.

This side (of a river, &c.), *ūriallina*.

The other side, *yarigallina*.

The far side, *mūlanda*.

Soon, *yela* ; immediately, *yelādtho*.

Before long, or not long ago, *yelambo*.

Like, resembling, *kerrt* or *kearrt*, as *pukadi kearrt* (like a squirrel),
bhan gheartt (like the appearance of mistletoe).

I am abstaining from cod, *yai wanall kūdū*.

Me bound to abstain from kangaroo, *yunna wanall bundarr*.

TRADITIONS.

Bhaiami, *Baiame* (or *Bhiahmee*) is regarded as the maker of all things. The names signify "maker" or "cutter out," from the verb *bhai*, *baiaili*, *baia*. He is regarded as the rewarder or punisher of men, according to their conduct. He sees all, and knows all, if not directly, through the subordinate deity *Turramūlan*, who presides at the *Bora*. *Bhaiami* is said to have been once on the earth. *Turramūlan* is mediator in all the operations of *Bhaiami* upon man, and in all man's transactions with *Bhaiami*. "*Turramūlan*" means "leg on one side only," one-legged.

Turramūlan has a wife called *Muni Burribian* (*Moonee Burrebean*), that is, egg or life, and milk or nourishing, who has charge of the instruction and supervision of women. For women may not see or hear *Turramūlan* on pain of death.

The "*tohi*" (smoke, spirit, heart, central life), that which speaks, thinks, determines within man, does not die with the body, but ascends to *Bhaiami*, or transmigrates into some other form. It may be a *wandah* (*wunda*) or spirit wandering about the earth. The "*bunna*," flesh or material part, perishes ; the "*wundah*" may become a white man. The transmigration of the "*tohi*" is generally to a superior condition ; but those who are very wicked go to a more degraded and miserable condition.

Forms of incantation are used. The Deity is supposed to be influenced by charms, worked through the agency of

certain stones and magical cards ("burr"). It is also supposed that men are capable of acquiring magical or supernatural powers, and pretenders often self-deceived have arisen. As among Christians, many are grossly ignorant of Christ and of God, and become slaves to their own imaginations and to degrading superstitions, it is not to be wondered at that blacks should be ignorant of Bhaiami, of Turramūlan, and of their moral and religious code.

TRADITION CONCERNING ORION AND THE PLEIADES.

The Pleiades, *Miai Miai* (meaning girls), were *paribū ghibalindi* (*i.e.*, a very long time ago), living on earth. They were young women of extraordinary beauty. Orion, "*Berberi*" (meaning young men) becoming *būral winuṣilan* (enamoured) of these young women, pursued them, one particular warrior being foremost. *Miai Miai* fled and prayed for deliverance. They were favourites of Bhaiami and of Turramūlan, who granted their request. They climbed to the top of some very high trees; and by the help of Bhaiami sprang up into "*gunakulla*" (the sky, or heaven), where they were changed into beings of light. One of them not being so beautiful as the rest, or being less favoured, hides behind the other six; and it is said to be "*gurri gurri*" (shy or afraid), that is the pleiad which is scarcely visible, or less conspicuous than the rest.

Soon after the elevation of *Miai Miai* to the heavens, *Berberi*, or the leader of the young men, was taken up, and now appears as a constellation (Orion) with his "*burrān*" (boomerang) and "*ghūtūr*" (belt).

The sun, "*yarai*" or "*yurōka*," is masculine.

THE BORA (OR BOORRAH).

This is an institution for the admission of youth into the rank of manhood. Meetings for the Bora are summoned at irregular periods, as emergencies arise. The youths who are initiated are instructed in the mysteries of their supernatural beings; and their moral and religious codes are enumerated with much solemnity. Symbols are used, rites are practised, fasting is enforced. Turramūlan is represented by an old man, who is learned in all the laws and traditions, rites and ceremonies, and assumes to be endowed with supernatural powers. It is certain that most of those who have passed through the Bora are profoundly impressed with a sense of obligation to observe the moralities and spiritualities there enumerated.

Here instruction is given in the law of consanguinity and intermarriage. In one respect this law agrees with the

Mosaic code, it allows not marriages with a wife's sister during her lifetime. Polygamy is permitted under certain restrictions. The infraction of these is punished by corporal and spiritual penalties. It is generally observed more sacredly than the Christian code among the whites. In connection with the Bora abstinence from particular kinds of food is enforced, in some cases for years.

It is called the "Boorrah," or place of the "boorr," because the boorr, or belt, is used in the incantations. The neophyte is solemnly invested with the "boorr," or belt of manhood.

It is unlawful to mention the Bora, or anything connected with it, or the name of Turrumūlan in the presence of women. Most of the Murri imagine that evil influences are exercised by means of the "boorr;" when sickness occurs they say "ūērrma boorr warlah" (those people are throwing the belt). For instance, the Murri on the Barwon River and on the Bree, attribute the prevalence of smallpox (of which some of them retained marks a few years ago) to the throwing of the boorr by a hostile tribe on the west.

SONGS, BAOILLI.

Baoilli (song of derision of one of the same tribe).

ḡāndū-nāgō turri ghilliana
Buzbūn mulligo zo zīn bularr
ḡai murrīn ḡaia warranbraia
ḡirrego ma toh dirraldaia.

Who comes? large head of hair,
Arms crooked, like cockleshells two,
It is one of my people, on the road he is,
Forth smoke is proceeding.

Baoilli II (an English scene. The song illustrates the aboriginal art of constructing new words from the English).

Publikaor wiritheah
Djeamillia nūri mīr
ḡummildiago karniwaiandi
Drunghilla trānal a dīmī

Public house* shouting or screaming,
Grasping hips or thighs
He appears, tripped by a stick,
Drunken, stricken with fits.

* The aborigines cannot sound s; the name Yass on our maps was originally "Yarr."

Baoilli III. Yugal, or song composed for dancers.

Burran bürin belar bündi
 Muraea berar karni
 Wakara wārōi tubilkah Bündin
 Yumba yumbū gūmil
 Warakel munan

Shield of Burree, spear and club,
 Throwing stick of Berar bring ;
 The broad boomerang of Waroll,
 Waist-belts and pendants, aprons of Boodon.
 Jump ! jump ! use your eyes,
 With the straight emu spear.

Baoilli IV ; another Yugal.

Murri goriah
 Yeraman buraldi
 Wi wi kurralah
 Millimbrai kakullah kirawa
 Black man very fat,
 Horses driving,
 Firewood cutting,
 Milking cows, lowing,
 Seeking for them.

Baoilli V ; a ghīribal or song imitative of animal sounds and habits.

Beralah, black musk duck, or diver.
 Ya paia painga (repeat *ad libitum*.)
 Pumba pa, go (repeat and transpose *ad libitum*.)
 Mingo aha karaī (repeat *ad libitum*.)

Ibbiribi tar wangah whoogh. (At this word the cheeks are filled with breath like a bladder, and then suddenly as it were burst.)

Baoille VI ; ridicule of one of another tribe.

[Most of the words of this song are of the Warlarai (Wolaroo) dialect, which has a close affinity to the Ghummilarai or Kamilaroi].

Mullor mulla gha ibbeliam buli
 Bunnakunni, bunnakunni
 Kiramai gunman
 Dhuddi paia
 Inghil bunmalumi
 Būnda wahnī

Spirit like emu, as a whirlwind
 Pursues (or hastens);
 Lays violent hold on travelling (wandering).
 Uncle of mine (derisively)
 Fires out with fatigue,
 Then throws him down (helpless).

End of Mr. Greenways's information.

WAILWUN LANGUAGE AND TRADITIONS.

(Information derived from Mr. Thomas Honery, Upper Hunter.)

Wailwun or *ḥiumba* is the language spoken along forty miles of the Barwon, from the junction of the Namoi downwards. It is called (Wailwun) from the negative "wail" (sounded like the English word "wile"), meaning "no" it is called "*ḡiumba*" from *ḡia* = to speak (Mr. Honery prefers the name "*ḡiumba*," which he says is that generally used by the people as the name of their own language. They call themselves "Wailwun," and sometimes use this word for the language.

There are about a thousand blacks now speaking *ḥiumba*. The next language down the Barwon is "Burrumbinya," and the next "Kuno" which is spoken at Fort Bourke. The neighbouring languages are "Mūrūwurri" spoken on the Bree; the Calgōr and the Narran Yualari, on the Balonne; and "Kuāmu," on the Warrego. "Yualarai" differs from "Wolaroi" spoken on the Gwydir. In "Yualarai" no is woggo; in Wolaroi the negative is "wol."

NĪUMBA, WORDS. I.—NOUNS.

Man, <i>tahūr</i> .	Chin, <i>kīr</i> .
Woman, <i>wīrḡngā</i> .	Throat, <i>nuggi</i> .
Women, <i>wīrḡngāi</i> .	Neck (back), <i>nirrimirri</i> .
Many women, <i>wīrḡngamboi</i> .	Shoulders, <i>wurrū</i>
Boy, <i>murrukungga</i> .	Arm, <i>nūrrū</i> .
Girl, <i>māriynḡga</i> .	Forearm, <i>pī</i> .
Baby, <i>wūrū</i> .	Elbow, <i>ḡunūka</i> .
Little baby, <i>wūrūdhūl</i> .	Hand, <i>murra</i> .
Maiden, virgin, <i>kuma dhiliu</i> .	Poll, <i>nān</i> .
Blackfellow, <i>mai</i> or <i>maiaī</i> .	Eye, <i>mil</i> .
White man, <i>wunda</i> .	Nose, <i>mūru</i> .
Male (man or beast), <i>mundewā</i> .	Mouth, <i>ḡundal</i> .

Father, bubā.	Lips, willi.
Mother, gūnī.	Teeth, wira.
Brother (man), kukkā.	Tongue, tulle.
Sister (woman), kati.	Ear, kirijera.
Brother (boy), kukkamin.	Finger, wurria.
Sister (girl), gidura.	Thumb of the fingers, gūnī.
Wife,* pūan.	Toe, wurria.
Uncle, kānī.	Great toe, gunī.
Aunt, māmā.	Chest, wirri.
Cousin, pūlūngān.	Belly, buri.
Truant wife, yanawē.	Armpit, kilkulbūri.
Head or skull, kubōgā.	Breast (woman's), jummū.
Head or hair, wulla.	Navel, gindyūr.
Forehead, pūlū.	Thigh, dhurrā.
Beard, kīr.	Calf or leg, kaia.
Moustaches, mūlagin.	Leg (below knee), pīyu.
Whiskers, nārma.	Foot, dhina.
Cheek, tdhukal.	

ANIMALS.

Kangaroo, murūi.	Whip-snake, murai.
Opossum, kuraki.	Death-adder, murai.‡
Emu, pūri.	Pigeon (squatter), mūnūmbi.
Bat,† wibullabulla.	Pigeon (top-knot), laoilgera.
Swallow, millimārū.	Duck (wood), gunambi.
Laughing jackass, } kukburra.	Horse, yirāmān.
great kingfisher }	Sheep, tumba.
Crow, wārū.	Dog, mirri.§
Native Companion, burulga.	Eagle, mullion.
Cod (fish), kuddu.	Swan, burrima.
Black bream, buyulla.	Pelican, wirea.
Yellow bream, bidyuy.	Cockatoo, murai.
Jew fish, tuy-gūr.	Pigeon (bronze-winged), yamur.
Cray fish, wiḡgar.	Duck (in general), wiruwarra.
Boa, muḡun.	Duck (black), būdambā.
Black-snake, yūki.	Duck (teal), buiḡa.
Brown snake, tdhūrū.	Yam, kunōwa.

[This yam is sweet, juicy, and very agreeable. It grows to the size of a large water melon, and as many as sixteen yams are found one on root. It grows in sandy ground, and has above

* That is what is called in Kamilaroi "gūtir" one who may lawfully be taken as a wife; thus "Ippatha idhuru" is "pūan" to "Ippai pūri."

† The bat and the swallow are sacred, and are never killed.

‡ The name of the whip-snake and death-adder is the same; both are deadly. The name of cockatoo differs only in the length of the u.

§ In Barrunburga language, mirri means a horse.

the surface only a small vine; informant never saw any seed or flower upon it.]

Ironbark, bigur.	Yellow-box, mulli.
Boomerang-tree, mulga.	Moon, kiwur.
Sun, dhuni.	Boomerang, bier.
Namoi (river), kimmwi.	Myal (<i>accacia pend.</i>), būri.
Sacred stone, wiar.	Bastard myal, yimma.
Gum-tree, guara.	Venus (emu), yūri.

[This stone is in the king's (chief's) possession, and by putting this in his mouth and spurring it out at anyone, he can cause his death. One of his men goes and kills the person thus marked out for destruction.]

Friendship (or friends), maindyūl. Enmity (or enemies), kulgiurun
Astonishment, yudūwundūbaigu. or kulgiyan.
North-west, mirūraka.

ADJECTIVES.

Good, yiada.	Alive, mūun.
Bad, wurai.	White, buzobā.
Great, thurupal.	Black, būlui.
Small, buddhūthūl.	Blue, būlui.
One, māgū.	Red, gīrawil.
Two, būlugur.	Yellow, gūnaingūna.
Three, kulibā.	Green, gidyungīdyun.
Four, būlugurbūlugur.	Brown, dhugngnglia.
Old, bugaia.	Five, wirunjun murra.
Young, dhulugaimbā.	

PRONOUNS.

I, yāttu.	Ye, yindngul.
Thou, yindu.	He, mundēwū.
Ye two, yindūlā.	We, yēene.

ADVERBS.

Yes, yārū.	Above, yunaowa.
No, wail	Below, yunadhur.

Many words are the same in Kamilaroi and Wailwun, but a large number are different.

SENTENCES.

Did you see me? yāmāndu ahi yani?
Yes, I saw you, yāru yu dhu yāni.
Ippai built a house, Ippāudu wūme ynnu.

Murri pulled it down, Murrīngu wīrune.
 Kubbi killed Kumbo, Kubbingū gūnē Kumbuyu.
 Kumbo killed Kubbi, Kumbuyu Kubbiya gume.
 What for ? minyango ?
 The greatest of enemies, kulkiwunwungān.

GENEALOGY AND MARRIAGE.

Like the Kamularoi, they have four family names of men, and four of women ; Ippai, Murri, Kumbo and Kubbi ; and Ippāthā, Māthā, Būdthā and Kubotha.

These are also divided into murūi or murūwi (kangaroo), yuri (emu), tdhūrū (brown snake), and kuraki (opossum). There are therefore four classes of Ippai, namely, Ippai murūwi, Ippai yuri, Ippai tdhuru, and Ippai kuraki, and so of the others, making sixteen classes of men, and sixteen of women. Kumbunga is a young kumbo, murrīnga a young murri.

When tribes go to war, each carries its own representative animal stuffed, as a standard.

According to Mr. Honery, the only rules observed as to marriage and descent, are these two : that a man cannot take a wife of the names corresponding with his own, and that parents may not give their children their own names. Thus Murri Kuraki may not marry a Matha Kuraki, but he may marry Matha Tdhuru, or Ippatha Kuraki, or any woman except Matha Kuraki. Ippai Tdhuru may marry any woman but an Ippathu Tdhuru ; the children of the kuraki and a tdhuru, must be either murui or yuri. It is likely enough that in some families the rules are more or less relaxed. The two rules above given are carried out in the more complete system, which has been described in former reports. Mr. Honery also states that brothers and sisters have different animal names. Thus all brothers of Ippai Tdhuru are also Ippai Tdhuru ; but his sisters are not Tdhuru, though they are all Ippatha. Sometimes the brothers are Ippai Tdhuru, and the sisters Ippatha Kurabi.

When Ippai Tdhuru marries Kubotha Murui, their children are Murri Kurabi and Matha Yuri ; when Kumbo Yuri marries Matha Kurabi, their children are Kubbi Tdhuru and Kubotha Muriū.

TRADITIONS.

Bai-ame made all things. He first made man at the Murula, (a mountain between the Narran and the Barwon). Bai-ame once lived among men. There is, in the stony ridges between the Barwon and the Narran, a hole in a rock, in the shape of a man, two or three times as large as an ordinary man, where

Bai-ame used to go to rest himself. He had a large tribe around him there, whom he fed at a place called "Midūl." Suddenly he vanished from them and went up to heaven. Still though unseen he provides them with food, making the grass to grow. They believe that he will come back to them at some future time.

There was formerly a bad spirit, called Mullion (the eagle), who lived in a very high tree, at Girra on the Barwon, and was wont to come down and devour men. They often tried to drive away Mullion by piling wood at the foot of the tree, and setting fire to it. But the wood was always pushed away by an invisible hand, and the fire was of no avail. Bai-ame, seeing their trouble, told a black fellow to get a murruwunda (a little red mouse), and put a lighted straw in its mouth, and let it run up the tree. This set fire to the tree, it blazed up, and from the midst of the smoke they could see Mullion fly away. He never returned to vex them. The smoke that arose from the burning of that tree was so dense, that they could see nothing for some days.

"Kinīrkinir," the spirits of the departed, are supposed to wander over the face of the earth. "Buba" (father) is used as the name of an old kangaroo, father of the whole race of kangaroos, whose thigh-bone is preserved and carried about by one of the tribes. This bone is 4 feet long, 7 or 8 inches round, and tapering in form.

It was found long ago in the Murulu ridges. The Murui of the tribe have charge of it. "Youi" is a spirit that roams over the earth at night. "Wāwī" is a snake in the water, that used to eat black fellows. They could never kill it. "Murriula," a dog-like monster, formerly in the waters, not seen lately. They say the water was formerly all over the region between the Barwon and the Narran.

KINGS.

Each tribe chooses its king. There is no formal act of choosing or appointing a king. The tribe gradually recognise the superior activity and prowess of their ablest man; and by general consent he becomes king. A king can always find some one to carry out his wishes, in killing those whom he dislikes. In one instance a king was killed in revenge for killing his wife's baby. He had sent his wife away, and she came with a baby. He said it was not his child, and beat his wife and drove a tomahawk into the head of the child. The woman's brother then came and killed the king with his spear. The tribe coming up, and seeing their king wounded to death, attacked

the wife's brother. Some took his part, and in a fight which ensued this man and his partisans prevailed. He was then made king in place of the man he had killed.

He was called "Waiaburra Jackey."

CARROBAREES.

At their carrobarees, or festivals of singing and dancing, they sometimes have stuffed birds on their backs; pelicans, swans, emus, &c. They hop and run about in imitation of the birds. The women sit down and sing.

When the Black Police first appeared on this river, the following song was composed and sung at carrobarees:—

Murāgō muringā dhī
Guria bai go
Dhiniligo Dunuligandhu mini
Gūrāgō.

Go on, blind, all of ye,
Go on for ever, I hope
To Sydney, to Sydney for ever,
Good-bye.

Of the following Carrobaree song he could not give the meaning. It may serve to illustrate their ideas of metre.

Ibiruna ibaiṗlūni
Būilbīrlini
ḥūranindhul mindhuloni
Bugagudi nunmunnumura
ḥei ṗurri.

THE BORA.

In 1862 Mr. Honery was present at a Bora held between the Barwon and the lower part of the Castlereagh River. He was a boy at the time, and is one of the very few Europeans who have been allowed to witness the mysteries of the initiation. There was a place cleared and surrounded with bushes laid as a fence, like a sheep yard. Within were three old men. About twelve youths were to be "made men;" they had been for seven or eight months compelled to eat only one kind of food. When they came to the outside of the yard, at the command of the old men they lay flat upon their faces, and were covered with a cloak. Then two of the old men came outside, the third remaining within.

The youths were called up, one at a time. Each youth, as he came up, leapt over the fence, and took up a piece of string with a bit of wood at the end, which he whirled round with a whizzing noise three times. He then jumped out, and another jumped in. While one was inside, the others remained lying on the ground, with their heads covered, and as soon as one came out, he fell on his face, and was covered up again.

A week after this preliminary ceremony, the old men all went inside, and called in the youths one at a time. As each came in they flogged him as hard as they could with a strip of bark 2 feet long and 6 or 8 inches wide. Then, with two stones, one used as a peg, the other as a hammer, they broke off and knocked out one of his front teeth, leaving the roots of the tooth in his jaw. All this time the young man uttered not a sound. He went out, and hid his head as before; and another came in to undergo the same process. For the next four days they were allowed to eat nothing but a very little bit of opossum. They were closely watched by the old men, to prevent their rambling about and perchance getting food contrary to law. At the end of four days, they were brought, one by one, into the enclosure, and were compelled to eat the excrement of old women mixed with "tao" (the root of a plant called pigwood), in basins of bark.

This revolting ceremony has been often ascribed to the blacks; some of them have strenuously denied the truth of the charge. I have no reason to doubt the truth of Mr. Honery's statement, though he is the only person who has told me that he saw it done. It may be a partial custom, limited to a few of the most degraded tribes. Coupled with flagellation and the knocking out of the tooth, it seems designed to complete the proof of manly endurance, as if they required those who aspired to the privileges of manhood, to prove their fitness by submitting, without a murmur, to the most painful and also the most nauseous processes imaginable.

After these things are done, the young men were turned out, but for three or four months were not allowed to come within 300 yards of a woman. Once in the course of this time, they make a great smoke with burning boughs, then the young men come up on one side, women at a distance on the other side. Then the young men go away for another month or so. At the end of that time they meet and take part in a sham fight, which completes the long process of initiation. From that time they are free to enjoy all the privileges of men; they may eat kangaroo, and emu, and may take wives.

NAMES.

Besides their tribal names, they have distinctive names founded on some personal peculiarity or accident. Thus "Kubbi Tdhūrū" is called Kūakumbōan, another is "Hūluman" (bald), from the bald hill near which he was born. An "Ippai Tdhūrū" is called Dhinawurai (crooked thigh). A woman "Būtha Tahūrū," is called "Mugumilla" (blind); another woman is "Winuluvurai" (also crooked thigh, in the Burrumbinya language); another is "Wullubungabia" (grey-headed). A "Muirī" who is a king is called "Dinabukul."

CUSTOMS.

Tribes seek to increase their numbers by accessions from other tribes. They steal children from other tribes; and treat these adopted children very well. If an adult blackfellow runs away from his own tribe and seeks to join another, the young men of that tribe will try to kill him; but if the old men are present when he comes up, they will restrain the young men from attacking him, and will receive him kindly.

They practice barter; one man makes boomerangs for others, another makes spears, another opossum rugs; everything bears its maker's mark; there are curved, zigzag, and diamond-shaped marks. Such exchanges take place as an opossum rug for a spear, a fishing net for a boomerang, &c. They had no fish-hooks before the whites came.

BETROTHAL AND MARRIAGE.

When a girl is born, she is at once given by the father or mother to some man, to be his wife in due time. It is common for old men to get young girls for wives, and for old women to become wives to young men. Some young men never live with any woman. A man often gets wives, by fighting, from another tribe.

FUNERAL RITES.

They make great wailing over the dead, and sometimes keep up the nightly wail for a brother or sister, for years. Both men and women plaster their heads over with mud or pipeclay, and then cut themselves with tomahawks. At the funeral they dress up in different styles, some with head-dresses. When a fat man dies, they put his body up in a forked tree, and catch the fat dropping from him to anoint themselves; this they

suppose makes them partakers of his former health and strength. When the fat has been drawn off, they take the body down, and sometimes carry it about for years. They eat the heart and liver of the dead, in order to appropriate his virtue. They never eat a man because of enmity.

They bury most of their dead in round or oblong graves. There are burial-grounds where there are hundreds of graves. The Kamilaroi tribes cut figures on the trees round the graves as memorials of the dead.

HISTORY.

When white men first came to the Barwon, the blacks were most amazed at the bullock drays. They thought the chains were tied round the bullocks' legs, not understanding the use of the yokes. They called them "wunda," and tried to kill them, as evil spirits. When the whites fired their guns at them, they ran up to the mouths of the guns to stop the smoke from coming out, and several of them were shot dead. That was at Murrubi,

After that, they watched the white men to kill them. The first whom they killed was caught by them while milking the cows. They stuck up his body on three spears, cut him with glass bottles, found at the station, and mutilated him horribly.

Dhinabukul, a king, was a native of the Bree; he was very bold, and became powerful. After the white people came, he was very friendly with them. He sought their favour, and killed any black fellow whom they wished to get rid of.

(End of Mr. Honery's Statement.)

THE ABORIGINES ON THE PAGE AND THE ISIS.

Near the junction of the rivers Page and Isis, tributaries of the Hunter, not far from the town of Aberdeen, Mr. Macdonald, a squatter of the place, showed me the spot where the blacks held their boras. It was in a pleasant glen at the foot of one of the highest hills in the neighbourhood. On the ground is the rude figure of a man, formed by laying down sticks of wood and covering them with earth, so as to raise it from 4 to 7 inches above the level of the ground. It is 22 feet long, 12 feet wide from hand to hand, and of the shape here given, fig 1.

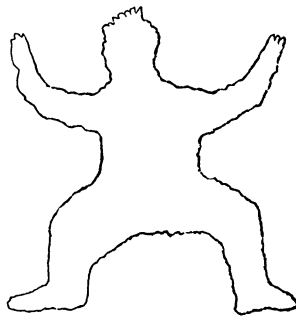


Fig. 1.

While the young men are waiting the ordeal of the bora, they are made to lie flat on the ground upon their faces, in the position of this figure. Near by is a tree bent, as is not uncommon in this country, so as to be almost horizontal for some 10 feet, about 5 feet above the ground, down a branch and along the trunk of which the blacks have cut marks like the foot-prints of an emu. When a bora is held, a stuffed emu is carried along this tree, cleverly, so as to appear like a living one, and then walks round the company, along a raised path about 150 yards in circumference. In the centre is a large fire, round about which they dance.

The young men are initiated at the age of 16 or 17. There is no knocking out of a tooth in this part of the country, nor any such revolting process as that mentioned by Mr. Honery as practised among the Wailwun tribe. But there is an ordeal of pain. They say that on these occasions their god comes down by a tree, and makes a great noise, and tosses the candidates for initiation up into the air to test them, and if they are bad he tears them to pieces. Round about this place, for a considerable distance, are about one or a hundred and twenty trees marked

with tomahawks as in the subjoined sketch ; fig. 2 is 18 inches in diameter. There are many trees marked exactly in this way ; on some the marks reach as high as 15 feet above the ground ; fig. 3 is 2 feet 6 inches in diameter ; figs. 4 and 5 are different sides of the tree, about 4 feet.



Fig. 2.

Fig. 3.

Fig. 4.

Fig. 5.

MARRIAGE.

When a man wants to get a wife, he goes to a camp where there are men and women, and throws in a boomerang. If it is not thrown back at him, he walks in quietly and takes a wife ; if a boomerang is thrown at him, he has to fight Sorcerers. Their Krodjis profess to drive away rain by taking a large cinder out of the fire and beating it with a stick till it flies to pieces ; they then gather round it and shout "cooey." When any one is sick, the Krodjis come around him and sing ; they also burn the dung of kangaroos and lay it burning hot on wounds. They seek information in dreams, sleeping with their heads under logs.

VENGEANCE.

If a man steals anything the tribe kill him. If a man murders any one, they believe the murderer will pine away and soon die.

BURIAL.

In order to bury the dead, they dig a round hole like a well. They make a fire in this hole, and when it is burnt out, they carefully sweep up the ashes on a piece of bark and throw them out. When they put the dead in the hole, in a sitting posture, whatever belongs to him (spears, boomerangs,

opossum rugs, &c.) is buried with him. They lay large logs across the top of the grave, level with the ground, and roof them over with bark, on which they raise a mound of earth. They carve serpentine lines on two trees, to the north-west of the grave. They say black will rise up white fellows.

LANGUAGES.

They speak "Kamilaroi," varying slightly from that of the Namoi and Barwon. Here is a song sung at their Corrobarees.

Murrab a dai, būnmildē
 ŋa dinga dingai
 Duon dimi woldina
 Gulir bain de yē

"Bulimardyi" is something sacred; "Wunda" something awful.

TRADITIONS.

The deity who comes down at their "Bora" is very good and very powerful. He is very ancient, but never gets older. He saves them by his strength. He can pull trees up by the roots, and remove mountains. If anything attacks them he tears it to pieces.

The origin of the rivers was thus:—Some black fellows were very thirsty, looking for water; and coming to a tree with a gulagūr (opossum's hole), cut it with a tomahawk; on which rivers flowed from it.

The white cockatoo was formed thus:—A piece of white bark was taken from a tree and thrown up, while in the air it was turned into a cockatoo.

They tell of a chief who sent out some of his people to strip bark. They came back, and told him they could not get any. These men had broken the laws, and for their sin a terrible storm came down upon them. The chief took his tomahawk and stripped off a sheet of bark, and told them to get under it. They said it was not large enough. He stretched it each way, making it longer and broader. Then getting them under it, he threw it down, and killed them all. Another chief lived in a cave, and kept a dog.

ORIGINAL HOME OF THE MURRI.

The aborigines here say their fathers came long long ago from the north-west. This is the tradition told on the Barwon, 300

miles westward, and remarkably corresponds with the statement of Andrew Hume, that the blacks near the north-west coast of Australia say the first men who ever came to this continent, landed on that coast, and that the righteous and prevailing part of the population, afterwards drove away a multitude of offenders against their sacred law towards the south-east.

(*End of Mr. McDonald's information.*)

Language of the Aborigines of George's River, Cowpasture and Appin, that is from Botany Bay, 50 miles to the south-west (From Mr. John Rowley, of Scone, formerly resident on Cook's River, near George's River, son of Lieutenant Rowley.)

Black man, dullai [duggai is a Husband, mollimiy. man at Moreton Bay.]	Wife, jinmaṅ.
Black woman, wirāwi.	Brother, bobbina.
White man, jib agulay or jib- bagulōṅ.	Sister, bunnis * or wiaṅ. Brother-in-law, jumbī.
Boy, wongra, or wangena, or wunpara.	Sister-in-law, jumbiy. Comrade, mittigar.
Girl, wērōwī.	Head, kobra, or kobberā.
Forehead, kobīnā.	Rain, wallan.
Eye, mai.	Thunder, murongal.
Nose, nogra.	Frost or snow, talārā.
Mouth, midyea midge, or burra.	Grass, durawi.
Teeth, tarra or terra.	House or hut, gunyu.
Ear, kurra.	Ship, murri noo-i.
Breast, nābuz.	Drink, wittama.
Stomach, bindi.	Victuals, kārndō.
Arm, minniy.	Spear (small), dūal.
Hand, buril.	Fish spear (with prongs), muttiy.
Finger, berril.	Boomerang, būmarin.
Leg, mundowo, or muirdao-i.	Shield, hēlimān or hilamun.
Semen, nallun.	Throwing stick (to throw spears), wōmrā.
Coition, nutta.	Net, rao-roa.
Cloaca, gūnārā.	Black duck, yūrānyī.
Deaf, kūrābūndi.	Hawū, būndā.
Having bad eyes, kūjamai.	

* The s here must, I think, be a mistake. Nowhere in Australia have I heard the sound s in any aboriginal word. The sound of dy (in hidyard) approaching to j, or g in Roger, is sometimes mistaken for s, so is rr. I regret to say Mr. Rowley left shortly before I received his collection of words, so that I could not consult him on the point.

Kangaroo, būrrū.	Blue shark, eon.
" (old man), kao	Ground shark, quibito.
wālgōj.	Schnapper, wallami.
Kangaroo (mountain K.), wolarū.	Kingfish, wollogul.
" (black brush), wolabā.	Flathead, kaoāri.
" (red), gorea.	Mullet, worrijal.
Horse, yaraman (from "yara,"	Bream, yerrermurra.
throw fast).	Blackfish, kururma.
Horned cattle, kumbakuluk.	Black snake, cherribit.
Sheep, jimbuk.	Mosquito, dubip.
Rock kangaroo, wīrine or wīrain.	Eel, burra.
Kangaroo rat, karnyīm.	Oyster, bittongi.
Native bear, kūlā.	Mud oyster, denyā.
Namesake, damolai or damīli.	Fish, mogra.
Stranger, mai-āl.	Lightning, māngāmāngā.
Father, bīana.	Earth or ground, bimmall.
Mother, waiana.	Wind, gūra.
Child (baby), gury.	Canoe, naoi.
Doctor (sorcerer), karrāji.	Club (large headed), nullanulla.
Foot, tunna.	Club, woddi (waddy).
Urethra, wīngī.	Spear, kārmāi.
Testicle, kulga.	Path or road, mūrū.
Buttocks, būtrā.	Hill, bulga.
Emus, būna or quimārā.	Back, gīli.
Pudendum muliebre mūndrā.	Humpback, bulga-gīli.
Menstrual period, mūlāmūndrā.	Stone hatchet, mogo.
To make water, ylabbi.	Knot of a tree hollowed out to
Big-bellied, bindimāri.	hold water, cōlōmin.
Stammering, kūrūkabundi.	Oar, narrawan.
One-eyed, wōgulmai.	Gun, jererburra.
Emu, birribain, or birabain, or	Smoke, kudjel.
murrion.	Sore, gīgi.
Blue pigeon, wonga wonga.	Sore, boil, būkā.
Crested pigeon, mirrāl.	Itch, gaiball.
Green pigeon, bāomā.	Flyblows, tullibiloj.
Bronze-winged pigeon, gotgan.	Opossum rug, budbilli.
Laughing jackass, kogunda.	Egg, carbin.
Cockatoo, karabi or karibi.	Blood, mula.
Rosella parrot, būndelūk.	Paper (called from the inner
Quail, maunlai.	bark of the tea tree, which
Crow, wargon.	resembles paper), kurunderuj
Hawk, būndā.	or kurunduluj.
Opossum, wāi āli.	Bubrush, wollogolin.
Ring-tailed opossum, būkari.	Cooking, kuninmā.
Ground bear, wombat.	Name, nante.
Iguana, jindaolā.	Pity or sympathy, mudjevū.

Dog, jūnghō or dingo.	Hoarseness (in speaking), kurak
Pig, tarra mūě.	a bundi.
Sun, keūn, kyun, or yiluk.	Ceremony of knocking the front
Moon, julluk.	tooth, yellā bī daiāloŋ.
Stars, kimberwalli.	Disease like smallpox, which
Morning, winbin.	carried off many before the
Night or darkness, minni.	colony was settled, gul gul.
Water, bardo, or nijoy or naijij.	Brush† (thick wood), tuga.
Fire, goyoŋ*	Scrub (thick wood), jerematta.
Sea, burrawal.	South wind, tugra gōrā.
Dust (flour, &c.), duria or dirir.	North wind, yurōka‡ gōrā.

PRONOUNS.

I, naiya.	We, jumna.
You, nindi.	That, mungān.

ADJECTIVES.

Hot, yūrūka (used also for north and on the Barwon yuroka = sun).	Two, bulla (the universal Australian root).
Cold, tugra (used also for south).	Three, bulla wargul (two-one) or (1) wāgul, (2) bülēr or blaveri, (3) blaoweriwagul, (4) blaeriblaeri.
Large, murri, or marri (this word means great all over Eastern Australia).	Four, bullabulla.
Small, naray.	Five, bullubullawargul.
Good, BūdJerry.	Old, kaoall or kaiun.
Bad, wēri.	Young, mūddi.
Brave, muttoy.	Afraid, jerron.
Deaf, kūrakubunni.	Greedy, tulliz nuy.
Bald (on the head), kombrukno.	Fat, gōrai.
Stupid, bimuy-gārai.	Lean, waray.
Angry, kulara.	Stinking, kūji (coogee, or bad generally).
Toothless, tarrabundi.	Near-sighted (bad eyes), kujī mai.
Grey-headed, warringi kobbera.	
One, wargul (at Newcastle, wākōl).	Cross-eyed, kūrāgain.

* Goyoū, fire, is the same root as "koiyung" at Newcastle, "kaiyun" and "kūdūn" at Moreton Bay.

† "Brush" is generally about a watercourse, the underwood is very thick and dark, vines load the branches of trees. "Scrub" is a drier and less luxuriant jungle.

‡ "Yuroka" means "sun" on the Barwon. The sun is north, not mid-day.

VERBS.

To give, togā	To burn, kunnet.
To steal, karāmā.	To swim, bōgi.
To fight, dūrella.	To drive, nalla bogi.
To throw, yanah.	To hide, tua billi.
To cry, yunga.	Look out (beware), quārċ quārċ.
To laugh, winna.	Stop here, wallawa.
To shout (coowhee), kumba.	Sit down, nallowilli.
To tell (make known), paialla.	To go, yan (common root).
To fish, mogra.	Let us go, nalla yan.
To hunt, wolbunga.	To squint, kuragaine or kurgain.
To sleep, nangri.	Make haste, barrao (in Kami- laroi, barai).
To dance, korrobra.	To spear, turret.
To sing, beria.	Come here, quai bidja.
To die, boi (this root is found at Moreton Bay).	Run away, whū kārndi.
To take, mahan.	Come, quai.
To strike, paibao.	Run, wū.

ADVERBS.

No, bel or beal.	Yes, yuin.
Far away, wārāwārā.	Where, būwūt.
Close by, winnima.	Here, bījā.
Bye-and-bye, kārċbō.	Away, kaundi.

PHRASES.

Tell me your name, paialla ŋaia nanti.
 Your brother, mindi (or ŋindi) bobina,
 My brother, nyah (or ŋdia) bobina.
 Strike me, paibao ŋaia.
 The baby is burnt, make haste guroŋ, kunut, kuai, bijā.

A hunting song about Wallaby, bandicoot, rock kangaroo,
 bush, rat, bear, and blue pigeon.

Wolba, wolba minyā mundē
 Aŋawē y kolē biroŋ
 Mute mutte wire
 Wungōr, wungōr
 Kolle, miroŋ
 Ato, mute

CUSTOMS.

Female children are betrothed as soon as they are born ; and from that time the future son-in-law must never look at his destined mother-in-law.

During the menstrual period, women are most careful to seclude themselves, sleeping at a separate fire, and in any way avoiding association of others. The karadjî or doctor, when called to the sick, warms his own foot, and then presses it on the sick, where the pain is felt.

(End of Mr. Rowley's information.)

Specimens of the language of the extinct Sydney Tride (from John Malone, a half-caste, whose mother was of that tribe).

Father, babunna.	Food, dunmiŋuŋ.
Mother, yuburŋ.	Night, purrā.
Child, chagurŋ.	Sun, wirri.
Son, babuŋ.	Sunshine, wiringulla or wirin kuleyes.
Daughter, gudjeruŋ.	One, wakul.
Sister, midjan or mitjun.	Two, wākūlwākūl.*
Your father's children, babmun- deruŋ.	Three, dūgūl
Your are mine (my daughter), ŋaiawulli.	Ground, murrurŋ.
Old man, banguŋ.	Dog, juguŋ.
Old woman, mūldā.	Magpie, gurūguŋ.
Water, bahi.	Crow, metiba.
Fire, wě.	Duck, kundyeri.
Head, kabūrā.	Black-snake, yuŋga.
Eyes, mē.	Deaf-adder, nyambutsh.
Nose, nūgūlbundi.	Hut, kurya.
Mouth, kommi.	Creek, turaguŋ.
Tongue, tulluŋ.	Sand, wetyut.
Hand, nurrumul.	Grass, bumbūr.
Knee, ŋūmūŋ.	Wind, kūmgūma.
Foot, dunna.	Boat, yeenera or bulinjuŋ.
Kangaroo, bural.	For a wūrūgūl.
	Good, kuller.

* This must be a substitute for a forgotten bū!ēr, or some such word.

Opossum, kūrūera.	Bad, wirra.
Sky, dulkā.	Large, kainn.
Sea, kuljura.	Small, murrūwūluḡ.
Rain, bunna.	Red and yellow, kubar.
Clouds, kurrū.	White, tibuira.
Smoke, kurungery.	Black, ḡunda.
Dew, kibīr.	

I see a kangaroo, ḡāndagū būrrū.
 Where, wutta.
 There he is, ḡo, ḡo, ḡa ḡullai.
 He has caught some schnapper, mānmā wūlimai.
 He killed a snake, bunmā mūndā.
 Run, come here, quick, clawā, yē, yē chōbuḡ.
 Go away, take the dog away, yunda ḡaindina mirriḡuḡ.
 Bring it here again, ḡaiḡuluḡ ḡa mirriḡuḡ.
 Give me some water, binḡuḡ bātū.
 I will give you some water, ḡai ḡai pindwagūḡ būtū.
 Over the river, wāḡū yānbajal.
 You must, no ! ḡindiḡuḡ mulli, mēira.
 What do you want, mistress ? unijerunbi munkū ?
 What are you looking sulky for ? punmakūno wottowiyē ?
 You must be so disagreeable, ḡullai rumka wirimiḡunin.
 Our father here will pray for us, kur aguluk tualene.
 He brought his sister home, ḡaiḡūlai ia mitjungun.

WODIWODI.

The Language of Illawarra.

(From Lizzie, a half-caste, whose mother was a Shoalhaven, aboriginal, and who is now the wife of John Malone).

The language formerly spoken from Port Jackson to Wollongong was called "Turawal;" that spoken from thence to the Shoalhaven River, "Wodiwodi."

God, Mirrirul.	Sky, mirīr.
Spirit or ghost, ḡūn.	Cloud, kurru.
White man, jirungaluḡ.	Ground, muruḡ.
Old man, bungun.	Water, ḡaitḡūḡ.
Young man, yurūḡ or baḡluḡ.	Fire, kanbi.
Young woman, yirawīuḡ.	Sun, bukuruḡ or wurri.
Chin, wullū.	Moon, tedḡuḡ.
Teeth, irra.	Stars, jinjinuuruḡ (sparkling).
Ear, kūrī.	Venus, burāra.
Hair, jirra.	Sirius, kūrūmūl.

Tongue, tullun.	Pleiades, mullamullup.
Throat, kūrū.	Sea, purrōwun, or kaiup.
Head, wollar or wullar.	Rain, bunna, or yēwi.
Forehead, yulu (same in Kami- laroi).	Foot, dunna.
Eyes, moburā or mēr.	Emu, biribain.
Nose, nuggūr.	Top-knot pigeon, gūralga.
Mouth, kommi.	Laughing jackass, kukārā.
Child, kudjaguz.	Padymelon, bülūwa.
Little child, murra kaingup.	Brown-snake, gūbatay.
Boy, būnbāri.	Black cockatoo, paoarā.
Shoulder, kōgo.	Horse, yarāman.
Arm, murrup.	Deaf-adder, mujuwich.
Hand, murrumur. (This root all over the east of Aus- tralia.)	Native companion, guradāwāk.
Thigh, turra. (A still more extended root in the forms durra, durrup, &c.)	Pigeon, wongawonga.
Nails, birriṅul or bīrnūṅ.	Smoke, kurupgurig.
Knee, yumrnu.	Canoe, yarnera or mudyeri.
Leg (calf), purri.	Tree, kūdū.
Kangaroo, būrrū.	Bark, kuninda.
Opossum, kuraora.	Book, } gurrindurup.
Black-snake, mūdār.	Tee tree bark, }
Cockatoo, yambaiimba.	Hut, kundi, or ḡurrā.
Dog, mirigup.	Road, yo-wup.
Diamond-snake, mokka.	Spear, maiagup.
Pelican, kurupubā.	Fish-spear, kullar.
Iguana, gindaola.	Boomerang, wurapain.
Lizard (small), dillup.	Tea tree, banban.
Fish, dun.	Iron-bark tree, bārimā.
	Swamp oak, mūmbara.
	Forest oak, wiralup.
	Honey suckle, kūrīja.
	Pigeon-berry, wulupunda.

ADJECTIVES.

Good, nukkūp.	Six, wowulli bo wōwulli.
Bad, bullin.	Seven, wowulli bo wowulli mit- tup.
Large, kaiyup.	White, taoerup or jirup.
Small, muruwailup or murragup.	Black, pundur.
Alive, murungulla (mōron or murun in Kamilaroi.)	Blue, pundur.
Dead, bulier or bulyar.	Red, wūrūṅūrūṅ or ḡūrūṅūrūṅ.
Awake, baitba.	Green, nuringurup.
Asleep, nungun.	Grey, yerupgadā.
One, mittup, or middup.	Hot, bukurup.
Two, būlār.	Cold, maup.

Three, wowulli.	High, or far, worrī.
Four, bularbular.	True, kubyā.
Five, bularbular bo mittup.	False, muruī.

VERBS.

Speak, kamup.	Run, jowū.
Beat, bulmugan.	Make run (causative), jomunjā.
Leave off, nawalinna.	Go down, irribā.
Lift up, kaitbaya.	Throw down, yurrēr.
Jump up, baitba.	Lie down, muzgup.
Sing, yuzgamup.	

PRONOUNS.

I, paiagup.	He, dulla.
We, nilgup.	That one, naiadulla.
You, yindigup.	

ADVERBS.

Yes, pē.	Here, yai.
No, naiyup.	

SENTENCES.

Sit down quietly, yullari jungiri.
 Take them, mundanaia.
 Go and play, yunda warpīri.
 Come here, yai yunmalup.
 Don't fight, play quietly, junbunya warpīri.
 Go away, yundanaia warityuip.
 Let us go, nilgup yurriniup, or nilgup.
 I like you, gullenmīgūn.
 I am glad, muiyē pē.
 I am sorry, yurrumbaiyē.
 Give me a drink, wundumaia yummi.
 Give me some food, dunmun dieri.
 I hate you, kunnundigui or wirrunmīgūn.
 I will tell you the truth, yutbai ēgu.
 He will come soon, yunula nulimun.
 He stayed a long time, dunup ālle.

TRADITION.

They say that "Mirrirul" made all things. Their old men have told them that there is, beyond death, a large tree, on which Mirrirul stands to receive them when they die. The good he takes up to the sky, the bad he sends to another place

to be punished. Mrs. Malone remembers when a little child, hearing the women in the camp say to disobedient children, to deter them from being naughty, *Mirrirul wirrin munip*, *Mirrirul* will not allow it.

A VISION.

Mrs. Malone's aunt, her mother's sister, a pure aboriginal, was once in a trance for three days. At the end of that time her brother or husband (Mrs. Malone's uncle) let off a gun; on which she awoke out of the trance. She then told them she had seen a long path, with fire on both sides of it. At the end of this path stood her father and mother, waiting for her. As she went on, they said to her, "Mary Ann, what brought you here?" she said, "I don't know, I was dead." Her mother said to her, "you go back." She saw it all quite plain.

Notes from DR. CREED, M.L.A., of SCONE, on the ABORIGINES of the NORTH COAST.

Dr. Creed accompanied the expedition round the North Coast of Australia, in the steamer "Eagle," in 1867, and has furnished the following information concerning the aborigines.

CAPE YORK.

The natives at Cape York call themselves *Gudaj*. Westward of that tribe are the *Kokiliga*; south-west of the *Gudaj* are the *Ondaima*; and due south, are the *Yaldaigan*, who have almost exterminated the *Gudaj*.

All these tribes have canoes with outriggers, which they have obtained by barter, from the islanders between Australia and New Guinea. Each canoe is cut out of one log of wood, then one side is heightened by a board sewed on with strips of cane, (*rattan*). These people have no boomerangs. Their weapons are spears, some heavy wooden spears, others light, made of reeds and thrown by means of the *woomera* (throwing stick). The *Gudaj* fish for turtle by means of spears with large bulky shafts. When the spear is driven into the turtle, the shaft, being of small specific gravity, floats on the surface. It is

connected by a rope of twisted bark with the spike. They also catch turtle with a noosed rope. They dive and catch hold of a flapper of the turtle, slip the noose over it and drag the turtle to shore. They also employ a remora for this purpose. Having made fast a line to the tail of the remora, they let him go among the turtles. He makes direct for a turtle, and fastens upon it by the suckers on the back of his head. The men then draw in the line, and secure their prey.

The Gudaj wear no clothes, but on their heads they have wigs. They smoke a herb that grows there, with bamboo pipes obtained from the islands. They consider it a greater injury to be struck than to be killed. The first disturbance with the natives at Cape York arose from the flogging of a black fellow who had been caught stealing. And when Mr. Jardine, P.M., proposed to flog a boy who had behaved ill, the boy's father said, not from want of affection, but from abhorrence of the indignity of a flogging, "No, but kill him."

The Korariga, the people who inhabit the Prince of Wales Island, north of Cape York, use bows and arrows, which they obtain by barter from islands further north. The Korariga had a European living with them for twenty years. He is supposed to be a Frenchman. He made fish-hooks for them with iron obtained from wrecks. The Gudaj have spears made with a piece of bone pointed at both ends, and lashed to the end of the shaft, so that one end of the bone forms the point of the spear, and the other serves as a barb. When this spear sticks in the flesh, the heat melts the gum upon the lashing, and loosens the bone from the shaft, so that the bone is left in the flesh.

There is no cultivation at all on the mainland of Australia, nor on any of the islands this side of Warrior Island, near the coast of New Guinea. The people live chiefly on yams and fish. The Malays come down with the beginning of the N.W. monsoon in December, to the Australian coast for trepang, and return in March by the S.E. trade wind. There is some barter between them and the natives. The party in the "Eagle," found at Cadell's Straits, an Australian black fellow, who had been with the Malays to the Dutch Colony in Java. Many of the people along the coast have iron tomahawks, obtained from the Malays, some have also spear heads of iron. One came off to the ship with tortoiseshell for sale; they also offered young women for sale, as if they had been so many kangaroos. On the Bligh River, three or four hundred blacks came swimming and wading towards the "Eagle;" when the steam-whistle was sounded they were cowed, dived and retreated, but after a while one old man came to them, offering them twelve young girls of 16 or 17 years. Some of the men in several tribes were

circumcised, but in no tribe was the practice general. Even as to knocking out the front tooth, a thoroughly Australian rite, there were many exceptions. In summer they use no hats. In winter they make huts of sheets of bark, about 30 feet long and 6 to 8 feet wide. Inside one of the huts, Dr. Creed saw, drawn on the bark with charcoal, figures of animals, and of guns, the latter designed evidently to convey to other blacks an idea of the weapons carried by the white men. At one place they found platforms about 8 feet high, made of saplings, for sleeping on. On some parts of the coast they make canoes of pieces of bark sewed up at the ends, and kept in shape by a frame-work of sticks inside. But the canoes in general use are obtained from the Malays, and have keels.

They make weirs of stakes to catch fish. Besides several species of the finny tribes, they catch crabs, and get oysters. Yams are their staple vegetable food; they also eat the root of a water-lily (*nymphæa*). At Cape York they eat turtles and turtles' eggs. Tobacco, for smoking, has been introduced among them by Malays.

They are very careful of the blind, of whom there are many. These they supply with abundance of the best food, and lead about with great attention. The dead are buried, in some cases at all events, in clefts of the rocks.

On the Roper River they saw a conical-shaped hut, 8 feet high, thatched with grass, there was nothing inside. The blacks there told them that there was a white man, with a very long beard, living thereabouts, who was then gone a fishing. Dr. Creed received from them a spear-head, wrapped carefully in native canvas. They told him any one pricked with this would surely die. Some of the people there were pitted with marks as if of smallpox.

The man who seemed to have chief authority on the Liverpool River, was Kālilī, a young man, and a splendid mimic.

The people on Sweer's Island and on Bentinck Island, are stunted in growth, and wretched in appearance. They have no canoes.

In the hope that these fragmentary illustrations of the speech and thoughts and ways of the ancient race of Murri may be deemed an acceptable contribution to the materials of Anthropological science, I place them at your disposal.

I have, &c.,

PADDINGTON, SYDNEY,

WILLIAM RIDLEY, M.A.

21st July, 1873.

Copy of further Communication from MR. MACKENZIE.

GUAYAMIN.

Wenkin yanilla mārumbuliŋgo; “kūrī maundtharūlinga, wurrumbra; mārūm minamūgōlo, thunnumbarūnyidtha.” “Ji! birikūlumbra yenna. Miḡāli, miḡāli, miḡāli, māra, māra, māra!”

“Tuanga nenjiwata, wēritbumarangiāna Pullir yabunyarimal-laoramarumburai. Pūlinda minilla māra braganga, tethunganjūro mūndāla. Nūngailaora naiagangūli jiḡa!” “Wanjawan juanga gubija ḡaiuy indigangūti!” Nūngailaora; ithungro, kūnambūlo ilialōlo, thogunko Nūngailaora, ah, ah, ah, ah! Navainyella Guayaminji yandthavalolo “Wurrin nūngāna, yandthaoga Purrimainjūna yanila yakūḡa Guayaminya, yambūla waungāla meriraji, nyambāla thogun yenna “Kawai-i; Guayamin wurrija-nya,” “Karrindthabaiūllawa wurrumbra nyello yūin, wenkin, wurrin, miriga, pijur. Minimbarā no mundabain, pairinidtha, minimbarila yakūḡa yuin kummai, mūndabain kullāra, kūjūro, minimburabūilla yakūḡa Bingāla wenkin, yuin, wurrin, pijur Minailūlo wurrumbra, waukurara thokaiālulo, unniḡuro yunambarila yanila yakūḡa Hūlālawa yakūḡa, mūndabain jergālawa banda kunamūlawa, kutāra kūlālawa. Ya paiālla Guayamin “tungurkurri, kulitkurriwa kurkurriwa.” Ilimbarilyana birimburra kūlaliyena yuinji, wunnumbūlilawa Nagamrarai Karugāmbila Guayamin “mudjerija bunguthitha!” Mudjeri tharatkila! nya, nya, nya, “Yai, yai, yai! wir, wir! bukara yenāna. Wurrainji ḡawavgun, kurawunda, purrainji pa ḡulai” Bungathilla yakūḡa, purilla wunnamila yakūḡa, wurri wurriḡalwāla. “Nadjinkaila mudjeri kana, purapunyilluḡa, mūrūkaiāli” ḡamadtha kūrawunda, ḡulai purrainji. “Ya paiāllina,” ḡuragunḡawē nyuna yenawuka “Yenaila yakūḡa wurri thavāli thogun dunno. Irapurilla nummo yanila thogunda. Nunnaridtha jiamūno yandthaonidtha ḡaianji, munijambramimmo jirapurikolo” “Miḡai mumijambra yendthanolo, numma ḡair baoweriḡo jirapūlolo.” Hoū Yanilla wurri ḡaiamo, nyulla,” Wudthaero undaji?” Minilla karuga “Thukaia jimbalumna; mudbo nyerra ḡundi, ḡundi! kalitbundtha laora nyi murrilaora ḡundi Mimnibarila yakūḡa Guayamin wurrainji “Pulla, pulla, pulla, pulla! Bingala bauwēriḡo, jurup Yabumbililla mulidthagana. Mithunathalo yarrurikūla, yanila Guayamin thogumkunno. Nangai la wanda, Kurungambila mundijanbaraono.” Thunnumbarinabagunḡa. Eh nangaiuga ithullabumbatijaluliloga.”

I namamūlawa kuruyi banda “Ya pukeriḡ-myā makulla

Yellibunila yakupa, kunaiala maiyur" A-a-ai, ban kunana kuwai!" Kutthila yakupa Guayamin, milidthu minilla ban irinula yakunji kunilla yakai, yakai, yakai, yakai! thunnadtha, joali kunnaiwoniga warranoga." Warrailamunya māna wurrin-burritbundthimbula yakunyo waori kaiadtha bānda kuna-millowa.

GUAYAMIN.

A woman went to fish. "My two boys, wait for me at the rock. I'll catch you fish. We'll eat them."

"There are two yellow-tails for us, our mother has got fish. This fish is mine, we'll play with them."

The fish slipped out of their hands. The younger took the fish, the elder took it away. They began to cry; "that's my fish;" "no, that's yours, the little one." They cried. Their mother took them to the camp. They cried all day. Guayamin came for them. Children are crying. I must go to Purrilmai. Guayamin went all the way. He rose up on top of the hill, looked down on the camp. "Oh dear! there's Guayamin." They covered up the children with men, women, children, dogs, cloaks; brought tomahawks to kill Guayamin, brought spears, tomahawks, fish-spears, clubs, they brought all these. He threw to one side women, men, children, cloaks. He got the two boys, put them in the net, lifted them on his shoulder, went away with them. They tried to spear him, cut him with tomahawks, burn him with firesticks, pierce him with the fish-spear. Guayamin said, "All your weapons break, all your spears." They took a band of warriors, left him at Nagannarai (Crookhaven heads). Guayamin called out, "bring the canoe." "The canoe has a hole in it, look! look! look!" "Come! come! come! make haste! make haste! the sun is going down. I'll give you boomerang, necklace, waist-tassels and sash." He paddled over to him, he jumped out, he put him across to the other side (Guayamin looked round to the canoe). "The canoe is dry, we have come across dry, you told a lie." "Give me the necklace, sash, waist-tassels." He said, "you told a falsehood, I'm going away." He went right away to his camp. He put them upon a nummo, went to the camp. "You two tell my mother-in-law to go over there for my two meats. I put them on the nummo." "Mother, you go and get the two meats; your son-in-law has put them on the nummo over there." "Ay!" she went away, looked. "Where are they?" She took the bag, "they're not here, see here, the net! Look! look! they've broke it, they've run away." Guayamin took the boomerang. This way! this way! this way! this way!" He threw the boomerang, the old woman stooped down. He flung once more,

Guayamin went to his camp. They might be asleep. He was vexed about the meat." I should like to eat now. Oh! I must sleep, I'm hungry," They made a fire right round him. It is hot weather, getting summer." The fire approaches, scorches him. "Oh dear, the fire burns me!" Guaymin leapt about, pushed away the fire with his shield. "Oh! oh! oh! oh! my feet! they're killing me outright with fire! I'm dying!" He dies. He would have devoured all the children, only for the fire burning him.

Version by aboriginal of the Jerry Bay tribe.

JERRA THARŪMBA TŪTAWA.

"Yanaons marungo, mudgeririwunno, niaga mundijoy maia-mboga, ma Korūgamadatha." "Ūai! " "Mundija wudthathungi? matha Ūurūwoga thungi-Kanoga nyellanji Kailupo. Unanji tharinnowa, kolga, imur, worringu, bumbunowa!" Wandthola bukkunda, thunbūla mudjikūruy, warri thunganungo; pīndāla ūmungo; minilla kumma, wommir, warri yarillanya; thurranthurra kanijilli. Murrindajallila, kulitbuŷilla kumma, bujambila iranū-Thubbundthella Tutawai; warri thūlibūrūnkūro; gūjina pullāra; thalibuŷila wakāruy yamudtha Ūaiunji-Būngamillala Ūanduyunda kummawal; warri kūrāra kumma jurālila; jirumbunyila warri bingala. Thurila Tutawanya, murrundthila, kūdū minamūla, murrundthila, paiilla kul! paigula Kobbu, warri wankarrain. Jirrainji būngutbula pūnanji; yanillanya warri thogundtha-Maiilla, yūinbra ilimburulaora māranji kunnangai, Ūamallaora-Maiillowa; jamilūlū "būngutbūlaga kolga, jūia yandthaonyi." "Jakwaiialiga, yanaonyi nēnjina" "Jin darana bānyena." Yirimala, Ūurumbud-jinula, minillaora bāngo, igallara, Ūarinyuga jergallaora, benjinu Ūamallaora mariwa Tutawa.

A Tharumba Story. TŪTAWA.

"You go fish, you that have canoes, I look about for meat, for there's a westerly wind." "Very well." "Where's the meat? for I'm looking long. I'll try on that flat. There they are standing, a buck, a doe, and young one, all three." He crept on the ground, went behind the bushes to their foot, rose on his knee, took spear and throwing-stick, and threw, speared him in the ribs. He bounded away, he broke the spear, the prong stuck fast, Tootawa followed far to a little waterhole, too shallow (for the kangaroo to take refuge in). He (kangaroo) came out on the shore just over there, stooping down. He fitted the spear to the wommir, it entered deep into the shoulder, came out at the breast. Tootawa stood, went to him, got a stick, went to him,

struck him, whack! struck him dead. He fell on the ground. He covered him with bushes and little logs, went away to the camp. He sate down, two blacks brought him fish ready cooked, and gave to him. They sate down. He told them "I've covered up a buck, we'll go for him." "I'm ready, we'll go for him now. You kindle a fire!" They gathered wood, lighted a fire. The two held him to the fire and singed him, cut off the two legs, gave the guts to the game-killer Tootawa.

Version by Noleman, aboriginal of the Wandandian Tribe.

Jerra Tharumba.

TŪTAWA, PŪLŪNGŪL.

Wunna, pūrū minilla wanēkundi Tutawanyella; Kuritja-bunjila, ililla thōgunko; Kunamimbūlilla! gūbija mirigambila; jukundai murrundthila Pūlungūl; Ħarinmadthai, jambinūro mundija Kunda bundilla. "Bu! Pūlungūl, Ħarinma Ħarao-undtha." "Mundija yandthaono binyāro!" "Ħurawunko bungailuwa thaorumbrao, Bungaluwa Ħurawan, Tutawa pūrūrūngāla, pūrū-rū-rū-rū. Būthūlāla Tūtawai thulinyo: thitbūlo wakāra, guia, Ħurawan, kurrū, Kūrūgama yanaila; yaukuja "Kūwai-ai-ai! Pūlungūl! Kununga-lūni yai yāukāray, Ħarinma Kunnumbaithali mundijain-purajain. Niruna bunna, Kūrūguma! "Bithai-gala Karugāndthilla Pūlungūl," Pūlungūl, wunnamakoin yaowē!" "Bu! indygāga bundūgan jinna." Pūlungūl Karāmbila. "Wunnama narūga, wunnama narūgaa!" Yanilowa yakuja wankao. Yerrimbūlo, jella, jella, jella, jella; jūik, jūik, jūik, jūik, yapoilla warri wakārain: jellajellunkawēdthū kudjir wurrakain-Yaowalli pūrapūndo, kūnyū, bethaigal, pa kūna, pa tora, pa mūnda, pa mara. Jurabawūlara birura, birrimbaimin, Jurabai-wunnaora māra, numbulo, jeriwan taora yakūnjo waoari-Kūmari yenna thukā, kaor-Bunbilla Ħurawan Tūtawai punyirimūla kumariwaindo yakūnjo waoari, bimira, guia, Ħurawunda, kurrū; yibundaiddo yakūnjo waoari.

The oven-hole, Tootawa brought the kangaroo out of the oven-hole, carried it on his shoulder, took it to the camp, roasted it, gave a little to his dog, and carried the biggest part to Pooloongool, brought stinking meat to his father-in-law and brother-in-law. "Hush! Pooloongool, your son-in-law will hear you." "Go for meat, bingara." They paddled to the sea, the whole party. They paddled to the sea; Tootawa jumped about with rage, jump, jump, jump, jump, Tootawa split his tongue, spate the blood west, south, east, and north. The west wind came. They said, "Oh, dear, Pooloongool, you must try to get ashore

with us. You said a bad word this morning to your father-in-law about the meat. Look at the rain and the wind!" The pelican called out to Pooloongool, "Pooloongool, come here, I'll put you in my canoe." "Get along! I'll carry you in *my* canoe." Pooloongool was getting drowned. "Put me in the canoe, put me in the canoe!" Those went to the shore. The musk duck bailed the water out of his own canoe, dip, dip, dip, dip, drip, drip, drip, drip; went that way to the shore, flapped the lake all the way. They dived and came up again, the black shag, the shag with the white breast. They dive now for the fish, they fish, they feed in the water all day long. There was no wind in former times, all was calm. Tootawa brought all that wind that's blowing now all the time from the west, south, east, north, it blows now all the while.

Version by Hugany, aboriginal of the Wandandian Tribe.

TERRA THARŪMBA.

WUNBULA.

Nadjinajoj, Murrumbul, Mündtha.

Yanilla Kolumbri yētbujillawa Kollyāga Mūpai; Thogun yenna; yanillawa bunguto; "nyeminya,-maurro; iribaoga mirigandtha, wenkinbra, Murrumbul, Mundtha." "Thunnamaṇāli kunjawōntupāla; tukaona, yanuiṇa warri thogundtha." Jiṇa yamnjiana warri; jiṇa tharar. Ijella tukalinga Murrumbula pa mugai." Ḥirilla munduga mūngāla; mändthilla jirai kūmirgūrijo; minilla mirigano warri pūnanjiwōna; mijilla jerai tharar; yanilla Ḥurri thogundtha. "Yanaonyi Ḥiunko weukinbra." "Pukerijji, jurabaonyi." Yanillawa wurrigāla. "Ma! jurabaona Ḥatenwalla yaoalia, naiaga tūlunya." Kūlala jerabaddi yaoalia Ḥatēnwalla; jerumbaddi murrilaora merēro. Munaora-ngarila; yaoalia yuinyumbūlo Wunbūlērila.

A THARUMBA STORY.

WUNBULA. *Three stars in a line in the constellation Canis Major.*

The Bat, the Brown Snake, and Black Snake.

He went away from Columbri. Passed Collijaga to Monga Camp there. He went to look for wombat. "There it is, you stop here. I'll go in with my dog, my women Murrumbul and Mundtha." "Our husband makes us tired taking us about, we'll shut him up, we'll go to the camp." That fellow went in far; that fellow came back. "Those have shut me up, Mur-

rumbul and Mundtha." He heard the fly buzz, waited for him going out at the little hole, took the dog a long way under his arm, went outside, went right away to the camp. Let's go for *ngaium*,* women. "Its hot, let's bathe." They went close to the bank. "Come on, let's bathe, you on one side, and you on the other, I in the middle." The jerumbaddy† spear then on this side and that. The jerumbaddy were sticking up. They went to join the Munoura.‡ Wunbula their husband on the other side.

Version by Noleman, aboriginal of the Wandandian Tribe.

DISCUSSION.

Colonel A. LANE FOX drew attention to some customs which appeared to resemble those of the Andamanese, and also to the questions raised upon the discussion which took place on a former occasion relating to the use of the bow by the natives of Cape York. It appears by the evidence of Dr. Creed, that the inhabitants of the Prince of Wales' Island, Cape York, use bows, which they obtain, not from European traders, but from islands farther to the north.

Note on the AUSTRALIAN REPORTS from NEW SOUTH WALES.
BY MR. HYDE CLARKE.

In reference to the position taken by Prof. Huxley as to his three black groups in Australia, India and Africa, it may be interesting to state that according to the evidence here given, the elements of culture are the same.

The language of Australia conforms to the aboriginal languages of Africa, and these latter to those of India. In the Journal of the Institute will be found the papers of the lamented Dr. Bleek.

A good illustration is afforded by the words for axe :—

Australia.				Africa.	
Yundu,	<i>Kamilaroi</i>	..	..	Yondo,	<i>Nkele.</i>
Gana	.. ..	..	..	Kuno,	<i>Gbandi, etc.</i>
Batiyu	.. ..	..	..	Putewi,	<i>Pepel, etc.</i>
Gi	.. ..	..	..	Go,	<i>Dewoi, etc.</i>
Nogo	.. ..	..	..	Ogo,	<i>Uaso.</i>

* The larvæ of the ant, which are eaten by the aborigenes.

† Barbed spear.

‡ The constellation of the Pleiades.