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Vocabulary of Aboriginal Dialects of Queensland.

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was settled in Hibernia, another was found on the islands of the Rhine, and the Menapia or Menevia of Britain, now St. David's, seems also to have belonged to these tribes." The names Monapia, Monavia, Mevania, Menavia, Manavia, Menapia, and Menevia are all apparently modifications of the same word. It is probable that they were formed from the Britannic Mân-aw or Môn-aw=(the Erse) Man-an or Mann-in. The suffix "aw" seems to have undergone a Latinised mutation, and to have been assimilated to the termination of the pre-existing name applied to a tribe in Gaul. May not the citizens of the Menapia of Ireland, and of the Menapia or Menevia of Britain have been colonies of the ancient Mannanee ?

## DISCUSSION.

Mr. LEWIS observed, in reference to the religion of the early inhabitants of Man, that remains somewhat similar to those of Great Britain, which were attributed to the Celts, and which were believed by some to have been used for religious purposes, were found in Man, though those which he had seen presented some peculiarities which he had recently described to the Institute in his paper on the subject. We did not, however, possess such full information as could be desired as to the early religion of Great Britain itself, and we certainly had much less as to that of the Isle of Man.

Dr. CHARNOCK said perhaps what might be termed far-fetched etymologies were often the most reasonable ; he, however, considered the author's suggestions rather too far-fetched. Generally speaking, peoples were named by other peoples than themselves. Barbarous tribes no doubt frequently gave themselves names out of their own language : they very often called themselves by a name meaning men, as *Kanaka*, *Aino*, etc., or implying "nobility." He did not believe that any Keltic tribe had ever given to themselves a name meaning "the tribe of the kid or fawn." It would have been reasonable enough, if it had been possible, to name the Isle, in Manx, the "kids' isle" (*ellan-mannyn*, *i mannyn*, or *mannyn-in*). He did not think the author of the paper had improved upon the etymology of the name which had been suggested on the discussion of a paper lately read before the Society, viz., from *mon*, isolated ; hence *Mon ffynnydd*, "Mon of the mountains," i.e., Anglesea ; *Mon aw*, "Mon of the water." Indeed, from this *Mon Aw* we might have, by corruption, *Menavia*, *Monapia* ; by inversion, *Awmonia* or *Eumonía*, and by change of *m* into *b*, *Eubonia*. Other probable etymologies of the name Man might be from the British *mean in*, the middle island, or *myn in*, the small island.

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The following paper was also read :

## VOCABULARY of ABORIGINAL DIALECTS of QUEENSLAND. By HARRIOTT BARLOW.

ENGLISH.	COONGUREI, NO. 1 (1).	WIRREI-WIRREI.	NGOORIE.	YOWAL- LEEI.	COO-IN- BUR-EL.	BEGUMBLE.	CAMBOBLE.	FARRÜN- GOOM.
Man	*Murr-dì	My-ee	Dine	Dine	My-ee	Mel-lil	Mel-lil	Me-an
Woman	Mo-rang-ya	Ee-ner-ra	Innar-ar	Een-ner	El-lay	Tar-mung-gie	Tar-mung-gie	Eu-rün
Child	Kan-doo	Boor-ree	Be-ral lee	Pe-ral-lee	Kow-i	Mal-lar-ree	Ka-gool	Nga-ba
Father	Yab-boo	Boo-ar	Yow-er-dee	Py-e-na	Bowder	Kalli (ir)	Gall (ir)	Yab-boo
Mother	Yung-a	§Nga-moo	§Nga-moo-dze	Ngün-bar	Koo-ner	Goo-a	Goo-a	Wee-ting
Brother	Tag-goo	Eu-goo	Di-ar-di	Day-ar	... [gür	Müg-gün-mee	Müg-gün-mee	Taj-ja
Sister	*Par-reen	Mim-mee	Ngar-gie	Bo-ar-dee	...	Pop-par	O-müd-ye, or Wün-dil	Taj-je
Uncle	Kang yüng-illa	Mar ra	Kar-roo-je	...	...	Wab-bil	Yab-bil	Now-tin
Aunt	Boor-goo-illa	Koo-noo-bi	Koo-noo-bi	...	...	Yar-gün	...	Bwee-a
Grandfather	Mand-yilla	Tee-ral-lil	Oo-mi	Bob-bi	...	Wear-mi	Wear-mi	Mee
Grandmother	Ka-mind-yilla	Mee-mee-gil-	Bar-gie	...	...	Mee-mung-gee-	Ke-mün-de-	Bwee-a
Daughter	Dir-gee-gün	...	§Nga-moor	...	...	Pan-dee-a	... [gree	...
Son	...	...	...	...	...	...	...	...
Arm	Tür-roo	Nim-mee	†Boo-nüng	Boong-gün	...	Yan-na	Yan-na	Kin-ni
Hand	*Murr-dá	My-yá	Mär	Mär	Mär	Mür	Mür	När
Head	Toon-goo	Pol-la	Tay-gül	Tay-gül	Booye	Ka-booye	Ka-booye	Gäm
Hair	Küd-da	Poo-ee	Boo-oye	Booye	...	Tal-gie	Tal-goo ee	Boo-goon
Leg	Koon-gool	Pou-you	Pou-you	...	...	Bou-you	Bou-you	Boo-you
Knee	Moo-goo	Poo-moo-lee	Müg-gür	...	...	Boon	Boon	Koo-när
Eye	Til-lee	Meel	Meel	Mil	Moo gürr	Meel	Meel	Meel
Foot	Tin-na	My-yan	Tin-na	...	...	Tin-na	Tin-na	Din-na
Mouth	Där	Ngai	Ngai	Ngai	...	Ngün-der	Ngün-der	Kee-än
Ear	Müng-a	Pin-na	Pin-na	Pin-na	...	Bin-na	Bin-na	Pin-na
Nose	Koo-oo	Moo-roo	Moo-roo	Moo-roo	...	Moo-roo	Moo-roo	Büd-yüng
Tooth	Ee-ra	Ee-ra	Ee-ra	Ee-ra	...	Dee-ra	Dee-ra	Tee-ting
Bone	Yar-roon	...	Boo-ra	Boo-ra	...	Kool-loo	Kool-loo	Te-eal
Wrist	Bin-bin	Wül-lil-la	...	...	...	Boom-boonye	...	Koon-doo
Chin	§Ngün-ga	...	...	...	Yar-ri	...	...	...



ENGLISH.	COONGUREI, NO. 1.	WIRRI-WIRRI.	NGOORIE.	YOWAI-LEEI.	COO-IN-BUR-EI.	BEGUMBLE.	CAMBOOBLE.
Turtle	Koo-ca-bur-rie	...	War-bür	...	†Tal-büch- ... [un	...	...
Kangaroo-rat	Pand-wi	...	...	...	...	...	...
Black snake	Kab-bool	...	...	...	...	...	...
The young of black snakes	Zup-par	...	...	...	...	...	...
Brown snake	Doo-roo	...	...	...	...	...	...
Bark-gunyah	Koo-ga (III)	Un-dar	Ngün-der	Dar-der	...	Wün-der-mül	Gil-loo
Stick, twig, bough	Pag-ga [goo	...	...	...	...	...	...
To build a shelter of bark	Koo-ga-ee-gal-	...	...	...	...	...	...
To build a shelter of boughs	Pag-ga-ee-gal-	...	...	...	...	...	...
Shield	Boor-goo [goo	...	Boor-reen	...	...	...	...
Spear, waddy	Pag-ga	Mür-ra	Kin-nee	...	...	...	Büng-a
Nulla nulla	Moo-roo	Moo-roo-la	Moo-roo-la	...	...	Koo-bur-ra	Bag-goo
Boomerang	Wong-ül	Pür-rül	Bür-rül	...	...	Eu-loon	Eu-loon
Stone tomahawk	Burr-gün	...	Dur-ri	...	...	Wüng-ül	Wüng-ül
Dilly-bag	Wind-yin	...	...	...	Wind-ye	Way-gür	...
Grass from which it is made	Kar-gin	...	...	...	...	Boong-gie	...
Sinews of emu-legs and kangaroo-tails	Tün-gin	...	...	...	...	...	...
String made from same	Boo-gül	...	...	...	...	Yüng-oon	...
Fishing net of kurrajong-bark	Bir-ra (IV)	...	...	...	...	...	...
Needle of kangaroo-bone	Big-gür (V)	...	...	...	Eul-lo	Biz-za-wa-ray	...
Yam-stick	Kün-na	...	...	...	Kün-ni	Pee-kee	...
Fire-stick—pine torch	Boorr-ül	...	...	...	...	...	...
Cooleman	Poom-bar	...	Bil-gar	...	Dal-la-la-ri	Goon-dül	...
Kurrajong-bark	Ma-ar	...	...	...	...	Koo-moo	...
Edible root of kurrajong	Oon-gar	...	...	...	...	Ta-ran-dül	...
Edible seed of blue water-lily	Tar-kea	...	...	...	...	Tar-kea	...
Edible stalk of blue water-lily	Toon-boo-rooyne	...	...	...	...	Toon-boo-rooyne	...
Edible root of blue water-lily	My-ee-gür-ra	...	...	...	Too-bool	My-ee-gür-ra	...
Water-yam	Pal-al-bün	...	...	...	Bool-lül	War-ru-gee	...
Edible orchid	Koond-yal	...	...	...	Mee-ling	Yac cı	...
Grass tree, or edible part	Yee-goön	...	...	...	Düg-ga	Tag-ga	...

A grass growing in plains	Eel-lee (vi)	...	...	...	Bi-ri-ga	...
A grass growing on sand ridges	Nür-rün	...	...	...	Pür-rün-gün	...
A grass growing in lagoons	Koo-mar-gie-ar "	...	...	...	Ko-ag-gül	...
Grinding slab for grass	Pullar	...	...	...	Eullar, or koo rie	...
Small upper grindstone	Mür-ra-güny	...	...	...	Boo roo gar	...
Now it is ground	Yang-gül-li-bar	...	...	...	...	...
To bake or roast	Wa-dool-goo	...	...	...	...	...
It is ready	Eu-gal-goo	...	...	...	...	...
A large sweet yam	Goo-a	...	...	...	...	...
To dig up yams	Goo-a-büng-al-	...	...	...	...	...
A hole	Eu-na [goo	...	...	...	...	...
To bore a hole	Eu-na-bun-büng-	...	...	...	...	...
To sew	Tar-al-goo [a	...	...	...	...	...
I, you, to me	Ngí-a, ngün-nee,	...	...	...	...	...
Eat your food	nga-djoo	...	...	...	...	...
Come here	Yeü-güng-a-nüng	...	...	...	Ind ya tül la	In na dül la
Go away	Oo-ca mün-di-ar	Ti a nüng	...	Di a nüng	Ur ree a bur	Oon gee a бүр
Are you going away?	Coon-do mün-di-ar	Yi-aye-a nüng	...	Oo lüng a <sup>a</sup>	(buch?)	(buch)
Where are you going?	Coon-doo mün-dung-a	...	...	ray a ni	Eu a a бүч a	Eu a a бүч a
I want to go that way	Tee an de mün-düng-güng-a	...	...	...	...	...
When are you coming back?	Ngí-aga ga mün-düng-a	...	...	...	Wünda unda eu a	...
I am coming back soon	Un di me a ka-nüng-a	...	...	...	...	...
Fetch water	Ka-boo, koo-ra-ka-nüng-a	...	...	...	Wind ye la ur ree	Wind ye la oon-gee aye ya
Sit down	Ka-moo toon-güv a	Kal lee te ral-la	...	...	kee a ga	...
Get up	Pin dal goo	We ear	...	...	...	...
	J'an al goo	Way air	...	...	Gal li wün di il-la	...
			...	...	Een nüg ga	...
			...	...	Ka rüg ga	...

VOL. II.

ENGLISH.	COONGUREI, NO. 1.	WIRRI-WIRRI.	NGOORIE.	YOWAL- LERI.	COO-IN- BUR-EI.	BEGUMBLE.	CAMBOOBLE.
I want to talk to you	Ngi-a nul gal goo	...	...	...	...	A bo gie bar	...
Be quiet—I want to be quiet	Moo-ler bindul- goo, münd-ul- goo	...	...	...	Me-lan dee ngoo rang a	Dung-a lung-a	...
I want to go to sleep	Oogar oo-nul-goo	...	...	...	U-a-ngoo rine	Day e gar	...
Go to sleep!	Oo ny a doo	...	...	...	...	Oo ra dar ga	...
Go, walk about	Mim di me-üng-a	Yen nay ree (walk)	...	...	...	Eu a put yoon buch a	A mi-é-illa a- müng illa
Hungry	Poon gurr	Yeun-yüng	...	...	Yeun yin	Dil-gie	...
I am hungry	Ngi a poon gurr	...	...	...	...	Nger dje dil-gie	...
Give me food	Nga-djoo ya mine	...	...	...	...	...	...
Meat	Too-royne	Dé-di-woon na = (give me meat),	...	Dee	...	May	...
Good	Mee güng u ree	Mur-rü-bar	...	Kab-ba	...	Wee ind yin	Win bar
Bad	Wong ge rüng	Kar-gil-lal	...	Kog-gil	...	Am-boo	...
To become sick	Karee wa-güng-a	...	...	...	...	Woo-rayn gj-in	Ka-ree i ya
Sick	Kang-er, or Ka- ree	...	...	...	...	...	Ka-ree
Little	Kar-roo mār-ar	...	Wa rü too	Too-ga-too	Wa ree dool	Ka gool be ya	...
Large	Mül ga yir ra	...	Boo-rool	Boo-rool	Boo noo rü lü	Moor-rünye	...
To travel—or, you go far away	Cam bur ri wa bül goo	Mi-tay yen ner ee	...	Be ra goo nay ree	...	Bi-gür ra be al- gug-i	Oom boo a boy ye
Swim	Oom be ral goo	Bar-bee	...	Goo bee	Mün a yüng a	Goom-big	Goom-bee
Dive	Boon nar tar kü l goo	Oo yüng ay	...	Oong aye	Oo güng ya	Bind yal Y	...
(To a child crying for its mother) "By and bye she will come back."	Ka-boo ka nüng a	...	...	...	Di e nüg il	Ba boo, üng i e aye ya	...

(Calling to the mother) "The child is crying," Run quickly to me!	Oh! Oo ooo a kün-di-ar Kar-ka! Mür-di oonce me üng a (VII)	Boon-bile (run) ... ... ... ...	... ... ... ... ...	Ka-wi u gee a nah! ... ... My ee, boon a lüg ga ray ... Toon goon [mal li] ... ...	Mal ler ee, doong ee oh! Ur-ree büd jin bar Kow ow! ... ... ... ... ...	... Oongee ar müng y gar ... ... ... ... ...
The poor fellow is dead	Wa rüing oo la, oo la la	...	...	...	...	...
To bury	Un dee, am al goo	...	...	...	...	...
Quick	Tay	...	...	...	...	...
Slow	Oo dja	...	...	...	...	...

\* In words thus marked, the "r" is guttural, and much dwelt on.  
 † Where "ü" is used, the sound is open, like "oo", but perceptibly shorter; "ü" as in undo, etc.  
 ‡ "Gy" signifies that the "g" is prolonged till it terminates in a faint sound of "y".  
 § "Ng" beginning a word is pronounced like "ng" in king, etc.  
 ¶ "Ri" and "di" are written when the sound is much shorter than the usual "dee", "ree", etc.  
 ¶¶ "Ch" in words thus marked sound as in the German "ich", etc. "G" is always hard. There is no "f" sound.  
 The numerals refer to notes on p. 173.

ENGLISH.	COONGURRI, NO. I.	WIRRI-WIRRI.	NGOORIE.	BEGUMBLE.	CAMBOOBLE.
One	Wäng-gür-ra	Moo-ray	Be-aye-ya	Bar-dja	Bar-dja
Two	Bool-lar-re	Bool-lar	Bool-lar	Mur-ra, pool-lil	Kee-lüm boo-lar
Three	Bool-lar, wüng-gür-ra	Be-lar, moo-ray	Be-lar, be-aye-ya	Pool-lil, bar-dja	Kee-lüm boo-lar, bar-
Four	...	Bool-lar, bool-lar	...	...	...
Five	Kar-goo-ray	Mang-oon-bal-la	Koo-lee-bar	...	...
Many	Koo-lee-ber-ree	Mon-gün, mon-gün!	Bóol	May-bur-ra	...

Most of the blacks, when asked to express a number beyond three, give the word signifying "many", or else say, "that's all, no more my talk". Yet many of the younger men can count well in English. We had, last year, on the station, a young black fellow who could count a flock of sheep (say 200 to 1200) as they ran through the yard-gate.



ENGLISH.	COONGURRĪ, NO. 1.	COOINBURRĪ.	BEGUMBLE.
Devil-devil	Wid doo	Wun-dā	Coo oon
Doctor (VIII)	Wid doo wer rĭ	Wunda wūr- rĭ	...
Elder, ruler (IX)	Wad you run	Wy a ma	...
A festive meeting	Mee djur	Boo er e you gul	...
To sing, or let us sing	Bind yal goo	Boo roo	...
To dance, or let us dance	Tinna goo ga ral goo	Eu loong ie	...
Bora	Kum ba	Kum ba	...
A madman, idiot	Wam ber um ber ra	...	...
A man with one eye	Tillee mud-jee mud-jee	...	...
To tattoo the breast and arms, etc.	Moon-gūn bar bil goo	Moo-birr (the scars)	Be lind ee wa nūg gie
Yes	Yo-o	...	Wi
No	Kur-ra	...	Yag ga
Which way did he go ?	Jee ar ray lay	...	...
I don't know which way	Kur-ra tee ar ray lay	...	Wind yag ga kee nar
Don't stand there	Kur-ra tūn al goo	...	Yag ga teel ag gĭ
The sun is ascending, or the eastern quarter of sky	Too roo wa-gung-a, or Too roo oor būl la (x)	...	...
The sun is declining, or the western part of sky	In-dur ul-ler-doo, or Mund ul-ler-doo	...	...
I do not understand	Kur-ra te ray eem bung a	...	Tee an ee nūg ee a
What do you mean ?	Ngūn nee in-dur nūl gunga ?	...	Me na ta gun ee gar ar
Nonsense !	Wūr-gine !	...	...
That will do !	War ra !	...	Kal-loo

## ENGLISH.

## CONGURRĪ, NO. 1.

I break or have broken it.	Ngi-a in-dur goon mūng a
I will mend it	Ngi-a pūn bung a
What did you tell me ?	Ngun nee ngūl gul la nga djoo
That way	Boo lee
I say I am going that way	Boo lee mun dung a deo ngi-a ngūl gūl la
I am very frightened	Ngi-a ee ding a
Did you call me ?	Ngūnnee ngul gul la ?
The sun hurts me	Too-roo koo bun-dung-a
Poor fellow !	Kun nun, gun nun !
He cannot work	Kurra wā-ing a
The sun hurt him yesterday	Too-roo me-ung-ge-roo koo bun- dung-a
Shall I help you ?	Ngi-a tur ra mūl goo
What are you laughing at ?	Ngun-nee goo ya dinna
Soon, early	Kaboo
To-morrow	Boo-loo-goo, or Moo-ga-roo
Yesterday	Me-ung-ee-roo
I will go early to-morrow	Ka-boo mūn-dunga moo ga-roo
The man is very lazy	Mūr-r-dĭ tĭ-il boo dee ing a

## ENGLISH.

## COONGURRĪ, NO. 1.

Two men are approaching	Bool-lar ree mürrdi oo goo oor wal la
A tree	Tee-woo-roo
The tree is growing up	Tee-woo-roo wa-gung-a
The child is growing tall	Kandoo wa-gung-a
Blossoms	Booda booda
The blossoms are unfolding	Booda booda pā goon
Shrubs or underwood	Ta-nūng-a
The underwood is springing up (from the earth)	Ta-nūng-a ee-ral-lee
Paint	Coo-dee
I am going to paint myself	Coo-dee ngum ber aylg
To skin an opossum	Koo-ree oo-ral-goo
To climb	Wa gul goo
To cut out (opossums)	Pun djul goo
To put into	Eee-dal goo
To throw	Bid jūl goo
To throw a boomerang (so that it returns)	Wongtūl bid-joor-lil

*Proper Names.*

## MEN.

## WOMEN.

Coo ma goo	Ya boong goo
Ma-dun-na	Yeu rin
Ky ar ra noo	Ba būn doo
Koo roo roo	In yal la
Bwey own ye	Tal lal loo
Ka doon noo	Boong gūl ngūng ya
I-dew ling a	Boon di doo
Yeh-del	Bin dang ye
Ind ye gūl lī	Be aye yūng a
Boom boo lair	Tin-bil-li
Toor-rūn	Oor-da
Boon dār	We ree djee
Mar ba roo	Won dūng yil
Ma zan da	
Yel ler gen mul ler, nicknamed 'Tin-na dee, club-footed	
Bing a	
A-boong-ing-eu-la	
Noo na na mil-la	
Kūn-djar jūm	
Mand ye wal la—Bim bi-gal-lair, or Bim bi gal lair (son of) Mand ye wal la.	

*Yehdell's Version of some Corroboree Songs, and his Translation of the same.*

## 1. "Wūrri mung-a-na ngi-a nūg a la ill-boo nga-djoo mār la."

"Wūrri-mung-a-na"—that old fellow, black fellow name, been die long time ago; "ngi a nūg a la"—that song tell him, mine been see Wūrri-mungana one time; "ill boo"—that live in bush, missis, bael you know that fellow, I think, white man call him caterpillar, plenty fellow crawl about, altogether live in nest 'long a tree; "nga-joo", that belonging to me. You see, missis, 'nother black fellow come up and tell Wūrrimungana, "what for you take caterpillar that belong to me?" "mār la"—that tell him I caught them 'long a hand, like it this way.

## 2. "Būdge e-rūl ngi-a nga-joon, dī ar."

A bit of iron-bark I to you give.

*Wägga-Wägga Song.*

3. Olg ooman ngün ya ee a ma Boorga pin na mun ni nar Gay-ro, gay-ro!	An old woman told me   She thinks she hears "mun ni nar"   The splashing of water.
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"Olg ooman"—that white fellow's talk you know, missis, old woman! "ngün-ya ee-a-ma"—that's been telling me; "boor-ga"—that fellow thinks; "pin-na"—this fellow, missis (touching his ear); "mun ni nar"—bael me know what that say, bael this song my talk, only plenty black fellow sing him all about—you see that want to tell him old woman frightened, that cobon dark, she thinks she hears somebody bogie (bathing); "gay-ro, gay-ro"—like it this way, beat the water, then it jump up—Splashing?—Yes, that's the way, hear him water splashing.

In singing all Corroboree songs the blacks keep repeating and transposing the words; apparently making utter nonsense for the sake of varying or preserving the rhythm, to suit their fancy or adapt it to the tune.

## NOTES.

i.—The Coongurri come from the Maranoa or perhaps even the Warrego river, and have evidently followed the main road leading through Roma to Condamine, dispersing themselves over the neighbouring stations, but chiefly bearing southward. This is a very large tribe, and is sub-divided into families, each having some peculiarities of dialect; but the words I have obtained appear to be in current use amongst all the blacks in this neighbourhood. Even individuals of Ngoorie, Begumble, and all other tribes, as a rule, understand and speak the Coongurri (No. 1) dialect in addition to their own. The reason is perhaps to be found in the numerous marriages of Coongurri women with men of the more southern tribes, especially the Wirri-wirri. This last named tribe belongs to the Balonne country, and is nearly allied to the Wirri-teuri, further down that river. The Ngoorie and Yowalleri tribes, also closely related to each other, inhabit the country towards the Mooni river. The Begumble, Cambooble, and Yanguumble tribes are found in the same direction. The Coo-inburri is a Mooni tribe, and the Parrungoom reside further south, between the Mooni and the Barwon.

ii.—Kallee, water (Wirri-wirri); Gooa, yam (Coongurri); Gooa, mother; Galli or Kalli, father (Begumble and Cambooble).

iii.—None of the blacks to whom I have spoken have any word to express a place of shelter. When pressed, they will say, "Kooga, that's all, missis"; or else (in their own language) "much bark," "little bark," or "build-up bark."

iv.—This word has a sound between "bizza" and "birra." I should prefer to write it bizza, but for the persistency with which the blacks corrected me.

v.—These tomahawks, formerly used by the natives, are generally made of a slate-coloured stone.

vi.—The grasses were ground between two stones, and then made into a sort of damper. The Coongurri have no word for flour.

vii.—There seems to be no plural form for nouns.

viii.—The doctor or devil-chaser is a person of great influence among other tribes as well as his own. The art of devil-chasing is considered a natural gift; and whereas all Wadyoorun, or rulers, are old men, many of the Widdoo-werri are quite young. There are degrees and specialities among the members of the profession, some devoting their talents exclusively to the cure of children's ailments. They have a great idea of the efficacy of blood letting, and the operation is generally conducted by gins—the doctors being too wise in their generation to damage their own beautiful teeth. A long string is attached to the patient's body, and two women, taking each an end, retire a little distance and sit down by the side of a small hole they have previously dug in the earth; then, holding the string with both hands, they saw it backwards and forwards between their teeth, until the gums and lips bleed; this blood, they believe, comes from the patient, and they continue to saw vigorously for several minutes, only paus-

ing to spit the blood into the hole. I have seen their lips raw for days afterwards.

ix.—In some cases it is not etiquette for a young man to approach an elder; but whether the rule applies to all kings and doctors, I have not been able to ascertain. In the example which first came under our notice, Yehdel, a young Coongurri, wishing to give a Yangcumble doctor some tobacco, asked the gentleman at whose camp they were, to hand it to him. He afterwards explained that if no one else had been present he would have laid it on the ground for Jemmy to pick up. He also begged the gentleman to ask Jemmy to lend him a pannikin. Being afterwards questioned as to whether he had quarrelled with Jemmy, or was afraid of him, he said, "Oh! no, bael you know what for me do that way—white fellow not like that; you plenty talk to master; only bael black fellow want to come up close to some black fellow—that no good." I am told Jemmy also claims respect from Yehdell, on the score of relationship to his wife. "You see, missis, bael Jemmy uncle belonging to Yehdell—only messmate like it uncle" (Not exactly Yehdell's uncle, but some relation to him). Poor little Yehdell's matrimonial troubles are great, and I am afraid the kings and elders tyrannise over him sadly. He is a plucky little fellow, very intelligent, and with a keen sense of humour, but too domineering and pugnacious. Last year he took to wife a pretty young gin, named Fanny, and they were living happily on Murilla Station, when a sort of free fight took place in camp, and Fanny's aunt (a mis-shapen dwarf, who seems to act as general sick nurse among the natives) got excited and plunged into the fray, brandishing a yam-stick. The story goes that she was on the point of spearing Yehdell in the side, when he broke her arm with his waddy. And hence date his domestic troubles, for the rulers sent his wife away to the camp at Noorindoo Station, on the Balonne, having, in council, decided that he could not love her, or he would have spared her aunt. Lately, when Yehdell was over here, Fanny came up, bringing their little baby, but either was sent away, or returned of her own accord to Noorindoo, before daylight next morning. Yaboongoo, a very pleasing, intelligent Coongurri gin, told me Fanny would not stop, although Yehdell was "cobon good belonging to her," and "too much like him piccanny" (was exceedingly pleased with the baby). Then she and old Boondidoo told how "last night" Yehdell sat bending over the baby and hushed it to sleep. "My word, that fellow cobon cried belonging to Kandoo"—because he might not keep it. They seemed to pity him, and said, "You see, missis, good many moon now, that fellow give always plenty flour, plenty sugar, plenty money, shirt—everything belonging to Bungildoon." From which it appears the elders exact nearly all Yehdell's rations as well as his earnings, as compensation money for the injury done to the dwarf.

x.—Having noticed in a Sydney paper a vocabulary of some coast tribe, containing words expressive of the cardinal points of the compass, I have endeavoured to ascertain whether these tribes have any such knowledge; but can get no answer except "this way," "that way," "ah! sun want to come up there," "by-and-bye sun go down that way." Then, having named north, south, east, and west several times, and explained the terms, I point north, and say, "White man tell—me go north—which way you tell him, me go north?" But the answer is always, "Bael, only me go this way—bael blackfellow tell him north." "Ah!" (pointing west) "which way you tell—want to go west?" "Yes, yes, Missis, sun go down there—by-and-bye sun down."

#### DISCUSSION.

Dr. CHARNOCK, after referring to the calculating powers of some of the natives, said he had examined the dialects in question, and there appeared to be a considerable resemblance between them. He noted an interchange of the radicals *b* and *p*, *b* and *m*, *p* and *m*, and *m* and *k*.