



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE  
JOURNAL  
OF THE  
ANTHROPOLOGICAL INSTITUTE  
OF  
GREAT BRITAIN AND IRELAND.

VOL. VII.



LONDON:

PUBLISHED FOR

The Anthropological Institute of Great Britain and Ireland,

BY

TRÜBNER & CO., 57 & 59, LUDGATE HILL.

*All Rights Reserved.*

1878.

Digitized by Google

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 *Ḍiumba* 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 "*ḑiumba*" from *ḑia* = to speak (Mr. Honery prefers the name "*ḑiumba*," 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 *ḑiumba*. 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."

#### NIUMBA, WORDS. I.—NOUNS.

Man, tahūr.	Chin, kīr.
Woman, wīrūḡā.	Throat, nuggi.
Women, wīrūḡāi.	Neck (back), nīrrimīrri.
Many women, wīrūḡamboi.	Shoulders, wurrū
Boy, murrūkunga.	Arm, nūrū.
Girl, māriyngga.	Forearm, pī.
Baby, wūrū.	Elbow, ḡunūka.
Little baby, wūrūdhūl.	Hand, murra.
Maiden, virgin, kuma dhiliu.	Poll, nān.
Blackfellow, mai or maiaī.	Eye, mil.
White man, wunda.	Nose, mūrū.
Male (man or beast), mundewā.	Mouth, ḡundal.

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

ANIMALS.

Kangaroo, murūi.	Whip-snake, murai.
Opossum, kuraki.	Death-adder, murai.‡
Emu, yuri.	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, bupulla.	Pelican, wirea.
Yellow bream, bidyup.	Cockatoo, murai.
Jew fish, tuḡ-gūr.	Pigeon (bronze-winged), yamur.
Cray fish, wingar.	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 "puan" to "Ippai yuri."

† 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), pūri.

[This stone is in the king's (chief's) possession, and by putting this in his mouth and spurting 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, mirūrika.

#### ADJECTIVES.

Good, yiada.	Alive, mūun.
Bad, wurai.	White, buzobā.
Great, thurupal.	Black, būlui.
Small, buddhūdhūl.	Blue, būlui.
One, māgū.	Red, girawil.
Two, būlugur.	Yellow, gūnaingūna.
Three, kulibā.	Green, gidyungidyun.
Four, būlugurbūlugur.	Brown, dhugngnglia.
Old, bugaia.	Five, wirungun murra.
Young, dhulupaimbā.	

#### PRONOUNS.

I, pātu.	Ye, pindngul.
Thou, pindu.	He, mundewū.
Ye two, pindūlā.	We, pēene.

#### ADVERBS.

Yes, pāru.	Above, gunaowa.
No, wail	Below, gunadhur.

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

#### SENTENCES.

Did you see me? pāmāndu ahi pāni?  
 Yes, I saw you, pāru pu dhu pāni.  
 Ippai built a house, Ippāudu wūme pnu.

Murri pulled it down, Murrīngu wīrune.  
 Kubbi killed Kumbo, Kubbingū gūnē Kumbuḡu.  
 Kumbo killed Kubbi, Kumbuḡu Kubbiḡa 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, murringa 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 Ippatha 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 "Midül." 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.

"Kinirkinir," 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 ibaijūlūni  
Būilbirlini  
ḡuranindhul mindhuloni  
Bugagudi nummunnummura  
ḡei gurri.

#### 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 "Ḫūluman" (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 "Wullubungabā" (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.)*

---