



AIATSIS
Australian Institute of Aboriginal
and Torres Strait Islander Studies

Finding aid

BARKER_J02

**Sound recordings collected by
Jimmie Barker, 1972**

Prepared January, 2021 by BS
Last updated 22 December 2023

ACCESS

Availability of copies

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This collection is open for listening.

Restrictions on use

Conditions of use relating to copying, quotation and publication are currently under review and will be updated on this page soon.

SCOPE AND CONTENT NOTE

Date: 1972

Extent: 2 audio tape reels (2 hrs. 9 min.) : analogue, mono ; 5 in. + field tape report sheets

Production history

These recordings were made by Jimmie Barker in June 1972. They feature Mr Barker discussing his life story, as well as information on Muruwari language and cultural heritage.

The recording project was initiated by Janet Mathews, who obtained funding from the AIAS to provide recording equipment and consumables.

RELATED MATERIAL

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ARCHIVIST'S NOTE

This finding aid was compiled from information provided by Jimmie Barker, Roy Barker, Janet Mathews and audition sheets prepared by AIATSIS staff. Timing points may be slightly out depending on the technologies and procedures in place at the time the recordings were auditioned.

ITEM LIST

Archive number	Field recording number	Description
A002614A	Field tape 93B	Oral history and discussion with Jimmie Barker
A002614B	Field tape 94B	Oral history, discussion and Muruwari word lists and sentences with Jimmie Barker

ITEM DESCRIPTIONS

002614A/Field tape 93B

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Economics - Consumption, Land rights, Environment - Land management, Economic sectors - Pastoral industry - Sheep and wool, Economics - Systems and theories, Occupations - Pastoral industry workers - Drovers / Stockmen, Social welfare – Rationing, Social welfare - Government - Social security payments, Social welfare - Rationing - Blankets and clothing, Hunting, Law enforcement - Offences - Public order – Gambling, Social welfare - Rationing - Blankets and clothing, Economic sectors - Agriculture and horticulture – Gardening, Religions - Christianity – Missions, Outstations / Homelands movement, Social identity - Mixed descent, Race relations – Racism, Education - Language - Literacy, Gender relations - Divorce and marital breakdown, Race relations - Violent - Massacres, murders, poisonings etc. - To 1900, Race relations - Racial discrimination, Occupations - Pastoral industry workers - Shearers
Language/people:	English, D32: MURUWARI
Places:	Brewarrina (N NSW SH55-06), Byrock (N NSW SH55-10), Gallipoli
Recording quality:	Fair
Notes:	Dodge City - Dodge City is the name given by residents to an Aboriginal community settlement at Brewarrina that was created in the wake of the dissolution of Brewarrina Mission Station.

Archive item number	Timing point	Description	Date	Place
BARKER_J02-A002614A	00:00:00	Jimmie Barker talks about envy and distrust of non-Indigenous people by Indigenous people.	1972	Lightning Ridge, NSW
	00:02:24	Jimmie Barker speaks about Aboriginal land rights and land management.		
	00:06:53	Jimmie Barker speaks about Aboriginal people as workers and consumers within the settler economy.		
	00:14:23	Jimmie Barker speaks about living conditions and rationing at Brewarrina Mission Station.		
	00:21:56	Jimmie Barker speaks about corruption at Brewarrina Mission Station.		

Archive item number	Timing point	Description	Date	Place
	00:32:11	Jimmie Barker speaks about his role in the dissolution of the Aborigines Protection Board.		
	00:35:37	Jimmie Barker speaks about family and friendships.		
	00:58:30	Jimmie Barker speaks of the Enngonia (North Bourke) massacre and of discrimination.		
	01:00:06	Jimmie Barker speaks about discrimination against Aboriginal people.		
	01:03:55	End of field tape 93B and end of BARKER_J02-002614A.		

Timing point	Description
	<u>Jimmie Barker speaks about Aboriginal Mission Stations in the context of the land rights movement and Aboriginal land management. Jimmie discusses the conditions in which Aboriginal people lived at Brewarrina Mission Station.</u>
00:00:07	Archive announcement.
00:00:15	Jimmie Barker is recording answers to questions (possibly provided by Janet Mathews). The first question relates to Aboriginal envy of the possessions of “white” people. Jimmie refutes this, claiming that whilst Aboriginal people may give some attention to the material possessions of “white” people they do so without envy.
00:01:39	Jimmie Barker speaks about the spending practices of Aboriginal people.
00:02:24	Jimmie Barker speaks about land rights suggesting that large areas of land should be reserved for “full bloods alone.” Jimmie also suggests that the reserves associated with the mission stations (now disbanded) should be given over to Aboriginal people. Jimmie discusses the breaking up of Brewarrina mission as a case in point. The Mission Station which comprised 7000 acres should have been handed over to the local Aboriginal people but was rather handed back to the “Western Lands,” (presumably the name given to the government agency responsible for administering the <i>Western Lands Act of 1901</i>). Jimmie explains the property was broken up and sold. Jimmie recalls applications by Aboriginal people weren’t given serious consideration.
00:06:00	Jimmie Barker speaks about how the 7000 acres could have been self-managed by the Aboriginal people who established a home for themselves there during the Mission days. In Jimmie’s vision the government would’ve maintained a degree of oversight and “experts” (presumably in farming and land management) from Universities could’ve provided advice and helped the local Aboriginal people manage the land. Jimmie points out that Aboriginal people were highly experienced in sheep farming and wool-classing.
00:06:53	Jimmie Barker refutes the racist perception that “Aborigines couldn’t do anything.” Jimmie points to examples of Aboriginal people who have succeeded within the “white” economy.

00:07:46	Jimmie Barker speaks about his own experiences with stock in his time at Brewarrina Mission Station.
00:08:07	Jimmie Barker reiterates that in his experience, and to his knowledge, Aboriginal people don't generally covet the material possessions of white people. Jimmie qualifies this slightly with regard to views held by Aboriginal people in relation to land rights and the ownership and control of land.
00:08:21	Jimmie Barker speaks about Aboriginal attitudes to money and the role of ration stations in providing a subsistence for Aboriginal people in hard times.
00:09:31	Jimmie Barker speaks about the lack of monetary currency in traditional Aboriginal culture and how this affected the attitude to money following white colonisation.
00:09:49	Jimmie Barker speaks about pension arrangements and social services for Aboriginal people. In earlier times Jimmie explains how Aboriginal people that were working would share their income widely amongst their tribal group. Discussion also of the purchase of clothing and the Government issue of clothing for which Aboriginal people were eligible.
00:10:55	Jimmie Barker speaks about the common circumstance of small groups of Aboriginal people living (with the permission of managers) on sheep stations and hunting for wild meat – echidna, emu etc. Jimmie points out this was common practice across Western NSW.
00:11:34	Jimmie Barker again speaks about the attitude of Aboriginal people to money which was carefree – individual income was freely given to or in some cases demanded by friends and family. Mention also of gambling in Aboriginal communities.
00:12:09	Jimmie Barker answers a question about factors of differentiation between “white” and “black.” Jimmie firstly states there are no differences, but then qualifies this slightly, explaining that the difference in attitude to material possessions is a defining one. Jimmie even makes a connection between this form of anxiety and higher suicide rates amongst “white” people.
00:14:23	Jimmie Barker speaks about “starvation in 1912.” Jimmie explains that Aboriginal people in Brewarrina existed on a starvation diet from 1912 through to 1930. Jimmie explains that from 1930 to 1934 conditions improved as a consequence of a manager (James Danvers) coming in who was “kind” and “sympathetic.”
00:16:39	Jimmie Barker speaks about conditions at Brewarrina Mission Station from his arrival in 1912 through to James Danvers taking over as manager in 1930. Jimmie speaks about fishing, diving for mussels and crayfish as a means by which people augmented their minimal rations.
00:18:06	Jimmie Barker speaks about the conflict that arose as a consequence of ration shortages. Jimmie describes the powers held by managers to exclude individuals from the Mission Station at Brewarrina and even all Missions Stations across the state of New South Wales. Jimmie speaks about how these bans placed Aboriginal men in an almost impossible position – a ban brought with it exclusion from a 12 mile radius of the town. In many cases men resorted to theft to try and provide for their families and ended up in prison. Jimmie explains how men weren't allowed access to their wives and children. They could only provide support in the form of money if they were able to acquire it through work or other means.
00:20:06	Jimmie Barker speaks about how from 1912 to 1930 there was no milk or vegetables and the dormitory children subsisted on a diet of oatmeal, bread and tea. Jimmie recalls that for a period sometime in the 1920's an allowance of 15 shillings a week was allocated to provide children with vegetables. Jimmie recalls that the manager at the time took all the vegetables and only provided the outer leaves (of cabbages, turnips etc.) to the Aboriginal children.

00:21:56	Jimmie Barker speaks about other instances where residents of the Brewarrina Mission Station, due to neglect and mismanagement, did not receive their entitlement under the Aborigines Protection ACT and other government legislation. Jimmie gives the example of large quantities of flannelette that was never made into pyjamas for the children at the Mission. Jimmie recalls that this flannelette was either sold on by the manager for personal gain or passed on to win favour with his own circle.
00:23:06	Jimmie Barker speaks about how subsequently pyjamas and clothes were premade to measure with distinguishing markings (much like the red stripes on Mission issue blankets) to thwart this form of corruption.
00:24:47	Jimmie Barker speaks about how blankets were later issued without the red stripes and a corrupt trade resumed.
00:25:16	Jimmie Barker speaks about the Government store at Brewarrina which provided Aboriginal people with goods at a reduced price and was also set up to deter Aboriginal people from frequenting the town.
00:26:14	Jimmie Barker speaks about learning about a profiteering racket at the Government Store. Two docket books were used to charge Aboriginal shoppers inflated prices. Jimmie explains that in some cases prices were inflated to such an extent that it would have been cheaper to purchase the goods in town.
00:28:25	Jimmie Barker speaks about the difficulty of travel between the Mission Station and the township of Brewarrina between 1920 and around 1925. Jimmie explains there was a secret trade in goods from town stores as this was against Mission regulations at the time.
00:29:25	Jimmie Barker speaks about how Mission Station residents were forbidden to grow produce as “it was a government station.” In this way Aboriginal people were denied the opportunity to participate in the local economy. Jimmie points out that in spite of this the manager kept a garden which was tended and watered by Aboriginal residents. The manager sold the produce for private income.
00:30:10	Jimmie Barker explains that a similar prohibition existed around the keeping of fowls. Again the Manager cultivated fowls using the indentured labour of Mission Station residents and then sold eggs back to residents as another form of private income.
00:30:34	Jimmie Barker reflects broadly on the conditions in which Aboriginal people lived on Mission Stations in the first decades of the twentieth century. Jimmie explains that conditions improved in the 1930s as a consequence of Aboriginal people outside the Mission structures advocating for better conditions.
00:31:42	Archive announcement (Side2).
00:31:49	Jimmie Barker speaks about an improvement in conditions for residents of Brewarrina Mission Station between 1930 and 1933 when people were moved to Dodge City (see note).
00:32:11	Jimmie Barker speaks about the decline in conditions at the Mission after 1933. Jimmie refers to his role as an ‘informant from within’ from about 1927, passing on information about corruption in the Mission sector to Aboriginal advocates on the outside. Jimmie speaks about how his efforts in this regard contributed to the disbanding of the Aborigines Protection Board and it being replaced by the Aborigines Welfare Agency which broke up the Mission Stations and launched the Homelands movement.
00:33:44	Jimmie Barker speaks about assimilation and integration policies from the point of view of the “part Aboriginal.” Jimmie foresees a time under assimilation when Aboriginal identity would be dissolved by “the latter part of the next century.” Jimmie sees that the only way to preserve Aboriginal blood lines would be to create reserves where a continuous traditional way of life could be maintained.

00:35:33	Momentary break in recording – no signal.
00:35:37	Jimmie Barker responds to a question about whether he felt resentment toward his father for his treatment of Jimmie’s mother.
00:35:47	Jimmie Barker points out that he was very young at the time his father left. It was only in later years that he reflected on it with any kind of sense of abandonment. Jimmie never felt hatred toward his father – in fact there were times when he reflected that the separation and his father’s departure “could have been mother’s fault.”
00:36:37	Jimmie Barker speaks about thoughts he came to have that race and literacy could’ve been a factor in his father leaving.
00:37:21	Jimmie Barker explains that overall and particularly as he grew older, the absence of his father wasn’t something that troubled him or played on his mind much at all.
00:37:30	Jimmie Barker speaks about his mother’s devotion and the sense of indebtedness he felt toward her while growing up.
00:38:14	Jimmie Barker about how he would hear about his father through “white friends” who would often relay the fact that Jimmie was very much in his father’s thoughts.
00:38:51	Jimmie Barker reiterates that he neither “held a grudge,” nor felt a desire to reconnect with his father as he was growing up.
00:39:27	Jimmie Barker speaks about his brother Billy and how he distanced himself from their mother. Jimmie by contrast was dutiful – “I stuck to mother all the time.”
00:40:01	Jimmie Barker reflects on the sadness of his parent’s separation and his father’s departure but again stresses that this sadness wasn’t felt at the time as he was too young to process it. Jimmie refers to a photograph of his father that he keeps and points to that fact as evidence of no real lingering resentment.
00:42:55	Jimmie Barker speaks about his dedication to his mother and how with the exception of a four and a half year period (when he was apprenticed by the Aborigines Protection Board to a sheep station) he lived with her and made it his responsibility to care and provide support for her.
00:44:05	Jimmie Barker muses that things might have been better had his parents stayed together and reveals that he never once asked his mother why they separated. Jimmie observes that his mother never seemed to hold a grudge against Jimmie’s father for abandoning them.
00:46:15	Jimmie Barker speaks about his siblings and how they drifted away from the nuclear family unit (of Jimmie, his brother Billy and their mother). Some stayed with an aunt, gained employment and didn’t return, one brother acquired a share in a station near Byrock, another went to America and another died at Gallipoli.
00:47:25	Jimmie Barker describes talking to his sons about his father.
00:47:53	Jimmie Barker speaks about friends now living and dead and reflects that in general he has had good friendships and has been treated in a friendly manner by most Aboriginal people in his life up to this point.
00:49:20	Jimmie Barker speaks about the fierce loyalty commanded by his sons as they were growing up and how this reflected the high esteem in which the Barker’s were held in the local community.
00:49:56	Jimmie Barker speaks about how of all the people he went to school with, only four men and three women remain. Jimmie notes that most of the people that he grew up with at Brewarrina Mission have passed away in the last twenty years.
00:50:48	Jimmie Barker speaks again about his generally harmonious relations with Aboriginal people and gives examples of how he dealt on occasion with difficult or disgruntled people.

00:51:23	Jimmie Barker speaks about socialisation with other family's resident at Brewarrina Mission. Jimmie explains that even during hard times he and his wife would visit other families and receive guests – people shared what little they had. Mention of the importance of church meetings to the social fabric at Brewarrina Mission.
00:53:52	Jimmie Barker speaks about conflict at Brewarrina Mission. In most cases feuding parties would quickly reconcile but in some instances long term grudges developed.
00:54:35	Jimmie Barker speaks about his current life in which he enjoys “peace and quiet” and is untroubled by any external impacts from local people. Jimmie explains that he is more reclusive now than “twenty years ago” and speaks about his general dislike of “dances.”
00:55:52	Jimmie Barker speaks about lifelong friends and the children of (now departed) friends with whom he is still in contact.
00:57:25	Jimmie Barker speaks about younger generations of local Aboriginal people and how they address him (as “Joe” or “Uncle”) when they meet in town.
00:57:51	Jimmie Barker reflects that “life is still worth living” and speaks of his grandchildren.
00:58:17	Jimmie Barker responds to a question about a massacre at Enngonia in which 400 Aboriginal people were killed. Jimmie refutes the location stating that it didn't take place at Enngonia.
00:58:32	Jimmie Barker speaks about accounts he'd heard from his mother and others of a massacre of Aboriginal people in the North Bourke region. Jimmie suspects that this was likely a story handed down to his mother. Jimmie reflects on the fact that shootings of Aboriginal people were widespread in the second half of the 19 th century.
01:00:06	Jimmie Barker speaks about discrimination against Aboriginal people and the broader impulse of people to discriminate against others on the basis of race or religion.
01:01:01	Jimmie Barker speaks about discrimination against Aboriginal people with regard to employment opportunities. Jimmie explains how employment prospects have improved for Aboriginal people as a consequence of better access to education.
01:02:42	Jimmie Barker speaks about the history of discrimination in the shearing industry and how employment prospects have improved for Aboriginal people.
01:03:00	Jimmie Barker suggests discrimination will always be a factor at the level of personal hospitality.
01:03:34	Archive end announcement.
01:03:42	Tape rolls on – no content.
01:03:55	End of A002614B

[RETURN TO ITEM LIST](#)

002614B/Field tape 94B

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Race relations - Racial discrimination - Legislative, Education, Employment - Discrimination, Race relations - Racial discrimination - Sport, Sport – Boxing, Race relations - Racial discrimination - Social, Language - Linguistics - Language elicitation
Language/people:	D32: MURUWARI
Places:	New South Wales (NSW)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J02-A002614B	00:00:12	Jimmie Barker speaks about racial discrimination.	1972	Lightning Ridge, NSW
	00:13:54	Jimmie Barker discusses his inventions.		
	00:27:41	Jimmie Barker speaks about his education		
	00:33:52	Jimmie Barker elicits Muruwari words and sentences.		
	01:05:05	End of field tape 94B and end of BARKER_J02-A002614B.		

Timing point	Description
	<u>Jimmie Barker speaks about discrimination directed against Aboriginal people, his lifelong interest in technology and his education.</u>
00:00:04	Archive announcement.
00:00:12	Jimmie Barker speaks about discrimination against Aboriginal people in the form of segregation and laws and regulations relating to alcohol
00:01:20	Jimmie Barker points to progress in this area and speaks about the current (at the time of recording) laws in New South Wales that are not inherently (in Jimmie's view), discriminatory toward Aboriginal people.
00:01:37	Jimmie Barker speaks about the inevitability of some degree of discrimination in Australian society and the fact this is balanced out by what Jimmie describes as "right thinking people."
00:02:04	Jimmie Barker speaks about the education deficit for Aboriginal people (at the time of recording). At the same time Jimmie doesn't see a barrier to Aboriginal people attaining higher levels of education in the future.
00:02:54	Jimmie Barker explains that discrimination against Aboriginal people in the workplace is his greatest concern. Jimmie talks about the power imbalance between black and white, particularly in the industrial workplace and the resilience of Aboriginal people in the face of this.
00:04:03	Jimmie Barker speaks about the strong advocacy of people, both black and white uniting in opposition to discrimination against Aboriginal people. Jimmie presents an optimistic view of future relations between Aboriginal and non – Aboriginal people in Australia.
00:05:27	Jimmie Barker speaks further about employment-based discrimination against Aboriginal people, in particular the way Aboriginal people with a "good" job were regarded with suspicion or envy. Jimmie is at pains to point out that this form of discrimination has become much less prevalent over time.
00:07:36	Jimmie Barker points to the current approach to schooling where children of all races co-exist and enjoy the same opportunities. Jimmie regards this as a mark of the progress made in Australia in terms of discrimination against Aboriginal people.
00:08:03	Jimmie Barker describes many of his people being trapped in a place somewhere between the modern Australian mainstream and a traditional Aboriginal way of life.

00:08:46	Jimmie Barker speaks about greater integration of black and white as indicative of progress in relation to the issue of discrimination in Australia. Jimmie sees a generational shift and cultural change inside institutions such as the Church as driving this positive change.
00:11:09	Jimmie Barker discusses discrimination in sport specifically the “colour bar” in boxing and other sports.
00:12:04	Jimmie Barker speaks about the practice in the travelling boxing troupe culture where retribution would be meted out to an Aboriginal boxer if he beat a white opponent. When the Aboriginal fighter moved on to the next town a mob would be waiting to give him a beating.
00:13:17	Jimmie Barker speaks about the goodwill felt by Aboriginal people toward white settlers.
00:13:47	Jimmie Barker speaks about how discrimination and racism will always be present in some form.
00:13:54	Tape cuts back in on Jimmie Barker speaking about how he acquired a knowledge of steam engines and boatbuilding.
00:14:06	Jimmie Barker speaks about an acquaintance who demonstrated the workings of the steam engine that he was using to pump water. Jimmie explains that he then went on to make his own steam engine.
00:15:42	Jimmie Barker speaks about making his steam engine on Milroy station using a drilling machine
00:16:33	Jimmie Barker speaks about his process in making other machines and devices as a boy. Jimmie explains that he wasn’t inclined to play as a boy and if other children interrupted him while working he would often lose his temper.
00:18:00	Jimmie Barker explains his lifelong interest and passion for new technologies. Jimmie puts this into context explaining that his interest predated the invention of the internal combustion engine. This was a time when steam and horses were the primary sources of mechanical energy. Jimmie describes the way horses were used to pump water.
00:18:14	Jimmie Barker explains how a chance encounter with sparks on a belt generated by static electricity was the catalyst for his interest in electricity and electrically powered machinery.
00:20:05	Jimmie Barker speaks about an early experiment resulting in an explosion and his production of mechanical toys. Jimmie states “these were my own ideas,” in relation to these projects.
00:20:39	Jimmie Barker explains that as a boy he preferred to spend time alone “dreaming” up mechanical and electrical technologies. Again Jimmie reiterates that he was short tempered with other children that tried to interrupt these reveries with games.
00:21:16	Jimmie Barker speaks about commencing schooling in 1912 where he learning to read and how this further enabled him to explore his interest in technology.
00:21:42	Jimmie Barker speaks about making a propeller in 1910 (aged 9 or 10) in spite of never having seen one up to that time.
00:22:03	Jimmie Barker speaks about the time when in 1913 he fitted the steam engine he’d made years before at Milroy to a tin boat. Jimmie explains that he was always required to work at night due to work demands.
00:23:19	Jimmie Barker speaks about the work available to Aboriginal people at that time (around 1920). Jimmie explains that station work, for the most part, was all that was available to Aboriginal (“or part Aboriginal”) people.
00:23:56	Jimmie Barker speaks about his attempt to gain employment in a motor repair garage and the racism he encountered. Jimmie explains that in spite of the rejection he gained experience independently with internal combustion engines.

00:24:31	Jimmie Barker explains his constant hunger for technology and his ability to “see things as they were coming.”
00:25:42	Jimmie Barker speaks about technological improvements in his lifetime, rocket technology, jet propulsion and nuclear fusion. Jimmie speaks about electricity and the potential for it to be developed to generate “perpetual power.”
00:27:41	Jimmie Barker speaks about his own limited formal education and how that has impeded his ability to communicate. Jimmie sees this as a universal problem for Aboriginal people of his generation but one that is being overcome by improvements in educational opportunities for current and future generations.
00:28:46	Jimmie Barker describes his life as a “very rough” one and reflects on “what might have been,” had he been able to take advantage of more educational opportunities. Jimmie is philosophical in considering this noting that with age energy and ambition is diminished – “we all slow down as we get older and that’s all there is to it.”
00:31:40	Archive end announcement.
00:31:44	Tape rolls on – no content.
00:33:45	Archive announcement (Side2).
00:33:52	Jimmie Barker provides the Muruwari word for “teeth” or “tooth,” when pronounced “hard.” Jimmie explains that the same word given a “soft” pronunciation means “where” and also “away.”
00:35:02	Jimmie Barker provides the Muruwari phrase for “this way.”
00:35:13	Jimmie Barker provides the Muruwari phrase for “that way.”
00:35:31	Jimmie Barker provides the Muruwari phrase for “away there.”
00:35:49	Jimmie Barker provides the Muruwari phrase for “one way.”
00:35:59	Jimmie Barker provides the Muruwari phrase for “two ways.”
00:36:18	Jimmie Barker provides the Muruwari phrase for “from where?”
00:36:34	Jimmie Barker provides an alternative Muruwari word for “where.”
00:36:48	Jimmie Barker provides the Muruwari phrase for “where (or whereabouts) is it?”
00:37:14	Jimmie Barker provides the Muruwari phrase for “they went away.”
00:37:30	Jimmie Barker provides the Muruwari phrase for “where did they go?”
00:37:48	Jimmie Barker provides the Muruwari phrase for “where are they?” and discusses the shorter form of the phrase used in general conversation.
00:38:42	Jimmie Barker provides the Muruwari word for “that.”
00:38:55	Jimmie Barker provides the Muruwari phrase for “he went that way.” Jimmie elicits the shortened, common usage form of this phrase.
00:39:54	Jimmie Barker explains how the group of words including “the,” “this,” or “that” are often omitted from sentences in daily use.
00:40:44	Jimmie Barker provides the Muruwari word for “how.”
00:41:13	Jimmie Barker provides the Muruwari phrase for “come this way.”
00:42:19	Jimmie Barker provides the Muruwari phrase for “go away.”
00:42:33	Jimmie Barker provides two other Muruwari phrases also meaning “come this way.” [c.f. 00:41:13]. Jimmie explains that these phrases are contextually dependent.
00:44:20	Jimmie Barker provides the Muruwari phrase for “one went this way.”
00:44:38	Jimmie Barker provides the Muruwari phrase for “one went that way.”
00:44:53	Jimmie Barker provides the Muruwari phrase for “one went down.”
00:45:07	Jimmie Barker provides the Muruwari phrase for “one went up.”
00:45:41	Jimmie Barker speaks about the contextual meaning of these phrases and how additional words and gestures help to shape meaning. Jimmie gives an example of a description of lightning to articulate this.
00:50:04	Jimmie Barker speaks about how the visual point of view is also interconnected with

	these phrases.
00:51:02	Jimmie Barker provides the Muruwari word for “lightning.”
00:51:13	Jimmie Barker provides the Muruwari phrase for “one was not left.”
00:51:31	Jimmie Barker speaks about the applications of this phrase – sitting, standing etc.
00:53:54	Jimmie Barker provides the Muruwari phrase for “there was not one of them there.”
00:54:34	Jimmie Barker speaks about contexts in which this phrase might be applied.
00:55:08	Jimmie Barker speaks about how in Aboriginal languages a single word has many meanings depending upon the context in which it is used.
00:55:24	Jimmie Barker provides the Muruwari phrase for “he went away.”
00:55:45	Jimmie Barker provides the Muruwari phrase for “he has no teeth.”
00:56:52	Jimmie Barker provides the Muruwari phrase for “the tomahawk is not sharp.”
00:57:22	Jimmie Barker explains the interchangeability between the Muruwari word for “sharp” and “teeth.”
00:58:20	Jimmie Barker provides the Muruwari phrase for “the tomahawk is blunt.” Jimmie points out the word for “blunt” is also the word for “corner.”
00:58:43	Jimmie Barker provides two Muruwari words that both mean “with.” Jimmie explains that the choice of which to use comes down to which word “rhymes” in a given context. By “rhyme” Jimmie likely means the final sound of the word influences the first sound of the suffix which is a common property of Aboriginal languages.
01:00:04	Jimmie Barker provides the Muruwari word for “nothing” and discusses its usage.
01:00:27	Jimmie Barker provides the Muruwari phrases for “having no tomahawk” and “with no tomahawk.”
01:00:53	Jimmie Barker discusses contextual usage for the Muruwari word for “nothing.”
01:01:44	Jimmie Barker provides the Muruwari word that means both “take” and “get.” Jimmie gives examples of phrases in which this word might be used.
01:02:29	Jimmie Barker provides the Muruwari phrase for “he did not get bread.”
01:03:22	Jimmie Barker records a sign off in Muruwari - “the tape is not long enough” and “this is the end.”
01:04:50	Archive end announcement.
01:04:56	Tape rolls on – no content.
01:05:05	End of A002614A