



AIATSIS
Australian Institute of Aboriginal
and Torres Strait Islander Studies

Finding aid

BARKER_J15

**Sound recordings collected by
Jimmie Barker, 1971**

Prepared January, 2022 by BS
Last updated 22 December 2023

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ACCESS

Availability of copies

Listening copies are available. Contact the AIATSIS Audiovisual Access Unit by completing an [online enquiry form](#) or phone (02) 6261 4212 to arrange an appointment to listen to the recordings or to order copies.

Restrictions on listening

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: 1971

Extent: 21 audio tape reels (22 hrs. 6 seconds.) : analogue, mono ; 5 in. + field tape report sheets

Production history

These recordings were collected in August and September 1971 by Jimmie Barker. They feature Mr Barker discussing 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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Transcripts of these field tapes are held in the AIATSIS Library, see PMS 205 and MS 89. For a complete listing of related material held by AIATSIS, consult our [online catalogue](#), Mura®. To conduct a search of available audio finding aids, please [click here](#).

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
002162A	Field tape 52B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker.
002162B	Field tape 53B	Oral history, discussion and Muruwari word lists and sentences with Jimmie Barker.
002163A	Field tape 54B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker.
002163B	Field tape 55B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker.
002164A	Field tape 56B	Oral history, discussion of Muruwari weapons with Jimmie Barker.
002164B	Field tape 56B continuing .../57B	Oral history, discussion of Muruwari weapons with Jimmie Barker. Muruwari word lists, phrases, sentences and discussion with Jimmie Barker and a short 'off-air' recording of corroboree music.
002165A	Field tape 58B	Oral history and discussion with Jimmie Barker.
002165B	Field tape 59B	Jimmie Barker provides discussion and analysis of Merri Gill's recording of Robin Campbell and G. K. Dunbar's article <i>Notes on the Ngemba tribe of the Central Darling River, Western N.S.W.</i>
002166A	Field tape 60B	Continuation of Jimmie Barker's discussion and analysis of G. K. Dunbar's article <i>Notes on the Ngemba tribe of the Central Darling River, Western N.S.W.</i>
002166B	Field tape 61B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker.
002167A	Field tape 62B	Oral history and discussion with Jimmie Barker.
002167B	Field tape 63B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker.
002168A	Field tape 64B	Muruwari word lists, phrases, sentences and discussion of associated cultural practices with Jimmie Barker.
002168B	Field tape 65B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker and Emily Horneville.
002169A	Field tape 66B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker and Emily Horneville.
002169B	Field tape 67B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker.
002170A	Field tape 68B	Muruwari word lists, phrases, sentences and discussion with Jimmie Barker.
002170B	Field tape 69B	Muruwari word lists, phrases, sentences and discussion with

Archive number	Field recording number	Description
		Jimmie Barker.
002171A	Field tape 70B	Muruwari word lists, phrases, sentences and discussion of associated cultural practices with Jimmie Barker.
002171B	Field tape 71B	Side1 -Linguistic discussion with Jimmie Barker. Side2 - Wangkumara word lists, phrases, sentences and discussion with Jimmie Barker and Jack O'Lantern.
002172A	Field tape 72B	Wangkumara word lists, phrases, sentences and discussion with Jimmie Barker and Jack O'Lantern.

ITEM DESCRIPTIONS

002162A/Field tape 52B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Language elicitation, Indigenous knowledge – Astronomy, Communications - Telecommunications – Telegraphy, Communications - Telecommunications – Telephones, Music – Vocal, Hunting - Traps, nets etc., Hunting - Birds – Emus, Weapons – Boomerangs, Hunting – Firearms, Communications - Nonverbal - Smoke signals, Animals - Birds - Ducks / Geese, Technology - Fibre - Nets - Net making
Language/people:	English, D32: MURUWARI , D22: NGIYAMPAA / NGEMPA
Places:	Brewarrina (N NSW SH55-06), Queensland (Qld)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002162A	00:00:00	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases relating to Aboriginal astronomy.	1971	Brewarrina, NSW
	00:20:40	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases relating to early 20 th century telegraphy and telephony.		
	00:32:17	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases relating to song and singing.		
	00:37:44	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases relating to emu hunting.		
	00:51:59	Jimmie Barker discusses duck hunting.		
	00:58:02	Jimmie Barker discusses the Muruwari use of nets as bags and in combat.		
	01:05:23	End of field tape 52B and end of BARKER_J15-002162A.		

Timing point	Description
	<u>Jimmi Barker elicits Muruwari words, phrases and sentences relating to Aboriginal Astronomy and Aboriginal English / Muruwari phrases related to early 20th century telecommunication technologies.</u>
00:00:08	Archive announcement.
00:00:17	Jimmi Barker records a tape ID stating the subject – Muruwari language elicitation, the location – Brewarrina, the date January 4, 1971 and the tape – “tape number one in the series of 1971.”
	Elicitation begins. Jimmi Barker provides Muruwari words and phrases for:
00:00:48	“the Milky Way (the galaxy)”
00:01:03	“the Southern Cross”
00:01:24	“the Southern Cross at highest point”
00:02:01	“the Southern Cross descending” - Jimmi Barker points out that the last word of this phrase means “going down.”
00:02:51	“the Southern Cross ascending”
00:03:49	“the Southern Cross invisible” – Jimmi Barker speaks about the Muruwari word for “disappear” in relation to this phrase.
00:05:33	Momentary break in recording.
00:05:40	“stars in the Milky Way”
00:05:58	Jimmi Barker speaks about the Muruwari phrase for “Southern Cross” and how the last word is used to distinguish the Southern Cross from all other star groups.
00:06:38	Jimmi Barker speaks about experiences as a young boy where he was exposed to Muruwari traditional cultural practices relating to astronomical time keeping.
00:08:40	Within a discussion of Aboriginal astronomy Jimmi Barker elicits the Muruwari words and phrases for: “star (or stars)” “individual stars” “Venus or the big star” “the brightness”
00:09:52	Jimmi Barker speaks the transit of Jupiter in the context of Muruwari Astronomy. Jimmi can’t recall the Muruwari word for Jupiter.
00:10:45	Jimmi Barker speaks about observing the moon as a boy, trying to understand its movement and reconciling traditional Muruwari beliefs with the science of astronomy. Reference to the <i>Gian</i> creation story in relation to this discussion.
00:13:04	Jimmi Barker speaks about the non-indigenous folklore associated with the moon.
00:13:39	Jimmi Barker speaks about the Morning and Evening Star in Aboriginal Astronomy and how these were not believed or seen to be the ‘same star’ i.e. Venus. Jimmi reflects on how long it took (“centuries”) for the Europeans and Egyptians to develop astronomy.
00:14:26	Jimmi Barker speaks about the decline in cultural knowledge of astronomy in Aboriginal communities post settlement.
00:14:59	Jimmi Barker reiterates that the Muruwari people with connections to the “old ways” knew about Jupiter and its transit. Jimmi notes that all planets were stars in Aboriginal astronomy.
	Elicitation resumes. Jimmi Barker provides Muruwari words and phrases for:
00:16:00	“star (or stars)”
00:16:14	“stars are coming out”
00:16:41	“stars (or star) shining”

00:17:19	“star shine”
00:17:38	“star coming up (or rising)”
00:19:03	“when the stars come out”
00:19:40	“star going down”
00:20:02	“star down” – Jimmie Barker notes the second word of the phrase also means “fall” or “fell.”
00:20:40	Jimmie Barker speaks about the roll out (between 1907 and 1910) of telecommunications (telegraphs and phone lines) from post offices in townships to sheep and cattle stations in Australia. Jimmie explains that Aboriginal employees began using these technologies and developed Aboriginal English words to describe them.
	Elicitation resumes – Jimmie Barker provides Aboriginal English words and phrases for:
00:23:09	“telephone”
00:23:57	“telegraph” – Jimmie provides two alternatives.
00:24:05	“telegram”
00:24:12	Jimmie Barker explains that these Aboriginal English words were “universal” up until the late 1930s. Jimmie discusses the use of these words amongst Ngemba people and Aboriginal people from Queensland. Jimmie explains that they are still (at time of recording) rarely used by older people from remote communities.
	Elicitation resumes – Jimmie Barker provides Aboriginal English words and phrases for:
00:26:12	“send a telegram”
00:26:51	“he (or she) sent a telegram” – Jimmie provides two alternatives.
00:27:48	“they sent a telegram”
00:28:10	“send them a telegram”
00:28:36	“I sent a telegram”
00:28:56	“send him (or her) a telegram”
00:29:18	“a telegram for me”
00:29:38	“a telegram for him (or her)”
00:29:52	“my telegram”
00:30:06	“your telegram” – Jimmie explains that the Muruwari word for “your” also means “you.”
00:30:38	In explaining the above Jimmie Barker provides the Muruwari phrase for “I will cook you a fish” also meaning “I will cook your fish.”
00:30:51	Short break in recording.
	Elicitation continues – Jimmie Barker provides the Muruwari / Aboriginal English for:
00:30:54	“you want to talk on the machine?”
00:31:27	“you to talk on the telephone.”
00:31:43	“I talked on the telephone to Jimmie Barker.”
00:32:03	Jimmie Barker provides another Muruwari word for “telephone.”
00:32:11	Archive end announcement.
00:32:17	“teeth (or tooth)” – Jimmie Barker notes this word also means “song.”
00:32:54	“a song”
00:33:06	“to sing”
00:33:31	“you to sing”
00:33:47	“you sing to me”
00:34:16	“you sing to us”

00:34:47	“sing to us” – us referring to two people.
00:35:11	“we’ll sing” - this also refers to two people i.e. a duet.
00:35:43	“we’ll sing” – in this case referring to more than two people.
00:36:05	“we sang”
00:36:48	“I’ll sing”
00:37:12	“he (or she) sang”
00:37:26	“they sang”
00:37:36	Short break in recording.
00:37:44	Jimmie Barker provides the Muruwari word for the “net” made for trapping emus. Jimmie provides a detailed description of how it was used, its dimensions. This leads onto discussion how traps were prepared – excavation, suspension of nets and use of brush for camouflage. Jimmie also provides the Muruwari word for the “pegs” used to suspend these nets and the “hollow logs” that were blown like horns to attract the emus.
00:45:20	Jimmie Barker provides detailed description of how the emus were lured into “nooses” one at a time and then killed with a blow to the head. Mention of <i>Boomerangs</i> and <i>Gudjerus</i> being used in hunting emus.
00:47:40	Jimmie Barker speaks about the fun and danger associated with emu trapping. Jimmie recalls seeing the excavations of old emu traps. Jimmie provides the Muruwari word for “currant bush” and explains that it was the preferred material for camouflaging these traps.
00:48:48	Jimmie Barker speaks about a method of emu hunting practiced when he was a boy where simplified camouflage and the “megaphone” techniques were employed to draw emus into within range and then the young men would fire upon them.
00:49:44	Jimmie Barker speaks about another method of emu hunting. From a position in high grass a red cloth in the form of a flag was “waved about” to attract the emus within range. Jimmie speaks of using this method with a 32-calibre rifle on the Mission runs nine miles out of Brewarrina.
00:51:12	Jimmie Barker recounts stories the “old people” told of groups of men corralling emus toward these traps. If they were successful in catching one they would often cook it on site – alerting others to the meal with a “smoke signal.”
00:51:59	Jimmie Barker speaks about Muruwari traditional practices of snaring and hunting ducks. The ducks were fed with mussels, cockles and snails of an afternoon for a period of days. Snares were constructed out of human hair tethered with pegs. Jimmie states that again rifles began to be used alongside these traditional hunting and trapping methods.
00:53:50	Jimmie Barker recalls duck trapping at Brewarrina Mission Station – describing the method used and the fact it was illegal.
00:55:11	Jimmie Barker returns to the subject of the nets used in emu hunting and duck trapping. Jimmie describes how nets were suspended across the river and then <i>Boomerangs</i> were thrown to divert the ducks down into the nets. River bends were the preferred locations for this method of trapping and imitation of the sparrow hawks call would help direct the ducks into the nets.
00:58:02	Jimmie Barker again provides the Muruwari word for “net” suggesting spellings. Jimmie explains they were used for catching emus but also for carrying things (over the shoulder) where they formed a “hammock” around the items to be carried. Babies were carried in this way - usually by the younger women.
01:00:09	Jimmie Barker recalls seeing these nets being made and describes the method. Jimmie goes on to describe the net bags made by women out of possum fur and kangaroo sinew.

01:02:09	Jimmie Barker speaks about nets made for fighting and compares their application to those used by gladiators. Jimmie explains that they were only used by “expert” fighters and provides a detailed description of how they were deployed in combat.
01:03:58	Archive end announcement.
01:04:04	Tape rolls on – no content.
01:05:23	End of 002162A

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002162B/Field tape 53B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Animals - Invertebrates - Insects – Bees, Gathering – Honey, Art – Beeswax, Health status - Dental health, Plants – Trees, Hunting – Possum, Sites - Scarred trees, Religions - Christianity – Missions, Language - Linguistics - Language elicitation, Race relations - Violent - Massacres, murders, poisonings etc. - To 1900, Government policy - Initial period and protectionism - 1851-1900, Animals - Livestock - Stealing and killing, Death - Human remains, Environment - Lakes and rivers, Weapons – Firearms, Sites - Mortuary sites and cemeteries, Race relations - Violent – Genocide, Human biology - Physical anthropology - Human evolution, Defence - Missile and weapons testing - Nuclear weapons, Religions - Christianity – Theology, Technology - Change and innovation, Colonisation
Language/people:	English, D32: MURUWARI , D22: NGIYAMPAA / NGEMPA
Places:	Brewarrina (N NSW SH55-06), Hospital Creek (N NSW SH55-06), Walgett (N NSW SH55-11), Culgoa River N NSW SH55-06, SH55-07, SW Qld SH55-03), Birrie River (N NSW SH55-07), Sydney (NSW SI56-05), Tasmania (Tas)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002162B	00:00:00	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases relating to bees and beeswax	1971	Brewarrina, NSW
	00:10:52	Jimmie Barker discusses traditional Muruwari methods of tree climbing to hunt possums and access beehives. Mention of how Leopard wood tree bark was used for dental care.		
	00:16:12	Jimmie Barker discusses scar trees and strategies for their preservation.		
	00:19:46	Jimmie Barker elicits Muruwari words and sentences.		

Archive item number	Timing point	Description	Date	Place
	00:33:19	Jimmie Barker speaks about the Hospital Creek Massacre.		
	00:51:01	Jimmie Barker makes some general remarks about Australian frontier conflict history.		
	00:52:51	Jimmie Barker speaks about man's predisposition to kill in the context of evolutionary development, nuclear warfare, Christian theology and the colonisation of other planets.		
	01:06:01	End of field tape 53B and end of BARKER_J15-A002162B.		

Timing point	Description
	<u>Jimmie Barker elicits Muruwari words, phrases, and sentences with related discussion about bees, beeswax, tree climbing, scar trees, possum hunting. Extended discussion of the Hospital Creek Massacre and man's predisposition to kill.</u>
00:00:02	Archive announcement.
00:00:09	Jimmie Barker records a tape ID noting the date - January 10, 1971, and content – Muruwari language discussion. Jimmie also notes that this tape is number two in a series of tapes recorded in 1971.
00:00:33	Jimmie Barker provides the Muruwari word for honey and bee. Jimmie points out that the word for bee also applies to “other bee – like insects.”
00:01:22	Jimmie Barker provides the Muruwari word for bee pollen.
00:02:00	Jimmie Barker discusses the Muruwari vocabulary associated with very young or baby bees.
00:02:37	Jimmie Barker speaks about the Muruwari practice of harvesting the juice from crushed baby bees. Jimmie recalls this as a regular practice, particularly amongst older men who believed eating baby bee juice would prolong youth.
00:04:46	Jimmie Barker struggles to remember the Muruwari word for bee's wax.
00:05:02	Jimmie Barker speaks about ways the Muruwari used bee's wax in making string from possum fur that they used for tool handles, spear points, and weapons. Jimmie mentions that Goanna fat was also used by the Muruwari in a similar way.
00:06:10	Jimmie Barker discusses the Muruwari technique of heating wood and then melting bee's wax into it.
00:06:27	Jimmie Barker speaks about the Muruwari technique of purifying bee's wax using the heat of sunlight or sometimes the heat of coals from a fire.
00:09:12	Jimmie Barker speaks about how Clever men (or “Witch Doctors”) would always carry a lump of beeswax.
00:09:36	Jimmie Barker speaks about the use of beeswax in Muruwari dental care. Jimmie observes that in general the Muruwari and Aboriginal people more generally have traditionally had very good dental health.
00:10:52	Jimmie Barker speaks about the Leopard wood tree bark and its use by the Muruwari

	as a disinfectant in dental care. Jimmie explains that a distilled fluid is extracted from Leopard wood tree bark and applied to a painful hollow tooth prior to filling the hole with beeswax.
00:13:27	Jimmie Barker provides more details about Leopard wood – a description of its bark and where it grows.
00:13:56	Jimmie Barker speaks about the abilities of the Muruwari to climb, and their use of ropes made of possum fur to climb trees to hunt possums and access beehives.
00:16:12	Jimmie Barker speaks about stone tommyhawk marks on trees made by the Muruwari using traditional tools. Jimmie speaks about how holes were cut in trees to trap possums.
00:18:16	Jimmie Barker advocates for the preservation of these tommyhawk marks on trees. He suggests that the best method is to fell the trees and cut panels out of the section of the trunk and limbs baring the marks. Jimmie speaks about trees with tommyhawk marks at the Brewarrina Mission Station that had all been cut down for fire wood.
00:19:46	Jimmie Barker provides the Muruwari vocabulary for “come here,” “go from here,” and “why / what for”
00:20:54	Jimmie Barker provides the Muruwari vocabulary for “there is,” “that is” and “that is so.”
00:22:18	Jimmie Barker provides the Muruwari vocabulary for “what is that?” “just that” and “just so.”
00:23:21	Jimmie Barker provides the Muruwari vocabulary for “I told you so,” “I didn’t tell you so” and “you told me so.”
00:24:41	Jimmie Barker provides the Muruwari vocabulary for “you told us so.”
00:27:09	Jimmie Barker provides the Muruwari vocabulary for “I just told you so,”
00:27:57	Jimmie Barker provides the Muruwari word for “know,” “I know,” “I knew,” “he knew him,” “I know him,” “I knew him,” “he knew it,” “he knows him (?),” “they all know,” “they knew,” “they all knew.”
00:32:05	Archive end announcement.
00:32:17	Tape rolls on – no content.
00:33:15	Archive announcement.
00:33:19	Jimmie Barker speaks about an historical massacre around Brewarrina. Jimmie explains that he learnt about the Massacre from his mother and older residents at the Culgoa station near Mundiwa.
00:34:15	Jimmie Barker explains that when he took up residence at Brewarrina station in 1912 he also heard about the Massacre from “the very old Aboriginals.” Jimmie explains that these conversations were mainly in English as the informants in this instance were Ngemba speakers.
00:35:01	Jimmie Barker describes a consistency in the accounts of the Massacre and observes that there was no law at the time for the protection of Aboriginal people. “They could be shot at any time.”
00:35:42	Jimmie Barker speaks about developments in government policy as it applied to Aboriginal people in the latter part of the 19 th century, outlining the establishment and role of schools, missions and the Aboriginal Protection Board.
00:36:31	Jimmie Barker explains how the Brewarrina Massacre and other stories of shootings in the area were frequently referred to when he was a boy growing up at Mundiwa, Milroy and Brewarrina mission.
00:36:49	Jimmie Barker speaks about fish poisoning and the Butcher’s tree. Jimmie speaks about the Butcher’s tree that grew along and the path from the Mission to Brewarrina town centre. Jimmie describes the anatomy of the tree and 13 slits cut in to the trunk on both sides to aid climbing. Jimmie explains that this tree and the nearby region was the point

	from which the troubles began, leading eventually to the massacre.
00:39:53	Jimmie Barker speaks about an elderly white man (unnamed) he met who boasted of shooting Aboriginal people either during the massacre or soon after. Jimmie points out that this man's account of the massacre was incorrect.
00:41:20	Jimmie Barker speaks about a cattle farmer who had a property on the site where the Brewarrina mission was established. Jimmie explains how the slaughter of cattle by Aboriginal people was the catalyst for the Brewarrina Massacre.
00:42:15	Jimmie Barker refers to primary source accounts of Aboriginal people who witnessed the events Hospital Creek Massacre and the events leading up to it.
00:42:47	Jimmie Barker tells the story of the Butcher's tree – the method used by the Aboriginal people to draw the cattle in and then slaughter them.
00:43:54	Jimmie Barker deduces that the slaughter of the cattle must have taken place in the warmer months, as according to the story, the entrapment of the cows depended upon the cattle seeking shade under the Butcher's tree.
00:44:39	Jimmie Barker suggests that the Brewarrina massacre must have taken place in the 1860s or possibly a little earlier in the 1850s
00:44:57	Jimmie Barker tells the story of the Brewarrina Massacre. Local Aboriginal people killed some cattle and then sent "runners" out with samples of beef and fat to encourage neighbouring peoples to come in and take part in the theft and slaughter of cattle.
00:45:52	Jimmie Barker suggests that within a short period of time the white landowners "declared war." Their strategy was to ride in to the Aboriginal camp early in the morning on horseback and shoot the people as they slept.
00:46:57	Jimmie Barker speaks about the munitions used by the white landowners in their assault on Aboriginal tribespeople.
00:47:16	Jimmie Barker provides details about the circumstances of the shootings and the presence of skeletal remains at Hospital Creek.
00:48:01	Jimmie Barker speaks about killings that took place north of Brewarrina and recalls finding human skeletal remains in "bends" (river) at "two or three" locations. Jimmie explains that word of these shootings spread and the nearby Aboriginal people fled. Jimmie recalls hearing that the shootings took place along the river as far as Walgett. Mention of the Culgoa and Birrie rivers.
00:49:16	Jimmie Barker speaks about Aboriginal skeletal remains present in the bend of the northern side of the river, just by the township of Brewarrina.
00:49:37	Jimmie Barker speaks about visiting these massacre sites in early 1920 and finding lead musket balls, the teeth of children. Jimmie describes seeing "skeletons embedded in the hard soil."
00:50:14	Jimmie Barker refutes the theory that these human remains were part of an "ancient native burial ground." Jimmie explains that the bodies were laid over each other which is in contradiction of traditional burial practices of the Muruwari and other Aboriginal groups in the area.
00:51:01	Jimmie Barker speaks more generally about genocidal attacks on Aboriginal people in other parts of Australia. Shootings, flour poisoning in the Sydney area, mass genocide of Aboriginal people in Tasmania.
00:52:51	Tape cuts in on a new acoustic environment. Jimmie Barker delivers an astounding essay on man's predisposition to kill. The discussion ranges widely covering everything from evolution, to the potential for annihilation through nuclear warfare.
00:56:36	Jimmie Barker speaks about violence and the man's predisposition to kill in the context of Christian theology.
00:57:54	Jimmie Barker asserts his belief in evolution (as opposed to Christian theological creationism) but frames his own Christian faith in terms of "evolution <u>is</u> God."

00:58:20	Jimmie Barker talks about the concept of man reborn or refashioned by God without the predisposition to kill and proposes vegetarianism would be key to this evolutionary transformation.
00:59:00	Jimmie Barker speaks about the “invisibility” of man when humanity is considered from the perspective of the entire universe. Jimmie muses on ‘man’s’ relationship to technology, his achievements in this field and his continued predisposition to kill.
01:02:08	Jimmie Barker muses as to the state of the earth one million years hence. Jimmie wonders about the long term survival of humanity, and suggests that interplanetary colonisation will likely form part of the human story.
01:04:17	Jimmie Barker speaks about the scientifically ignorant – people who reject evolution and still believe the world is flat.
01:05:28	Archive end announcement.
01:05:33	Tape rolls on – no content.
01:06:01	End of 002162B

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002163A/Field tape 54B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Language elicitation, Indigenous knowledge – Astronomy, Language - Linguistics - Grammar and syntax, Language – Maintenance, Language - Linguistics - Phonology and phonetics, Indigenous knowledge - World view – Numeracy, Language - Vocabulary - Animal names, Environment - Climate and weather - Storms
Language/people:	English, D32: MURUWARI , D22: NGIYAMPAA / NGEMPA
Places:	Brewarrina (N NSW SH55-06)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002163A	00:00:00	Jimmie Barker provides elicitation and discussion of Muruwari words, phrases and sentences.	1971	Brewarrina, NSW
	00:22:41	Jimmie Barker speak about the imaginative effort involved in his Muruwari language work.		
	00:28:03	Jimmie Barker provides elicitation and discussion of the Muruwari word for “lost,” with examples of contextual usage.		
	00:40:36	Jimmie Barker provides elicitation and discussion of the Muruwari word for “tomorrow”, “morning” and “punch” with examples of		

Archive item number	Timing point	Description	Date	Place
		contextual usage.		
	00:48:22	Jimmie Barker provides elicitation and discussion of the Muruwari word for “why” and “what for” with examples of contextual usage.		
	00:50:52	Jimmie Barker invokes hunting scenarios to elicit words and sentences related to numerical descriptions.		
	00:55:40	Jimmie Barker provides elicitation and discussion of the Muruwari word for “spoke”, “walk” and “went” with examples of contextual usage.		
	01:05:31	End of field tape 54B and end of BARKER_J15-A002163A.		

Timing point	Description
	<u>Jimmie Barker elicits Muruwari words, phrases and sentences with discussion in relation to cultural practice and language structure and conventions.</u>
00:00:08	Archive announcement.
00:00:17	Jimmie Barker records a tape ID stating the subject – Muruwari language elicitation, the location – Brewarrina, the date January 20, 1971 and the tape – “tape number 3 in the series of 1971.”
	Elicitation begins. Jimmie Barker provides Muruwari words and phrases for:
00:00:49	“take (or get)”
00:01:40	“got” – Jimmie Barker explains how with the addition of the suffix <i>bu</i> the meaning becomes “he got.”
00:02:24	“he got” – Jimmie Barker provides an alternate Muruwari word for this that employs the suffix <i>thar</i> .
00:02:01	“the Southern Cross descending” - Jimmie Barker points out that the last word of this phrase means “going down.”
00:02:51	“he (or she) got it” – Jimmie Barker explains that both <i>thar</i> and <i>bu</i> are added to produce this meaning.
00:04:13	“I got”
00:04:27	“they got”
00:04:41	“he got it for him (or her)”
00:05:23	“I got it for him”
00:05:52	“I’ll get it for him”
00:06:03	“he’ll get it for him”
00:06:30	“I got it”
00:07:05	Jimmie Barker speaks about the Muruwari word for “got” and how it can and can’t be used using the phrase “we got lost in the bush” to illustrate this.

00:08:40	Jimmie Barker provides the Muruwari word for “lost.”
00:09:02	“we got lost in the bush” – Jimmie Barker explains how the Muruwari word for “got” can not be part of this sentence.
00:10:08	“We lost it in the bush.”
00:10:47	“We lost him in the bush.”
00:11:21	Jimmie Barker explains that most “Aboriginal” sentences are “vice versa.” So the English sequential translation of the previous phrase would read “in bush we him lost.”
00:12:42	“he got lost in the bush” – Jimmie Barker notes that in this context the Muruwari word for “got” can be used.
00:13:39	“he lost it in the bush” – Jimmie Barker discusses the translation of this phrase in terms of word sequence.
00:15:58	Jimmie Barker explains how the addition of the suffix <i>bu</i> accounts for the variation in the previous two sentences.
00:17:11	Jimmie Barker speaks about how the Muruwari word <i>Nura</i> is often omitted from sentences but in some instances it’s indispensable.
00:18:41	“I got lost in the bush.”
00:19:27	“I lost it in the bush” – Jimmie Barker provides two versions with and without <i>Nura</i> the Muruwari word for “the.”
00:21:27	“I (or myself)” – Jimmie Barker gives a contextual example of how this word is used.
00:22:41	Jimmie Barker speaks about the difficulty and effort involved in the Muruwari language work he is undertaking. Jimmie describes travelling “way back” in his imagination to when he was a boy and reconstructing the conversations he overheard between the “old people.” Jimmie states “I sort of hear them speaking.”
00:25:40	Jimmie Barker speaks about the difficulty and effort of trying to draw forgotten Muruwari words back into his consciousness.
00:26:38	Jimmie Barker explains that the “everyday” words are still clear in memory but Muruwari words that have fallen out of regular use are much less accessible to him in memory.
00:28:03	Jimmie Barker returns to the Muruwari word for “lost” (see 00:07:05 to 00:21:27 in this collection item). Jimmie Barker provides an alternative Muruwari word for “lost,” with contextual examples including “I lost money.” Broader discussion of synonyms and homonyms in Muruwari.
00:32:18	Jimmie Barker provides the Muruwari phrase for “lost over there.”
00:32:22	Archive end announcement.
00:32:26	Tape rolls on – no content.
00:33:15	Jimmie Barker speaks about the contextual uses of two Muruwari words for “lost.” Jimmie speaks about the suffix <i>bu</i> – when it can and can’t be used.
00:36:13	Jimmie Barker speaks about the way Muruwari was spoken by the “old people” – the way intonation or “tonal effects” helped to articulate the meaning.
00:37:50	Jimmie Barker explains how repetition of words and “tonal effects” were inherent to the conversations he heard between proficient Muruwari speakers.
	Elicitation resumes. Jimmie Barker provides Muruwari words and phrases for:
00:39:20	“I lost it in the bush”
00:39:38	“I lost myself in the bush”
00:39:52	“I lost it in the bush” – alternate vocabulary.
00:40:00	“I lost myself in the bush”
00:40:36	“tomorrow”
00:40:46	“morning”

00:40:53	“in the morning”
00:41:06	Jimmie Barker explains how the Muruwari word for tomorrow is also the word for “punch.”
00:41:22	“he punched” – Jimmie Barker explains how <i>ra</i> replaces <i>bu</i> as the terminating word or suffix.
00:42:29	“He punched him.”
00:42:47	“I punched him.”
00:42:58	“He (or she) punched me for nothing.”
00:43:51	“Punch a hole.”
00:44:30	“Punch a hole in the ground”
00:44:51	“Punch a hole in the bucket.” – Jimmie Barker explains that the Muruwari word for “bucket” was non specific and applied to any type of container.
00:46:04	“Punch a hole in the tin.” – Jimmie Barker explains how the English word “tin” was inserted where there was no existing word in the dialect. Jimmie notes this was common practice and in this way English words became part of Muruwari vocabulary.
00:46:42	“Why did you punch him?”
00:47:16	“Why are you punching him?” – Jimmie Barker explains that the Muruwari word for “why?” also means “what for?” The context determines which of these meanings applies and Jimmie notes he has discussed this previously.
00:48:22	Jimmie Barker describes the Muruwari word for “why” or “what for” as an “everyday word” and gives examples of usage.
00:48:39	“What for?”
00:48:43	“What’s that?”
00:48:54	“What’s that?” – alternate vocabulary
00:49:12	“What’s that?” – alternate vocabulary
00:49:29	“what like?”
00:49:36	“what’s it like?”
00:49:45	“How many?”
00:49:52	“what”
00:50:33	“What did you get?”
00:50:52	Jimmie Barker uses a hunting scenario to explain how Muruwari numeracy might be used in these types of sentences. Jimmie elicits the following in the course of this discussion: “porcupine (echidna)” “goanna” “kangaroo” “What did you get?” “How many did you get?” “one” “two”
00:53:03	(Heavy rain begins to register in the recording) “I got one.” “I got two.” “I got one kangaroo.” “I got two kangaroos.” “One goanna.” “Two goannas.” “five”

	“ten” Jimmie Barker explains how numbers in excess of ten, were expressed in Muruwari numeracy by “doubling up” numbers from one to ten.
00:54:41	Short break in recording.
00:53:04	Heavy rain begins to register in the recording.
00:54:49	“hear the rain”
00:54:59	“falling”
00:55:12	“on top of my house”
00:55:30	Jimmie Barker suspends recording due to the rain - “there’s too much noise. I better knock off.”
00:55:40	Jimmie Barker resumes recording after what he describes as a “dry (or dust) storm” and provides the Muruwari word for this weather event.
00:56:18	“talk”
00:56:30	“he speaks” also meaning “thunder.”
00:56:49	“he spoke”
00:57:06	“he spoke” – alternate vocabulary.
00:57:21	“he spoke” or “he said”
00:57:34	“he spoke” or “he said” – alternate vocabulary.
00:57:56	“he spoke” – alternate vocabulary.
00:58:17	“I spoke”
00:58:26	“I spoke (or said)” – alternate vocabulary.
00:58:38	“we spoke (or said)” – Jimmie Barker explains this applies to conversations between two people.
00:58:50	“we spoke (or said)” – Jimmie Barker explains this applies to conversations between more than two people.
00:59:15	“they spoke (or said)”
00:59:30	Jimmie Barker again points out that <i>ra</i> and <i>bu</i> are “equivalent” in the Muruwari language and mean “he” or “she.” Jimmie explains <i>bu</i> differs in that it also means “it.”
01:00:17	“walk” or “go”
01:00:40	“to walk”
01:00:46	“can your baby walk?”
01:01:00	“no, but very soon now”
00:01:27	“he to walk (or to go)”
01:01:38	“he went”
01:01:49	“he (or it) went”
01:02:18	“they went”
01:02:26	“they all went”
01:02:36	“we went” – Jimmie Barker explains the “we” is plural (any number above two).
01:02:51	“we all went”
01:02:57	“we went” – Jimmie Barker explains the “we” is dual (two).
01:03:07	“I went”
01:03:16	“you went” – Jimmie Barker explains the suffix <i>du</i> means “you” and is sometimes silent.
01:04:27	“I’m going for (to get) a drink”
01:04:44	“no beer”
01:04:50	“only water”
01:05:00	“I won’t get drunk”
01:05:31	End of 002163A

002163B/Field tape 55B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Language elicitation, Language - Vocabulary – Colours, Sport – Cricket, Sport – Football, Language - English - Aboriginal English, Language - Change – Loss, Sound recording, Animals - Invertebrates - Spiders
Language/people:	English, D32: MURUWARI , D22: NGIYAMPAA / NGEMPA , D27: Yuwaalaraay
Places:	Brewarrina (N NSW SH55-06), Walgett (N NSW SH55-11), Pilliga (N NSW SH55-12)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002163B	00:00:00	Jimmie Barker provides elicitation and discussion of Muruwari words, relating to colour.	1971	Brewarrina, NSW
	00:11:02	Jimmie Barker provides elicitation and discussion of Muruwari words and sentences related to competition – races, games etc.		
	00:25:04	Jimmie Barker compares Muruwari, Ngemba and Yuwaalaraay dialects.		
	00:30:38	Jimmie Barker provides elicitation and discussion of the Muruwari word for “sorry” with examples of contextual usage.		
	00:36:49	Jimmie Barker provides elicitation and discussion of the Muruwari word for “he”, “him” and “his” with examples of contextual usage.		
	00:48:46	Jimmie Barker provides elicitation and discussion of the Muruwari word for “hit” with examples of contextual usage.		
	00:59:03	Jimmie Barker discusses the aerial migration of spiders, the dispersal of gossamer and umbrella grass spores.		
	01:05:27	End of field tape 55B and end of BARKER_J15-A002163B.		

Timing point	Description
	<u>Jimmi Barker elicits Muruwari words, phrases and sentences with discussion in relation to cultural practice and language structure and conventions.</u>
00:00:03	Archive announcement.
00:00:11	Jimmi Barker records a tape ID stating the subject – Muruwari language elicitation, the location – Brewarrina, the date January 26, 1971 and the tape – “tape number 4 in the series of 1971.”
00:00:37	Jimmi Barker introduces the theme of “colour” and the Muruwari and broader Aboriginal way of describing colour. Jimmi explains that in addition to dedicated words colours were described in reference to other things i.e. “like honey” or “like water.”
	Elicitation begins. Jimmi Barker provides Muruwari words and phrases related to colour:
00:01:41	“red” – Jimmi Barker explains that “like blood” was also used as a descriptor for red. Jimmi recalls that the vegetable beetroot was called “blood blood.”
00:03:24	“white” – Jimmi Barker explains the derivation of this word “ashes” or “in ashes.”
00:04:08	“blue”
00:04:17	“green”
00:04:30	“pink”
00:04:38	“yellow”
00:04:52	“grey”
00:05:13	“black”
00:05:22	Jimmi Barker reiterates that colours were often described in reference to other things particularly in nature. Jimmi elicits the Muruwari for “wild orange” by way of an example for describing the colour green.
00:07:11	Jimmi returns to a discussion of “black” and how this word was used to describe night or an absence of light.
00:07:48	Jimmi Barker elicits the Muruwari word for “at night” and provides an alternative word for “night.”
00:08:18	Jimmi Barker can’t recall the Muruwari word for “brown” but explains that brown was often referenced as “like stone.”
00:09:24	Jimmi Barker speaks about intermediate colours and textures and how they were often described in reference to nature i.e. the spotted texture of certain trees or the stripped skin of the goanna.
00:11:02	Jimmi Barker observes that to his knowledge there is no Muruwari equivalent for the words “race” or “win.” Jimmi explains that the word “beat” (no elicitation provided) was used in this context.
00:11:43	“to run”
00:11:51	“he (she or it) to run”
00:12:10	“where did you go today?”
00:12:23	“I went to see the horses run” – Jimmi Barker explains that the English word “races” came to be used in “later days.”
00:15:12	“ran”
00:15:22	“the man ran”
00:15:32	“the woman ran”
00:15:34	“the child ran”

00:15:44	“it ran”
00:15:52	Jimmie Barker speaks about ball games played when he was a boy including cricket and rounders. Jimmie notes that football became increasingly popular at Brewarrina Mission Station.
	Elicitation resumes. Jimmie Barker provides Muruwari words and phrases for:
00:17:01	“you beat him”- Jimmie Barker explains this was used in the context of a race or a game but also applied to fighting.
00:17:40	“beat it”
00:17:45	“beat that”
00:17:54	“don’t beat it”
00:18:01	“I beat him”
00:18:10	“he beat me”
00:19:03	“they beat me”
00:19:19	“hit”
00:19:39	“he hit me” – Jimmie Barker notes that the Muruwari word for “hit” was widely used during traditional games.
00:20:29	“did you beat him”
00:21:06	Jimmie Barker reiterates that there was no Muruwari word for “win” or “race.”
00:21:51	Jimmie Barker recalls Ngemba speakers at Brewarrina Mission Station using an alternate word for “beat.” Jimmie elicits “I beat him” in Ngemba.
00:22:59	Jimmie Barker speaks about the Aboriginal English spoken by the Ngemba people at Brewarrina Mission Station eliciting “I went to the races” by way of example. Jimmie notes the similarity between Ngemba and Muruwari words in this phrase.
00:24:54	Break in recording – no content.
00:25:04	Jimmie Barker explains that the Ngemba and Muruwari used a common word for “him.” Jimmie elicits two addition Muruwari words for “him” and describes the contexts in which these words were used.
00:25:59	Jimmie Barker provides the Ngemba word for “he” and explains this word was also used by the Muruwari.
00:26:53	Jimmie Barker compares the Ngemba and Muruwari dialects. In Jimmie’s view Ngemba offers greater economy of expression and is an easier language “to get a hold of, to express things.”
00:28:06	Jimmie Barker reflects on the demise of the Ngemba dialect in the Brewarrina area. Mention of Walgett and Pilliga as places where Ngemba might still be spoken (at time of recording).
00:29:42	Jimmie Barker describes the Yuwaalaraay language as a fusion of Muruwari and Ngemba elements and suggests this language should be the focus of future recording work.
	Elicitation resumes. Jimmie Barker provides Muruwari words and sentences related to the word “sorry”:
00:30:38	“sorry”
00:30:49	“I was sorry”
00:31:04	“I am sorry”
00:31:15	“he was sorry”
00:31:26	“he is sorry”
00:31:27	“they were sorry”
00:31:54	“they are sorry”
00:32:07	Archive end announcement.
00:32:11	Tape rolls on – no content.

00:33:05	“we are sorry” - exclusive
00:33:38	“we are sorry” – inclusive, two options provided.
00:34:18	“we are sorry” – Jimmie explains the “we” here refers to two people.
00:35:23	“I wasn’t sorry”
00:36:22	“he wasn’t sorry”
	Elicitation continues. Jimmie Barker elicits Muruwari words and phrases for:
00:36:49	“him (or her)”
00:37:13	“it’s him (or her)”
00:37:28	“it was he”
00:38:13	“he and you too”
00:38:50	“you and him”
00:39:13	“he and I”
00:39:40	“by him”
00:39:50	“by me”
00:40:04	“belonging him”
00:40:17	“for him.”
00:40:27	“for me”
00:40:36	“mine”
00:40:42	“my”
00:40:49	Jimmie Barker speaks about the practice amongst proficient Muruwari speakers of agglomerating short words into a single longer word. Jimmie reflects on the difficulty of pronouncing these long words when he was a boy and relates this to a knowledge of English vocabulary.
00:44:16	“He took...”
00:46:42	“his wife...”
00:47:16	“and children...”
00:48:22	“away.”
00:44:55	“He also took all his ...”
00:45:14	“ <i>Boomerangs</i> and spears.”
00:45:50	“he ate”
00:46:09	“he ate all his bread”
00:46:23	“he ate all his bread and meat”
00:46:44	“he ate all his food”
00:47:13	Jimmie Barker speaks about the background noise in the recording ruing the children, dogs and frogs that are responsible. Jimmie imagines a hermetic existence free to record without interference.
00:48:16	“your”
00:48:26	“your meat”
00:48:30	“your bread”
00:48:46	Jimmie Barker explains that the Muruwari word for “your” is also used for “hit.”
00:49:04	“hit him”
00:49:16	“hit the snake” – Jimmie Barker explains that this also means to “kill the snake.”
00:49:42	“hit” – alternate vocabulary.
00:50:13	“he hit me” – Jimmie Barker refers to his earlier explanation of this.
00:51:03	“he hit me” – alternate vocabulary.
00:52:12	“it hit me” – Jimmie Barker provides context for how this might be used.
00:53:05	“he is going to hit him”
00:54:01	“kill”
00:54:29	“what did you kill” – Jimmie Barker explains that the Muruwari word for “kill” can also

	mean “hit.”
00:55:19	“hit (or beat)” – alternate vocabulary.
00:56:15	“he is hitting (or beating) him”
00:56:44	Jimmie Barker speaks about the impossibility of providing a complete range of contextual examples. Jimmie summarises the impact of the Muruwari suffixes <i>ra</i> and <i>bu</i> in relation to these sentences eliciting “yes he hit me” and “yes it hit me,” by way of example.
00:59:03	“heady (bulbous)” – Jimmie Barker explains the derivation of this word from the “gossamer” produced by spiders and abundant between late July and spring. Jimmie describes chasing these gossamer bulbs through the air as a boy and being warned not to by elders.
01:02:16	Jimmie Barker describes the creation (by spiders) and dispersal of these gossamer bulbs or balls. Jimmie infers this to be a means of “migration” for these tiny spiders.
01:04:15	Jimmie Barker speaks about the dispersal of umbrella grass spores.
01:05:04	Archive end announcement
01:05:08	Tape rolls on – no content.
01:05:27	End of 002163B

[RETURN TO ITEM LIST](#)

002164A/Field tape 56B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Personal subject(s):	Janet Mathews, Billy Campbell
Subject keywords:	Weapons, Plants – Trees, Weapons - Clubs and fighting sticks – Making, Hunting, Technology – Stone, Weapons – Shields, Recreation – Games, Animals - Invertebrates - Crustacea and molluscs – Mussels, Weapons - Boomerangs – Throwing, Weapons – Spearthrowers, Fishing, Weapons - Spears – Fighting, Fishing – Spearfishing, Feuds and warfare
Language/people:	English, D32: MURUWARI, D22
Places:	Lightning Ridge (N NSW SH55-07), Sydney (NSW SI56-05), Murdi Paaki / Bourke (N NSW SH55-10), Walgett (N NSW SH55-11), New South Wales (NSW)
Recording quality:	Good

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002164A	00:00:00	Jimmie Barker speaks about a Muruwari club weapon known as the <i>Gudjerna</i> .	1971	Brewarrina, NSW
	00:04:18	Jimmie Barker speaks about two forms of the Muruwari club weapon known as the <i>Muru</i> .		
	00:08:14	Jimmie Barker speaks about two		

Archive item number	Timing point	Description	Date	Place
		forms of the Muruwari 'tomahawk' weapons known as the <i>Wogenurra</i> or <i>Dojuin</i> .		
	00:12:46	Jimmie Barker speaks about two forms of the Muruwari club weapon known as the <i>Mainmuru</i> .		
	00:16:13	Jimmie Barker speaks about a Muruwari club weapon known as the <i>Bundi</i> .		
	00:24:53	Jimmie Barker speaks about a Muruwari shield weapon known as the <i>Bulbi</i> .		
	00:30:31	Jimmie Barker discusses the <i>Gadibudel</i> and <i>Gurura</i> , two Muruwari 'weapons' used commonly in recreational games.		
	00:47:34	Jimmie Barker speaks about a type of Muruwari <i>Boomerang</i> known as the <i>Wagwinara</i> .		
	00:50:18	Jimmie Barker speaks about a type of Muruwari <i>Boomerang</i> known as the <i>Widjenara</i> .		
	00:52:08	Jimmie Barker speaks about a Muruwari spear throwing weapon the <i>Woomera</i> .		
	00:55:02	Jimmie Barker speaks about a Muruwari spear known as the <i>Gulea</i> .		
	00:59:47	Jimmie Barker speaks about combinations of Muruwari weapons used in combat.		
	01:01:47	Jimmie Barker discusses aspects of <i>Boomerang</i> throwing.		
	01:06:24	End of field tape 56B and end of BARKER_J15-A002164A.		

Timing point	Description
	<u>Jimmie Barker discusses a set of weapons providing a description, and discussion of the method of creation and traditional usage.</u>
00:00:05	Archive announcement.
00:00:14	Jimmie Barker records a tape ID stating his name the location of recording

	(Brewarrina), and the date of recording (February 11, 1971). Mention also of the recording being a component of Series 5.
00:00:45	Jimmie Barker introduces a discussion about weapons. Jimmie refers to a set of illustrations he has produced related to this discussion.
00:01:10	Jimmie Barker speaks about the 1 st weapon in the set – the <i>Gudjeru</i> . He provides a comprehensive description of the weapon’s dimensions.
00:02:05	Jimmie Barker explains that the <i>Gudjeru</i> he’s describing is atypical in its dimensions. Jimmie explains where the differences lie.
00:02:47	Jimmie Barker speaks about traditional uses of the <i>Gudjeru</i> . Jimmie explains it was a highly dangerous weapon when thrown at close quarters.
00:02:58	Jimmie Barker speaks about the timber traditionally used to make the <i>Gudjeru</i> . Gidgee was most prized along with other forms of Acacia.
00:03:28	Jimmie Barker speaks about the curing process used in the making of the weapon. The head, points and handle are soaked in oil and then heated in the hot ash of the fire to dry and harden the timber making it more durable. Mention of this process in relation to tools such as the digging stick.
00:04:18	Jimmie Barker discusses weapons 2 and 3 – two types of <i>Muru</i> .
00:04:32	Jimmie Barker provides a comprehensive description of the weapon’s shape and dimensions. Jimmie explains that precise dimensions were determined by factors such strength and hand size.
00:05:57	Jimmie Barker compares weapon 3 to weapon 2 (both <i>Murus</i>) explaining that whilst it was principally used for hunting it was also used in fighting from time to time.
00:06:53	Jimmie Barker speaks about how weapon 2 was used in the manner of a club for killing wounded animals whereas weapon 3 was designed to be thrown to pierce the body.
00:07:42	Jimmie Barker speaks about the grip end of weapon 3 – sharpened for use in combat.
00:08:14	Jimmie Barker speaks about weapons 4 and 5 – the tomahawks.
00:08:24	Jimmie Barker explains that whilst <i>Wogenurra</i> is often used for tomahawk the correct term is actually Dojuin.
00:08:49	Jimmie Barker momentarily addresses Janet Mathews in the first person referring to a previous conversation they had about weapon 4. Jimmie describes the arrangement of the blades
00:09:35	Jimmie Barker describes the traditional use of weapon 4 in “tribal fights.”
00:10:13	Jimmie Barker describes the form and dimension of weapon 4 explaining that it was sometimes used with both hands.
00:10:45	Jimmie Barker describes weapon 5 (the 2 nd of the <i>Wogenurras</i>) both in terms of how it differs from weapon 4 and its similarity in form to a spinning top.
00:11:45	Jimmie Barker speaks about how weapon 5 was traditionally used in combat providing a hypothetical example of how it might be used with lethal effect.
00:12:46	Jimmie Barker speaks about weapon 6 the <i>Mainmuru</i> which translates literally to man club. Jimmie provides a description of the shape and dimensions of the weapon and speaks about its use in combat where it is often used in combination with a shield. Jimmie explains that this particular <i>Mainmuru</i> is “the big <i>bundi</i> ,” requiring a man of great strength to be able to use it effectively.
00:15:24	Jimmie Barker explains that The <i>Mainmuru</i> like the <i>Muru</i> (weapon 3) has a sharpened point at the handle end for use in hand to hand combat.
00:16:13	Jimmie Barker speaks about weapon 7. Jimmie describes it as “the true <i>bundi</i> ,” providing the dimensions and the context in which it is traditionally used – hunting principally.
00:17:55	Jimmie Barker explains how some <i>bundis</i> were made “for quick and lively jobs,” the

	implication being that these were made for a job and not kept for any length of time. Jimmie provides a thorough description of how these <i>bundis</i> are made – the material and where to find it, the method of carving and finishing of the timber. Mention of rabbiting as a common application of this weapon.
00:21:09	Jimmie Barker speaks about Coolabah or Gum saplings as suitable material from which to make <i>bundis</i> . Jimmie explains they could also be made from longer sticks and cut down to size.
00:22:45	Jimmie Barker speaks about the tradition of <i>bundi</i> throwing at Brewarrina mission.
00:23:02	Jimmie Barker speaks about the method of wood shaping, explaining that stone edged tools were traditionally used until glass was introduced post European settlement after which time broken bottles were preferred. Jimmie speaks about how sand paper and varnish came to be used later on. Jimmie regards varnish as a bridge to far. He regards the effect produced as unnatural.
00:24:13	Jimmie Barker speaks about “white” assignations for the weapons featured in this discussion. Weapon 1 (the <i>Gudjeru</i>) and weapons 2 and 3 (the <i>Murus</i>) are all known generally as <i>Nula nulas</i> .
00:24:53	Jimmie Barker speaks about figures 8 and 9 - the <i>Bulbu</i> or shield. In Jimmie’s drawing fig. 8 shows a side view and fig. 9 shows the rear view into the inside of the shield where the hand grip is accessed.
00:26:38	Jimmie Barker provides a detailed description of the design and dimensions of the <i>Bulbu</i> .
00:27:10	Jimmie Barker speaks about fig. 10 and how it depicts the way the shield is designed to deflect or divert an incoming missile. Mention of Billy Campbell’s expertise in using the shield to repel thrown objects.
00:29:32	Jimmie Barker speaks about how the fighting <i>Boomerang</i> was effective in getting past the defences of someone with a shield by virtue of the arch of its flight.
00:30:31	Jimmie Barker speaks about weapon 11 – the <i>Gadibudel</i> . Jimmie describes the form of the weapon providing dimensions.
00:32:14	Tape cuts out – no content.
00:32:18	Archive end announcement.
00:32:23	Tape rolls on – no content.
00:33:20	Archive announcement.
00:33:23	Jimmie Barker continues to discuss the game based around the <i>Gadibudel</i> explaining how it was played at the Mission. A small tree would be stripped of its leaves and the <i>Gadibudel</i> thrown into the branches. Jimmie describes the <i>Gadibudel</i> bouncing off a branch and in some cases projecting for several hundred yards.
00:36:18	Jimmie Barker speaks about weapon 12 – the <i>Gurura</i> , describing the form, the material from which it is made, the method of its creation and explaining that it is made for a right-handed man. Jimmie speaks about the method of throwing the weapon.
00:39:13	Jimmie Barker speaks about his fondness for the game and explains that mussel shells were also used and in fact still used by him on occasion to play the game. Jimmie explains that larger shells were selected (3 inches wide and 4 inches long).
00:40:30	Jimmie Barker explains the method of throwing the <i>Gurura</i> (12) – in the manner of a saucer with the hollow part up and the convex side facing down.
00:40:53	Jimmie Barker speaks about page 2 of his illustrations of weapons in particular the dotted line at the bottom of the page depicting the path of flight of the <i>Gurura</i> .
00:41:57	Jimmie Barker speaks in great detail about how the trajectory of flight of the <i>Gurura</i> can be modified by bevelling the left hand side of the hand grip.
00:45:22	Jimmie Barker speaks about throwing mussel shells on fishing trips “with the kids,” throwing them out over and along the river.

00:46:09	Jimmie Barker speaks about making <i>Gururas</i> out of tin using a ball peen hammer and comments on how far these travelled through the air.
00:47:34	Jimmie Barker speaks about weapon 13 from page 2 of his illustrations – the <i>Wagninara</i> . Jimmie describes it as a type of <i>Boomerang</i> providing a detailed physical description with dimensions. Jimmie speaks about how it was used in close combat as a sharp-edged club and thrown also in tribal warfare.
00:50:18	Jimmie Barker speaks about weapon 14 from page 2 of his illustrations – the <i>Widjenara</i> . Jimmie compares its shape to that of a <i>Boomerang</i> providing a detailed physical description of the weapon including dimensions. Jimmie speaks about the dangerous properties of the <i>Widjenara</i> – the type of injuries that it’s capable of inflicting in combat situations.
00:52:08	Jimmie Barker speaks about weapon 15 from page 2 of his illustrations – the <i>Woomera</i> . Jimmie speaks about the <i>Woomera</i> and its use as a spear thrower for fishing and combat. Discussion also of the physical aspects of how the <i>Woomera</i> is used when throwing spears.
00:54:33	Jimmie Barker speaks about the arrows (spears) used with the <i>Woomera</i> and recalls arrows being made at Brewarrina mission from ¼ inch iron rod - see weapon 16 on page 2 of his illustrations.
00:55:02	Jimmie Barker speaks about spear fishing and the use of lines to “haul in.”
00:56:24	Jimmie Barker speaks about weapon 17 from page 2 of his illustrations – the <i>Gulea</i> . Jimmie speaks about how <i>Gulea</i> are made from saplings often harvested from dense groves where the trees are forced to grow “straight up.”
00:57:16	Jimmie Barker speaks about the making of the <i>Gulea</i> and how the barbs were cut into the wood. Jimmie refers to the illustrations of different barbed spear heads to the right of the long spear in fig. 17.
00:59:36	Jimmie Barker explains the barbed head of the <i>Gulea</i> and how it was designed to penetrate the flesh.
00:59:47	Jimmie Barker speaks about the use of a range of weapons in combat explaining that the <i>Gulea</i> was often “pushed along” with the foot (held between the toes) towards an opponent when hands were full with other weapons such as a shield, and <i>Boomerang</i> or <i>Gudjeru</i> . Jimmie explains that once a combatant drew closer to an opponent it was then that he would pick up the <i>Gulea</i> and lunge forward.
01:00:47	Jimmie Barker speaks about fig. 18 - the “comeback <i>Boomerang</i> ,” its size, dimensions and the materials from which it is made.
01:01:47	Jimmie Barker speaks about the wonder of watching a <i>Boomerang</i> in flight. Jimmie’s illustration of the <i>Boomerang</i> (fig.18) is marked with numbers 1 and 2 at the left and right tip respectively. Jimmie explains that no.2 denotes the grip end and no.1 is slightly pointed and bevelled incrementally as part of a process of testing the flight of the <i>Boomerang</i> .
01:05:01	Jimmie Barker speaks about Jack Shepherd siting him as an exemplar <i>Boomerang</i> making and throwing
01:06:01	Jimmie Barker compares the <i>Boomerangs</i> depicted in figures 14 and 18. No. 14 (the <i>Widjenara</i>) Jimmie explains, is non-returning.
01:06:16	Tape cuts out – no content.
01:06:24	End of 002164A

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002164B/Field tapes 56B Side 2 continuing ... 57B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Personal subject(s):	Jimmy Kerrigan, Hippai
Subject keywords:	Weapons - Boomerangs – Making, Weapons - Boomerangs – Throwing, Technology - Stone - Axes / hatchets, Technology – Wood, Religion - After death beliefs - Ghosts and spirits, Technology - Stone – Grindstones, Weapons, Technology - Stone – Knives, History – Battles, Language - Linguistics - Language elicitation, Language - Linguistics - Vocabulary and grammar - Directionals and locationals, Music - Vocal - Elucidation and discussion
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA, D27
Places:	Brewarrina (N NSW SH55-06), Papua New Guinea (PNG), New South Wales (NSW)
Recording quality:	Good

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002164B	00:00:00	Jimmie Barker discusses <i>Boomerang</i> making and throwing.	1971	Brewarrina, NSW
	00:08:37	Jimmie Barker discusses stone and steel bladed tomahawks (<i>Dojuins</i>).		
	00:13:44	Jimmie Barker discusses cultural aspects of tomahawks (<i>Dojuins</i>) and tomahawk making.		
	00:37:15	Jimmie Barker speaks about Muruwari lore in relation to retribution and payback.		
	00:40:33	Jimmie Barker discusses Muruwari word endings with elicitation of examples of contextual usage.		
	00:43:22	Jimmie Barker provides elicitation of Muruwari words and sentences including references to dust and storms.		
	00:48:55	Jimmie Barker elicits Muruwari ‘directional’ words and sentences.		
	00:55:35	Jimmie Barker speaks about the language of traditional song, mosquitos and “word dropping.”		
	01:02:46	Jimmie Barker discusses an ABC		

Archive item number	Timing point	Description	Date	Place
		radio recording of traditional Aboriginal music.		
	01:06:07	End of field tape 55B and end of BARKER_J15-A002164B.		

Timing point	Description
	<u>Continuation of a discussion in which Jimmie Barker speaks about weapons, providing detailed description, method of creation and traditional uses.</u>
00:00:03	Archive announcement.
00:00:14	Jimmie Barker continues his discussion about <i>Boomerangs</i> , explaining that they are either left or right handed.
00:01:02	Jimmie Barker explains that <i>Boomerangs</i> are made to either incorporate a natural bend in a piece of wood or from stumps where the angle is formed between the base of the trunk and one of the principal roots. Jimmie asserts that this second method produced the best <i>Boomerangs</i> .
00:01:33	Jimmie Barker wonders how <i>Boomerangs</i> were made in “the old days,” before access to steel tomahawks and axes.
00:01:51	Jimmie Barker explains that old stumps were used to make <i>Boomerangs</i> or could also be spliced out from the base of a tree without having to fell it.
00:02:39	Jimmie Barker speaks about contemporary <i>Boomerang</i> -making practice and asserts that the level of precision and control is nowhere near the level that it was in the old days.
00:03:31	Jimmie Barker reflects on the unforgettable experience of seeing the beautiful flight of a well-made <i>Boomerang</i> .
00:03:47	Jimmie Barker returns in discussion to fig.12 - the <i>Gurura</i> , reiterating the critical aspect of bevelling the hand-piece to control the direction of flight. Like crafting a ‘come-back’ <i>Boomerang</i> the process involves throwing the <i>Gurura</i> as you shape it to gauge the effect and get a sense of exactly how much timber to remove.
00:04:52	Jimmie Barker moves on to fig.19 explaining that this type of <i>Boomerang</i> like others discussed was known as a <i>mari</i> (or <i>murri</i>). Comprising two sticks in the form of a cross attached to each other with fish glue and green kangaroo sinew.
00:05:58	Jimmie Barker explains that this type of <i>Boomerang</i> like the others discussed were bevelled for left or right handed throwing.
00:06:24	Jimmie Barker explains that if the bevel was too great on this type of <i>Boomerang</i> it “wouldn’t fly very far.”
00:07:02	Jimmie Barker explains that the <i>Gurura</i> were easily made. Jimmie provides further discussion about the bevelling and carving techniques used in its creation. Reference to <i>Boomerang</i> no. 18.
00:07:40	Archive end announcement.
00:07:43	Tape rolls on – no content.
Start of Field Tape 57B	<u>Jimmie Barker discusses tomahawks and knives providing detailed description, method of creation and traditional uses. The 2nd part of the recording features elicitation of Muruwari words and phrases with a short off-air recording of Aboriginal music.</u>
00:08:37	Archive announcement.
00:08:42	Tape cuts in on Jimmie Barker speaking about “native stone tomahawks.” Jimmie

	speaks about the variety of tomahawks used (big and small) and their application in hunting possums or accessing beehives.
00:10:00	Jimmie Barker speaks about the stone heads of the tomahawks in his collection. Some are green – Jimmie suspects this is some kind of volcanic stone. Others are made from a local stone that Jimmie describes as less hard. Jimmie describes the “double bladed” tomahawks made from “glacial” stone.
00:11:06	Jimmie Barker provides the Muruwari word - <i>Dojuin</i> for “tomahawk.” Jimmie explains the word <i>Wogenurra</i> is also sometimes used.
00:11:23	Jimmie Barker provides the Muruwari word for the “steel bladed tomahawk” that came into use post settlement. Jimmie explains the derivation of this word from the English word “tomahawk.”
00:11:45	Jimmie Barker provides the Muruwari word for “axe.” Jimmie explains this word translated literally means “the big tomahawk.”
00:12:56	Jimmie Barker recalls the “keepsake” <i>Dojuins</i> of the “old people,” who by the early part of the twentieth century had moved onto using the steel headed tomahawks. Jimmie speaks about Jimmy Kerrigan’s collection (numbering 3 or 4) of <i>Dojuins</i> which featured tea tree handles. Jimmie compares this timber to “good hickory.” Jimmie describes how vines (sometimes willow) were wound around the handles to create a grip for the hand. Jimmie recalls being allowed by Jimmy Kerrigan to “handle” these tomahawks but never being allowed to “take them away.”
00:13:44	Jimmie Barker speaks about the Muruwari cultural tradition with regard to the disposal or passing on of an initiated man’s <i>Dojuins</i> following his death.
00:15:46	Jimmie Barker recalls asking Jimmy Kerrigan about his <i>Dojuin</i> ’s, how he’d acquired them, and being told that they were brought to him, by a spirit in the night. Jimmie explains that Kerrigan was guarded in response to these questions.
00:17:30	Jimmie Barker describes his <i>Dojuins</i> , in particular the different stones used for the heads. Jimmie explains that “water worn” stone heads sourced from rivers were easier to grind.
00:18:29	Jimmie Barker speaks about two locations where the Ngemba would grind their <i>Dojuins</i> . The first, a small ridge between Jimmie’s place in Brewarrina and the Mission and the second, a site Jimmie describes as “the Fisheries.” Jimmie describes the granite deposits at the first location and the evidence of Ngemba tool making that existed there, up until it was desecrated by quarrying.
00:20:49	Jimmie Barker recounts the toolmaking method he learned from Jimmy Kerrigan and Hippai, specifically the method of attaching the stone head of the <i>Dojuin</i> to the timber handle. Jimmie speaks about the selection of timber, ties and the use of water to saturate the wood over a period of days to accommodate the stone head.
00:24:29	Jimmie Barker speaks about the drying process, the trimming, the “gumming” of the stone head into the timber handle and finally the binding of the handle with Kangaroo sinews.
00:26:30	Jimmie Barker speaks about how he applied this traditional knowledge to the binding of whip handles.
00:27:53	Jimmie Barker speaks with reverence about Jimmy Kerrigan’s <i>Dojuins</i> describing them as “works of art.”
00:28:03	Jimmie Barker speaks about the cutting methods used with the different types of <i>Dojuins</i> and the evidence of their use.
00:30:00	Jimmie Barker explains that <i>Dojuins</i> also served as weapons in combat.
00:30:18	Jimmie Barker speaks about miniature <i>Dojuins</i> made for children. Jimmie speaks of the “three or four” stone heads in his possession and his intention to make and fit handles to them.

00:33:21	Jimmie Barker speaks about the deep time transfer of tool / weapon making practices from Papua New Guinea to the Australian continent. Particularly the binding of handles. Jimmie suggests these practices evolved out of a time before Central Australia became arid.
00:34:41	Jimmie Barker speaks about the tomahawks and hard wood knives (made from gidgee and mulga) that were used in combat. Jimmie describes the method of creating and sharpening these timber weapons.
00:36:24	Jimmie Barker provides the Muruwari word for “stone knives.”
00:37:15	Jimmie Barker speaks about the lore, which obliged a man who inflicted injury on another in combat to look after him and tend his wounds. Jimmie Barker speaks about the retribution that would often follow such incidents either from the wounded man (when recovered) or from his family. Jimmie explains that the cultural expectation of retribution tempered violence against others within and between Aboriginal communities. In some instances particularly where violence occurred between two people from different groups conflict could escalate and give way to “tribal warfare.”
00:40:33	Jimmie Barker provides three Muruwari synonyms <i>dab</i> , <i>gab</i> , and <i>gar</i> meaning “in,” with contextual examples for each.
00:42:19	Jimmie Barker provides the Muruwari phrase for “in the hole.”
00:42:35	Jimmie Barker provides the Muruwari phrase for “in the house.”
00:42:59	Jimmie Barker provides further explanation of the different contexts in which these three variations for “in” are used.
00:43:22	Jimmie Barker provides the Muruwari word for “dust,” and notes recording this on an earlier occasion.
00:43:32	Jimmie Barker provides the Muruwari phrase for “dusty.”
00:44:04	Jimmie Barker provides the Muruwari phrase for “dusty pad, pathway (or road).”
00:45:06	Jimmie Barker provides the Muruwari phrase for “dusty plain.”
00:45:32	Jimmie Barker provides the Muruwari phrase for “it’s dusty here.”
00:45:50	Jimmie Barker provides the Muruwari phrase for “when it’s dusty.”
00:46:46	Jimmie Barker provides the Muruwari phrase for “dust storm.”
00:47:05	Jimmie Barker provides the Muruwari phrase for “hail storm.” Jimmie explains that the Muruwari word for storm also means “violent” or “strong.”
00:48:17	Jimmie Barker provides the Muruwari phrase for “there’s a bad storm coming.”
00:48:40	Jimmie Barker provides the Muruwari phrase for “a bad storm approaching.”
00:48:55	Jimmie Barker provides the Muruwari word meaning “come towards one” or “this way.”
00:49:12	Jimmie Barker provides the Muruwari phrase for “away from,” and notes recording this on an earlier occasion. Jimmie explains this word also means “teeth.”
00:49:49	Jimmie Barker provides the Muruwari phrase for “go away.”
00:49:59	Jimmie Barker provides the Muruwari phrase for “come towards” or “come this way.”
00:50:06	Jimmie Barker provides the Muruwari phrase for “bring here.” Jimmie notes the word for “here” is common to both the Muruwari and Ngemba dialects.
00:51:04	Jimmie Barker provides the Muruwari phrase for “take away.”
00:51:23	Jimmie Barker provides the Muruwari phrase for “take it away,” eliciting two variations on this.
00:51:43	Jimmie Barker speaks about the difference between the Muruwari for “bring,” “bring here” and “bring that.”
00:52:18	Jimmie Barker provides the Muruwari phrase for “don’t bring it here,” eliciting two variations on this.
00:52:51	Jimmie Barker provides the Muruwari phrase for “he didn’t bring it here.” Jimmie

	explains the role of the suffixes <i>ru</i> and <i>bu</i> denoting the personal pronouns “he” and “it.”
00:54:03	Jimmie Barker provides the Muruwari phrase for “he brought it,” and with an additional word “he brought it here.”
00:55:35	Jimmie Barker speaks about the Ngemba dialect and intergenerational confusion caused by the influence of English grammatical structures on younger generations of Ngemba speakers. Jimmie speaks about this ‘confusion’ in relation to the language of traditional song.
00:56:58	Jimmie Barker digresses momentarily to report on his mosquito killing methods.
00:55:29	A bird-call begins to register in the recording. Jimmie Barker notes “hear the plovers singin’ out ... this is what I get – plovers, frogs, dogs ...”
00:58:55	Break in recording – no content.
01:00:02	Jimmie Barker provides the Muruwari phrase for “Jimmie brought it here,” and provides a context i.e. a question to which this might be the answer. Jimmie speaks about “word dropping,” in relation to this phrase – the practice of proficient Muruwari speakers omitting words from sentences as a form of abbreviation.
01:01:38	Jimmie Barker provides the Muruwari phrase for “a lot of (or thousands of) mosquitos.”
01:02:32	Jimmie Barker provides the Muruwari phrase (in relation to the sound made by mosquitos) for “they’re crying for my blood.”
01:02:46	Tape cuts in on traditional Aboriginal music featuring didgeridoo, clap sticks and both massed and single voices.
01:05:05	Jimmie Barker explains that these were ‘off-air’ recordings of Aboriginal music that he made from an ABC radio broadcast. Jimmie notes similarities in the vocal styles featured in the recording and that of “local” (Muruwari and Ngemba) traditional music performance. Jimmie points out the presence of didgeridoo in the recording and that this instrument was not used in the Aboriginal estates of Central Australia and Northwest New South Wales.
01:05:55	Archive end announcement.
01:06:01	Tape rolls on – no content.
01:06:07	End of 002164B

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002165A/Field tape 58B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Personal subject(s):	Jack Murray, Jimmie Kerrigan, George Brown
Subject keywords:	Psychology – Parapsychology, Animals – Birds, Communications - Nonverbal - Smoke signals, Dance - Recreational – Corroboree, Technology - Fire - Fire making, Feuds and warfare, Communications - Message sticks, Religion - Rites - Ceremonial objects – Stones, Environment - Land management – Fire, Technology - Wood - Fire sticks, Plants – Trees, Hunting, gathering and fishing, Magic and sorcery, Psychology - Dreams and symbolism, Music – Vocal, Religion - Dreaming – Spirits, Initiation, Magic and sorcery - Clever people, Environment - Climate and weather - Storms
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA,
Places:	Brewarrina (N NSW SH55-06), Culgoa River N NSW SH55-06, SH55-07, SW Qld SH55-03), Goodooga (N NSW SH55-07), Weilmoringle (N NSW SH55-

	06), Murdi Paaki / Bourke (N NSW SH55-10), Enngonia (N NSW SH55-06)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002165A	00:00:00	Jimmie Barker speaks about <i>Goorungu</i> - a Muruwari mode of telepathic communication.	1971	Brewarrina, NSW
	00:16:30	Jimmie Barker discusses traditional Muruwari uses of fire and smoke signalling.		
	00:25:57	Jimmie Barker speaks about the application of firesticks and the method of their creation.		
	00:33:01	Jimmie Barker speaks about <i>Goorungu</i> - a Muruwari mode of telepathic communication and other phenomena including “shadowing,” dream premonitions and night spirits.		
	00:50:05	Jimmie Barker discusses male initiation and its highest form – <i>Gabbis</i> (clever men).		
	00:58:33	Jimmie Barker recalls two old clever men at Brewarrina Mission Station using sorcery to divert a storm.		
	01:04:42	End of field tape 58B and end of BARKER_J15-A002165A.		

Timing point	Description
	<u>Jimmie Barker discusses telepathy, smoke signals, message sticks and stones and traditional fire making.</u>
00:00:05	Archive announcement.
00:00:12	Jimmie Barker speaks about the role of telepathy in Muruwari culture. Jimmie explains the Muruwari term for telepathy - <i>Goorungu</i> which translates to “like (or by) string.”
00:01:21	Jimmie Barker explains that this capacity was well known and widely spoken of.
00:02:35	Jimmie Barker speaks about the period of his life between the age of seven to ten years, when in the cooler months, he spent time camping in bushland for weeks at a time with older residents of the Brewarrina Mission Station. Jimmie explains how camping under the stars fostered a life-long love of the Australian bush.
00:03:47	Jimmie Barker explains how, later in life, when he was a lorry driver, this love of the

	bush would cause him to “run late” on his transport runs. He was unable to resist the urge to go off-track and camp.
00:04:19	Tape cuts back in on Jimmie Barker talking about the joy of being in the bush after rain. Jimmie speaks about the difference in the landscape around the Culgoa region prior to land clearing, when teams of Chinese men ringbarked the trees.
00:05:13	Jimmie Barker speaks about noticing telepathic abilities in his companions on these camping trips. They would know, without any forewarning, that someone had come to visit the camp
00:06:10	Jimmie Barker reflects on whether these may have been coincidences but ultimately concludes that they were likely genuinely telepathic.
00:06:30	Jimmie Barker speaks about the experience when camping as a boy of lying awake and listening – to the conversation of the old people and the calls of night birds.
00:07:14	Jimmie Barker speaks about the richness of his nocturnal imaginings on these camping trips and how this persisted into his adult life.
00:08:54	Jimmie Barker recalls overhearing a conversation amongst the old people on one of those camping trips when one of those present had a premonition of trouble on the home front and they resolved to strike camp and return home first thing in the morning.
00:10:52	Jimmie Barker speaks about the custom of Aboriginal people to protect children from the knowledge of any troubles or problems.
00:11:17	Jimmie Barker speaks about returning home to find out that an old woman, who lived at Brewarrina Mission station, and was known to everyone as “Granny,” had died. Jimmie goes on to explain how this experience convinced him the genuine psychic or telepathic capacities particularly of older Aboriginal people.
00:12:27	Jimmie Barker speaks about the preference of most Aboriginal people for walking over other modes of transport. This often involved long distances – mention of places in the area Goodooga, Weilmoringle, Bourke, Enngonia.
00:13:16	Jimmie Barker recalls how late one night when again he was out camping with old folk, one of those present had a premonition that someone would soon be arriving. The following morning an old man from Goodooga arrived and Jimmie explains how there was no plausible explanation for how he would’ve know their location other than <i>Goorungu</i> . Jimmie makes reference to this happening on several other occasions.
00:14:47	Tape cuts in on Jimmie Barker speaking about hearing about <i>Goorungu</i> from Ngemba elders at the Brewarrina Mission Station. Mention of Jack Murray in the context of this discussion. Also of interest is the fact that <i>Goorungu</i> may have been generational – Jimmie refers to younger residents at the mission laughing at Jack when he spoke about it.
00:16:30	Jimmie Barker speaks about “smoke signals,” and how they were “greatly used in the early days,” possibly thousands of years.
00:17:41	Jimmie Barker speaks about his preference for spending time with “old people,” rather than people of his own age. Jimmie recalls on camping and other trips into the bush, say to fish or to hunt, older Muruwari and Ngemba people would use smoke signals to indicate their location to others in the group.
00:18:49	Jimmie Barker talks more generally about the use of smoke signals to communicate incursions of hostile tribes or to herald corroborees and other mass gatherings.
00:19:38	Jimmie Barker speaks about the use of green bushes to make “big smoke,” and techniques used to make thin smoke.
00:20:00	Jimmie Barker speaks about another specific application of smoke signals by hunters who would them to notify others of a kill he’d just made and to come and share in the meal and/or help carry the meat back home.

00:20:57	Jimmie Barker speaks about hearing about smoke signals from Jimmie Kerrigan in relation to fights, tribal warfare, sourcing water.
00:21:46	Jimmie Barker wonders whether smoke signals are still in use in Northern Australia.
00:21:58	Jimmie Barker speaks about message sticks and message stones.
00:23:36	Jimmie Barker speaks about traditional uses of fire. Jimmie is at pains to stress how fire was used economically and very precisely. The conventional belief that large scale fires were lit to draw out game (such as lizards) runs contrary to Jimmie's first-hand knowledge of traditional Muruwari and Ngemba fire practices.
00:25:02	Further to the previous point Jimmie Barker points out that in his fifty-nine year association with the Brewarrina Mission Station there has never been a bush fire. This in spite of the fact that fires have frequently occurred in neighbouring regions.
00:25:31	Jimmie Barker explains that children were prohibited from making fires except along the river if they were cooking food.
00:25:57	Jimmie Barker speaks about fire sticks, explaining that Mulga and Gidgee root were best for this purpose. Gidgee in particular is excellent. Jimmie explains a Gidgee root can be carried over long distances and will burn all day.
00:26:53	Jimmie Barker points out that fires were often made by rubbing two sticks together. Fire sticks were used in terrain where burnable wood was less likely to be found and by people who weren't able to make a fire using the traditional stick-rubbing method.
00:27:49	Jimmie Barker speaks about how the rosin-free nature of Quandong wood makes it ideal for fire making.
00:29:49	Jimmie Barker describes in some detail the traditional technique of fire making using two stones.
00:31:51	Archive end announcement.
00:31:55	Tape rolls on – no content.
00:32:57	Archive announcement.
00:33:01	Jimmie Barker returns to the subject Goorungu. Jimmie describes how the people who received telepathic 'transmissions' would be very quiet, withdrawn, as if absorbed in thought for some time afterward. Jimmie also describes an audible grunt – like sound people would make on receiving a transmission.
00:35:46	Jimmie Barker speaks about witnessing people claiming to receive telepathic transmissions to return home, during fishing and hunting trips when they weren't catching anything.
00:36:38	Jimmie Barker speaks about "shadowing" – accidentally casting one's shadow onto another. Jimmie describes instances from his youth where he or others shadowed elders. The elder would often grunt (in a similar way to the telepathic examples discussed earlier) and then castigate the perpetrator. It was later explained to Jimmie that the shadows "go right through you" and cause spiritual disturbance.
00:38:54	Jimmie Barker speaks about how the affect or sensation of being shadowed was equivalent to that of Goorungu (premonitions or telepathic reception).
00:40:30	Jimmie Barker speaks about dream premonitions during his youth where he'd dream of something and then see it the following day.
00:41:05	Jimmie Barker speaks about the old people receiving songs through dreams.
00:42:25	Jimmie Barker speaks about how the old people at Brewarrina Mission Station reacted to signs, portents and premonitions.
00:43:37	Jimmie Barker speaks about a particular incident on a camping trip. During the night there was a noise like a tree severing at the stump, falling and crashing occurred. Jimmie explains that the following morning there was no sign of a fallen tree anywhere near the camp. The old people conferred and took this to be a sign that they should return home.

00:46:10	Tape cuts out – no content.
00:46:04	Jimmie Barker provides the Muruwari word for this unexplained noise. Jimmie explains that the word means “visitor from afar,” and for Aboriginal people, is associated with night visitations. Jimmie explains that the Ngemba had a similar cultural framework for these experiences. For both groups these events were seen as portents – a sign of imminent danger.
00:48:57	Jimmie Barker regrets not learning more about this from his contact with elders in early days at Brewarrina Mission Station. Jimmie suggests that knowledge of and belief in this phenomenon would still be active in Aboriginal communities in Northern Australia.
00:49:23	Jimmie Barker discusses a continuing belief in ghosts among the Muruwari and Ngemba peoples.
00:50:03	Tape cuts out – no content.
00:50:05	Jimmie Barker speaks about Bora - initiation into manhood. Jimmie explains that in Muruwari initiation structures, some then progressed and were “made” into <i>Gabbis</i> - witch doctors. Jimmie explains that the latter process would take some years.
00:51:59	Jimmie Barker wonders why there were only “a couple” of witch doctors in each Aboriginal group. Jimmie Barker speaks about the enduring belief in magic amongst Aboriginal people and their fear of “being caught’ by magic – falling victim to it in some way. Half in jest Jimmie wonders why he was never “caught” given how inquisitive he was about magic.
00:53:23	Jimmie Barker speaks about arriving in Brewarrina in 1912 and a story he heard from a good friend George Brown. George was one of a group of young men who took part in an initiation ritual with a Ngemba elder. The boys were tied with rope to each other and to the elder. The elder had what he claimed was human fat although George claimed it was just mutton fat with water added. As he burned this fat the boys became nervous. Jimmie relates that they began to hear noises (drumming sounds) and the old man explained that it was a test of nerve and if they could withstand the impulse to flee “they would be witch doctors.” Jimmie relates how in response to a sound at close proximity the boys were overcome with fear and took off - dragging the elder around (as they were still all tied together) and injuring him quite badly.
00:58:33	Tape buttons on. Jimmie Barker speaks about the “single men’s hut” at Brewarrina Mission Station, where two “old chaps” who would often shelter under old tins – even if they had a roof to protect them. Jimmie explains that this related to the cultural practices around <i>Gunyas</i> (traditional Aboriginal temporary shelters).
01:00:22	Jimmie Barker relates how a storm front was approaching one of these old men who was a blind witch doctor got up waving a stick around and chanting to keep the storm at bay.
01:00:54	Jimmie Barker, who was with the old men, speaks about his fear of lightning.
01:01:16	Jimmie Barker explains that the blind witch doctor with both hands on the stick asked the other men for help to hold the storm back. One of the other old men who was by the fire started throwing stones into the air and catching them. One of the stones bounced off his shoulder and hit the blind man in the forehead requiring him to have stitches administered by the mission manager.
01:04:14	Jimmie Barker explains that the storm passed over and he reflects on how witch doctors and clever men often gained their status from events such as this. Jimmie expresses a level of scepticism whilst acknowledging the existence of men with genuine magical capabilities.
01:04:33	Tape cuts out.
01:04:35	Tape rolls on – no content.

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002165B/Field tape 59B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Personal subject(s):	Robin Campbell, Merri Gill, G. K. Dunbar
Subject keywords:	Language - Linguistics - Language elicitation, Human biology - Anatomy and morphology, Animals - Mammals - Marsupials - Kangaroos / Wallabies, Hunting - Lizard / goanna, Hunting – Possum, Indigenous knowledge - Health and medicine, Animals – Birds, Animals - Amphibians - Frogs and toads, Language - English - Aboriginal English, Sites - Sites of significance, Plants – Trees, Language - Linguistics - Code switching, Sound recording, Feuds and warfare – Avenging, Crime - Against property, Law enforcement - Police trackers, Religion – Totemism, Animals - Birds – Emus, Animals – Fish, Animals - Mammals – Echidnas, Reproduction – Infanticide, Sex relations – Extramarital, Law enforcement - Offences - Assault - Sexual assault and rape, Sex relations - Sex education, Social organisation - Kinship – Marriage, Body - Decoration - Body modification, Body – Decoration, Art - Body art, Body - Decoration - Down and feathers, Animals - Birds – Brolgas, Animals - Birds - Bustards / Turkeys / Bush turkeys, Art - Crafts - Leather and skin works – Cloaks, Costume and clothing - Necklaces, pendants etc., Ceremonies
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA, D27
Places:	Weilmoringle (N NSW SH55-06), Darling River (NSW SH55, SI54), Brewarrina (N NSW SH55-06), Cobar (N NSW SH55-14), Byrock (N NSW SH55-10), Nyngan (N NSW SH55-15), Gunderbooka (N NSW SH55-10)
Notes:	Ngemba language spellings are drawn from G. K. Dunbar's article for the journal <i>Mankind</i> , <i>Notes on the Ngemba tribe of the Central Darling River, Western N.S.W.</i>
Recording quality:	Poor

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002165B	00:00:00	Jimmie Barker discusses Robin Campbell's elicitation of Muruwari words relating to human physiology.	1971	Brewarrina, NSW
	00:06:46	Jimmie Barker discusses Robin Campbell's elicitation of Muruwari words relating to native animals, bush medicine, fire sticks and frogs.		
	00:21:09	Jimmie Barker speaks about Robin		

Archive item number	Timing point	Description	Date	Place
		Campbell's elicitation of Muruwari place names (deep waterholes), and trees.		
	00:23:50	Jimmie Barker discusses the Muruwari dialect of the Weilmoringle area and Robin Campbell's proficiency as a speaker.		
	00:26:25	Jimmie Barker discusses some of the challenges language elicitation presents from the point of view of the subject.		
	00:29:50	Jimmie Barker discusses G. K. Dunbar's article - <i>Notes on the Ngemba tribe of the Central Darling River, Western N.S.W</i> published in the journal <i>Mankind</i> .		
	00:33:46	Jimmie Barker discusses G. K. Dunbar's account of Ngemba 'payback' and enforcement of traditional lore.		
	00:37:22	Jimmie Barker discusses G. K. Dunbar's account of the totemic underpinning of Ngemba social organisation.		
	00:43:20	Jimmie Barker speaks about Muruwari and Ngemba lore in relation to punishment for the sexual abuse of women.		
	00:48:38	Jimmie Barker traditional Aboriginal approaches to sex education, partnering and marriage.		
	00:51:29	Jimmie Barker discusses G. K. Dunbar's account of Ngemba ceremonial dress, body ornamentation and cloaks and necklaces.		
	00:59:11	Jimmie Barker discusses G. K. Dunbar's account of Ngemba ceremonial activity at Coronga Peak and Warrumbul.		
	01:04:39	End of field tape 59B and end of BARKER_J15-A002165B.		

Timing point	Description
	<u>Jimmie Barker discusses a Muruwari language elicitation recording of Robin Campbell made by Merri Gill. Jimmie then discusses an article written by G. K. Dunbar for the journal <i>Mankind</i>. The article focuses on the Ngemba people and Jimmie spends much of this discussion relating Dunbar’s findings to his own knowledge of Muruwari culture.</u>
00:00:05	Archive announcement.
	Jimmie Barker discusses a language elicitation recording made by Robin Campbell. Jimmie comments on the audio quality of the recording.
00:00:42	Jimmie Barker notes that he himself has previously recorded many of the words featured in this recording of Robin Campbell’s.
00:00:54	Jimmie Barker’s focus here is on the other set of words recorded by Robin Campbell.
00:01:13	Jimmie Barker discusses Robin Campbell’s translation of a Muruwari word connected to human physiology – specifically “arm parts.” Jimmie speaks about Muruwari vocabulary for shoulder, and how the word for shoulder blade is related to the word for tomahawk.
00:02:51	Jimmie Barker explains that there are 2 Muruwari words that both mean “arm.” Jimmie explains that this meaning extends beyond human physiology to include land forms i.e. “arm of the river,” or a rain storm in which a smaller deposit of rain accompanies the main downpour either at the same time or after.
00:05:37	Jimmie Barker discusses a Muruwari word meaning both “thigh” and the main downpour of a rainstorm.
00:06:06	Jimmie Barker notes that Robin Campbell’s elicitation contains vocabulary that Jimmie himself has not recorded.
00:06:46	Jimmie Barker speaks about the Muruwari word for “young Kangaroo,” and the similarity between this word and the word for “crow.”
00:07:22	Jimmie Barker speaks about Robin Campbell’s discussion of lassoing Possums and Goannas. Jimmie describes witnessing long sticks with lassos attached being used in Goanna hunting.
00:09:02	Jimmie Barker speaks about Robin Campbell’s discussion of caterpillars being used by the Muruwari to administer anaesthesia. Whilst Jimmie hasn’t witnessed this directly he infers how caterpillars might be used in this way from having seen the way they cause the skin to well up into hives.
00:10:32	Jimmie Barker qualifies Robin Campbell’s translation for “fire stick.” Jimmie explains that the word provided by Robin is in fact a Ngemba (not Muruwari) word. Jimmie provides the Muruwari word for “fire stick,” and explains that the direct translation of this word means “fire mouth” or “mouth of fire.”
00:11:55	Jimmie Barker speaks about Robin Campbell’s discussion of a very old Muruwari place name and the identification between this site and its post settlement incarnations as a fortification and a cattle station. Mention of the real or imagined cold war threat of “Russians marching across the desert.”
00:13:15	Jimmie Barker speaks about Robin Campbell’s translation of the Muruwari word for “Pademelon.”
00:13:32	Jimmie Barker compares his knowledge of Muruwari language to that of Robin Campbell.

00:14:50	Jimmie Barker qualifies Robin Campbell's translation of the Muruwari word for "birds." Jimmie explains that Campbell's word in Muruwari actually means "all birds." Jimmie gives examples of how this word might be used in context.
00:16:56	Jimmie Barker responds to Robin Campbell's discussion about frogs. Jimmie speaks about their habitat, their diet and their hibernation in mud during dry periods. Jimmie expresses doubt about Campbell's assertion regarding the size of these frogs – "they were as big as plates." Jimmie rather asserts that the frogs he saw in the area were about "2 inches."
00:18:57	Jimmie Barker speaks about frogs as a food source in traditional Aboriginal cultures – the method of hunting and preparation prior to eating.
00:19:47	Jimmie Barker discusses Robin Campbell's translation of the Muruwari word "boss." Jimmie explains that this word is derived from the English word "Master."
00:21:09	Jimmie Barker discusses Muruwari place names cited by Robin Campbell. Jimmie describes these places as "deep waterholes in the (Culgoa) river." He identifies the location of these places in the Weilmoringle area and notes that generally they correspond to "bends in the river."
00:22:58	Jimmie Barker discusses Robin Campbell's translation of the Muruwari word meaning "root of trees."
00:23:20	Jimmie Barker corrects Robin Campbell's translation of the Muruwari word for "stick." Jimmie provides the correct Muruwari word and explains that the word provided by Robin Campbell in fact means tree.
00:23:50	Jimmie Barker discusses the mixing of dialects in the Weilmoringle region of Muruwari territory. Jimmie explains this in terms of the influx of people into this area from other dialectic groups.
00:24:46	Jimmie Barker discusses Robin Campbell's elicitation of a Muruwari word meaning "to lift or pick up" an object and "move off with it," or "hold it in the one place."
00:25:59	Jimmie Barker offers an assessment of Robin Campbell's proficiency in Muruwari and discusses the recordist Merri Gill's own appraisal of Campbell's knowledge of the language.
00:26:25	Jimmie Barker reflects on his own elicitation work with Janet Mathews - the difficulty associated with it and in particular the need to have time to prepare prior to recording. Jimmie relates this to what he imagines Robin Campbell's experience with Merri Gill may have been like.
00:28:17	Jimmie Barker suggests that the elicitation process is much easier for people who are speaking both English and their Aboriginal dialect every day. In this case Jimmie compares the efficiency and accuracy of the elicitation process to the output of a phonograph.
00:28:35	Jimmie Barker offers technical advice to Merri Gill for recording the voice of Robin Campbell.
00:29:50	Jimmie Barker appraises an article on the Ngemba people by G. K. Dunbar for the journal <i>Mankind</i> . Jimmie speaks about Nianda station and the presence of Muruwari people there at the end of the 19 th century.
00:31:02	Jimmie Barker concurs with Dunbar's account of the "virago-like" elder women at the station.
00:31:42	Jimmie Barker begins to discuss the gender dynamics within the Muruwari.
00:31:52	Tape cuts out – no content.
00:31:53	Archive end announcement (Side 1).
00:32:00	Jimmie Barker speaks about fighting amongst Muruwari women at Brewarrina mission. Jimmie describes women fighting as a near weekly event right up to the 1930s.

00:32:53	Jimmie Barker states that consistent with G. K. Dunbar's account of the Ngemba women the Muruwari women also "had their say." This manifested especially around men fighting where women often intervened to stop them. By contrast Jimmie attests that when women fought the men would often allow these fights to play out.
00:33:46	Jimmie Barker concurs with G. K. Dunbar's account of punishment for serious crimes – death or banishment and death was usually administered with a club.
00:34:07	Jimmie Barker speaks about the lesser punishment of expulsion and how in these cases neighbouring tribes would be informed so that the criminal and his fate would be well known.
00:34:57	Jimmie Barker again cites G. K. Dunbar's discussion of Ngemba approaches to punishment and in particular the circumstance where those that were expelled from tribal groups were likely to commit crimes such as theft against white settlers.
00:35:22	Jimmie Barker discusses G. K. Dunbar's claim that the Ngemba administered the "death penalty" by trampling the perpetrator until the liver was ruptured causing death. Jimmie asserts that this practice wasn't widespread and was a consequence of police practices filtering in through collusion between the police and Aboriginal trackers.
00:36:55	Jimmie Barker concurs with G. K. Dunbar's claim that all initiated men in the group would assist in administering punishment. Jimmie points out that he recorded this practice "much earlier."
00:37:22	Jimmie Barker speaks about G. K. Dunbar's claim that the Ngemba were divided into four groups. Jimmie points out that this was also true of most of the dialectic groups in the area and that each group was defined by male and female ancestral beings and totemic relationships with particular animals. Mention of the red, grey and black kangaroo, the emu, the black bream and the echidna in the context of this discussion.
00:39:28	Jimmie Barker perceives a dialectic error in G. K. Dunbar's account of Ngemba totems.
00:40:45	Jimmie Barker quotes from G. K. Dunbar's article (page 141 of the journal) in which the rules around the totemic relationships of the four groups are discussed. Jimmie affirms Dunbar's account of how totems served to guarantee food supply by constraining each group's consumption of their totemic animal.
00:43:20	Jimmie Barker discusses G. K. Dunbar's claim that a surfeit of female children was addressed by the Ngemba – they were "quietly put to death as soon as born." Jimmie contests this claiming "I've never heard of this," and goes on to speak of the great love that Aboriginal people have for their children.
00:44:34	Jimmie Barker contests G. K. Dunbar's assertions about widespread Aboriginal promiscuity and the practice of Aboriginal men "loaning their wives out to someone else." Jimmie explains that this crime along with rape or interfering with women in any way was extremely rare and punishable by death, both for the Muruwari and Ngemba people.
00:47:06	Jimmie Barker speaks about the use of profanity by Aboriginal people in daily life and in song.
00:48:12	Jimmie Barker again asserts the falsehood of claims about promiscuity and disorderly conduct among Aboriginal people.
00:48:38	Jimmie Barker speaks about traditional Aboriginal approaches to sex education.
00:49:11	Jimmie Barker refers to an aeroplane that can be heard in the background of the recording.
00:49:20	Jimmie Barker explains how the traditional Aboriginal approach to sex education outlined a strict code of behaviour from a young age and spelt out the punishment that would follow from failure to meet these expectations.

00:50:00	Jimmie Barker speaks about traditional Aboriginal approaches to partnering and marriage.
00:50:56	Jimmie Barker speaks about G. K. Dunbar's discussion of marriage arrangements for tribal widows and "cast off" wives of tribal elders. Mention also of totemic lore in relation to marriage.
00:51:29	Jimmie Barker gives a general appraisal of G. K. Dunbar's article Notes on the Ngemba tribe of the Central Darling River, Western N.S.W. Jimmie is complimentary particularly in light of Dunbar not being a speaker of the Ngemba dialect.
00:51:55	Jimmie Barker discusses the section in G. K. Dunbar's article dealing with "Dress and Ornamentation" noting hair belts (made of hair or twine) attached to which were pelts of kangaroo or possum skin. Mention also of septum piercings, head bands, body paint and feathers.
00:53:35	Jimmie Barker concurs that the Muruwari (like the Ngemba as cited by G. K. Dunbar) incorporated Brolga and Bush Turkey feathers into their ceremonial dress.
00:53:55	Jimmie Barker speaks about skin cloaks and questions G. K. Dunbar's claim that they were worn in such a way as to allow only the use of one arm.
00:54:40	Jimmie Barker speaks about the use of Kangaroo, Possum (and less commonly Wallaby) skins in the making of cloaks.
00:55:20	Jimmie Barker speaks about G. K. Dunbar's account of the process of preparing Kangaroo skins for cloak making. Jimmie points to Dunbar's omission in regard to the Ngemba using tannins in the preparation of animal skins.
00:56:21	Jimmie Barker speaks about the role tannins play in the preservation of animal skins and hides.
00:56:38	Jimmie Barker queries G. K. Dunbar's claim that cloaks were worn with the fur "facing inside" (up against the skin), in cold windy weather. Jimmie asserts that to his knowledge cloaks were always worn in this way.
00:56:58	Jimmie Barker concurs with G. K. Dunbar's claim that skins were used for bedding and coverings right up until the time when government supply of blankets largely superseded this practice.
00:57:28	Jimmie Barker speaks about G. K. Dunbar's account of necklace making using material including small fresh water shells, seeds, mussel shells, wood, bones and the root of the berry bush. Mention of the influence of contemporary western fashions (miniskirts etc.)
00:59:11	Jimmie Barker speaks about G. K. Dunbar's account of ceremonial activity at Coronga Peak and Warrumbul. Jimmie recalls the Ngemba people at Brewarrina mission identifying strongly with Coronga Peak as a place of great significance. Mention of Cobar, Byrock and Nyngan in the context of this discussion.
01:01:20	Jimmie Barker speaks about G. K. Dunbar's discussion of ceremonial dancing (ref. page 143) touching on storytelling, ceremonial dress, the cave art at Gunderbooka. Jimmie reads Dunbar's detailed account of the physicality, gestures and vocalisations of the dancers.
01:02:55	Jimmie Barker affirms G. K. Dunbar's description of the ceremonial dancer's dress and then identifies the dance described as the <i>Milidi</i> .
01:04:03	Archive end announcement.
01:04:10	Tape rolls on – no content.
01:04:39	End of 002165B

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002166A/Field tape 60B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Personal subject(s):	G. K. Dunbar, Jimmy Kerrigan, R. H. Mathews, Clyde Marshall
Subject keywords:	Dance – Ceremonial, Ceremonies – Initiation, Initiation - Tooth avulsion, Language - Sociolinguistics - Secret and special languages, Plants – Trees, Dance - Recreational – Corroboree, Stories and motifs - Mythological beings, Stories and motifs - Creation / Cosmology, Animals – Fish, Literature and stories - Story telling and story tellers, Music – Vocal, Death - Mourning - Mourning caps, Body – Scarification, Death - Mortuary / funeral ceremonies – Burial, Sites - Scarred trees, Magic and sorcery - Clever people, Weapons – Spears, Weapons - Boomerangs – Making, Weapons - Boomerangs – Throwing, Hunting, Hunting – Birds, Weapons - Clubs and fighting sticks – Fighting, Technology - Containers – Coolamons, Technology – Stone, Libraries - Reference materials – Dictionaries, Politics and Government - National symbols and events - King plates
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA, D27
Places:	New South Wales (NSW), Gunderbooka (N NSW SH55-10), Byrock (N NSW SH55-10), Brewarrina (N NSW SH55-06), Darling River (NSW SH55, SI54)
Notes:	Ngemba language spellings are drawn from G. K. Dunbar's article for the journal <i>Mankind</i> , <i>Notes on the Ngemba tribe of the Central Darling River, Western N.S.W.</i>
Recording quality:	Poor

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002166A	00:00:00	Continuation of a discussion in which Jimmie Barker analyses G. K. Dunbar's account of traditional Ngemba ceremonial dances including the <i>Milidi</i> .	1971	Brewarrina, NSW
	00:03:28	Jimmie Barker discusses G. K. Dunbar's account of aspects of male initiation including bullroarers, tooth extraction and blood-letting.		
	00:12:07	Jimmie Barker speaks about Jimmy Kerrigan's intention to take him through the lore and some of the secret language associated with male initiates.		

Archive item number	Timing point	Description	Date	Place
	00:16:02	Jimmie Barker discusses G. K. Dunbar's account of Ngemba ceremonial trees, spiritual beliefs and creation stories.		
	00:26:46	Jimmie Barker discusses some of G. K. Dunbar's claims about 'rhyming' conventions in Ngemba song texts, mourning practices and mortuary rites.		
	00:35:06	Jimmie Barker discusses G. K. Dunbar's account of Ngemba weapons and tools.		
	00:52:06	Jimmie Barker explains his motivation for discussing G. K. Dunbar's ethnographic study of the Ngemba people.		
	00:56:51	Jimmie Barker analyses G. K. Dunbar's account of how King Plates were bestowed and discusses competition between Ngemba and Muruwari men for tribal leadership.		
	01:04:15	End of field tape 60B and end of BARKER_J15-A002166A.		

Timing point	Description
	<u>Continuation of a discussion in which Jimmie Barker comments on an article by G. K. Dunbar for the journal <i>Mankind</i>. The article focuses on the Ngemba people and Jimmie spends much of this discussion relating Dunbar's findings to his own knowledge of Muruwari culture.</u>
00:00:04	Archive announcement.
00:00:10	Jimmie Barker contextualises this recording stating that it is a continuation of a discussion of an article by G.K. Dunbar for the journal <i>Mankind</i> .
00:00:22	Jimmie Barker speaks about the posture and physicality of ceremonial dancers.
	Jimmie Barker speaks about the structure, vocalisations and duration of the <i>Milidi</i> dance. Jimmie explains that the vocalisations, gestures and use of darkness and shadow combine to evoke a sense of "fright."
00:01:58	Jimmie Barker speaks about how the <i>Milidi</i> is an inclusive dance in which everyone can partake.
00:02:29	Jimmie Barker comments on G.K. Dunbar's discussion of "dual" names and the widespread use of dual placenames in New South Wales. Jimmie contests Dunbar's assertion that dual names weren't used in conversation and gives examples of the necessity for dual placenames in certain conversational situations.
00:03:28	Jimmie Barker speaks about G.K. Dunbar's description of the ceremonial use of

	bullroarers. Jimmie affirms Dunbar's account in which the hum or whirr of the bullroarer was an indication that the spirit <i>Wonda</i> had been awakened and all but initiated males should take cover under possum or kangaroo skin rugs.
00:05:53	Jimmie Barker discusses G.K. Dunbar's account of male initiation, in particular the aspect of parental consent.
00:06:46	Jimmie Barker reads from G.K. Dunbar's account of the use of the bullroarer in male initiation. Jimmie points out that the term bullroarer is an English one but struggles to recall the Aboriginal term for this instrument. Dunbar's account strongly implies that boys to be initiated were in effect abducted from their mothers, who up to this point had primary responsibility for their care.
00:08:00	Jimmie Barker refers to the cultural awareness around the bullroarer. It's signifying function universally known but there was an understanding that it was not to be questioned or even spoken about.
00:08:11	Jimmie Barker reads from G.K. Dunbar's account of the method of tooth extraction associated with male initiation. Jimmie reads on from Dunbar's account which describes how the initiate is then given a secret name and inducted into a secret language. Also discussed here is the direct correlation between this secret name and the marks on an initiate's chest.
00:10:28	Jimmie Barker speaks about how he came to know of secret names from some old women at Milroy station. Jimmie explains that this was knowledge passed on from husband to wife.
00:11:47	Jimmie Barker explains how subject to mood these women passed on information about some of the blood-letting rituals associated with male initiation.
00:12:07	Jimmie Barker speaks about how he was never initiated. Jimmy Kerrigan approached Jimmie's mother about initiating Jimmie, but she felt he was too young and prevented the initiation from taking place. As a consequence, Jimmie was never initiated and expresses some regret about this fact.
00:13:11	Jimmie Barker states that had he been initiated he would have passed on the knowledge gained in this recording.
00:13:15	Jimmie Barker wonders as to whether he would have gotten through the initiation. Jimmie observes "I was always a pretty nervous kid..."
00:13:34	Jimmie Barker affirms G.K. Dunbar's claim that the secret language comprised common words imbued with new meanings.
00:13:54	Jimmie Barker speaks about the word <i>Woga</i> the secret name of the male initiate which in Muruwari common use is the word for Tomahawk.
00:14:39	Jimmie Barker reads from a G.K. Dunbar passage in which Dunbar discusses the difficulty initiates faced in remembering the secret language and secret names.
00:14:55	Jimmie Barker speaks about how for male initiates the secret name for female genitalia was tomahawk.
00:16:02	Jimmie Barker reads from G.K. Dunbar's account of ceremonial trees.
00:16:52	Jimmie Barker speaks about his experience of ceremonial trees in the "western districts."
00:17:39	Jimmie Barker affirms G.K. Dunbar's account of corroborees and states that these events took place "up until thirty years ago."
00:18:45	Jimmie Barker disputes G.K. Dunbar's claim that "the spirits of long dead men who would some-day be reborn." By Jimmie's account remains were interned in caves and were guarded by spirits but the idea of rebirth was not part of the Aboriginal system of spiritual belief. Jimmie explains that uninitiated men or women especially were not permitted to visit these sites.
00:20:54	Jimmie Barker reads from G.K. Dunbar's passage entitled <i>Legends and Folklore</i> . Jimmie

	affirms Dunbar's claim that Aboriginal "folklore" was transmitted orally.
	Jimmie Barker discusses legends that G.K. Dunbar describes including the formation of Aboriginal tribes as a consequence of a plague of contagion carrying beetles that forced people inland and then they broke up into smaller tribal groups.
00:22:21	Jimmie Barker discusses G.K. Dunbar's account of a legend involving giant footprints at Gundabooka Mountain, Byrock and at a river bed at Brewarrina. Jimmie recalls hearing about footprints of the <i>Biami</i> at the Brewarrina fish traps and describes searching for these prints over many years.
00:23:41	Jimmie Barker reads from G.K. Dunbar's account of a creation story that brought the river (now called the Darling) into existence. Jimmie affirms Dunbar's part of this story that relates to the spines and certain behaviours of the Darling River Black Bream.
00:25:24	Jimmie Barker speaks about the process of embellishment that results in the variation in what are essentially versions of the same creation story.
00:26:08	Jimmie Barker reads from G.K. Dunbar's account of the central role of the "Bard" in Aboriginal storytelling.
00:26:46	Jimmie Barker concurs with G.K. Dunbar's claim that rhyme was not an element of Aboriginal "blank verse" (the form ascribed by Dunbar to this Aboriginal storytelling tradition). Jimmie qualifies this though explaining that there is a kind of rhyming equivalent in some Aboriginal song forms.
00:27:04	Jimmie Barker discusses G.K. Dunbar's passage entitled <i>Death and Burial</i> . Jimmie concurs with Dunbar's account of the Kopi mourning cap – the tradition whereby widowed wives would apply kopi to their hair. Jimmie contests Dunbar's account of the impact of the Kopi on the mourner's hair. Jimmie points out that the Kopi is non-adhesive and would simply blow away rather than pull the hair out when removed as Dunbar claimed.
00:29:39	Jimmie Barker reads from G.K. Dunbar's passage describing the scarification of the mourning widow's breasts and arms as an expression of grief.
00:30:19	Jimmie Barker reads from G.K. Dunbar's description of Ngemba burial practices.
00:30:55	Jimmie Barker speaks about Muruwari and Ngemba burial practices. In both cases Jimmie contests the idea that burial in the upright sitting position was not the practice of either culture. Jimmie recalls hearing stories of this and also the dead being placed to rest in trees and expresses his view that there was no truth behind these stories.
00:31:51	Archive end announcement (Side 1).
00:31:57	Jimmie Barker affirms G.K. Dunbar's account of scar trees and how they were used as signposts for the dead that were buried nearby.
00:32:25	Jimmie Barker contests G.K. Dunbar's claim that the Ngemba didn't have dedicated burial sites and "disposed" of bodies proximate to their camp sites.
00:33:01	Jimmie Barker explains that burial sites were often located on sand hills due to the relative ease of digging.
00:33:38	Jimmie Barker comments on G.K. Dunbar's discussion of a burial ground at Nulty station.
00:35:06	Jimmie Barker speaks about G.K. Dunbar's discussion of material culture
00:35:26	Jimmie Barker contests G.K. Dunbar's claim that fighting weapons were rubbed with human kidney fat and claims that in his experience Goanna fat was used. Jimmie suggests that the use of human kidney fat in this way was a practice of witch doctors.
00:36:08	Jimmie Barker affirms G.K. Dunbar's account of spears being "grasped between the toes."
00:36:28	Jimmie Barker discusses the distinction made by G.K. Dunbar between communal and individual property. Jimmie explains the reasons why weapons were necessarily individual property.

00:37:21	Jimmie Barker comments on G.K. Dunbar's discussion of <i>Boomerangs</i> . Jimmie concurs with most aspects of Dunbar's account of <i>Boomerang</i> making with the exception of the stone ornamentation. Jimmie asserts that the stone was ground down not chipped as was Dunbar's claim. Also noteworthy is the fact Jimmie points out he is unfamiliar with pulka – the word (presumably Ngemba) that Dunbar assigns to <i>Boomerang</i> .
00:40:24	Jimmie Barker speaks about the use of shear blades (discussed by G. K. Dunbar) as carving tools in the making of <i>Boomerangs</i> .
00:42:16	Jimmie Barker affirms G.K. Dunbar's description of the testing of "straight" and "return" (or comeback)
00:43:04	Jimmie Barker speaks about "feathering off" the "far away" end (i.e. the end not held) of the <i>Boomerang</i> to achieve the desired aero dynamics.
00:43:33	Jimmie Barker expands upon G.K. Dunbar's discussion of the different types of <i>Boomerangs</i> and their applications. <i>Boomerangs</i> discussed include the <i>Wogenara</i> , the straight <i>Boomerang</i> (used in hunting or combat), the returning <i>Boomerang</i> (used as a plaything or commonly to lure ducks into nets) and the cross <i>Boomerang</i> which was used for the same purpose.
00:45:55	Again Jimmie Barker stresses that the feathering of the points is the critical factor in making the <i>Boomerang</i> return to the point from which it is thrown.
00:46:53	Jimmie Barker concurs with Dunbar's account of axe (or tomahawk) making and the use of these tools/weapons. Jimmie discusses Dunbar's account of stones being sourced from the western slope of Gundabooka Mountain and references his own work in which he describes these stones as "glacial."
00:49:45	Jimmie Barker concurs with G. K. Dunbar's claim that the stones used for axe blades were sourced from the local area. Jimmie questions Dunbar's use of the word coolamon – a widely used Aboriginal term for a broad shallow timber dish used to carry water, fruit, nuts or to cradle babies.
00:51:09	Jimmie Barker concurs with G.K. Dunbar's account of how shear blades (available in abundance) all but replaced the traditional stone blades used for carving tools.
00:52:06	Jimmie Barker provides a broader context for this discussion of G.K. Dunbar's Notes on the Ngemba Tribe of the Central Darling River, Western New South Wales (published in the journal Mankind). Jimmie explains that the similarities between Ngemba and Muruwari cultural practices prompted him to provide this detailed review of Dunbar's work. Mention of R. H. Mathews in the context of this discussion.
00:53:27	Jimmie Barker expresses his interest in obtaining more of G.K. Dunbar's work.
00:54:33	Jimmie Barker speaks about the merits and the labour involved in producing an alphabetised Ngemba or Muruwari language dictionary.
00:56:51	Jimmie Barker speaks about a section of G.K. Dunbar's text in which the criteria is discussed by which King Plates were bestowed upon individual Aboriginal tribal members. Jimmie expresses his amusement that these King Plates were nearly always inscribed "King Billy." Jimmie singles out Jimmy Kerrigan as one of the best Muruwari trackers and hunters.
01:01:04	Jimmie Barker speaks about the competition between Ngemba and Muruwari men for tribal leadership. Jimmie speaks about Clyde Marshall "King Clyde" - the last man to be presented with a King Plate.
01:02:59	Jimmie Barker reflects on the passing of traditional Muruwari and Ngemba cultural practices.
01:03:57	Tape rolls on – no content.
01:04:15	End of 002166A

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002166B/Field tape 61B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Language elicitation, Technology – Tools, Health - Hearing / Deafness, Health - Vision / Blindness, Language - Linguistics - Vocabulary and grammar - Directionals and locationals, Human biology - Physical anthropology – Dentition, Language - Linguistics - Vocabulary and grammar
Language/people:	English, D32: MURUWARI , D26: Barranbinya
Places:	Darling River (NSW SH55, SI54)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002166B	00:00:00	Jimmie Barker discusses homonyms in the Muruwari language with elicitation providing contextual usage.	1971	Brewarrina, NSW
	00:38:47	Jimmie Barker discusses “long” or compound words in Muruwari.		
	00:48:28	Jimmie Barker elicits Muruwari phrases relating to hunger and cold.		
	00:55:32	Jimmie Barker provides elicitation of the Muruwari words for “what”, “how”, and “why” with examples of contextual usage.		
	00:58:20	Jimmie Barker provides elicitation of the Muruwari words for “small” and “through” with examples of contextual usage.		
	01:04:25	End of field tape 61B and end of BARKER_J15-A002166B.		

Timing point	Description
	<u>Jimmie Barker discusses Muruwari homonyms with elicitation of words and phrases.</u>
00:00:03	Archive announcement.
00:00:13	Jimmie Barker speaks about homonyms in the Muruwari language and explains how meaning is defined by the context in which a word is used.
	Elicitation begins. Jimmie Barker provides Muruwari words and phrases for:
00:01:07	“blunt” – Jimmie Barker provides additional meanings for this word including solid, closed, move or still.
00:01:49	“blunt tomahawk”
00:02:20	“blunt tomahawk” – Jimmie Barker provides an alternative Muruwari word for

	“tomahawk.”
00:02:33	“blunt knife” – Jimmie Barker provides two alternative Muruwari words for knife and describes the first of these as the “true word.”
00:03:09	Jimmie Barker explains this word can be used to describe anything blunt.
00:03:24	Jimmie Barker elicits phrases relating to the second meaning of this homonym – solid.
00:03:31	“solid stone”
00:03:50	“solid tree”
00:04:37	“move the stone”
00:04:56	“move the tree”
	Jimmie Barker elicits phrases relating to the third meaning of this homonym – closed.
00:05:05	“closed pit (or hole)”
00:05:39	“closed ear (or ears)” – Jimmie Barker explains this is the Muruwari phrase for deaf.
00:06:38	“closed eye (or eyes)” – Jimmie Barker explains this is the Muruwari phrase for blind.
00:07:51	“closed mouth”
00:08:49	Jimmie Barker elicits phrases relating to the fourth meaning of this homonym – move.
00:09:08	“don’t move”
00:09:33	“move in (or this way) ”
00:09:55	“move away”
00:10:07	“move over”
00:10:23	“move across”
	Jimmie Barker elicits phrases relating to the fifth meaning of this homonym – still.
00:10:49	“he stood still”
00:11:29	Jimmie Barker reiterates that homonyms are a feature of Muruwari and Aboriginal languages more broadly. Jimmie explains that meaning is determined by context – other words of a phrase or sentence but also gestures, or the environment in which a conversation takes place. This homonym on it’s own means “blunt,” but if accompanied by a gesture it might be a direction to “move.”
00:12:33	Jimmie Barker moves on to a discussion of another homonym. On it’s own the word means “behave.” Used with the Muruwari word for “foot” it means “heel of the foot.”
	Jimmie Barker elicits two Muruwari phrases related to parts of the foot:
00:13:36	“under (or arch) of the foot”
00:14:19	“top (or instep) of the foot”
00:14:39	“my heel”
00:15:43	Jimmie Barker notes that the Muruwari word for “behave” means “child” in other dialects “down the Darling (river)” including the Burrumbinya (D26: Barranbinya).
00:17:03	“move quick (or quickly)”
00:17:24	“move slowly (or lightly)”
00:17:41	Jimmie Barker explains gestural contexts where the singular use of the homonym (normally meaning “blunt”) would come to mean “move.”
	Jimmie Barker elicits phrases related to the root meaning (blunt) of the homonym.
00:19:10	“it is blunt”
00:19:28	“it was blunt”
00:19:38	“it isn’t blunt”
00:19:48	“when it’s blunt”
00:20:09	Jimmie Barker notes with amusement that the Muruwari word for “blunt” somehow “sounds blunt too.”
00:20:22	Jimmie Barker moves on to discuss another Muruwari homonym with the root meaning “tooth.” Jimmie Barker provides additional meanings for this word including sand and sharp.

00:20:45	“where”
00:20:51	“tooth (or teeth)”
00:21:29	“sharp tomahawk”
00:22:32	“your teeth”
00:22:56	“sand hill”
00:23:09	Jimmie Barker speaks about the possibility that this Muruwari homonym may be derived from the “grinding” effect of sand between the teeth.
00:23:55	Jimmie Barker speaks about the difficulty homonyms pose to people unfamiliar with the Muruwari dialect and his own experience of this - learning the language as a boy. Jimmie contrasts this with the way the English prefix “bi” (meaning two) might be used to try and illustrate this point.
00:28:28	Jimmie Barker moves on to discuss another Muruwari homonym with the root meaning “good” Jimmie Barker provides additional meanings for this word including well and strong.
00:29:15	“he was well”
00:29:31	“I am well” – Jimmie Barker notes the difference in the sequential arrangement of words between Muruwari and English
00:29:49	“strong man” – Jimmie Barker points out this could also mean “good (or well) man,” depending upon the subject and the tonal effects applied by the speaker.
00:30:49	Jimmie Barker reiterates that Muruwari homonyms are dependent on grammatical context, gesture, articulation and the circumstances in which a conversation takes place.
00:31:52	Archive end announcement (Side 1).
00:31:59	Jimmie Barker speaks about another Muruwari homonym providing two meanings “frightened’ and “alive.” Jimmie elicits phrases related to this word.
00:32:58	“he is still alive”
00:33:15	“he is not frightened”
00:34:02	Jimmie Barker elicits the Muruwari phrase meaning both “he’s frightened” and “he is alive.” Jimmie explains that context determines which of these two meanings apply.
00:34:26	“oh yes, he’s still alive”
00:34:37	“yes he was afraid (or frightened)”
00:35:57	Jimmie Barker speaks about the potential confusion associated with this homonym.
00:38:47	Jimmie Barker moves on to a discussion of “long” or compound words.
00:38:52	“he brought here”
00:34:09	“he took away”
00:34:43	“bring here”
00:40:19	“take away”
00:40:43	“he brought this here” - Jimmie Barker notes the use of the Muruwari suffix <i>ra</i> meaning “he.”
00:42:43	“they brought it”
00:44:14	“he brought it” – alternate vocabulary
00:44:30	“he brought it here for me”
00:44:46	“they brought it to me”
00:44:58	“they brought it here for me”
00:45:22	Jimmie Barker speaks about the practice of building composite words in Muruwari. Jimmie refers to “old fellas” who were proficient Muruwari speakers and used these compound words in place of whole sentences. Jimmie explains that this practice, along with “word dropping” or sentence abbreviation allowed for highly economical modes of conversation and communication.
00:47:46	Jimmie Barker notes the weather (windy conditions) makes recording difficult.

	Jimmie Barker elicits Muruwari words and phrases for:
00:48:28	“hungry”
00:49:21	“I’m hungry”
00:49:35	“I was hungry”
00:49:53	“cold”
00:50:08	“I was cold”
00:50:18	“I’m cold”
00:50:44	“I’m hungry”
00:50:55	“I was hungry”
00:51:04	“I’m cold”
00:51:12	“I was cold”
00:51:21	“he is hungry”
00:51:36	“he was hungry”
00:51:44	“he is cold”
00:51:54	“he was cold” – two alternatives provided for this phrase. Jimmie explains that the suffix bu is not always used.
00:52:51	“he was cold” – Jimmie Barker explains that this is gender neutral (he or she).
00:53:52	“it is cold”
00:55:32	“what”
00:55:56	“what for”
00:56:00	“how many”
00:56:25	“what” – alternate vocabulary
00:56:56	“what like”
00:57:20	Jimmie Barker explains that the Muruwari phrase for “what for” can also in another context mean “why.”
00:58:01	“what over”
	Jimmie Barker discusses (with elicitation) the Muruwari words for “small” and “through,” spelt the same but pronounced differently.
00:58:20	“small” – Jimmie states that he has recorded this word before.
00:58:43	“very small thing” or a “small child”
00:59:08	“a little water” or a “little drop of water”
00:59:50	“through”
01:00:15	“I went through”
01:01:22	“it (or he) went through”
01:02:05	“it went through here”
01:02:17	In summary Jimmie Barker explains that these words become abbreviated when used in conversation.
01:03:06	Jimmie Barker speaks about the conversational context that determines the meaning of these words.
01:03:55	Tape rolls on – no content.
01:04:25	End of 002166B

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002167A/Field tape 62B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Personal subject(s):	Jimmy Governor, Frank Clune, Annie Fitzgerald (Governor), Jack Governor, Charlie Governor, Roy Governor, Tottie Governor (Combes), Diana Governor, Jack Murray, Jack Combes, Percy Combes, Carrie Combes, Annie Combes, Margaret Jane (Retta) Long, Tommy Governor, Billy Free, Helena Kerz, Grace Mawley, Hilda Mawley, Lewis Duncan, Mrs Wighton, Tommy Clark, William Hopkins
Subject keywords:	Social identity – Aboriginality, History - Genealogy and family history, Crime - Bushrangers and outlaws, Health - Infectious diseases – Influenza, Religions – Christianity, Law enforcement – Prisons, Religions - Christianity - Missions - Aborigines Inland Mission, Religions - Christianity – Missions, Law enforcement - Offences – Murder, Health status - Nutritional value of foods, Food - Meat – Echidna, Food - Meat - Lizard / Goanna, Religion – Totemism, Hunting, Ceremonies – Initiation, Ceremonies – Marriage, Health - Infectious diseases – Measles, Death - Mortuary / funeral ceremonies – Burial, Race relations - Violent - Massacres, murders, poisonings etc. - 1901-, Technology, Death - Human remains
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA, D10: Wiradjuri
Places:	Brewarrina (N NSW SH55-06), Wellington (N NSW SI55-04), Dubbo (N NSW SI55-04), Peak Hill (N NSW SI55-03), La Perouse (S Sydney NSW SI56-05)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002167A	00:00:00	Jimmie Barker introduces a discussion about Frank Clune’s book <i>Jimmy Governor: The True Story</i> and provides his own background knowledge of the Governor / Fitzgerald family.	1971	Brewarrina, NSW
	00:10:28	Jimmie Barker speaks about the arrival of the Governor family at Brewarrina mission and his relationship with Jimmy Governor’s mother Annie Fitzgerald.		
	00:14:40	Jimmie Barker speaks about Annie Fitzgerald’s heritage, her induction into the Ngemba tribe, her love of “wild meat” and her totemic relations.		
	00:20:45	Jimmie Barker speaks about Annie Fitzgerald’s non indigenous heritage		

Archive item number	Timing point	Description	Date	Place
		and her adoption of (and acceptance into) a traditional Ngemba way of life.		
	00:28:29	Jimmie Barker speaks about Frank Clune's portrayal of Annie Fitzgerald's heritage and the visit to Brewarrina mission of a "White" man claiming to be her brother.		
	00:33:11	Jimmie Barker speaks about Annie Governor's death and the marital connection between the Governors and his wife's family (the Wightons).		
	00:42:03	Jimmie Barker speaks about the racial heritage of Annie Fitzgerald, her husband Tommy Governor, their descendants and explains how Frank Clune's book inspired him to set the record straight in regard to this.		
	00:47:02	Jimmie Barker speaks about burial practices at Brewarrina Mission Station and the burial sites of Annie Fitzgerald and the Mission manager William Hopkins.		
	00:51:46	Jimmie Barker speaks about his search for the gravesite of Con Bride close to an area on the Mission Station known as "the haunted ground."		
	00:58:52	Jimmie Barker speaks about significant trees in the area of Brewarrina Mission Station - the "Chinaman's tree" and a hollow tree that was used as a repository by local Clever men.		
	01:04:23	End of field tape 62B and end of BARKER_J15-A002167A.		

Timing point	Description
	<u>Jimmie Barker discusses the Governor family in response to Frank Clune's book <i>Jimmie Governor: The True Story</i>. Particular focus given to Annie Governor (née Fitzgerald).</u>

00:00:05	Archive announcement.
00:00:15	Jimmie Barker discusses a book about Jimmy Governor written by Frank Clune. Jimmie recalls hearing stories about Jimmy Governor over many years but confesses to having more interest in his mother Annie Fitzgerald (also known as Annie Governor).
00:01:10	Jimmie Barker reads a passage from page 9 – 10 of Frank Clune’s book <i>Jimmy Governor: The True Story</i> .
00:03:27	Jimmie Barker remembers knowing that the Governor family lived in Brewarrina long before his arrival in 1912. Jimmie knew of Annie Fitzgerald as a “White” (non-Aboriginal) woman.
00:04:00	Jimmie Barker speaks about getting to know the Governor family soon after arriving at Brewarrina Mission Station in January 1912. Jimmie lists the family members – mother Annie, 3 sons - Jack, Charlie and Roy (who was about twenty years of age at the time), 2 girls – Tottie and Diana.
00:05:05	Jimmie Barker provides a character assessment of individual family members. He describes Jack and Charlie as quiet agreeable men of good character. Jimmie describes Roy as a “bit of a no good,” and refers to his reputation in the 1920s as “the last of the bush rangers.”
00:05:40	Jimmie Barker describes his interactions with Tottie (Combes by then) and Diana who was married to Jack Murray
00:06:04	Jimmie Barker speaks about Tottie’s 4 children Jack, Percy, Carrie and Annie (named in honour of her grandmother).
00:06:48	Jimmie Barker speaks about Jack Governor’s death (in either Wellington or Dubbo) as a consequence the 1919 influenza epidemic.
00:07:06	Jimmie Barker speaks about Roy’s death at Peak Hill in 1939. Jimmie speaks about how Roy embraced Christianity and “went straight,” following his release from prison. Mention of the Aborigines Inland Mission run at the time by “Mrs [Margaret Jane (Retta)] Long.”
00:08:53	Jimmie Barker speaks about Charlie, his career as a preacher and his death in 1950.
00:09:35	Jimmie Barker speaks Jack Governor’s fair complexion and his facial resemblance to his mother. Jimmie, by way of comparison, discusses the complexion of Jack’s siblings Charlie, Tottie, Roy and Diana.
00:10:28	Jimmie Barker recalls being told that the Governor family were being shifted to the Brewarrina Mission Station following Tommy Governor’s death. Mention of “Billy Free.”
00:11:25	Jimmie Barker explains that the Governor family were moved, for their own protection, as there was an expectation of revenge attacks or reprisals in the wake of Jimmy Governor’s murder of Helena Kerz and Grace and Hilda Mawley. Mention of Billy Free’s (Annie Governor’s then partner) death in the flood of 1910
00:12:24	Jimmie Barker speaks about his enduring friendship with Tottie’s children Jack and Percy. Jimmie explains that it was through these friendships that he came to know their grandmother Annie (known to all as Granny Governor or Granny Free).
00:13:07	Jimmie speaks about his close relationship with Granny Governor, fetching water and firewood for her at Brewarrina Mission Station.
00:14:04	Jimmie Barker speaks recalls wanting to know more about Annie Governor’s life but being constrained by the custom of the time which precluded asking too many questions of Aboriginal people.
00:14:40	Jimmie Barker speaks about how Annie in spite of being “White” acted like a traditional Aboriginal woman. Jimmie describes Annie’s interactions with Aboriginal women and her ability to speak Ngemba and Wiradjuri.

00:15:36	Jimmie Barker remembers watching Annie Governor in conversation with the Aboriginal women at Brewarrina Mission Station and her reaction to being observed in this way by Jimmie.
00:17:02	Jimmie Barker remembers sitting fireside with Annie Governor and hearing stories from her past.
00:17:39	Jimmie Barker speaks about how illness constrained Annie Governor's desire to travel and get about on country.
00:17:59	Jimmie Barker speaks about malnutrition on Brewarrina Mission Station and the staples that comprised the diet there – bread, tea, “bit of fish,” and meat once a week.
00:18:13	Jimmie Barker wonders how old Annie Governor was at the time he knew her at Brewarrina Mission Station. Jimmie estimates she was about sixty five.
00:18:31	Jimmie Barker describes Annie Governor's red hair and her craving for “wild meat” – porcupine (echidna), goanna etc.
00:19:33	Jimmie Barker describes Annie Governor's interactions with Aboriginal men where in all cases she conducted herself in the traditional way as an Aboriginal woman.
00:20:00	Jimmie Barker speaks about Annie Governor's interactions with her totemic brothers, sisters and partners (“sweethearts”).
00:20:45	Jimmie Barker speaks about Annie Governor “visiting” – leaving Brewarrina Mission Station with her little walking stick. Jimmie speaks about the typical Aboriginal woman's way of walking which was characterised by a stooped posture. Jimmie traces this to long periods of sitting with shoulders forward where men in contrast were more active.
00:22:41	Jimmie Barker speaks about sitting with Annie Governor by the fire and hearing stories from her life. On one occasion Jimmie recalls Annie revealed that both her parents were “White.” She went on to explain how she came to identify as Aboriginal and planned to “die with my people” – the Ngemba.
00:24:42	Jimmie Barker recounts Annie Governor's explanation of how she was gradually inducted into the Ngemba clan. As a young girl she accompanied Aboriginal women on short hunting trips. These trips became longer, her parents didn't object and her absences became longer and longer until at a certain point she simply didn't return. Annie spoke of learning the Ngemba dialects and being initiated “in the tribal way.”
00:26:33	Jimmie Barker recalls Annie Governor's account of being married at the age of 22 in “the Aboriginal way,” to Tommy Governor.
00:27:08	Jimmie Barker suggests that Tommy Governor would have received his name from the land owner for whom he worked, as was customary in 19 th century post-colonial Australia.
00:28:06	Jimmie Barker suggests that Annie Governor had little to do with her first born son Jimmy Governor.
00:28:29	Jimmie Barker refers to Frank Clune's book <i>Jimmy Governor</i> and a reference within to Anne Governor's (nee' Fitzgerald's) birth in 1855. Jimmie suggests that some effort may have been made in Frank Clune's book to hide the truth of Annie Governor's white heritage.
00:29:47	Jimmie Barker again stresses that Annie Governor was unmistakably “White.” This was corroborated by everything that Jimmie heard at Brewarrina Mission Station about her heritage.
00:30:13	Jimmie Barker speaks about a “White” male visitor to Brewarrina Mission Station in August 1912, who claimed to be Annie Governor's brother. Jimmie recalls a conversation between the visitor and Annie Governor and an unsuccessful attempt by him, to inspect a birth mark on Annie's shoulder.
00:32:12	Archive announcement - end of side one proceeding with side two.

00:32:18	Jimmie Barker speaks about how Annie Governor's outrage continued "for about an hour," after the departure of the visitor. Jimmie states "she carried on in a real Aboriginal way." According to Jimmie Annie declared "not them anyway – I don't belong to them anymore."
00:33:11	Jimmie Barker speaks about Annie Governor succumbing to the measles epidemic of 1912. Jimmie struggles to recall the precise date of Annie's death (either late 1912 or early 1913).
00:35:13	Jimmie Barker explains that there wasn't much talk of Annie Governor at Brewarrina Mission Station after her death.
00:35:52	Jimmie Barker speaks about meeting Jack Fitzgerald in 1919 on his return to Brewarrina Mission Station after a four year absence. Jimmie recalls Jack claiming to know the Governors and asserting that Annie Governor was "a White woman."
00:36:35	Jimmie Barker speaks about meeting Jimmy Governor's son, Lewis Duncan at Brewarrina Mission Station in 1920. Mention of a woman (unnamed) from La Perouse who was based at the mission and knew Lewis.
00:37:14	Jimmie Barker explains that Lewis Duncan as a fifteen month old baby was taken to Dubbo by his mother Ethel Governor in the immediate aftermath of his father Jimmy Governor murdering Helena Kerz and Hilda and Grace Mawbey .
00:39:09	Jimmie Barker speaks about his mother in law Mary Wighton (née Woodley), and her knowledge of the Governors and the Fitzgeralds. Jimmie explains that Mary Wighton knew Annie Governor, Jack Governor and Charlie Governor who married her 2nd oldest daughter. She also knew Jimmy Governor's widow in Dubbo.
00:40:46	Jimmie Barker speaks about conversations with his mother in law Mary Wighton about the Fitzgeralds – Annie Governor's parents.
00:42:03	Jimmie Barker speaks about a conversation in 1929 with Tommy Clark about Jimmy Governor's racial heritage. Tommy Clark who claimed to have lived with the Governors asserted that Tommy Governor (Jimmy Governor's father) was "a full-blooded Aboriginal," and Annie Governor (nee' Fitzgerald) was a "White woman."
00:44:32	Jimmie Barker explains how his recent receipt of Flank Clune's book Jimmy Governor provided the impetus to record his knowledge (first hand and anecdotal) of Annie Governor. Jimmy again asserts his belief that Annie Governor was a "White woman" who adopted the ways of the Ngemba people and "claimed them as her own."
00:46:11	Jimmie Barker again asserts his certain belief that Annie Governor was a "White woman." Jimmie speaks about Annie Governor's great grandchildren, their hair colour (red) and complexion (freckled). Mention of these grandchildren living (at the time of recording) around Dubbo and at Peak Hill.
00:47:02	Jimmie Barker speaks about Annie Governor's burial site nine miles out of Brewarrina not far from where the mission was. Mention also of a memorial plate for William Hopkins the manager of Brewarrina Mission Station.
00:48:04	Jimmie Barker speaks about burial practices at Brewarrina Mission Station from the time of white settlement through to 1908. Bodies of the deceased were placed in bags or wrapped in blankets and buried.
00:48:34	Jimmie Barker speaks about the manager of Brewarrina Mission Station "Mr [William] Hopkins," and his wish to be buried in the Aboriginal cemetery following the same procedure. Jimmie explains that when Hopkins died he was buried according to his wishes by "an old dry tree."
00:50:24	Jimmie Barker compares the condition of the graveyard between when he first arrived at Brewarrina Mission Station in 1912 and the present day (at time of recording).
00:51:46	Jimmie Barker speaks about another graveyard to the east of the mission settlement. Jimmie speaks about trying to locate the gravesite of the organiser of the Brewarrina

	massacre of Aboriginal people.
00:52:40	Jimmie Barker talks about a location 150 yards further east (from the previous location discussed) that was known as the “haunted ground.” Jimmie recalls hearing stories of a dwelling with a cellar in which Aboriginal girls were believed to have been held hostage.
00:55:44	Jimmie Barker is certain about the existence of a house and cellar at this location but equivocal about whether Aboriginal girls were imprisoned there. Jimmie suggests that the owner may have built the cellar to protect himself against “hostile natives,” or simply as a shelter against the summer heat.
00:56:49	Jimmie Barker speaks about fossicking on the site as a child after heavy rain and finding lead pellets, musket balls and fragments of brass. Jimmie recalls his intention to excavate the site back when he was working at Brewarrina Mission Station.
00:58:12	Jimmie Barker speaks about stories of supernatural happenings associated with the “haunted ground,” and “haunted tree.”
00:58:52	Jimmie Barker speaks about “the Chinaman’s tree,” where a Chinese man was believed to have hung himself. Jimmie explains that people avoided cutting or burning in the area of the tree right up until the 1930s when it was burned by somebody who was unaware of the history.
01:01:02	Jimmie Barker speaks about another large tree located at a place along the river known as “little bend.” Jimmie describes the tree (which seems to have been a long trunk without branches or boughs), and explains that it was believed to be a meeting place and a repository of artefacts and human bones for witch doctors. Jimmie explains that it seemed a fire had been set which burnt out the core of the trunk leaving the outer surface intact.
01:02:27	Jimmie Barker talks about an unsuccessful attempt to climb the tree with a friend in spite of being “told not to go near it.” Jimmie explains that it was well understood that the tree was a place to be avoided – particularly at night when unaccompanied.
01:03:11	Jimmie Barker speaks about his curious regard for the tree as a boy and his desire to chop it down in order to see what the Clever men may have stored inside.
01:04:23	End of 002167A

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002167B/Field tape 63B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Language elicitation, Language - Linguistics - Vocabulary and grammar - Directionals and locationals, Hunting, Recreation – Games, Language - Linguistics - Vocabulary and grammar, Health - Vision / Blindness, Environment - Lakes and rivers, Language - Vocabulary - Water resources, Health - Skin physiology and disease, Indigenous knowledge - Astronomy
Language/people:	English, D32: MURUWARI
Places:	Weilmoringle (N NSW SH55-06)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002167B	00:00:00	Jimmie Barker elicits Muruwari 'directional' words and sentences.	1971	Brewarrina, NSW
	00:34:09	Jimmie Barker elicits Muruwari words and sentences relating to vision and blindness.		
	00:45:42	Jimmie Barker elicits Muruwari words and phrases relating to size (big and small).		
	00:49:52	Jimmie Barker provides elicitation of Muruwari words relating to contained water.		
	00:54:00	Jimmie Barker provides elicitation with examples of contextual usage of the Muruwari homonym meaning both "sore" and "star."		
	01:04:00	End of field tape 63B and end of BARKER_J15-A002167B.		

Timing point	Description
	<u>Jimmie Barker elicits Muruwari words and phrases.</u>
00:00:06	Archive announcement.
	Elicitation begins. Jimmie Barker provides Muruwari words and phrases for:
00:00:20	"I'm going (or leaving)" - Jimmie Barker provides contextual examples.
00:01:34	"righto"
00:01:40	"right"
00:01:47	"good" – Jimmie Barker observes it was not customary in Muruwari to say "good night."
00:02:15	"we're leaving (or going)" – Jimmie Barker explains that in this instance the "we're" refers to two people.
00:02:34	"we're leaving (or going)" – alternate vocabulary.
00:03:19	"we're leaving (or going)" - Jimmie Barker explains that in this instance the "we're" refers to more than two people.
00:04:31	"he's going (or moving)."
00:05:24	"he's moving across" – Jimmie Barker explains that this refers to a person (or thing) moving in the distance.
00:06:07	"a person moving (or walking) across there" – Jimmie Barker explains that this version also invites or alerts others to view the subject.
00:08:16	"it's moving (or walking) across there"
00:08:54	"yes it's coming across this way" – Jimmie Barker explains that this version is used to express excitement as in hunting or a game. Jimmie also elicits the neutral 'unexcited' version of this phrase.
00:11:03	"it's not going"
00:11:39	"yes it's going"

00:11:54	“it’s (or he’s) not coming this way”
00:12:29	“oh it’s going (or running) away” - Jimmie Barker speaks about this phrase in the context of hunting or stalking animals.
00:13:54	“it’s (or he’s) coming this way”
00:14:14	“it’s (or he’s) coming this way” – alternate vocabulary
00:14:50	“it’s (or he’s) coming this way” – alternate vocabulary (abbreviated)
00:15:17	“out”
00:15:37	“come out” or “towards one, out”
00:16:15	“you come out”
00:16:22	“you come out” – alternate vocabulary
00:16:46	“you to come out this way”
00:17:21	“you to come out this way” – alternate vocabulary
00:17:55	“come out there”
00:18:13	“come out over there” – Jimmie Barker breaks this phrase down eliciting individual words.
00:19:23	“come this way” – Jimmie Barker explains how these variations are dependent on context.
00:20:22	“don’t come out here” – Jimmie Barker provides contextual examples.
00:21:34	“yes come.” – Jimmie Barker explains this phrase also means “yes come out.”
00:23:05	“you’re not to come out” – Jimmie Barker provides contextual examples.
00:23:27	“come this way”
00:23:41	“come here”
00:23:05	“come here” – alternate vocabulary.
00:24:18	“come this way” or “come here”
00:25:37	“come here” or “walk here”
00:26:09	“go there”
00:26:25	“you two over here”
00:28:42	“come over here” – singular.
00:29:06	“come over here” – alternate vocabulary. Jimmie Barker discusses two words that can both mean “here.”
00:30:43	“a bit further over”
00:30:58	“across there”
00:31:12	“over there” or “across there”
00:31:25	Jimmie Barker speaks about his understanding of Muruwari being greater than his ability to speak it. Jimmie confides “I can only say the words slowly these days.”
00:31:42	Archive end announcement (Side 1).
00:31:49	“I’m going from there”
00:32:04	“go from there”
00:32:14	“go there”
00:32:22	“for me”
00:32:30	“go there for me”
00:32:46	“go there for us” – Jimmie Barker explains that this refers to two people.
00:33:08	“go there for us” – Jimmie Barker explains that this refers to more than two people.
00:33:37	“go there for all of us”
00:34:09	“look” or “see”
00:34:43	“what are you looking at?”
00:35:13	Jimmie Barker again observes the difference in the sequential arrangement of words between Muruwari and English and explains this using the sentence “what did you see?” as an example.

00:36:54	“blind” – Jimmie Barker refers to an earlier word he provided for “blind” also meaning “blunt” or “closed.”
00:38:30	“blind man”
00:38:47	“closed” – Jimmie Barker gives the contextual example of a closed gate.
00:39:38	“yes he’s blind”
00:40:12	“I’m blind”
00:40:28	“you blind”
00:40:48	“you’re blind”
00:41:38	“they’re blind”
00:42:15	“I was blind”
00:42:30	“he was blind”
00:42:55	“don’t tell him (or her) he’s blind”
00:43:30	“don’t tell him he was blind” - Jimmie Barker speaks about a word that is “dropped” from this sentence in conversation between proficient Muruwari speakers.
00:45:21	Jimmie Barker speaks about the speed of Weilmoringle Muruwari speakers.
00:45:42	“big”
00:45:57	“much bigger”
00:46:10	“extra big”
00:46:19	“a big tree”
00:46:26	“a big man (Aboriginal)”
00:46:50	“a big white man”
00:47:00	“a big child”
00:47:07	“a big boy”
00:47:12	“a big girl (or sister)”
00:47:23	“a big woman”
00:47:32	“a big female”
00:47:47	“small”
00:47:58	“a small woman”
00:48:25	“a small child”
00:48:55	“very small” or “a small child”
00:49:17	“children”
00:49:32	“small horse”
00:49:42	“small hill”
00:49:52	“small river” or “small container” – Jimmie Barker explains that the Muruwari word for “river” applied to anything that could contain water.
00:50:47	Jimmie Barker provides the Muruwari / Aboriginal English for “jam tin.”
00:51:56	“water (in a container or river)”
00:52:30	Jimmie Barker provides the Muruwari / Aboriginal English for “water in the tank.”
00:52:58	“water in a bag” – Jimmie Barker explains that the Muruwari word for “bag” also means “grabbed” or “snapped.”
00:54:00	“sore” or “star”
00:54:28	“a sore on the hand”
00:54:42	“a star in the sky” – Jimmie Barker discusses the difference between the Muruwari word for “hand” and “sky.” Jimmie explains how the context makes the meaning of the homonym (sore/star) clear.
00:57:03	“big star” or “big sore”
00:57:34	“a sore on the leg”
00:57:58	Jimmie Barker gives a contextual example of how the Muruwari phrase “big star” might be used.

00:59:18	“a sore on the foot”
00:59:32	“a sore on the head”
00:59:44	Jimmie Barker speaks about the widespread use of homonyms in Muruwari language.
01:00:22	“that star over there” - Jimmie Barker discusses a Muruwari word used specifically in reference to star gazing.
01:02:43	Jimmie Barker speaks about how homonyms were used “universally” across Aboriginal languages to compensate for the relatively small vocabulary used.
01:03:38	Archive end announcement.
01:03:45	Tape rolls on – no content.
01:04:00	End of 002167B

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002168A/Field tape 64B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Vocabulary and grammar - Directionals and locationals, Human biology - Physical anthropology – Dentition, Technology – Tools, Music – Vocal, Psychology - Dreams and symbolism, Religion - After death beliefs - Ghosts and spirits, Language - Linguistics - Language elicitation, Hunting, Animals - Mammals – Rabbits, Weapons, Substance use - Smoking / Tobacco, Food - Sociocultural aspects – Avoidance, Magic and sorcery - Bone pointing, Magic and sorcery, Magic and sorcery - Clever people, Health services, Health - Infectious diseases – Tuberculosis, Indigenous knowledge - Health and medicine, Health - Treatments - Traditional - Clever People, Religion - Dreaming – Birds, Psychology – Parapsychology, Language - Oral communication, Language - Change – Loss, Literature and stories - Non fiction - Scientific and professional, Settlement and contacts - Ethnic groups, immigration and multiculturalism
Language/people:	English, D32: MURUWARI, D22: NGIYAMPAA / NGEMPA, D26: Barranbinya
Places:	Brewarrina (N NSW SH55-06), Tinnenburra (SW Qld SH55-02), Northwest New South Wales (NW NSW SH54, SH55, SI54), Arnhem Land (NT), Northern Territory (NT), New South Wales (NSW)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002168A	00:00:00	Jimmie Barker discusses a Muruwari homonym meaning “away”, “teeth” and “sharp,” with examples of contextual usage.	1971	Brewarrina, NSW
	00:02:38	Jimmie Barker speaks about corroboree song forms and their dream transmission.		
	00:07:33	Jimmie Barker elicits Muruwari words and phrases relating to		

Archive item number	Timing point	Description	Date	Place
		hunting and the word “fell” or “fallen.”		
	00:14:33	Jimmie Barker elicits Muruwari ‘directional’ words and sentences.		
	00:17:20	Jimmie Barker provides elicitation of the Muruwari word for “give” with examples of contextual usage.		
	00:24:08	Jimmie Barker speaks about poisoning of food and tobacco and other forms of sorcery including magic by bone.		
	00:31:55	Jimmie Barker speaks about Clever Men and sickness and the dissonance between ‘Western’ medicine and the traditional Muruwari way of life.		
	00:36:46	Jimmie Barker speaks about the attrition of traditional Muruwari cultural practices and beliefs through the early part of the 20 th century. Mention of Clever Men and spirit birds.		
	00:43:09	Jimmie Barker discusses the colonial/settler factors that led to the demise of the traditional Muruwari way of life.		
	00:48:42	Jimmie Barker discusses ways traditional Aboriginal cultures can be revitalised.		
	00:54:59	Jimmie Barker speaks about the difficulty of translating an “Aboriginal way” of thinking into English. Jimmie identifies improved education (for Aboriginal people) as the key pathway to achieving this.		
	01:03:42	End of field tape 64B and end of BARKER_J15-002168B.		

Timing point	Description
	<u>Jimmie Barker records Muruwari language elicitation. Discussion of cultural practices with regard to the exchange of food and tobacco, and how this derived from a fear</u>

	<u>of poisoning which was widespread in traditional Aboriginal cultures.</u>
00:00:05	Archive announcement.
00:00:15	Jimmie Barker records a tape ID stating his name, the location of recording - Brewarrina, and the date of recording - April 18, 1971.
00:00:34	Jimmie Barker provides the Muruwari word for “away” or “move away.” Jimmie points out that the word also denotes “teeth” or “sharp.”
00:01:08	Jimmie Barker explains how the meanings of these words are altered when coupled with different “lead words.” Jimmie provides Muruwari language examples for: “go away” “my tooth (or teeth)” “your tooth” “sharp tomahawk” “sharp knife.”
00:02:38	Jimmie Barker speaks about his exposure to corroboree song forms through association with older residents at Brewarrina Mission Station. Jimmie explains how these songs were transmitted to the singer by a spirit. This would occur at night and the singer would receive what Jimmie describes “the air” of a song. Jimmie provides a sentence in Muruwari that might be typically used to describe this form of song creation. “The spirit sung a song to me in the night.”
00:04:35	Jimmie Barker speaks briefly about the grammatical distinction between “sung” and sang.”
00:04:49	Jimmie Barker continues the discussion about songs and song transmission and reveals that the “air” of a song refers to the ‘melody’ (pitch content) and phrase structure. Jimmie explains that the “air” was “transmitted” by the spirit but often only a portion of the words were revealed in the dream state. The dreamer would then add additional words to complete the song. Jimmie points out that in Muruwari the same word means both “air” and “song.”
00:05:46	Jimmie Barker speaks about his own his experience of song dreams and the difficulty of retaining or ‘capturing’ these songs in the period immediately after waking.
00:07:05	Jimmie Barker provides the Muruwari word for a manifest spirit or “ghost” and explains how this word was applied to white settlers.
00:07:33	Jimmie Barker provides the Muruwari vocabulary for: “Fell (or fall) away.” “Fell (or fallen) away from there.” “Fell (or fallen) away from here.”
00:08:30	Jimmie Barker provides the Muruwari vocabulary for: “Went (or gone) away.”
00:09:04	Jimmie Barker provides the Muruwari vocabulary for: “Where did he (she or it) go?” Jimmie describes a “small game” hunting scenario where this phrase might be used.
00:12:14	Jimmie Barker speaks about hunting experiences with Muruwari language speakers where this vocabulary would be used and other phrases such as: “It’s not coming out.” “Not yet.” “It’s going towards you.” “It’s coming towards me.”
00:14:33	Jimmie Barker speaks about the techniques and social aspects of rabbit hunting. Jimmie explains that in his experience as a witness and participant it was customary for bundis (clubs) to be thrown at rabbits when they were running. Jimmie’s description suggests that there was a social and sporting dimension to these hunting

	episodes.
00:15:55	Jimmie Barker provides the Muruwari vocabulary for “away” and “towards one.”
00:16:09	Jimmie Barker provides the Muruwari word for “come” or “come here.”
00:16:40	Jimmie Barker provides the Muruwari vocabulary for “go away” and “go away from here.”
00:17:20	Jimmie Barker provides the Muruwari word for “give.” Jimmie explains that this is the “request” form of the word and provides contextual examples of its use including: “give me” “give us” “give me meat” “give me water” “give me this” “give me that” “don’t give me that” “give him (or her) that” “give us this” “give us that” “give them this” “give them that” “don’t give them that” “don’t give them this” “give me a cigarette”
00:22:28	Jimmie Barker speaks about how elements from other dialects such as Barranbinya have been absorbed into the Muruwari language practices of this region.
00:23:15	Jimmie Barker provides the Muruwari vocabulary for “give me tobacco” and “give me a smoke.”
00:24:08	Jimmie speaks about the tonal aspects of the Muruwari word for “give,” explaining that it doesn’t contain within it an equivalent of the English word “please.” Jimmie goes further in claiming that there is no Muruwari equivalent for the English word “please.”
00:24:39	Jimmie Barker speaks about what he describes as a “kind” or “pleading” form of address to elicit tobacco.
00:25:47	Jimmie Barker speaks about mistrust of strangers in relation to offers of tobacco and food. Jimmie explains that the person offering would need to demonstrate that the tobacco or food was safe to consume (i.e. partake of it themselves).
00:27:21	Jimmie Barker speaks about these doubts in relation to sharing wild meat – (emu and kangaroo for example).
00:28:05	Jimmie Barker explains that this practice of the giver sampling proffered food was a matter of custom that applied not only to meat but to other foods such as honey. Jimmie explains that this custom derived from fear of <i>bunda bunda</i> – a deadly poison widely used in traditional Aboriginal cultures.
00:29:24	Jimmie Barker gives an example of a poisoning method using <i>bunda bunda</i> in a billy can of tea.
00:29:50	Jimmie Barker recalls an occasion in his “mail driving days” when he encountered a man he knew to be infamous for poisoning people with <i>bunda bunda</i> . Jimmie felt he was loitering around the camp fire waiting for an opportunity to poison the pot of tea nearby.
00:30:26	Jimmie Barker explains that <i>bunda bunda</i> like bone pointing were well known amongst older Aboriginal generations. Younger generations were far less likely to have knowledge of these practices.

00:30:58	Jimmie Barker explains the need to be careful as there was no cure for <i>bunda bunda</i> poisoning. Even witch doctors were powerless to reverse its effects in the same way as they could with spiritual affliction and attacks such as bone pointing.
00:31:48	Archive end announcement (Side 1).
00:31:55	Jimmie Barker speaks about the vulnerability of Aboriginal people to spiritual affliction and attacks. Jimmie recalls during his time at Brewarrina Mission Station taking older residents to hospital who were afflicted in this way. Invariably there was no evidence of illness from the perspective of western medicine. Jimmie goes on to describe instances where curses were lifted by witch doctors and recovery was virtually instant.
00:33:33	Jimmie Barker speaks about tuberculosis at Brewarrina Mission Station and the treatments offered for the condition at this time – fresh air and cod-liver oil.
00:34:04	Jimmie Barker speaks about the difficulty he experienced working at Brewarrina Mission Station with tuberculosis sufferers resisting treatment. Jimmie explains that this was a consequence of the fact that many residents of the mission at the time believed in the old ways.” Jimmie quotes the phrase “they got me” to explain the “old way” thinking at play here. Older generations at the mission believed that tuberculosis and other European illnesses were spiritual afflictions or curses that could not be lifted. Mention of Tinnenburra in the context of this discussion.
00:36:46	Jimmie Barker discusses his belief in the power of witch doctors when he was young and how he became more sceptical as he grew older.
00:37:22	Jimmie Barker speaks about the beneficial effects of herbs prescribed by witch doctors to treat his stomach cramps.
00:38:24	Jimmie Barker speaks about the plants used by witch doctors for pain relief.
00:38:48	Jimmie Barker speaks about an episode where a bird entered the room where Jimmie and his brother were sleeping and how this clearly showed their different attitudes to the spirit world. Jimmie was convinced it was a “spirit bird.”
00:42:33	Jimmie Barker explains how for someone else with belief in the spirit world the visitation of a bird would have been enough to make them sick. Jimmie explains how unusual noises out in the bush were often the trigger for people to believe that “there was something there waiting on them,” and as a consequence they would often get sick.
00:42:14	Jimmie Barker discusses how in the early part of the 20th century, this system of belief was dying out with the passing of older generations. Jimmie explains that whilst there is no longer widespread active belief, people still talk about spiritual phenomena and certainly believe that it was at one time part of everyday life.
00:43:09	Jimmie Barker speaks about the influence “white” empirical thinking had on younger generations of Aboriginal people and how they were lead away from this way of thinking, even to the point of mocking those older people who maintained these beliefs.
00:43:25	Jimmie Barker asserts his belief in the power of witch doctors in “the old days,” and how this power is no longer available to us. Jimmie Barker speaks about the universality of this belief system across almost all Aboriginal tribes.
00:44:53	Jimmie Barker recalls the premonitory ability of older people (in their 80s) he encountered in his early days at Mundiwa and Brewarrina Mission Station. Jimmie explains that this generation grew up in the “wild days” living in their “tribal ways” – before the colonial incursion had reached this part of Northwest New South Wales.
00:45:41	Jimmie Barker explains that the “real old people died out about 1910.” Jimmie speaks about the younger generation of Ngemba at Brewarrina Mission Station who still had a belief in telepathy and the power of witch doctors and were ridiculed for it. Jimmie

	explains that this generation died in the 1920's and they were the last group to share this set of beliefs.
00:46:15	Jimmie Barker explains how this facet of Aboriginal culture has survived largely through folklore – stories being passed down largely orally through subsequent generations.
00:47:04	Jimmie Barker speaks about the vestigial traces of these traditions in the Aboriginal culture contemporary to the time of this recording.
00:47:27	Jimmie Barker muses that these traditions “must be” intact in places like Arnhem Land and the rest of the Northern Territory.
00:48:09	Jimmie Barker explains that disconnection from traditional languages, the adoption of the English language and other external cultural impacts lead inevitably to the erosion of this aspect of traditional Aboriginal culture.
00:48:42	Jimmie Barker speaks about the loss of these traditions in New South Wales and contrasts with the situation “up north” where songs, dialects and culture is largely still intact.
00:49:47	Jimmie Barker advocates for an investigation into these traditions and suggests an approach to reconnecting with what he describes as “a true Aboriginal way.” Jimmie sees learning a dialect and living on country as key to achieving this.
00:51:03	Jimmie Barker speaks about having a sense of the “Aboriginal way” from an early age. Jimmie discusses his passion for reading and his interest in science and how he can reflect upon his knowledge of these things from the perspective of “the Aboriginal way.”
00:52:01	Jimmie Barker speaks about casting his thoughts “way out in the bush” where you get a “feeling that’s surrounding you.” This for Jimmie invokes an Aboriginal way of seeing.
00:53:48	Jimmie Barker speaks about Aboriginal people he has known who have knowledge of dialects and traditional practices but yet don’t really connect with the Aboriginal way.
00:54:59	Jimmie Barker expresses his view that the word Aboriginal should no longer be used. Rather all residents of the country of whatever heritage should be referred to as Australians.
00:56:16	Jimmie Barker speaks about being in the bush, his way of seeing, his way of being there and his perceptions - drawn from his understanding of the old ways. Jimmie observes other Aboriginal people are unable to ‘tune in’ in this way.
00:57:48	Jimmie Barker speaks about his rapport with “the old people” in his younger days. Jimmie tries to explain that it was a deeper mode of communication somehow separated from place and time. Jimmie states “I was talking in the way back to them.”
00:59:01	Jimmie Barker speaks about the interaction between field workers and Aboriginal people reflecting on the difficulty of communicating without shared knowledge of a dialect.
01:01:21	Jimmie Barker anticipates a time when Aboriginal people will be highly literate in both English and their own dialect. Jimmie speaks about his Muruwari language work and how initially he undertook this work for the benefit of family and then was delighted that “the Institute,” (the Australian Institute of Aboriginal Studies) were interested in his work.
01:02:22	Jimmie speaks about the challenges of translating and explaining Muruwari concepts into English and expresses his hope that this work will be a useful resource to people.
01:03:07	Tape rolls on – no content.
01:03:17	Archive end announcement.
01:03:25	Tape rolls on – no content.

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002168B/Field tape 65B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Personal subject(s):	Emily Horneville, Mrs Cubby, Robin Campbell, Ted Wheeler, Jimmy Kerrigan, Margaret Barker, Billy, Clara Hammond, Marcia Barker, Ned Johnson, Thomas Smith (aka Captain Midnight)
Subject keywords:	Language - Linguistics - Language elicitation - Discussion / Conversation, Plants, Food – Preparation, Language – Maintenance, Language - Linguistics - Vocabulary and grammar - Directionals and locationals, Animals - Reptiles - Turtles / Tortoise, Animals - Invertebrates - Crustacea and molluscs - Crayfish / Lobster / Yabbies, Substance use - Smoking / Tobacco, Plants – Trees, Weapons – Boomerangs, Language - Translation - Translating and interpreting, Social welfare - Rationing – Food, Language - Vocabulary – Colours, Religion – Spirituality, Religions - Christianity – Theology, Hunting, Magic and sorcery, Death - Mortuary customs, Law enforcement – Customary, Initiation, Sound recording, Religion – Totemism, Plants – Grasses, Technology – Tools, Weapons, Sites - Scarred trees, Language - Vocabulary - Place names, Water supply - Waterholes and rockpools, Animals - Mammals - Marsupials - Kangaroos / Wallabies, Habitation – Camps, Language - English - Aboriginal English, Geography - Territories and boundaries, Law enforcement - Police trackers
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA, D10: Wiradjuri
Places:	Lightning Ridge (N NSW SH55-07), Walgett (N NSW SH55-11), Brewarrina (N NSW SH55-06), Collarenebri (N NSW SH55-08), Culgoa River N NSW SH55-06, SH55-07, SW Qld SH55-03), Winton (Qld Far West SF54-12)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002168B	00:00:09	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville including references to plants, bush food and flowers.	1971	Goodooga, NSW
	00:09:51	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville including references to		

Archive item number	Timing point	Description	Date	Place
		smoking, aspects of country, trees, fighting and weapons.		
	00:19:44	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville including 'doing' words, rationed foods, colours and dogs.		
	00:32:10	Jimmie Barker and Emily Horneville discuss god, spiritual beings, hunting and sorcery.		
	00:35:25	Jimmie Barker and Emily Horneville discuss mortuary and grieving rites, and the use of bullroarers in initiation.		
	00:38:15	Elicitation and discussion with Jimmie Barker and Emily Horneville including totems, descriptions of country, grasses and traditional bread making.		
	00:42:14	Jimmie Barker and Emily Horneville recollect Jimmy Kerrigan and the cultural response to his death in 1907.		
	00:43:59	Jimmie Barker and Emily Horneville discuss stone tomahawks, tree marking and Barker family members.		
	00:47:28	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville relating to traditional place names - bends and waterholes along the Culgoa river.		
	00:59:22	Jimmie Barker and Emily Horneville discuss the boundary of Muruwari country and the history of inter-tribal warfare. Mention of Jimmy Kerrigan and Captain Midnight.		
	01:03:50	End of field tape 65B and end of BARKER_J15-002168B.		

Timing point	Description
	<u>Jimmie Barker elicits Muruwari words and phrases with Mrs Emily Horneville.</u>
00:00:01	Archive announcement.
00:00:09	Jimmie Barker records a tape ID stating the focus of the recording – an interview with Mrs Ornable, and the date - May 14, 1971.
00:00:17	Jimmie Barker asks Mrs Ornable to provide the Muruwari name for the local “hop bush.” Jimmie reminisces about collecting this bush with his brother Billy to make beer. Mrs Ornable describes this bush, its leaf structure and flowering season. Mention of Milroy Station.
00:01:27	Jimmie Barker asks Mrs Ornable whether it has a blue flower and she corrects him explaining the blossoms are pink.
00:01:42	Jimmie Barker invites Mrs Ornable to provide more information about trees or plants but she’s momentarily interrupted by some children and scolds them.
00:02:11	Mrs Ornable provides the Muruwari word for “come here.” Jimmie notes recording this word previously and explains that part of his motivation to record Mrs Ornable is to demonstrate to listeners that his independent elicitation work is correct. Jimmie acknowledges Mrs Ornable’s greater proficiency in the Muruwari dialect – “you would know more about it than I.” Mention of Mrs Cubby and the fact that Mrs Ornable has been able to speak Muruwari with her over a period of many years.
00:02:56	Jimmie Barker explains how it’s been difficult to maintain his Muruwari language skills without conversational partners.
00:03:21	Mrs Ornable provides the Muruwari word for “come out.”
00:03:41	Mrs Ornable provides the Muruwari word for “go down.”
00:03:53	Mrs Ornable provides the Muruwari word for “go away.”
00:04:31	Mrs Ornable provides the Muruwari word for “going out hunting.”
00:04:50	Mrs Ornable provides the Muruwari word for “yam.”
00:05:50	Mrs Ornable provides the Muruwari phrase for “we didn’t go.”
00:06:22	Mrs Ornable provides the Muruwari phrase for “they didn’t go.”
00:06:35	Mrs Ornable provides the Muruwari phrase for “they came last night” – discussion of a related phrase “they came at the present time.”
00:07:11	Jimmie Barker asks for a match.
00:07:27	Mrs Ornable provides the Muruwari phrase for “they all went away.”
00:07:53	Mrs Ornable provides the Muruwari phrase for “floodwater.”
00:08:08	Mrs Ornable asks Jimmie Barker whether “turtle” and “crawfish” have been recorded and elicits the Muruwari names for these.
00:08:24	Jimmie Barker asks Mrs Ornable to elicit long sentences and she provides the Muruwari for “how are they at Lightning Ridge?”
00:09:14	Jimmie Barker reflects on the ground already covered with Mrs Ornable and reiterates his desire to elicit long sentences to validate the work he has been doing independently in this regard.
00:09:51	Mrs Ornable provides the Muruwari phrase for “good day.”
00:10:01	Jimmie Barker and Mrs Ornable enthuse about tobacco and cigarettes.
00:10:27	Mrs Ornable provides the Muruwari phrase for “it’s going to be a very hot day today” – discussion about the Muruwari word for “today” which also means “now.”
00:11:34	Mrs Ornable provides the Muruwari words for “sand hill” and “pine ridge.”
00:12:05	Mrs Ornable provides the Muruwari phrase for “flat country.”
00:12:25	Mrs Ornable provides the Muruwari name for “beef wood” tree.
00:12:54	Mrs Ornable provides the Muruwari phrase for “fiery stone” or “opal.”

00:13:25	Mrs Ornable provides the Muruwari name for the seed of the Coolabah tree.
00:13:45	Mrs Ornable provides the Muruwari phrase for “go up to town and get me some bread (or meat).”
00:14:24	Mrs Ornable provides the Muruwari phrase for “you tell him to come back.”
00:15:17	Mrs Ornable provides the Muruwari phrase for “what are you doing today?”
00:15:47	Mrs Ornable provides the Muruwari phrase for “what is he doing now?” – Jimmie Barker clarifies the use of the suffix <i>bu</i> .
00:15:59	Mrs Ornable provides the Muruwari phrase for “I wonder what it’s gonna be like today?”
00:17:06	Mrs Ornable provides the Muruwari phrase for “he got hit on the head.”
00:17:34	Mrs Ornable provides the Muruwari phrase for “they had a fight.”
00:17:56	Conversation between Jimmie and two unidentified women present at this point in the recording session.
00:18:27	Mrs Ornable provides the Muruwari phrase for “they catching any fish?”
00:18:37	Mrs Ornable provides the Muruwari phrase for “call him.”
00:19:04	Mrs Ornable provides the Muruwari phrase for “they hit my dog.”
00:19:27	Mrs Ornable provides the Muruwari phrase for “he was hit with a boomerang” or “they hit him with a boomerang.”
00:19:44	Jimmie Barker asks Mrs Ornable about the Muruwari translation of a conversational exchange “What did he go for?” to which the answer might be “he went for eggs.”
00:20:09	Mrs Ornable provides the Muruwari phrase for “how’s his leg?”
00:20:30	Jimmie Barker and Mrs Ornable discuss the use of a Muruwari suffix meaning “his” or “hers.”
00:21:15	Jimmie Barker compliments Mrs Ornable of her proficiency in the Muruwari dialect and reflects on the earlier distraction caused by others (present earlier but presumably absent at this point in the recording session).
00:21:38	Mrs Ornable provides the Muruwari phrase for “they are going to do this.”
00:22:09	Jimmie Barker explains that Aboriginal languages are economical compared to English i.e. and Aboriginal word requires “three or four” English words in translation.
00:22:30	Mrs Ornable provides the Muruwari phrases for “he’s doing it” and “he’s done it.”
00:23:24	Mrs Ornable provides the Muruwari phrase for “he’s writing a letter.” Jimmie Barker gives context to this explaining that of course writing is an introduced concept for Aboriginal people and quotes a wonderful Aboriginal description of the act of writing - “he was pickin’ at the paper.”
00:24:10	Mrs Ornable provides the Muruwari phrase for “get me some flour.” Jimmie Barker explains that the word for “flour” is Aboriginal English. Jimmie elicits the Aboriginal English for “sugar.”
00:24:32	Mrs Ornable elicits the Muruwari Aboriginal English for “tea.” Jimmie Barker offers an alternative and Mrs Ornable offers a third variation.
00:24:58	Mrs Ornable provides the Muruwari phrase for “get honey” and “give me honey.”
00:25:32	Jimmie Barker asks Mrs Ornable about the Muruwari word for “white.” Mrs Ornable concurs with Jimmie’s elicitation and provides the Muruwari for “black” as well.
00:25:45	Jimmie Barker asks Mrs Ornable about the Muruwari word for “night” or “night time,” again to confirm his own earlier independent work. Two alternatives elicited in the course of this conversation.
00:26:04	Mrs Ornable provides the Muruwari phrase for “smoky camp (fire).”
00:26:46	Mrs Ornable provides the Muruwari word for “dog” and asks Jimmie if they’ve recorded this before.
00:26:53	Mrs Ornable provides the Muruwari phrase for “a dog bit me.”

00:27:41	Tape cuts out – no content.
00:27:45	Jimmie Barker in reference to someone approaching Mrs Ornable’s house says “here comes another ratbag. Better close up eh?”
00:28:00	Tape cuts out – no content.
00:28:07	Jimmie Barker explains that he was unable to record a part of this interview because of the interruption of an unwelcome visitor. Jimmie expresses his frustration and offers a generational judgement of Aboriginal people.
00:29:35	Archive end announcement (Side 1).
00:29:39	Tape rolls on – no content.
00:32:03	Archive announcement.
00:32:10	Jimmie Barker speaks to Mrs Ornable, comparing the Ngemba and Muruwari spiritual belief systems and Christian theology. Jimmie points out that whilst there is no direct equivalent of prayer to a single god, appealing to “the spirits” is endemic to Ngemba and Muruwari cultural practices. Jimmie provides a context for this in relation to hunting and fishing.
00:33:27	Jimmie Barker speaks to Mrs Ornable about Muruwari cultural practices in relation to kangaroo hunting. Mrs Ornable elicits the Muruwari word for the spear used for kangaroo and emu hunting and Jimmie speaks about the practice where if a hunter was tracking a wounded kangaroo he’d “sing (chant) a little bit,” stick the tip of the spear into the animal’s tracks “to steady him.” Jimmie explains how to do this to a man with a stick or spear tip was forbidden. To even walk in another man’s tracks was not permitted.
00:35:25	Jimmie Barker speaks about how children whistling or making noise at night was also forbidden in traditional Muruwari culture. In the wake of someone dying, singing or any kind of noisy behaviour was forbidden for weeks afterward.
00:35:49	Jimmie Barker and Mrs Ornable speak about how mortuary and grieving practices have changed. Mrs Ornable refers to contemporary practices taking place in Walgett offend the traditional lore. Jimmie remarks that if this were to have taken place in the old days there would have been harsh punishments.
00:35:34	Jimmie Barker explains that he has digressed a little, introducing these words in order to be able to provide contextual examples. Jimmie returns to a consideration of the words that Emily Horneville provided to him.
00:36:42	Mrs Ornable provides the Muruwari word for “bullroarer.” Jimmie Barker speaks about the lore and restriction of use in relation to this and Mrs Ornable explains the use of the bullroarer in male initiation.
00:37:19	Mrs Ornable asks Jimmie Barker “You puttin’ it down?” – in reference to whether Jimmie has turned the recorder back on.
00:37:33	Jimmie Barker asks Mrs Ornable if she is tiring and speaks about his independent elicitation work at home in Brewarrina. Jimmie describes it this way, “I’m back with the old people, like when they’re talking to me and that’s how I’ve been getting all the words.”
00:38:15	Jimmie Barker provides the Muruwari words for “fruit,” “meat” and “spirit meat.” Jimmie explains that his spirit meat or animal totem is the red kangaroo.
00:38:43	Mrs Ornable speaks about her totem and her nephew Robin Campbell’s totem. Mention of another of Mrs Ornable’s nephews Manny (????) Williams her sister (unnamed).
00:39:56	Mrs Ornable provides the Muruwari phrase for “stony country.”
00:40:22	Mrs Ornable provides the Muruwari phrase for “spinifex country.”
00:40:35	Jimmie Barker and Mrs Ornable discuss a grass that is harvested for seed by the Muruwari. Mrs Ornable explains that this grass grows in Lignum or Coolabah country

	and it has a “little leaf like shamrock.” This expands into a discussion of how this grain was ground up into dough (elicitation of a Muruwari word associated with this). Mention of a horse and sulky ride with Ted Wheeler, Bangate Station and the township of Collarenebri.
00:42:14	Jimmie Barker and Mrs Ornable speak about Jimmy Kerrigan his generosity, his fighting prowess, abilities as a corroborree singer. Mention of the Culgoa, Milroy station and Jimmy Kerrigan’s death at Brigalow camp in 1907.
00:43:30	Of Jimmy Kerrigan’s death at Brigalow camp Jimmie Barker remarks “I was there then.” Jimmie explains the cultural practice of Aboriginal groups dispersing following the death of someone at a camp or settlement. In this instance Jimmie, his mother Margaret and brother Billy moved across to Milroy station.
00:43:59	Jimmie Barker and Mrs Ornable speak about stone tomahawks that were called Dojuins or <i>Wilidas</i> by the Muruwari people. Jimmie speaks about one he’d brought from the Culgoa that was stolen from him at Brewarrina Mission.
00:44:41	Mrs Ornable recalls her mother pointing out <i>Wilida</i> marks on trees. Jimmie Barker recalls trees marked by Mrs Ornable and her reputation as a great climber. Mrs Ornable remembers Jimmie’s mother Maggie fondly and other members of the Barker family, Clara Hammond and Marcia Barker at Corella Station.
00:45:57	Jimmie Barker and Mrs Ornable discuss Corella Station. Mention of the Clara Hammond working at the Police Barracks. Mention of Marcia Barker, photos of her children and her move to Opalton in Queensland.
00:47:28	Mrs Ornable elicits placenames – Muruwari names given to bends or “deep holes” along the Culgoa river. Mention of Mundiwa and “Johnson’s way” in proximity to these locations.
00:48:50	Mrs Ornable elicits the placename of a deep water hole associated with the Muruwari creation story related to the birth of the moon.
00:49:11	Mrs Ornable continues to elicit placenames – Muruwari names given to bends or “deep holes” along the Culgoa river. Mention of Ned Johnson’s property, Buneeda ??????, Weilmoringle, Cartland????, Eurie Point in proximity to these locations.
00:51:14	Elicitation of the Muruwari phrase “kangaroo jumped up” in relation to this discussion of Muruwari place names along the Culgoa river.
00:51:40	Mrs Ornable continues to elicit placenames – Muruwari names given to bends or “deep holes” along the Culgoa river. Mention of the Metherill’s place and a contemporary camping site in proximity to these locations.
00:53:10	Jimmie Barker explains how these deep water holes were a “permanent” water supply for Muruwari people in times when the river was “dried up.”
00:53:26	Mrs Ornable continues to elicit placenames – Muruwari names given to bends or “deep holes” along the Culgoa river and describe her own experiences there, fishing etc. Mention of Denuin ????? and Numry ????? in proximity to these locations.
00:54:56	Jimmie Barker and Mrs Ornable reorient “down the river (Culgoa).” Elicitation of Muruwari placenames given to bends or “deep holes” continues. Mention of Mundiwa Station, Milpiri ?????, Dulory ?????, and Bupama ????? and Grogan’s hole ?????, in proximity to these locations.
00:57:15	Jimmie Barker points out that knowledge of these deep water holes on the Culgoa river is all but gone. Jimmie expresses gratitude to Mrs Ornable for reminding him of the names. Mention of Robin Campbell and his knowledge of these placenames.
00:58:13	Jimmie Barker provides the Muruwari word for “tomorrow,” but explains that the same word is used for “butter,” which was adopted from English. Mention of the “old pub,” Lissington, Corella, in proximity to these locations. Discussion of the subdivision of Lissington and Corella stations in more recent years.

00:59:22	Jimmie Barker and Mrs Ornable speak about the “boundary” of Muruwari country. Mention of Yantabulla, Tinnenburra and the Warrego river in relation to this discussion. Mention also of neighbouring peoples the Koamu and the Gunggari. Mrs Ornable reflects on the sound of Gunggari speakers “you hear them goin’ like a machine.”
01:00:28	Jimmie Barker speaks about the Muruwari people, their relatively peaceful history and the large expanse of territory that comprises Muruwari country. Jimmie points to a lack of internal conflict, explaining that conflict only ever arose as a consequence of interference from outside tribal groups.
01:01:00	Jimmie Barker speaks about the location of the “last big war” that the Muruwari were involved in. Jimmie states the bushranger Captain Midnight is buried there.
01:01:27	Jimmie Barker speaks about an “old uncle” (possibly Jimmy Kerrigan) who was a police tracker in pursuit of Captain Midnight and present when Midnight was shot.
01:02:05	Jimmie Barker concludes the interview due to background noise and “interference.” Jimmie pledges to get some money to Mrs Ornable for her contribution.
01:03:25	Archive end announcement.
01:03:32	Tape rolls on – no content.
01:03:50	End of 002168B

[RETURN TO ITEM LIST](#)

002169A/Field tape 66B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker, Mrs Emily Horneville
Personal subject(s):	Billy Barker, Billy Campbell, Mrs Parker (neé Katie Welsh), Mrs Hammond, Jack Collins, Peter Flood, Eileen Wellington (neé Buckley), Jim Wellington, Mrs Whye, Nelly Coleman, Mrs Frost, Mrs Ross
Subject keywords:	Language - Linguistics - Language elicitation, Human biology - Anatomy and morphology, Windbreaks, Stories and motifs - Whirlwinds and willy willies, Environment - Climate and weather – Storms, Language – Maintenance, Language education, Plants – Grasses, Animals – Birds, Stories and motifs - Rain and storms, Plants – Trees, Hunting - Birds – Emus, Health - Vision / Blindness, Health - Skin physiology and disease, Animals - Reptiles - Lizards / Goannas, Indigenous knowledge – Astronomy, Material culture - Bark objects, Environment - Lakes and rivers, Environment - Climate and weather – Floods, Animals - Mammals - Marsupials - Possums / Gliders / Cuscus, Disabilities – Physical, Food - Bush tucker, Stories and motifs - Creation / Cosmology, Environment - Climate and weather – Seasons, Animals - Invertebrates - Crustacea and molluscs - Shellfish etc., Animals - Birds - Ducks / Geese, Language - English - Aboriginal English, Buildings - Architecture and design, Crime – Imprisonment, Stories and motifs - Celestial phenomena, Substance use - Alcohol
Language/people:	English, D32: MURUWARI
Places:	Goodooga (N NSW SH55-07), Culgoa River N NSW SH55-06, SH55-07, SW Qld SH55-03), Enngonia map area (N NSW SH55-06), Brewarrina (N NSW SH55-06), Queensland (Qld), New South Wales (NSW), Tinnenburra (SW Qld SH55-02), Warren (N NSW SH55-15), Morton Plains (NW Vic SJ54-04)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002169A	00:00:00	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville relating to “sinew” and “sewing.”	1971	Goodooga, NSW
	00:01:20	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville relating to human anatomy, physiological functions		
	00:05:18	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville, including references to wind / weather systems, storms, language revival, bees, bird anatomy, rainfall systems and emu hunting.		
	00:11:25	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville relating to human physiology and physical ailments.		
	00:14:04	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville including references to bark stripping, rivers, flooding, disability and pine dust.		
	00:22:28	Language elicitation and discussion of Muruwari words and phrases with Jimmie Barker and Emily Horneville including references to tree names, bush food, creation stories, the seasons and birds.		
	00:41:16	Jimmie Barker and Emily Horneville speak about Aboriginal English, their shared history and Emily’s family genealogy.		
	00:47:25	Jimmie Barker and Emily Horneville reminisce about the “old people” at Brewarrina Mission		

Archive item number	Timing point	Description	Date	Place
	00:53:36	Station.		
	01:00:21	Jimmie Barker explains the reasons for cutting short this interview with Emily Horneville. End of field tape 66B and end of BARKER_J15-002169A.		

Timing point	Description
	<u>Jimmie Barker elicits Muruwari words and phrases with Mrs Emily Horneville.</u>
00:00:03	Archive announcement.
00:00:10	Jimmie Barker records a tape ID noting the date – May 13, 1971, location – Goodooga and context - Jimmie records Muruwari language elicitation with Emily Horneville.
00:00:21	Mrs Ornable provides the Muruwari word for “sinew.”
00:00:32	Mrs Ornable remarks, “You oughta know that,” and Jimmie Barker explains that he “gets lost sometimes and I can’t remember the words.”
00:00:46	Mrs Ornable provides the Muruwari word for “sew” or “sewing.”
00:00:53	A passer-by exchanges a greeting with Jimmie Barker. Mrs Ornable is curious as to whether they know each other.
00:01:04	Mrs Ornable provides the Muruwari word for “dream.” Jimmie Barker remarks “These are words that I can’t remember.”
00:01:20	Mrs Ornable provides the Muruwari word for “finger.”
00:01:27	Mrs Ornable provides the Muruwari word for “toe.”
00:01:33	Mrs Ornable provides the Muruwari word for “winding road.”
00:01:51	Jimmie Barker explains that he can’t recall these words when alone but “as soon as you (Mrs Ornable) say them I know them.”
00:01:59	Mrs Ornable provides the Muruwari word for “rub.”
00:02:10	Jimmie Barker asks Mrs Ornable about the Muruwari word for cough. She can’t recall.
00:02:21	Jimmie Barker asks Mrs Ornable about the Muruwari word for “pant.” She can’t recall and explains that Muruwari words particularly those that are infrequently used are likely replaced by English over time.
00:02:45	Mrs Ornable provides the Muruwari word for “breathe.”
00:02:52	Mrs Ornable provides the Muruwari word for “vein.”
00:03:05	Mrs Ornable provides the Muruwari word for “dirty.” Jimmie Barker remarks “I’ve got that recorded before.”
00:03:21	Mrs Ornable provides the Muruwari word for “rib.”
00:03:36	Mrs Ornable provides the Muruwari word for “chin.”
00:03:42	Mrs Ornable provides the Muruwari word for “the back of the neck.” Jimmie Barker recalls having recorded this word on a previous occasion. Mrs Ornable volunteers the Muruwari word for “chest,” also and Jimmie again assures her that this has already been recorded.
00:03:55	Mrs Ornable provides the Muruwari word for “hook.”
00:04:07	Mrs Ornable provides the Muruwari word for “small creek.” Mention of the Culgoa river.
00:04:25	Mrs Ornable provides the Muruwari word for “left hand,” and “right hand.” Jimmie

	Barker recalls having recorded this word on a previous occasion.
00:04:50	Jimmie Barker asks Mrs Ornable to provide the Muruwari word for “all alone.” Mrs Ornable can’t recall and remarks “I’ll think of it after you know.”
00:05:18	Mrs Ornable provides the Muruwari word for “wind break.”
00:05:32	Mrs Ornable provides the Muruwari word for a “circle” or “ring,” and alludes to the origin of the word as a descriptor for a whirlwind.
00:05:45	Mrs Ornable asks Jimmie Barker about the intended outcome for his Muruwari language work. Jimmie explains the purpose – to preserve the Muruwari language by creating a source of reference. Jimmie states “White” people might use it and suggests that “would be a very good thing.”
00:06:15	Mrs Ornable provides the Muruwari word for “ripe,” and “half ripe.”
00:06:46	Mrs Ornable provides the Muruwari word for “spinifex,” and refers to Gerara a local region where this grass is found. Jimmie Barker points out the affinity between this word and the sun.
00:07:15	Mrs Ornable provides the Muruwari word for “native bee.” Jimmie Barker notes that he may have recorded this word slightly differently.
00:07:30	Mrs Ornable provides the Muruwari word for “beeswax.”
00:07:54	Mrs Ornable provides the Muruwari word for “wing.” Jimmie Barker recalls having recorded this word on a previous occasion.
00:08:02	Mrs Ornable provides the Muruwari word for “claw.” A short discussion follows in which Jimmie Barker provides the Muruwari word for “all birds.”
00:08:35	Mrs Ornable provides the Muruwari word for “raw meat.”
00:08:48	Mrs Ornable provides the Muruwari word for “thick.”
00:09:07	Mrs Ornable provides the Muruwari word for “rainbow.”
00:09:21	Mrs Ornable asks Jimmie Barker if he’d like the Muruwari word for “cloud.” Jimmie Barker explains that he has recorded this word previously.
00:09:32	Mrs Ornable provides the Muruwari word for “log.” Jimmie Barker explains that he has an instant recognition of these words but can’t summon them to mind independently.
00:09:49	Mrs Ornable provides the Muruwari word for “dry tree.”
00:10:02	Mrs Ornable provides the Muruwari word for “push.”
00:10:11	Mrs Ornable provides the Muruwari word for “arm pit.”
00:10:20	Mrs Ornable provides the Muruwari word for “hollow log,” used in hunting to “bring the emus up.” Jimmie Barker relates his own experiences trapping emus using a hybrid of traditional methods. Jimmie notes that rifles were used on these occasions.
00:11:25	Mrs Ornable provides the Muruwari word for “tears,” and “eye.”
00:11:38	Mrs Ornable provides the Muruwari word for “eyelids.”
00:11:44	Mrs Ornable provides the Muruwari phrase for “inside of the ear.”
00:11:59	Mrs Ornable provides the Muruwari word for “ear lobe.”
00:12:22	Mrs Ornable provides the Muruwari word for “weak eyes.” Jimmie Barker recalls having elicited this word from Mrs Ornable on a previous occasion.
00:12:41	Mrs Ornable provides the Muruwari word for “half blind.” Jimmie notes, “I’ve got that recorded.”
00:12:53	Mrs Ornable provides the Muruwari word for “pimples” – facial.
00:13:07	Mrs Ornable provides the Muruwari word for “rash,” – same as the previous word.
00:13:13	Mrs Ornable provides the Muruwari word for “boil” – as in skin blemish.
00:13:25	Mrs Ornable provides the Muruwari word for “kneeling down.”
00:13:40	Mrs Ornable provides the Muruwari word for “elbow.”
00:13:44	Mrs Ornable provides the Muruwari word for “brain.” Jimmie Barker notes with

	amusement that this is also the Muruwari word for “egg.”
00:14:04	Mrs Ornable provides the Muruwari word for “hibernate,” – discussion of this word in relation to the goanna.
00:14:36	Mrs Ornable provides the Muruwari word for “spill” – facial.
00:14:44	Mrs Ornable provides the Muruwari word for “falling star.” Jimmie Barker notes that this word applies to both meteors and shooting stars. Jimmie speaks about the cultural practices around meteorites.
00:15:28	Mrs Ornable provides the Muruwari word for “hard.”
00:15:42	Mrs Ornable provides the Muruwari word for “soft.”
00:15:57	Mrs Ornable provides the Muruwari word for “inside of the stomach.” Mrs Ornable refers to “tripe” to help clarify the meaning of this word.
00:16:21	Mrs Ornable provides the Muruwari word for “pupil,” – as in the centre of the eye.
00:16:38	Mrs Ornable provides the Muruwari word for “umbilical chord,” – the word is also used to describe the navel and Jimmie notes, “we all have them.”
00:17:18	Mrs Ornable provides the Muruwari word for “shiver.” Mrs Ornable confirms that this is also the word for “shake.”
00:17:43	Mrs Ornable provides the Muruwari word for “swing.” Mrs Ornable is unable to recall and notes it’s a word that would be seldom used.
00:18:06	Mrs Ornable provides the Muruwari word for “float.”
00:18:15	Mrs Ornable provides the Muruwari word for “sink,” and explains that it is used in the context of someone drowning. Jimmie Barker expresses gratitude to Mrs Ornable – it’s a word he doesn’t have.
00:18:34	Mrs Ornable provides the Muruwari word for “stripping bark (or peeling).”
00:18:55	Mrs Ornable provides the Muruwari word for “stump.”
00:19:01	Mrs Ornable provides the Muruwari word for “island,” as in a patch of dry land in the centre of a river. Mrs Ornable describes this patch of land as being bounded by a small creek or tributary running off a river and then back into it.
00:19:39	Mrs Ornable provides the Muruwari word for “flood.” Jimmie Barker and Mrs Ornable share stories from the recent (at the time of recording) floods that affected both Goodooga and Brewarrina.
00:20:13	Mrs Ornable provides the Muruwari phrase for “possum call.” Mrs Ornable confirms Jimmie Barker’s claim that this phrase applies to any animal call.
00:20:32	Mrs Ornable provides the Muruwari phrase for “one armed man”, “one legged man,” and “one eyed man.”
00:20:52	Mrs Ornable provides the Muruwari word for “he’s lame.” Jimmie Barker notes the use of the suffix <i>bu</i> .
00:21:14	Mrs Ornable provides the Muruwari word for “pine dust (pollen).” Jimmie Barker remarks, “When I was a kid I used to love to see this stuff.”
00:21:43	Mrs Ornable provides the Muruwari word for “head ache.”
00:21:53	Mrs Ornable provides the Muruwari word for “porcupine (echidna) quills.” Jimmie Barker notes the similarity between this word and the Muruwari word for “bone.”
00:22:13	Mrs Ornable provides the Muruwari word for “soft feathers.”
00:22:28	Mrs Ornable provides Muruwari words and phrases related to trees.
00:22:37	Mrs Ornable provides the Muruwari word for the “needle wood” tree.
00:22:44	Mrs Ornable provides the Muruwari word for the “round leaf box” tree.
00:22:50	Mrs Ornable provides the Muruwari word for the “wild lemon” tree.
00:23:08	Mrs Ornable provides the Muruwari word for the “rosewood” tree.
00:23:13	Mrs Ornable provides the Muruwari word for the “mulga” tree.
00:23:22	Mrs Ornable provides the Muruwari word for the “quinine” tree.

00:23:25	Mrs Ornable provides the Muruwari word for the “myall” tree. Discussion about the identity of this tree. Jimmie Barker compares this tree to a gidgee.
00:23:55	Mrs Ornable provides the Muruwari word for the “black box” tree.
00:24:08	Mrs Ornable provides the Muruwari phrase for the “grewia” tree. Jimmie Barker notes that the second of these words means, “bread.”
00:24:20	Mrs Ornable provides the Muruwari word for the “dog wood” tree.
00:24:42	Mrs Ornable provides the Muruwari word for the “butter wood” tree.
00:24:50	Mrs Ornable provides the Muruwari word for the “belah wood” tree.
00:25:06	Mrs Ornable provides the Muruwari word for a little yellow fruit-bearing tree. Jimmie Barker compares this tree to a “bumble tree” and notes that the fruit is poisonous. Jimmie also notes that the name of the tree is also the Muruwari name for a bush spirit.
00:25:40	Jimmie Barker speaks about Ghost gums and notes that they grow in Queensland, not in this part of New South Wales.
00:25:54	Mrs Ornable provides the Muruwari words for two types of “currant bushes.” Mrs Ornable compares the second of these to a black currant and Jimmie Barker recalls picking them with his brother Billy on Milroy station.
00:26:30	Mrs Ornable provides the Muruwari words for the “iron bark” and “iron wood” tree.
00:26:54	Mrs Ornable provides the Muruwari word for “itch.”
00:27:10	Mrs Ornable provides the Muruwari word for “sour.”
00:27:19	Mrs Ornable provides the Muruwari word for “bitter.”
00:27:24	Mrs Ornable provides the Muruwari word for “danger.”
00:27:37	Mrs Ornable provides the Muruwari word for “same.”
00:28:01	Mrs Ornable provides the Muruwari word for “twins.” Jimmie Barker mentions the creation story “twins in the sky” related to the story of the Seven Sisters.
00:28:31	Mrs Ornable provides the Muruwari word for “orphan.”
00:28:50	Mrs Ornable provides the Muruwari word for “spring,” as in movement.
00:29:00	Mrs Ornable provides the Muruwari word for “springtime,” as in the season.
00:29:22	Mrs Ornable provides the Muruwari word for “summer.” Jimmie Barker notes that this word also means “hot.”
00:29:29	Mrs Ornable provides the Muruwari word for “autumn.” Jimmie Barker recognises the word as meaning “coming on cold.”
00:29:54	Mrs Ornable provides the Muruwari word for “winter.”
00:30:11	Mrs Ornable provides the Muruwari word for “bounce,” Jimmie Barker notes this is the same word for spring??????
00:30:23	Jimmie Barker introduces another category of words – “birds.” Jimmie elicits the Muruwari word for this category of animals.
00:30:27	Mrs Ornable provides the Muruwari word for “swallow.”
00:30:33	Mrs Ornable provides the Muruwari word for “swift.”
00:30:44	Mrs Ornable provides the Muruwari word for “mud lark.”
00:31:02	Mrs Ornable provides the Muruwari word for “native companion.”
00:31:12	Mrs Ornable provides the Muruwari phrase for “robin redbreast.” Mrs Ornable breaks this phrase down eliciting the Muruwari words for “red” and “chest.”
00:31:21	Mrs Ornable provides the Muruwari word for “butcher bird.” Mrs Ornable imitates the call of the butcher bird.
00:31:38	Mrs Ornable provides the Muruwari word for “hawk.” Jimmie describes this hawk as the little one “that flies around all the time in the one place.”
00:31:46	Jimmie Barker pauses to change the tape over.
00:31:50	Archive end announcement (Side 1).
00:31:57	Tape cuts in on Jimmie Barker and Mrs Ornable speaking about the story telling

	traditions of the Muruwari. Jimmie recalls his experiences as a boy hearing about Aboriginal astronomy from the “old people.” Mrs Ornable mentions the Seven Sisters creation story.
00:32:30	Jimmie Barker returns to the subject of birds.
00:32:35	Mrs Ornable provides the Muruwari word for “swan.” Jimmie Barker notes this word has been recorded.
00:32:41	Mrs Ornable provides the Muruwari word for “(chicken) hawk.” This word is different to the one Mrs Ornable provided earlier – see 00:31:38.
00:33:06	Mrs Ornable provides the Muruwari word for “sea gull.” Jimmie Barker notes “we only see them now and then.” Mrs Ornable refers to sea gulls feeding on mussels.
00:33:33	Mrs Ornable provides the Muruwari word for “pelican.”
00:33:39	Mrs Ornable provides the Muruwari word for “mopoke.” Jimmie Barker imitates the mopoke’s call. Mrs Ornable speaks about the mopoke’s ability to camouflage.
00:34:09	Mrs Ornable provides the Muruwari word for “mosquito bird.” Jimmie Barker asks Mrs Ornable to imitate the call of the mosquito bird – she obliges. Jimmie notes the similarity between the call and the Muruwari name.
00:35:00	Mrs Ornable provides the Muruwari word for the “happy family bird.”
00:35:09	Mrs Ornable provides the Muruwari word for a noisy little brown bird with a white chest. Jimmie Barker and Mrs Ornable speak about this bird, its behaviour and the beauty of its nest. No English name provided.
00:35:33	Jimmie Barker asks Mrs Ornable about a “mistletoe bird.” Mrs Ornable is unable to provide the Muruwari name for this bird.
00:35:47	Jimmie Barker asks Mrs Ornable to provide the Muruwari name for “sky lark.” Mrs Ornable names what Jimmie believes to be a “starling.” Discussion about the starling’s nesting habits.
00:36:29	Mrs Ornable provides the Muruwari word for “sand piper.”
00:36:39	Mrs Ornable provides the Muruwari word for “grebe.” Jimmie compares these birds to ducks from a dietary point of view and Mrs Ornable concurs, describing them as “good eating.”
00:36:57	Mrs Ornable provides the Muruwari word for “black magpie.” The same name is given to the “white magpie.” “Black” and “white” here refers to the colour of the magpie’s back feathers.
00:37:15	Mrs Ornable provides the Muruwari word for “crow.” Discussion about another type of smaller crow that flies higher. Mrs Ornable elicits the Muruwari name for this also.
00:37:50	Mrs Ornable provides the Muruwari word for “soldier bird.”
00:38:15	Jimmie Barker asks Mrs Ornable about the whip bird noting that they are very rarely sighted on Muruwari country.
00:38:33	Mrs Ornable provides the Muruwari word for “wood pecker.” Discussion about the call and behavioural habits of this bird.
00:38:51	Jimmie Barker asks Mrs Ornable about the corella (cockatoo). Mrs Ornable claims to have never seen one in her life. Mention of Tinnenburra to the west of Goodooga.
00:39:02	Mrs Ornable provides the Muruwari word for “black cockatoo.”
00:39:29	Mrs Ornable provides Muruwari words for both the white and black “spoon bill.” Mrs Ornable explains that the Muruwari name for the black spoon bill literally means “craw fish eaters.”
00:39:57	Mrs Ornable provides the Muruwari word for “plover.”
00:40:10	Mrs Ornable provides the Muruwari word for “water hen.” Mention of Billy Campbell.
00:40:21	Mrs Ornable provides the Muruwari word for “black divers.” Discussion of the physiology of this bird and its capacity to stay under water for a long time.

00:40:46	Mrs Ornable provides the Muruwari word for “black duck.”
00:40:52	Mrs Ornable provides the Muruwari word for “wood duck.”
00:40:59	Mrs Ornable provides the Muruwari word for “teal duck.”
00:41:04	Mrs Ornable provides the Muruwari word for “musk duck.” Jimmie Barker notes the rarity of this duck.
00:41:16	Mrs Ornable provides the Muruwari phrase for “rounding a corner.”
00:41:31	Jimmie Barker asks Mrs Ornable about Aboriginal English or what he terms “part English” words – hybrids of Muruwari and English words. Jimmie provides the words for “soap” and “knife” by way of example and Mrs Ornable states “I might tell you more tomorrow.”
00:42:13	Jimmie Barker asks Mrs Ornable about her birth at Milroy Station. Mention of “cousin Billy” (in all likelihood a reference to Billy Campbell) and the “old people” who were at Milroy after Mrs Ornable left.
00:43:22	Mrs Ornable speaks about a photo of Jimmie Barker’s brother Billy and how to arrange to get it to Jimmie.
00:43:42	Jimmie Barker asks Mrs Ornable about the flood of 1890. Mrs Ornable explains that she was 8 years old at the time and was carried to safety across the watercourses. Mrs Ornable mentions her mother and “Mrs Parker.” Mention of Mrs Parker’s maiden name – “Katie Welsh.”
00:45:57	Jimmie Barker speaks about Mrs Hammond, her many children and her move from the Culgoa to Warren where Jimmie encountered her in 1926. Jimmie and Mrs Ornable speaks about a “hut” that was built in 1906.
00:46:54	Jimmie Barker tells the story of Mrs Ornable’s mother brandishing a knife and chasing a young man off into the bush. Jimmie and Mrs Ornable both recall Mrs Ornable’s mother speaking Muruwari.
00:47:25	Jimmie Barker and Mrs Ornable speak about first hearing a phonograph at Jack Collins’ place at Brigalow Bore. Mention of Jack Collins only having one eye and Mrs Ornable’s father working at Corella station at that time. Jimmie recalls being brought over to Brigalow Bore from Milroy Station by Peter Flood (Jimmie refers to him by his Muruwari name).
00:48:49	Jimmie Barker tells the story of Peter Flood’s conviction and gaol term. Jimmie describes his experience of appearing as a witness at Peter Flood’s trial.
00:49:34	Tape cuts in on a conversation between Jimmie Barker and Mrs Ornable about Peter Flood and the period following his release from prison. Mrs Ornable speaks about providing clothes for him on release and his move to Brewarrina Mission Station and Jimmie Barker speaks about his death as a consequence of the infection caused by a cut on his foot.
00:50:02	Jimmie Barker and Mrs Ornable reminisce about the “old people” at Milroy Station.
00:50:36	Jimmie Barker and Mrs Ornable speak about Eileen Wellington (née Buckley), her death in Brewarrina during a measles epidemic. Mention of place names, including Morton Plains and Kinnabulla.
00:51:22	Jimmie Barker and Mrs Ornable speak about Jim Wellington and his step-sister Mrs Whye. Discussion of other family members Nelly Coleman, Mrs Frost and Mrs Ross (died at Cartlands).
00:52:25	Jimmie Barker speaks about the importance of consolidating this knowledge of the past. Mrs Ornable offers to do some more recording the following day.
00:52:46	Mrs Ornable provides the Muruwari word for the “aurora australis” and notes “there was a very good one in 1910.” Mrs Ornable recalls that she was on Yarrowin Station in Brewarrina at that time. Jimmie recalls “everybody went mad.”
00:53:36	The tape cuts in on a postlude that Jimmie Barker recorded to this interview with Mrs

	Ornable. Jimmie explains he had to leave as “a fella came in there ... he was drunk.” He confronted Jimmie about payment for his auntie’s (Mrs Ornable’s) participation in the interview. Jimmie expresses his frustration at having the interview being cut short by this and the added intrusion of children and others.
00:56:58	Jimmie Barker speaks about Mrs Ornable’s fragile health and her fatigue as additional factors in his decision to cut the interview short. Jimmie speaks about the central location of Mrs Ornable’s house and how it was a drop in point for “chaps ... coming back drunk” from town.
00:58:17	Jimmie Barker explains that he transcribed the last part of the interview when these intrusions made recording impossible.
00:58:28	Archive end announcement.
00:58:37	Tape rolls on – no content.
01:00:21	End of 002169A

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002169B/Field tape 67B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker, Mrs Emily Horneville
Subject keywords:	Language - Linguistics - Language elicitation, Hunting, Language - Linguistics - Vocabulary and grammar - Directionals and locationals, Fishing, Hunting - Birds – Emus, Hunting - Kangaroo / Wallaby, Indigenous knowledge - World view – Numeracy, Hunting – Echidna, Food - Bush tucker, Birds, Environment - Lakes and rivers, Technology - Containers - Water carriers, Language - English - Aboriginal English, Language - Vocabulary - Place names, Water supply - Waterholes and rockpools, Substance use - Smoking / Tobacco
Language/people:	English, D32: MURUWARI
Places:	Brewarrina (N NSW SH55-06), Goodooga (N NSW SH55-07), Barwon River (N NSW SH55), Birrie River (N NSW SH55-07), Culgoa River N NSW SH55-06
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002169B	00:00:00	Jimmie Barker previews this recording – elicitation of Muruwari vocabulary read by Jimmie from notes he made from an interview with Emily Horneville.	1971	Goodooga, NSW
	00:03:18	Jimmie Barker elicits Muruwari words and phrases related to hunting.		
	00:11:54	Jimmie Barker elicits Muruwari words and phrases related to fishing, and through a discussion of emu and kangaroo hunting,		

Archive item number	Timing point	Description	Date	Place
		illustrates the principles of Muruwari numeracy.		
	00:32:02	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases that refer to the diminutive form.		
	00:35:34	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases featuring the word “overwhelm” in relation to olfactory sensation.		
	00:39:26	Jimmie Barker provides elicitation and discussion of Muruwari words and phrases relating to house swallows, peewees and their nest building habits.		
	00:42:40	Jimmie Barker provides elicitation and discussion of Muruwari locative words and phrases relating to the Aboriginal social structures of tribal river settlements.		
	00:48:03	Jimmie Barker provides elicitation and discussion of “part English” Muruwari words used for settler introduced food and utensils.		
	00:53:06	Jimmie Barker discusses Muruwari words and phrases used for providing directions and as place descriptors.		
	00:58:53	Jimmie Barker provides elicitation and discussion of words and phrases associated with exchange or transferral.		
	01:04:27	End of field tape 67B and end of BARKER_J15-002169B.		

Timing point	Description
	<u>Jimmie Barker elicits Muruwari words and phrases based on a transcript of an interview he conducted with Mrs Emily Horneville.</u>
00:00:02	Archive announcement.
00:00:09	Jimmie Barker records a tape ID from Brewarrina on May 20, 1971.
00:00:22	Jimmie Barker provides the context for this recording – Muruwari language elicitation

	derived from an interview he conducted with Mrs Emily Horneville at Goodooga. Jimmie explains that recording was not possible on this occasion due to the presence of background noise and distraction from others present.
00:01:56	Jimmie Barker notes that some of the vocabulary has already been covered in his previous recordings and some of the challenges involved in eliciting Muruwari words and phrases from Mrs Horneville. Mention of “word dropping” and how this is typical of proficient Muruwari speakers.
00:03:18	Jimmie Barker provides the Muruwari word for “hunt” and the Muruwari phrase for “to hunt.”
00:03:44	Jimmie Barker provides an alternate Muruwari word for “to seek anything on the ground,” or “to hunt on the ground.” Jimmie Barker provides contextual examples of how these Muruwari words for “hunt” might be used.
00:04:33	Jimmie Barker provides the Muruwari phrases for “I hunted,” and “I hunted for Kangaroo.”
00:05:14	Jimmie Barker provides the Muruwari phrase for “hunting about.”
00:05:45	Jimmie Barker provides the Muruwari phrase for “they hunted.”
00:06:00	Jimmie Barker provides the Muruwari phrase for “where are they?”
00:06:28	Jimmie Barker provides the Muruwari phrase for “they’re gone.”
00:06:43	Jimmie Barker provides the Muruwari phrase for “whereabouts is he?”
00:07:13	Jimmie Barker provides the Muruwari phrase for “where is he?”
00:07:38	Jimmie Barker provides the Muruwari phrase for “how are they?” and explains the Muruwari word for “how.”
00:08:24	Jimmie Barker provides the Muruwari phrase for “how is he (or she)?”
00:08:47	Jimmie Barker provides the Muruwari phrase for “he didn’t go hunting,” and provides a variation used by Emily Horneville.
00:10:14	Jimmie Barker provides the Muruwari phrase for “we didn’t go hunting” and provides an explanation for “we.”
00:11:11	Jimmie Barker provides the Muruwari phrase for “we all didn’t go hunting,” and provides variations in Muruwari.
00:11:54	Jimmie Barker provides the Muruwari word for “catch.”
00:12:20	Jimmie Barker provides the Muruwari phrase for “to catch.”
00:12:43	Jimmie Barker provides the Muruwari word for “caught.”
00:12:53	Jimmie Barker provides the Muruwari phrase for “he went to catch fish.”
00:13:39	Jimmie Barker provides the Muruwari phrase for “he caught fish.”
00:14:03	Jimmie Barker provides the Muruwari phrase for “they killed a kangaroo,” and provides explanations on use of “a” in his translation. Jimmie Barker provides the Muruwari phrase for “they killed an emu.”
00:15:41	Jimmie Barker provides the Muruwari phrase for “they went to kill kangaroo.”
00:16:08	Jimmie Barker explains “word dropping” by providing a literal translation of Mrs Horneville’s elicitation of the Muruwari phrase, “they went killed two kangaroo,” or “kangaroo two kill they went.”
00:17:01	Jimmie Barker provides the Muruwari phrase for “they went to kill kangaroos,” and provides an explanation of how this might be used in conversation.
00:18:35	Jimmie Barker explains that he asked Emily Horneville to elicit the singular form of this Muruwari phrase, i.e. for when a person is speaking about one kangaroo. Jimmie Barker provides the Muruwari phrase for “they went to kill one kangaroo,” and emphasises the importance of understanding a dialect.
00:20:25	Jimmie Barker explains how abbreviated sentences are a feature of the economical Muruwari conversational style. Jimmie provides the Muruwari phrase for “he went to

	kangaroo,” and the literal translation of “he went kangaroo to,” by way of example. Jimmie also emphasises tonal effects, the manner of delivery and above all a shared understanding of “Aboriginal” thought as key aspects of Muruwari conversation.
00:22:48	Jimmie Barker describes the role of speaker and listener in a Muruwari conversation and how the listener fills in or “completes” the abbreviated sentences.
00:24:25	Jimmie Barker once again provides the Muruwari phrase for “they killed kangaroo,” and explains this could also mean, “they killed kangaroos.”
00:25:12	Jimmie Barker provides the Muruwari phrase for “how many?” as a possible follow-up question.
00:25:29	Jimmie Barker provides the Muruwari words for “two,” “one,” and “five” as possible answers to this question.
00:26:30	Jimmie Barker provides the Muruwari phrase for “one kangaroo” and explains that it could also mean “many kangaroos.”
00:27:36	Jimmie Barker again emphasises the tone and inflection of speech as key to understanding precise meaning. Jimmie provides the Muruwari phrase for “they killed two kangaroos,” and “they killed ten kangaroos.”
00:29:59	Jimmie Barker provides the Muruwari word for “they killed,” and the phrase “they killed kangaroo,” Jimmie elicits a third phrase “they killed one only (many) kangaroo,” and reiterates that this could mean “one” or “many.”
00:32:02	Archive end announcement (Side 1).
00:32:10	Jimmie Barker provides the Muruwari phrases for “one only,” “two only,” “three only” and “one little one only.”
00:32:44	Jimmie Barker provides two alternate Muruwari words for “small” and explains the second of these words can also mean “that only.”
00:33:04	Jimmie Barker provides the Muruwari phrases for “small child (boy),” “small girl,” and provides a different Muruwari word meaning “small,” or “little.”
00:33:46	Jimmie Barker constructs a conversation about porcupine (echidna) hunting to provide contextual examples of how some of these Muruwari phrases might be used. Jimmie elicits the phrase “yes, only a little one” and “only one.”
00:35:18	Jimmie Barker provides the Muruwari phrase for “only a small one.”
00:35:34	Jimmie Barker explains that he has digressed a little, introducing these words in order to be able to provide contextual examples. Jimmie returns to a consideration of the words that Emily Horneville provided to him.
00:36:04	Jimmie Barker provides the Muruwari word for “to overwhelm” and explains its usage, pronunciation and meaning.
00:37:07	Jimmie Barker provides the Muruwari phrase for “overwhelming smell.”
00:37:20	Jimmie Barker provides the Muruwari phrase for “having an overwhelming, stinking smell.”
00:37:37	Jimmie Barker provides the Muruwari phrase for “having an overwhelming, sweet smell,” and provides the Muruwari word for “sweet” or “good.”
00:37:59	Jimmie Barker provides the Muruwari phrase for “you smell this.”
00:38:21	Jimmie Barker provides the Muruwari phrase for “you smell that.”
00:38:36	Jimmie Barker provides the Muruwari phrase for “I smell sweet wild orange” and singles out the word for “wild orange.”
00:39:26	Jimmie Barker provides the Muruwari word for “house swallow,” – discussed previously with Mrs Horneville. Jimmie speaks about this and the other swallow familiar to the Muruwari distinguishing them by their nest building habits.
00:41:07	Jimmie Barker explains that the Muruwari word he provided for “house swallow” literally means “mud by mud,” or “mud building.” Jimmie explains the birds’ process

	of collecting mud and building nests. Mention of the peewee and its similar nest building habits.
00:42:26	Jimmie Barker once again provides the Muruwari word for “mud by mud.”
00:42:40	Jimmie Barker provides the Muruwari phrase for “we are across there,” with a variation in word sequence.
00:43:18	Jimmie Barker provides the Muruwari phrase for “they are across there.”
00:43:41	Jimmie Barker provides the Muruwari phrase for “I live across the river.”
00:44:01	Jimmie Barker provides the Muruwari phrase for “they live across the river.”
00:44:14	Jimmie Barker provides the Muruwari phrase for “I live across the Barwon.”
00:44:40	Jimmie Barker provides the Muruwari word for the “River Barwon,” and continues to name another river when he provides the Muruwari phrase for “I live across the Birrie,” referring to the Birrie River.
00:44:06	Jimmie Barker provides the Muruwari phrase for “I live across the Culgoa,” and provides the Muruwari word for the “Culgoa” and another Muruwari word for “river” or contained water. Jimmie provides further explanation of this shared meaning - the Muruwari word for “river” is the same as the word for “bucket,” as a bucket can contain water.
00:46:17	Jimmie Barker provides the Muruwari phrase for “get that bucket (container).” Jimmie explains in relation to the Muruwari word for “container” that they were traditionally made of bark from tree knobs and were used to carry water. Mention of coolamon, the universal Aboriginal word for a bowl or dish used for carrying seed or babies.
00:48:03	Jimmie Barker provides the Muruwari phrases for “get a dish” and “get that dish” and explains that English words were inserted into Muruwari sentences. Jimmie provides the Muruwari word for “cup” and explains how this is used in conjunction with English words like “plate.” Jimmie puts this into a sentence with Muruwari words, “get that plate” and “get a plate.”
00:49:26	Jimmie Barker explains that many English words were added to the Muruwari dialect. Jimmie elicits the Muruwari word for “tea,” provided to him by Mrs Horneville and explains this literally means “the leaves of trees.” Jimmie describes this word as “part English” and discusses its derivation.
00:50:39	Jimmie Barker provides a set Muruwari words that were adopted from English, “cabbage,” “apple,” “potatoes,” “melon” and “milk.”
00:52:06	Jimmie Barker provides the adapted English Muruwari phrase for “condensed milk” and explains this was in widespread use prior to powdered milk becoming the favoured option.
00:52:49	Jimmie Barker provides the Muruwari word for “tomorrow,” but explains that the same word is used for “butter,” which was adopted from English.
00:53:06	Jimmie Barker provides the Muruwari phrase for “bread and butter,” as an example of how to distinguish between the Muruwari word meaning “tomorrow,” or “butter.”
00:53:42	Jimmie Barker provides the Muruwari phrase for “we’ll get bread tomorrow.”
00:54:07	Jimmie Barker provides the Muruwari phrase for “we’ll get butter tomorrow.”
00:54:36	Jimmie Barker provides the Muruwari phrase for “they went.”
00:54:51	Jimmie Barker provides the Muruwari phrase for “they went away.”
00:55:03	Jimmie Barker provides the Muruwari word for “to be away,” or “to go away.”
00:55:23	Jimmie Barker provides the Muruwari word for “go away.”
00:55:30	Jimmie Barker provides the Muruwari phrase for “they went that way.”
00:55:44	Jimmie Barker explains that the Muruwari phrase for “they went that way” was generally accompanied by a pointing hand gesture.
00:55:55	Jimmie Barker repeats the Muruwari phrase for “they went that way.”

00:56:10	Jimmie Barker provides the Muruwari word and spelling for “place” or “place of.”
00:56:26	Jimmie Barker provides the Muruwari phrase for “place of pines” and singles out the word for “pine.”
00:56:51	Jimmie Barker provides the Muruwari phrase and spelling for “place of plenty.”
00:57:16	Jimmie Barker provides the Muruwari phrase for “place of drinking (watering) place.”
00:57:27	Jimmie Barker provides the Muruwari phrase for “watering place for kangaroos,” and offers a literal translation - “kangaroo place of drinking.”
00:57:59	Jimmie Barker provides the Muruwari phrase for “scrubby place,” or “place of scrub.”
00:58:18	Jimmie Barker provides the Muruwari phrase for “flat place.” Jimmie explains that a speaker can describe many kinds of places just by adding a word in-front of the Muruwari for “place,” or “place of.”
00:58:53	Jimmie Barker provides the Muruwari phrase for “from me” and explains its use.
00:59:13	Jimmie Barker provides the Muruwari phrase for “from me to you,” as well as an alternate Muruwari phrase with the same meaning.
01:00:06	Jimmie Barker provides the Muruwari phrase for “from me to them.”
01:00:17	Jimmie Barker provides the Muruwari phrase for “they to me,” and explains this reversible changing the word sequence to provide the Muruwari phrase for “from me to them.”
01:00:41	Jimmie Barker provides an alternate, less common Muruwari phrase for “from me to them.” Jimmie explains this is also reversible and changes the word sequence to provide the Muruwari phrase for “from them to me.”
01:01:25	Jimmie Barker provides the Muruwari phrase for “go away from me.”
01:02:09	Jimmie Barker provides the Muruwari words for “me” and “by me,” and explains the word he provided for “me” also means “I.”
01:03:07	Jimmie Barker provides the Muruwari word for “by them” and provides the Muruwari phrase for “by them and by you.”
01:03:42	Jimmie Barker notes with amusement that the Muruwari for “by you,” also means “pipe,” as in smoking.
01:04:05	Archive announcement.
01:04:12	Tape rolls on – no content.
01:04:27	End of 002169B

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002170A/Field tape 68B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Language elicitation, Death - Mortuary / funeral ceremonies – Burial, Animals - Mammals - Marsupials - Kangaroos / Wallabies, Language - Linguistics - Grammar and syntax – Affixes, Language - Vocabulary - Water resources, Culture - Relationship to land, Technology - Stone - Axes / hatchets, Hunting – Possum, Hunting – Echidna, Religion - Rites - Ceremonial objects – Stones, Magic and sorcery - Clever people, Religion - After death beliefs - Ghosts and spirits, Religion - Dreaming - Devils, monsters, evil spirits
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA,
Places:	Goodooga (N NSW SH55-07), Culgoa River N NSW SH55-06
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002170A	00:00:00	Jimmie Barker elicits Muruwari words and phrases relating to burial and the dead.	1971	Brewarrina, NSW
	00:01:50	Jimmie Barker elicits Muruwari words and phrases relating to possession.		
	00:05:20	Jimmie Barker elicits Muruwari words and phrases relating to time and arrival.		
	00:14:48	Jimmie Barker discusses aspects of the Muruwari dialect, in particular “word dropping” and		
	00:21:37	Jimmie Barker elicits Muruwari words and phrases related to “meeting” or “coming together.”		
	00:31:33	Jimmie Barker elicits phrases featuring the Muruwari homonym meaning “yes”, “right” or “enough.”		
	00:38:34	Jimmie Barker elicits the names of bladed weapons with extended discussion of the magical properties of the <i>Wilida</i> – the tomahawk used by Clevermen.		
	00:48:50	Jimmie Barker discusses magic stones and the traditional practice of Clevermen being buried with their stones.		
	00:55:43	Jimmie Barker discusses Muruwari spirit beings, their connection to the natural world and how these beliefs were foregrounded within traditional Muruwari culture.		
	01:03:32	End of field tape 68B and end of BARKER_J15-002170A.		

Timing point	Description
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	<u>Jimmie Barker elicits Muruwari words and phrases based on a transcript of an interview he conducted with Mrs Emily Horneville.</u>
00:00:06	Archive announcement.
00:00:14	Jimmie Barker records a tape ID stating the date - May 22, 1971, the location – Brewarrina, and a description – a recording based on a transcript of an interview Jimmie conducted with Mrs Emily Horneville at Goodooga on May 14, 1971.
00:00:40	Jimmie Barker provides the Muruwari phrase for “place of the dead.”
00:01:00	Jimmie Barker provides the Muruwari word for “cemetery,” or “burial place.”
00:01:50	Jimmie Barker provides the Muruwari phrase for “that is mine.”
00:02:16	Jimmie Barker explains that with the addition of a prefix the phrase becomes “that is not mine.” Jimmie elicits this version of the phrase.
00:02:40	Jimmie Barker provides the Muruwari phrase for “that is his (or hers),” and explains that the opposite word order may be used in conversation without affecting the meaning.
00:03:10	Jimmie Barker explains that with the addition of the prefix (discussed earlier 00:02:16) the phrase becomes “that is not his (or hers),” Jimmie elicits this version of the phrase.
00:03:42	Jimmie Barker provides the Muruwari phrase for “that is ours,” and explains this could mean two people.
00:04:13	Jimmie Barker provides the Muruwari phrase for “that is theirs,” also meaning “that belongs to them.”
00:04:43	Jimmie Barker provides the Muruwari phrase for “they took,” and explains that these words were given to him by Mrs. Horneville, noting also that he has recorded them previously.
00:05:14	Jimmie Barker provides the Muruwari phrase for “I took.”
00:05:20	Jimmie Barker discusses the Muruwari suffix <i>bu</i> and notes Mrs. Horneville’s correct use of this. Jimmie also mentions earlier recordings in which he discusses <i>bu</i> and other suffixes including <i>nu</i> . Jimmie discusses this in relation to the Muruwari phrase for “he (she) took,” and elicits variations of this phrase.
00:07:04	Jimmie Barker provides the Muruwari phrase for “it took,” and how this might be used in a sentence – “it took such a long time.”
00:07:50	Jimmie Barker explains the Muruwari suffix <i>bu</i> , which can mean “he,” “she,” “it” or “that,” depending upon the context in which it used.
00:08:20	Jimmie Barker provides the Muruwari phrase for “it took a long time,” and singles out the word “time,” noting that he may have recorded this previously.
00:09:26	Jimmie Barker provides the Muruwari phrase for “it took him a long time.”
00:10:07	Jimmie Barker provides the Muruwari phrase for “long ago,” or “long time ago,” and explains the first word of this phrase used independently translates simply as “time.”
00:10:43	Jimmie Barker provides the Muruwari word for “come.”
00:11:05	Jimmie Barker provides the Muruwari word for “he (she) came,” and notes that the addition of the suffix <i>bu</i> can be used to mean “he (she or it) came.”
00:11:44	Jimmie Barker explains that when speaking about another, one is likely to say “he (she) came here.” Jimmie provides the Muruwari for “Jimmie, he came here.”
00:12:26	Jimmie Barker provides the Muruwari phrase for “kangaroo, it came,” or “a kangaroo came,” and explains that the suffix <i>bu</i> is used here to distinguish animals from people.
00:13:16	Jimmie Barker once again provides the Muruwari word for “come,” and two alternatives for “come here,” the second of which is the most commonly used.
00:14:17	Jimmie Barker provides the Muruwari phrase for “go out.”
00:14:24	Jimmie Barker provides the Muruwari phrase for “go away,” also meaning “come away.”

00:14:48	Jimmie Barker explains the importance of learning and understanding word meanings. Jimmie speaks about how changing word sequences and “dropping” (omitting) words is a feature of conversation between proficient Muruwari speakers and how this lends itself to rapid communication. Jimmie uses the phrase “read ahead” to describe how the listener manages to process this rapid conversational style.
00:16:53	Jimmie Barker expands on this, stating that the listener begins to ‘fill in’ these omitted words in thought. Jimmie goes further to describe Aboriginal people in conversation thus – “they sort of read each other’s minds.”
00:17:30	Jimmie Barker speaks about his experience of listening to this style of rapid Muruwari conversation. Often he could comprehend only “three or four” of every dozen words. Jimmie explains this was enough to grasp the meaning and suggests that perhaps even highly proficient speakers listen in this same way too, i.e. skimming for key words.
00:18:24	Jimmie Barker speaks about the necessity of thinking in the “Aboriginal way” to be able to learn Muruwari. Jimmie highlights the subjects (giving animals as an example) and the short terminating words at the ends of sentences as indispensable. Jimmie explains that other words can be freely “dropped” without sacrificing meaning and contrasts this with English which is much more unforgiving in this respect.
00:21:37	Jimmie Barker provides the Muruwari word for “coming together,” or “meeting” and provides the Muruwari phrase for “I met” by way of example.
00:22:16	Jimmie Barker provides the Muruwari phrase for “I met him (her),” and explains the impact of the “terminating” word.
00:22:40	Jimmie Barker provides the Muruwari phrase for “we met.”
00:22:52	Jimmie Barker provides further explanation of the Muruwari phrase for “we met,” and elicits alternative Muruwari phrases, “you’ll meet us,” and “you’ll meet us in Goodooga.”
00:24:45	Jimmie Barker provides the Muruwari phrase for “you’ll meet me there.”
00:25:30	Jimmie Barker once again provides the Muruwari phrase for “you’ll meet me there,” and gives more detail on the word meaning of “me,” and “I.”
00:26:07	Jimmie Barker provides the Muruwari phrase for “they’ll meet me there.”
00:26:40	Jimmie Barker provides the Muruwari word for “there.”
00:26:52	Jimmie Barker provides the Muruwari phrase for “tell him to meet me there.”
00:27:30	Jimmie Barker provides the Muruwari phrase for “tell him to meet me there.” – alternate vocabulary.
00:27:46	Jimmie Barker provides the Muruwari phrase for “tell them to meet me there.”
00:28:44	Jimmie Barker explains that by “dropping” <i>nura</i> the phrase is modified to “tell them to meet me.”
00:29:04	Jimmie Barker provides the Muruwari phrase for “he’ll meet us across there,” and explains that this means somewhere within view.
00:29:37	Jimmie Barker provides the Muruwari phrase for “he’ll meet us way across there,” and explains this means in the distance.
00:30:10	Jimmie Barker once again provides the Muruwari phrase for “he’ll meet us across there,” and offers an explanation for the Muruwari word meaning “over,” giving examples such as over a river, or across a lagoon.
00:30:49	Jimmie Barker provides the Muruwari phrase for “way across the river,” and explains this refers to a location on the other side of a dry lagoon or plain.
00:31:26	Archive end announcement (Side 1).
00:31:33	Jimmie Barker discusses a Muruwari homonym (frequently used) with the root meaning “yes,” also meaning “right,” or “enough.” Jimmie notes having previously recorded this word.

00:32:31	Jimmie Barker provides the Muruwari phrase for “you have hit him enough.” and describes a context in which this phrase might be used.
00:33:16	Jimmie Barker provides the Muruwari phrase for “this is right.”
00:33:32	Jimmie Barker provides the Muruwari phrase for “it is right.”
00:33:42	Jimmie Barker provides the Muruwari phrase for “it is not right.”
00:33:59	Jimmie Barker provides the Muruwari words for “this” and “is.”
00:34:25	Jimmie Barker provides the Muruwari phrase for “that is right.”
00:34:57	Jimmie Barker provides further discussion of the Muruwari word for “that,” noting it’s interchangeability with the Muruwari word nura.
00:36:16	Jimmie Barker provides the Muruwari phrase for “what about?” or “about what?” Jimmie explains that this phrase also means “what is.”
00:37:19	Jimmie Barker provides the Muruwari phrase for “what is” – alternate vocabulary.
00:38:34	Jimmie Barker provides the Muruwari word for the “steel bladed tomahawk” citing an earlier recorded discussion about this weapon.
00:39:20	Jimmie Barker provides the Muruwari word for “stone axe” or “tomahawk.” Jimmie points out that the word also refers to a wooden club again citing an earlier conversation.
00:39:47	Jimmie Barker provides another Muruwari word for “stone axe” or “tomahawk.” Jimmie explains that this is the more common form and examples of the weapon have been found all over Australia.
00:40:30	Jimmie Barker provides the Muruwari word (<i>Wilada</i>) for a “special” form of “stone axe.” Jimmie explains that Emily Horneville discussed this word in her recent interview with Jimmie.
00:41:39	Jimmie Barker speaks about Jimmie Kerrigan and how he described receiving the <i>Wilada</i> from the night spirit. Jimmie’s understanding is that the <i>Wilada</i> was used exclusively by men initiated to a high level – “witch doctors” or clevermen. There was a secret chant used when cutting with the <i>Wilada</i> that enhanced the effectiveness of the tool. Mention of its use in hunting possums and porcupines (echidnas), where only a single blow would be administered.
00:45:58	Jimmie Barker recalls his mother Maggie Barker explaining that when a cleverman died his <i>Wilada</i> would either be buried with him or secreted away somewhere or “thrown in the river.” If this tradition was not observed and the <i>Wilada</i> came into the possession of another, it was believed they would get sick and die.
00:48:23	Jimmie Barker notes with gratitude that Emily Horneville was the one who provided the name for this “special” stone axe.
00:48:50	Jimmie Barker speaks about “magic stones” used by clevermen and initiates. Jimmie recalls as a boy being in the wrong place and witnessing Jimmie Kerrigan with his magic stone and the strong reprimand he received for this. Jimmie notes the family connection between his mother and Kerrigan was the only thing that saved him from harsher punishment.
00:50:14	Jimmie Barker speaks about Jimmie Kerrigan’s burial following his death in 1907 and the fact that his magic stone would have been buried with him at the “burial ground” in the sand hills on the Culgoa river. Jimmie discusses the cultural protocols he observed in relation to Kerrigan’s burial noting that all children and some women were excluded.
00:52:05	Jimmie Barker speaks about Ngemba beliefs and cultural practices with regard to “magic stones.” Jimmie is uncertain if the Ngemba had a direct equivalent to the Muruwari <i>Wilada</i> but he does recall stories told by Ngemba residents at Brewarrina Mission Station of “magicians” using magic tomahawks and fire sticks.
00:53:50	Jimmie Barker elicits the Ngemba and Muruwari words for “clevermen,” noting that

	both possessed magic stones. Jimmie expands on this claiming that magic stones and tomahawks were used by clevermen right across Aboriginal Australia.
00:55:43	Jimmie Barker recalls being warned as a young boy not to touch, or come into contact with the possessions of “old men.” Jimmie elicits Muruwari words associated with spirit beings and describes encounters that one might have with these spirits, made manifest in the form of birds or animals. In hunting scenarios animals believed to embody these spirits would be spared. Elicitation of Muruwari words in relation to these spirits.
00:58:00	Jimmie Barker explains how Aboriginal mythologies such as those relating to the spirit world were underpinned by a shared belief deeply rooted within the culture. Jimmie compares this to other cultures such as the “Eastern mythical stories – Aladdin’s lamp ...” However, Jimmie explains that this “spirit world” was foregrounded in Aboriginal culture. He states that Aboriginal people “lived by this.”
01:00:10	Jimmie Barker discusses the “evil night spirit,” elicits the Muruwari word for this and notes an earlier recording in which this subject was discussed.
01:00:45	Jimmie Barker elicits the Muruwari for “you are not to go alone in the bush. The evil night spirit will get you there.”
01:01:37	Jimmie Barker speaks about the “spirit woman of the bush” that was equally feared. Jimmie elicits the Muruwari for similar warnings associated with this spirit: “you are not to go alone in the bush. The spirit woman of the bush will carry you away.”
01:02:58	Archive end announcement.
01:03:05	Tape rolls on – no content.
01:03:32	End of 002170A

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002170B/Field tape 69B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Language - Linguistics - Language elicitation, Language - Vocabulary – Colours, Language - Linguistics - Vocabulary and grammar – Pronouns, Language - Linguistics - Vocabulary and grammar – Demonstratives, Language - Linguistics - Vocabulary and grammar - Time and temporality, Environment - Climate and weather, Language - Linguistics - Vocabulary and grammar - Directionals and locationals, Language - Linguistics - Vocabulary and grammar – Interrogatives, Hunting – Rabbit, Plants - Grasses
Language/people:	English, D32: MURUWARI, D22, NGIYAMPAA / NGEMPA,
Places:	Brewarrina (N NSW SH55-06), Goodooga (N NSW SH55-07)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002170B	00:00:00	Jimmie Barker elicits sentences featuring the Muruwari word meaning both “red” and “liar.”	1971	Brewarrina, NSW
	00:10:16	Jimmie Barker elicits Muruwari words and phrases featuring the		

Archive item number	Timing point	Description	Date	Place
	00:17:58	possessive pronouns me, my and I. Jimmie Barker discusses (with elicitation) demonstrative pronouns to explain how Muruwari words often derive their meaning from the context in which they are used.		
	00:31:26	Jimmie Barker discusses how the grammatical differences between English and Muruwari affect translation, using temporals, locationals and pronouns to illustrate this.		
	00:53:16	Jimmie Barker uses hunting scenarios to illustrate the use of locative and directional Muruwari words.		
	01:03:32	End of field tape 69B and end of BARKER_J15-002170B.		

Timing point	Description
	<u>Jimmie Barker records Muruwari language elicitation with discussion and analysis.</u>
00:00:00	Jimmie Barker records a tape ID stating the location - Brewarrina and the date - 28 th of May 1971.
00:00:23	Jimmie Barker provides the Muruwari word and spelling for “red” and explains this word is often repeated twice. Jimmie explains that this word also means “lie” or “liar.”
00:01:14	Jimmie Barker provides the Muruwari phrases for “he’s telling a lie,” and “he told a lie.”
00:01:49	Jimmie Barker explains how the Muruwari word for “red” is used by people to mean “lying” or “a liar” and provides a contextual example - “don’t take any notice of him, he’s red.” Jimmie explains that using “red” for “lies” is also used by the Ngemba people.
00:03:09	Jimmie Barker provides the Muruwari phrase for “he’s red.”
00:03:34	Jimmie Barker explains that there is another Muruwari word (<i>midjun</i>) for lie and provides the following contextual examples of its use:
00:03:48	“he’s telling a lie.”
00:04:05	“he told a lie”
00:04:16	“he’s a liar.”
00:04:37	“he was lying.”
00:04:47	Jimmie Barker provides the Muruwari phrase for “they’re liars.”
00:05:01	Jimmie Barker provides the Muruwari phrase for “you’re telling a lie.”
00:05:11	Jimmie Barker provides the Muruwari phrase for “you told a lie.”
00:05:24	Jimmie Barker once again provides an explanation about how the people of the Brewarrina area use the word “red,” to denote lying or a liar. Jimmie explains that

	“white” people have come to use the word red for a liar when speaking in English, however, the Muruwari people have a word that they use for red/lying. Jimmie is not aware of what the Ngemba people use for red/lying, but he is certain they have it too because they use the English word “red” when speaking about liars.
00:07:16	Jimmie Barker sums-up by once again providing the Muruwari word (uttered twice), for “(the colour) red,” also meaning “a lie” or “liar.” Jimmie explains that this dual meaning is widely understood by people from the Brewarrina area.
00:08:12	Jimmie Barker refers to earlier recordings he made of Muruwari synonyms. Jimmie explains that one word can also have multiple meanings. Jimmie links this back to his example of the use of the Muruwari word “red/liar” and a different word for “lie.” Jimmie once again emphasises that if a Muruwari speaker is referring to the colour red, they say the word twice.
00:09:56	Jimmie Barker reiterates that the Muruwari language has words that can have multiple meanings.
00:10:16	Jimmie Barker provides his spelling for <i>thi</i> and explains that this is his own spelling. Jimmie explains this is the Muruwari word for “me” or “my”. Jimmie provides the Muruwari phrase for “give me.” Jimmie provides an alternate Muruwari word for “me” and once again provides the Muruwari phrase for “give me” using a different word.
00:12:01	Jimmie Barker explains the Muruwari word <i>thi</i> also means “my” when preceded by certain words. Jimmie provides the Muruwari phrases for “my hat” and “my house” as examples.
00:12:51	Jimmie Barker provides an alternative Muruwari word (<i>thiga</i>) for “my” and shows how this word is used for the phrases “my hat” and “my house.”
00:13:35	Jimmie Barker provides another Muruwari word meaning “me/my” and also “I.”
00:14:13	Jimmie Barker introduces another Muruwari word meaning “me” or “I” and provides contextual examples of its usage - “I didn’t do it” and “I didn’t.” Jimmie contrasts this to the way <i>thi</i> is used.
00:15:27	Jimmie Barker provides a Muruwari word which means “my” but explains this word is mostly used to denote “mine.” Jimmie offers it as a response to the question “whose is this?” and provides the Muruwari for “mine”, “that’s mine” and “that’s my hat” as examples of contextual usage.
00:17:58	Jimmie Barker explains how some approaches to language elicitation – simple word lists for example ignore the extent to which word meaning is derived from context in the Muruwari dialect. Jimmie points out that one of the Muruwari words just discussed can also be a directive “to come towards.”
00:18:57	Jimmie Barker provides the Muruwari phrase for “come this way.”
00:19:09	Jimmie Barker provides an alternative Muruwari phrase for “come this way.” Jimmie explains, that although these are different, they both mean the same thing, in an Aboriginal language there are many words which could mean the same thing.
00:20:18	Jimmie Barker provides the Muruwari word for “this.” always remains the same in a sentence. Jimmie provides the Muruwari word for “is” and also explains it remains the same. Jimmie goes on to put the two words together to make “this is.”
00:20:33	Jimmie Barker provides the Muruwari word for “is.”
00:20:50	Jimmie Barker provides the Muruwari word for “this is.”
00:21:00	Jimmie Barker provides the Muruwari word for “this is not.” Jimmie explains how an additional word is often used in this sentence purely for rhythm and colour – to “swing along” in conversation.
00:21:50	Jimmie Barker provides the Muruwari word for “there” and the Muruwari phrase “there is,” as an example of contextual usage. Jimmie explains that in pronouncing this phrase a short pause is inserted between the words.

00:22:58	Jimmie Barker provides the Muruwari for “that” and “that is” noting the similarity to “there.”
00:23:45	Jimmie Barker provides the Muruwari phrase for “that is it.”
00:24:19	Jimmie Barker provides the Muruwari phrase for “that is not it” noting the additional word used purely for rhythmic purposes.
00:25:02	Jimmie Barker provides the Muruwari phrase for “there was.”
00:25:40	Jimmie Barker provides the Muruwari phrase for “that was.”
00:25:56	Jimmie Barker provides the Muruwari phrase for “that was not” and explains that a word can be omitted without changing the meaning of the phrase.
00:26:42	Jimmie Barker provides the Muruwari phrase for “that wasn’t/was not it” and explains the addition of the word “ <i>bu</i> .”
00:27:38	Jimmie Barker provides the Muruwari phrase for “that wasn’t him/her.”
00:28:05	Jimmie Barker provides the Muruwari phrase for “not him/her” and explains that an additional word may be used without altering the meaning.
00:28:54	Jimmie Barker provides the Muruwari word “him” and explains that by adding another word to this, one gets the Muruwari phrase “not his/hers.”
00:30:11	Jimmie Barker provides the Muruwari phase for “not him/her” and again elicits “not his/hers.”
00:30:39	Jimmie Barker provides the Muruwari phase for “that was his” and explains the distinction between “his” and “him.”
00:31:19	Archive end announcement.
00:31:26	Jimmie Barker explains that the grammatical differences between English and Muruwari in most cases defy direct “word for word” translation. Jimmie talks about how where in English a single word can be applied in a range of contexts a set of different Muruwari words must be used to achieve the same effect.
00:32:12	Jimmie Barker uses the English word “when” to illustrate his previous point. Jimmie gives examples of sentences “when was it?” “when are you leaving?” “when is he leaving?” “when are they leaving?” and explains that in Muruwari a range of words must be used for “when” in these grammatical contexts.
00:33:10	Jimmie Barker elicits the Muruwari word for “when it’s” and provides an example of contextual usage – “when it’s cold.”
00:33:49	Jimmie Barker provides the Muruwari word for “it was” and explains that a shorter variation of this word may be used with the same meaning.
00:34:40	Jimmie Barker provides the Muruwari word (and his own spelling - <i>wunthu</i>), for “when” and gives an example of contextual usage - “when is this?”
00:36:19	Jimmie Barker provides the Muruwari phrase for “when was this?”
00:36:59	Jimmie Barker provides the Muruwari phrase for “where was he/she?” with an explanation of how this is derived from the previous examples.
00:37:51	Jimmie Barker explains that with the addition of <i>bu</i> , the previous phrase “where was he/she?” becomes “where was it?”
00:38:12	Jimmie Barker provides the Muruwari phrase for “when it’s cold.”
00:38:22	Jimmie Barker provides the Muruwari phrase for “it was cold.”
00:38:41	Jimmie Barker provides the Muruwari phrase “when it was cold” with a variation in word order that is also commonly used.
00:39:35	Jimmie Barker provides the Muruwari phrase for “it’s cold” and imitates the emotive way this phrase was spoken by the “old people.”
00:40:09	Jimmie Barker provides the Muruwari phrase “when it’s cold I shiver.”
00:40:46	Jimmie Barker provides the Ngemba word for “cold,” and confesses to a limited knowledge of Ngemba vocabulary.

00:41:20	Jimmie Barker provides the Muruwari for “it’s cold, I’m going to a fire.”
00:42:10	Jimmie Barker provides the Muruwari for “when are you going/leaving?”
00:42:39	Jimmie Barker provides the Muruwari for “in the morning”, “tomorrow” and “in the evening” as possible replies to the previous question. Jimmie also explains that in Muruwari one can also say “when the sun is low” for “evening.”
00:43:31	Jimmie Barker provides the Muruwari phrase “where are you going?” Mention of Goodooga as an example of a destination.
00:44:04	Jimmie Barker provides the Muruwari phrase “where are you two going?” and “where are you going?” Jimmie explains the “dual” reference and provides versions of the phrase for a group greater than two.
00:46:57	Jimmie Barker expands on the discussion of the Muruwari phrase “where are you going?” Jimmie provides alternative versions and explains the words that are used to distinguish between a group of more than two and the phrase “where are you all going?”
00:49:14	Jimmie Barker provides the Muruwari phrase for “where are they?” with alternative versions that specifically reference two people.
00:50:19	Jimmie Barker provides the Muruwari phrase for “where are the two?”
00:50:35	Jimmie Barker provides the Muruwari phrase “where are we?” with a variation that refers to a group of people larger than two.
00:51:08	Jimmie Barker provides the Muruwari phrase for “where am I?”
00:51:22	Jimmie Barker provides the Muruwari phrase for “where are you?” with an alternative version frequently used.
00:52:12	Jimmie Barker provides the Muruwari word for “whereabouts” explaining that it is commonly used as a locational question.
00:53:16	Jimmie Barker provides a set of locational and directional Muruwari words - “there”, “that”, “towards one (come this way)”, “away”, “go away” and “across.” Jimmie speaks about the use of these words in hunting and provides these examples of contextual usage - “gone towards you!”, “there across towards you!”, “towards you!”, “behind you (at your back)!”, “towards you, at your back!”, “towards you, in-front of you!” and “directly towards you!” Jimmie offers an account of how these phrases describe distance and provides the Muruwari phrases “it’s going across there” and “it’s gone” spoken in a “down-hearted” way. Jimmie makes specific reference to rabbits in these hunting scenarios.
00:59:25	Jimmie Barker provides the Muruwari phrase “it’s coming this way” and “it’s going away”, again referring to hunting.
00:59:51	Jimmie Barker provides the Muruwari word for “rabbit.”
01:00:14	Jimmie Barker provides the Muruwari word for “grass” and gives the phrase “rabbit in the grass.”
01:00:57	Jimmie Barker provides the Muruwari word for “burs” and gives the Muruwari phrase “a rabbit in the roly-polies.” Jimmie discusses rabbits hiding amongst burs to escape capture.
01:02:18	Jimmie Barker provides the Muruwari phrases for “there, in the grass!” and “there, in the roly-polies/burs!”
01:02:43	Jimmie Barker provides the Muruwari word for “grass” and suggests that it might be spelt <i>yau</i> .
01:02:51	Tape cuts out – no content.
01:03:29	End of 002170B

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002171A/Field tape 70B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker
Subject keywords:	Hunting, Hunting, gathering and fishing – Tracking, Hunting - Kangaroo / Wallaby, Hunting – Rabbit, Hunting - Lizard / goanna, Hunting – Snake, Hunting – Echidna, Gathering – Eggs, Hunting - Birds – Emus, Hunting – Turtle, Technology – Fire, Environment - Lakes and rivers, Hunting - Traps, nets etc., Social welfare – Rationing, Language - Linguistics - Language elicitation
Language/people:	English, D32: MURUWARI, D22: NGIYAMPAA / NGEMPA,
Places:	Brewarrina (N NSW SH55-06)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002171A	00:00:00	Jimmie Barker discusses (with elicitation), Muruwari words used in hunting.	1971	Brewarrina, NSW
	00:09:58	Jimmie Barker discusses hunting for emu and turtle eggs.		
	00:23:16	Jimmie Barker discusses quail hunting and competition amongst boys for quail and turtle eggs.		
	00:34:27	Jimmie Barker elicits Muruwari phrases featuring combinations of temporal and locational words.		
	00:41:55	Jimmie Barker elicits Muruwari phrases relating to “time.”		
	00:51:29	Jimmie Barker elicits the Muruwari word for “go” with examples of contextual useage.		
	00:56:25	Jimmie Barker elicits Muruwari words and phrases relating to haste.		
	01:03:20	Jimmie Barker elicits Muruwari words for “yes” and other forms of affirmation.		
	01:05:00	End of field tape 70B and end of BARKER_J15-002171A.		

Timing point	Description
	<u>Side 1 - Jimmie Barker discusses traditional hunting, trapping and egg gathering methods. Side 2 - Jimmie Barker elicits Muruwari and Ngemba words and phrases.</u>
00:00:04	Archive announcement.
00:00:12	Jimmie Barker records a tape ID, stating the location – Brewarrina, the date – June 7, 1971, and a description - “Muruwari series, no 18 of 1971.”
00:00:35	Jimmie Barker speaks about his previous recording and some of the abbreviated Muruwari words used in the context of hunting small animals.
00:02:20	Jimmie Barker explains that these words were also used in tracking.
00:03:45	Jimmie Barker provides the Muruwari word used in tracking to alert another member of the tracking party to the fact that an animal was heading their way.
00:04:04	Jimmie Barker provides the Muruwari phrase for “right in front of you” or “way across.” used in tracking to alert another member of the tracking party to the presence of an animal.
00:04:20	Jimmie Barker provides the Muruwari phrase for another tracking alert or instruction.
00:05:16	Jimmie Barker explains the different methods used in tracking and hunting larger animals such as Kangaroos.
00:06:01	Jimmie Barker recalls being part of rabbit hunting parties as a boy and the way language was used on these expeditions.
00:07:28	Jimmie Barker speaks about the expertise of local Aboriginal people in tracking goannas, carpet snakes and porcupines (echidnas). Jimmie singles out one Ngemba tracker in particular and describes the way he went about his work.
00:09:09	Jimmie Barker provides both the Ngemba and the Muruwari word for “porcupine (echidna).”
00:09:58	Jimmie Barker discusses emu nesting and how the eggs were coloured and camouflaged.
00:11:42	Jimmie Barker speaks about the traditional method of finding fresh emu eggs by tracking the movement of the birds. Jimmie speaks about the way the method has evolved to incorporate modern (post settler) means such as horse back riding and the use of binoculars.
00:14:16	Jimmie Barker remarks on the current day lack of emu nests / eggs in the local area.
00:14:28	Jimmie Barker speaks about the “drumming” of the emus as they were about to lay and how early morning was the best time to hear this sound.
00:15:23	Jimmie Barker speaks about the appetite for emu eggs among both indigenous and non-indigenous people – the latter used them for cakes.
00:15:45	Jimmie Barker speaks about hunting for frill necked lizards eggs in sandy places and the difficulty of finding them after they’d been buried for more than a few days due to the wind flattening out the sand or soft earth and erasing any trace of burrowing.
00:17:33	Jimmie Barker speaks about hunting for turtle eggs in and around the riverbanks, how to detect a turtle nest and how to cook the eggs in the hot ashes of a fire.
00:20:32	Jimmie Barker speaks about hunting for turtle eggs along the “high” horizontal part of the riverbanks. Jimmie recalls as a boy running along the riverbanks in summer time. The turtles would be disturbed from their nesting and run down into the water and in this way Jimmie was able to quickly locate the nest and gather up the eggs.
00:22:47	Jimmie Barker speaks about the disturbance posed by turtles to line fishing when they’re active in the summer months.

00:23:16	Jimmie Barker speaks about quail hunting and the “nets” (Jimmie elicits the Muruwari word for this) that were used. Jimmie speaks about the flight of the quail and how the hunting method was adapted to this.
00:25:00	Jimmie Barker speaks about using “bird cage netting” and heavy fencing wire for quail hunting when he was a boy. Jimmie describes these nets as “racquet like.”
00:27:00	Jimmie Barker describes quail hunting as “a sort of a game,” one that he didn’t particularly like. Jimmie explains the necessity of it though as the limited food rations at Brewarrina Mission station required hunting and sourcing “wild meat” as a means of augmenting the diet of mission residents.
00:28:25	Jimmie Barker speaks about fights between boys for quails and turtle eggs. Jimmie claims to have been above this, preferring to share his bounty with smaller boys, who were “deserving” and couldn’t compete with the bigger, “greedier” boys.
00:30:02	Jimmie Barker in summary explains that this was the way smaller boys were taught to track. Jimmie explains that these bush crafts and cultural practices are no longer being passed on and imagines that boys “today” (at the time of recording) would perish unassisted in the bush.
00:32:00	Archive end announcement.
00:32:04	Tape rolls on – no content.
00:34:27	Archive announcement (Side 2).
	Jimmie Barker elicits the Muruwari phrases for:
00:34:36	“when I am here”
00:35:03	“when I’m not here”
00:35:27	“when I’m there”
00:35:43	“when I’m not there”
00:36:07	“when he’s (she’s) here” - Jimmie explains this phrase also means “when it’s here.”
00:37:15	“when they’re here”
00:37:40	“they were here”
00:38:08	“they are here”
00:38:27	“he (she or it) is here.”
00:39:14	“he (she or it) was here”
00:39:59	“he (she or it) was here two days ago”
00:40:50	“he (she or it) was here for two days”
00:41:55	“he (she or it) was here a long time ago”
00:42:44	“he (she or it) was here for a long time” – Jimmie explains that with the repeat of one word the phrase becomes “he (she or it) was here for a long long time.”
00:44:17	Jimmie Barker speaks about (and elicits) three Muruwari synonyms for “me.”
	Jimmie Barker elicits Muruwari phrases incorporating the Muruwari word for “time.”
00:45:33	“give me time”
00:45:46	“give us time” – Jimmie explains that here “us” refers to two people.
00:46:10	“give us time” - Jimmie explains that here “us” is plural, referring to more than two people.
00:47:06	“you give me time”
00:47:37	“you give me time now” or “now give me time.”
00:48:11	“I want time”
00:48:35	“I wanted time” – also meaning “I wanted (this) long ago.”
00:49:11	“you want (or need) time”
00:49:31	“you want (or need) time for that”
00:50:01	Jimmie Barker reflects on the fact that the Muruwari word for “time” is frequently used in a vast range of contexts.

00:51:29	Jimmie Barker elicits Muruwari phrases incorporating the Muruwari word for “go.”
00:52:08	“to go away”
00:52:24	“go from here to there”
00:52:52	“go” – alternate vocabulary. Jimmie Barker explains that this word is used as an “aggressive” command.
00:54:45	“go from there” or “go away from there” – Jimmie Barker provides a contextual example of how this phrase might be used.
00:55:56	Jimmie Barker explains how the “aggressive” form of “go” can be given emphasis with the addition of “a few more nasty words.”
00:56:25	“quick” and “quickly”
00:56:40	“hurry up”
00:57:36	“up” – alternate vocabulary
00:57:59	Jimmie Barker explains that the Muruwari word for “up”- nu is common to Ngemba.
00:58:20	Jimmie Barker elicits a set of related Ngemba words including “quick”, “quickly”, “hurry up.”
00:58:52	Jimmie Barker speaks about the suffixes nu and lugu, noting their presence in Muruwari, Ngemba and other Aboriginal dialects as well.
00:59:45	Jimmie Barker speaks about the Muruwari word nura (there) and elicits the phrase “hurry up there.”
01:00:43	Jimmie Barker provides the Ngemba phrase for “hurry up there.”
01:01:31	Jimmie Barker provides the Muruwari phrase for “don’t hurry.”
01:01:50	Jimmie Barker provides the Muruwari phrase for “no hurry.”
01:02:08	Jimmie Barker provides the Muruwari phrase for “he (she or it) went quick.”
01:02:36	Jimmie Barker provides the Muruwari phrase for “he (she or it) went quickly.”
01:02:44	Jimmie Barker provides the Muruwari phrase for “they went quick.”
01:02:55	Jimmie Barker provides the Muruwari phrase for “he (she or it) went so quickly.”
01:03:20	Jimmie Barker provides Muruwari homonyms for “yes” and gives contextual examples of where they might be used in affirmation. Jimmie explains how the tone, projection and manner of delivery affect the meaning of these words.
01:04:43	Archive end announcement.
01:04:51	Tape rolls on – no content.
01:05:00	End of 002171A

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002171B/Field tape 71B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker, Jack O’Lantern
Subject keywords:	Language - Linguistics - Language elicitation, Language - Change – Loss, Language - English - Aboriginal English, Religion – Totemism, Religion - Dreaming - Birds – Emu, Religion - Dreaming – Spirits, Religion - Dreaming - Creation / Cosmology, Social organisation - Avoidance rules - Avoidance relationships, Ceremonies - Rain making, Initiation, Substance use - Smoking / Tobacco, Weapons, Habitation – Camps, Costume and clothing - Footwear, anklets etc., Technology - Metal – Knives, Death, Social organisation – Kinship, Animals - Mammals - Echidnas
Language/people:	English, L25: WANGKUMARA, D32: MURUWARI, D23: KAMILAROI D22: NGIYAMPAA / NGEMPA
Places:	Cresswell Downs (North NT Barkly Tablelands SE53-07), Weilmoringle (N NSW SH55-06)

Recording quality:	Fair
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Archive item number	Timing point	Description	Date	Place
BARKER_J15-002171B	00:00:00	Jimmie Barker speaks about Muruwari language in the context of “tribal thought.”	June, 1971	Brewarrina, NSW
	00:11:29	Jimmie Barker speaks about the impact of Aboriginal English, abbreviated speech and the language element of traditional Muruwari songs.		
	00:23:23	Jimmie Barker speaks about the difficulty of his language work and the inadequacy of existing Muruwari language resources.		
	00:28:50	Jimmie Barker discusses the traditional approach to greeting “strangers.” Jimmie speaks about “universal” words in this context.		
	00:33:28	Jimmie Barker begins an interview with Jack O’Lantern - introducing him to the listener and putting him at ease.		
	00:35:46	Jack O’Lantern discusses spirit totems, avoidance practices, rainmaking and male initiation.		
	00:39:46	Elicitation of Wangkumara words and phrases with Jimmie Barker and Jack O’Lantern.		
	00:49:11	Elicitation and discussion of Wangkumara words relating to weapons with Jimmie Barker and Jack O’Lantern.		
	00:52:07	Elicitation of Wangkumara words including references to traditional foot ware, waist bands and knives with Jimmie Barker and Jack O’Lantern.		
	00:54:37	Elicitation of Wangkumara words relating to sunrise, nightfall and the northern and southern sky with Jimmie Barker and Jack O’Lantern.		
	00:55:33	Elicitation of Wangkumara words		

and phrases including references to mortality, height, strength and fighting with Jimmie Barker and Jack O’Lantern.

01:00:16 Elicitation of Wangkumara words relating to kinship with Jimmie Barker and Jack O’Lantern.

01:02:25 Elicitation of Wangkumara words and phrases (emphasis on verbs) with Jimmie Barker and Jack O’Lantern.

01:05:20 End of field tape 70B and end of BARKER_J15-002171A.

Timing point	Description
	<u>Side 1 - Jimmie Barker discusses the adaptation of Muruwari language practices in the wake of the decline in cultural knowledge and disconnection from the “old ways.” This discussion is informed by Jimmie’s mission to create resources for the study of the Muruwari language. Side 2 - Jimmie Barker records an interview and Wangkumara language elicitation with Jack O’Lantern.</u>
00:00:04	Archive announcement.
00:00:12	Jimmie Barker records a tape ID, stating that this recording is a continuation from the “opposite side of tape.”
00:00:29	Jimmie Barker discusses the word <i>Nooab</i> and its multiple contextual meanings including “soon”, “so”, “yes”, “the end”, “finish”, “then”, “right” or “now.” Jimmie discusses applications where the word’s meaning might be best translated as “so” or “soon.” Jimmie explains this meaning is connected to “the tribal ways of speaking,” and states “I don’t use it now as the older people did.”
00:02:43	Jimmie Barker speaks about another Muruwari phrase meaning “it went so fast (or quickly).” Jimmie speaks about the potential for confusion associated with certain words in the absence of a familiarity with “tribal thought.” Jimmie explains that he uses the word <i>Nura</i> instead of <i>Nooab</i> to overcome this problem.
00:08:27	Jimmie Barker speaks about the word <i>Gaila</i> explaining that he uses this word for “yes” where at one time <i>Nooab</i> would have been used. Jimmie reiterates that he uses <i>Nooab</i> only to denote “so” and “soon.”
00:11:29	Jimmie Barker speaks about the impact of Aboriginal English on Muruwari language adaptation and the danger of words falling entirely out of use. Jimmie explains that he doesn’t propose “dropping” the word <i>Nooab</i> but he does see the necessity to modify it’s use to accommodate the difficulty posed by highly ambiguous words in modern Muruwari language practices. Jimmie explains that when using <i>Nooab</i> in conversation he’ll often explain its meaning in a given context. In the written form, Jimmie explains there is greater potential for confusion.

00:14:12	Jimmie Barker reflects upon a point he claims to have made many times before i.e. the Muruwari dialect is not that difficult to learn but the multiple meanings of words is one of the more challenging aspects of learning the language.
00:14:51	Jimmie Barker reflects on how “brief” or concise the “old timers” were in their approach to the Muruwari language. This abbreviated approach to language presents problems for contemporary (at the time of recording) speakers. Jimmie gives the example of the difficulty young people have in following the stories told through old Muruwari songs.
00:16:31	Jimmie Barker returns to the word <i>Gaila</i> , restates its meaning as “right” or “yes” and its use as an affirmation. Jimmie describes it as more “useful” than <i>Nooah</i> .
00:17:08	Jimmie Barker returns to a discussion of the word <i>Nura</i> – it’s universality across Aboriginal languages and it’s usefulness in “equalising” sentences. Jimmie concedes there is a tendency to use it too frequently and this can be avoided as one gets a better understanding of the dialect.
00:17:44	Jimmie Barker speaks about <i>Nura</i> and its application in Aboriginal English to denote “and.” Jimmie speaks about his use of this word and it’s memorability.
00:18:56	Jimmie Barker explains how in limiting the meaning of <i>Nooah</i> to “so” or “soon” it becomes easier to remember – more functional.
00:19:42	Jimmie Barker qualifies this discussion, stating that the difficulties posed by multiple meanings of particular Muruwari words fall away, or don’t apply when two Aboriginal people with equal knowledge of the dialect are speaking to each other. Jimmie describes this as a “thought talk.”
00:20:31	Jimmie Barker returns to the topic of the abbreviated approach to language used by the “old” or “tribal” Muruwari. Jimmie describes the conversational structure in which a form of verbal ‘shorthand’ was employed. In conversation the listener includes the omitted words and reconstructs full sentences “in thought.” Jimmie points out that not all sentences are abbreviated in this way. Some, particularly shorter sentences were spoken in their complete form but for the majority this abbreviated approach was the norm in traditional Muruwari conversation.
00:23:23	Jimmie Barker explains how difficult it is for him to articulate this in English. Jimmie identifies the need for “a professional linguist” to have a role in this kind of language work and reflects on how in his view much of the language elicitation recording undertaken, fails to capture the “true meaning” of the dialect.
00:24:36	Jimmie Barker speaks about a booklet of Aboriginal words and sentences (a mix of Kamilaroi and Ngemba) with English translations. Of this booklet Jimmie states that the words were for the most part correctly translated but the sentences were “all wrong.” Jimmie claims a limited knowledge of Ngemba but even so the booklet was clearly wrong. He confirmed this by showing the booklet to native Ngemba speakers at Brewarrina Mission Station.
00:27:02	Jimmie Barker speaks about the custom of greeting Aboriginal “strangers” (people from outside the region) in language. Jimmie explains that even if the two dialects in play were unrelated there are enough “universal” words common to Aboriginal languages for communication to be possible. Jimmie states that in instances where an Aboriginal “stranger” opened the conversation in English, only then would conversation take place in English rather than language.
00:28:50	Jimmie Barker gives some examples of “universal” Aboriginal words.
00:29:18	Jimmie Barker explains how this tradition of greeting “strangers” in language broke down over time and English became the norm for greetings and initial conversation.
00:30:12	Jimmie Barker talks about “a kind way of speaking” in this traditional approach to greeting Aboriginal “strangers” and formalities – asking about the totem and “spirit

	meat” of the stranger. Initially the stranger would be required to stay away (a hundred yards or so) from the main camp. The community would interact with him there in smaller groups of “one or two.” There would be a short assessment where the community would “sum up on him” and then he’d be accepted.
00:31:59	Archive end announcement.
00:32:04	Tape rolls on – no content.
00:33:28	Archive announcement (Side 2).
00:33:32	Jimmie Barker records a tape ID stating his name, the date – July 8, 1971, the recording location - Brewarrina, and the name of his informant – Jack O’Lantern.
00:33:51	Jimmie Barker establishes Jack O’Lantern’s place of birth - Anthony Lagoon Station in the Northern Territory.
00:34:06	Jack O’Lantern tells Jimmie Barker his age (68) and Jimmie (aged 71) jokes “you’re only a young fella. Mention of Mick ??? and his age – 71, just like Jimmie.
00:34:49	Jimmie Barker establishes Jack O’Lantern’s people Gurindji and his language group – Wangkumara.
00:35:24	Jimmie Barker asks Jack O’Lantern how he came to learn the Wangkumara dialect and reassures him as to the confidentiality of their conversation. Jimmie states “Don’t be frightened to speak it’s only you and I here.” Jimmie explains that he too learnt to speak (Muruwari) when he was “quite young.”
00:35:46	Jimmie Barker asks Jack O’Lantern “What meat are you?” Jack replies “Emu” and Jimmie clarifies that he’s asking Jack about his spirit animal (totem) and mentions his spirit animal is the Kangaroo.
00:36:26	Jimmie Barker asks Jack O’Lantern to provide the Wangkumara word for the “Emu spirit totem.”
00:36:43	Jack O’Lantern provides the Wangkumara word for “ghostly spirits.”
00:36:56	Jack O’Lantern provides the Wangkumara word for “god” the spirit “that made everything.”
00:37:10	Jimmie Barker tells Jack O’Lantern the name the Ngemba use for their god and the name used by the Muruwari for their god.
00:37:31	Jimmie Barker speaks about matrilineal traditions. A mother-in-law would be regarded with a particular level of respect. Eye contact from a man to his mother-in-law was forbidden.
00:38:11	Break in recording.
00:38:16	Tape cuts back in on Jimmie Barker asking Jack O’Lantern about “rainmaking” at Weilmoringle. Jimmie states, “I never learn that” and asks Jack about his initiation into these cultural practices. Jack shows Jimmie his two marks and Jimmie speaks of old initiated men (“in their 80s”) who had “marks all over them.” Jimmie notes that Jack would be one of the few initiated men left in the area.
	Elicitation begins. Jack O’Lantern provides Wangkumara words and phrases for:
00:39:46	“frightened”
00:40:53	“right” or “that’s right”
00:41:09	“wrong” or “that’s wrong”
00:41:37	“I’m tired”
00:42:15	“It’s cold”
00:42:34	“fat”
00:42:48	“lean”
00:43:16	“sick”
00:43:44	Jimmie Barker tries to elicit the word “slow” from Jack O’Lantern and Jack provides the Wangkumara phrase for “talk slow.”

00:44:20	Jimmie Barker tries again to elicit the word “slow” from Jack O’Lantern. This time Jack provides the Wangkumara phrase for “talk quick.”
00:44:45	Jack O’Lantern provides the Wangkumara word for “hungry.”
00:45:06	Jimmie Barker tries again to elicit the word “bad.” Through an apparent misunderstanding Jack O’Lantern provides the Wangkumara word for “me” and “my.”
	Elicitation continues. Jack O’Lantern provides Wangkumara words and phrases for:
00:45:57	“full” - as in sated
00:46:22	“good” – Jimmie Barker voices the Muruwari word for “good.”
00:46:37	“small”
00:46:47	“big” – Jimmie Barker jokes that this Wangkumara word sounds like sugar. Jimmie provides the Muruwari words for “small” and “big.”
00:47:01	“tall”
00:47:13	Jimmie Barker moves the microphone closer to Jack O’Lantern.
	Elicitation continues. Jack O’Lantern provides Wangkumara words and phrases for:
00:47:21	“thirsty” – Jack O’Lantern provides a context where this word might be used.
00:47:51	“give me tobacco” – Jimmie Barker asks Jack O’Lantern to repeat this phrase.
00:48:40	“cold” – the sound of a match being struck sounds as Jimmie Barker lights a cigarette.
00:49:11	Elicitation continues. Jack O’Lantern provides Wangkumara words and phrases relating to weapons:
00:49:16	“stone tomahawk” – Jimmie Barker points out the similarity to the Muruwari word.
00:49:40	“boomerang”
00:49:46	“yam stick” – Jimmie explains its use and provides the Muruwari word.
00:50:15	“spear” – Jimmie provides the Muruwari word.
00:50:38	“blunt”
00:50:59	Jimmie Barker compliments Jack O’Lantern on his ability to recall and pronounce words. Jimmie speaks about his experience of being an informant (the pressure he feels) and his preference to work in solitude where he can concentrate. Jimmie invites Jack O’Lantern to smoke.
00:51:28	Tapping sound heard in the background.
	Elicitation continues. Jack O’Lantern provides Wangkumara words and phrases for relating to weapons:
00:51:40	“Womera” – Jimmie Barker provides the Muruwari word for this weapon.
00:52:07	“camp” – Jimmie Barker comments on the universality of this word among Aboriginal people.
00:52:18	“boots” – again Jimmie Barker notes this word is used widely by Aboriginal people. Jimmie notes this word predated settlement and referred to the traditional foot ware made by Aboriginal people and worn for example when the “burrs were really bad.”
00:52:53	Jimmie Barker asks Jack O’Lantern for the Wangkumara word for the “band” Aboriginal people wore around their waist.
	Elicitation continues. Jack O’Lantern provides Wangkumara words and phrases for:
00:52:18	“sharp”
00:52:18	“knife”
00:53:54	“warm” or “hot” Jack O’Lantern seemingly provides specific words for both.
00:54:37	“sunrise”
00:54:46	Jimmie Barker asks Jack O’Lantern for the Wangkumara word for the northern sky.
00:54:50	“sundown”

00:54:58	Jimmie Barker asks Jack O’Lantern for the Wangkumara word for the southern sky. Jimmie is grateful for this – he claims a lot of people have been asking about this.
00:55:33	“alive”
00:55:47	“dead” - Jimmie Barker provides the Muruwari word.
00:56:09	“he died”
00:56:36	“tall”
00:57:03	Jimmie Barker asks Jack O’Lantern “Did I ask you about “sick?”” Jack O’Lantern provides the Wangkumara for this word.
00:57:16	“strong”
00:57:28	“quick” – there’s an apparent misunderstanding again here. Jack O’Lantern seems to be providing further explanation for the previous word “strong.”
00:58:10	“shield”
00:58:21	“hit”
00:58:47	“don’t hit him”
00:59:06	“no” – Jimmie Barker provides the Muruwari word. Jimmie and Jack O’Lantern discusses different contexts where this word is used.
01:00:16	“mother” – Jimmie notes this also means “she feeds the baby.”
01:00:34	“father”
01:00:43	“daughter”
01:00:51	“son”
01:01:04	“wife” – Jimmie Barker provides the Muruwari word.
01:01:15	“husband”
01:01:26	“White man”
01:01:37	“White woman”
01:02:00	“mother’s mother”
01:02:25	“break”
01:02:50	“steal”
01:03:10	“steal money”
01:03:28	“get me some water”
01:03:43	“get me some meat”
01:04:06	“throw”
01:04:21	“put”
01:04:31	“put down”
01:04:50	“ground”
01:04:56	“pull”
01:05:01	“push”
01:04:31	“porcupine (echidna)”
01:05:15	Tape cuts out – no content
01:05:20	End of 002171B

[RETURN TO ITEM LIST](#)

002172A/Field tape 72B Sides 1 and 2

Performer/speaker(s):	Jimmie Barker, Jack O’Lantern
Subject keywords:	Language - Linguistics - Language elicitation, Language - Vocabulary - Body parts and functions, Human biology - Anatomy and morphology, Health - Vision / Blindness, Health - Hearing / Deafness, Animals - Mammals - Dingoes / Dogs, Music – Vocal, Language - Linguistics - Vocabulary and

	grammar - Directionals and locationals, Psychology - Dreams and symbolism, Technology – Fire, Environment - Climate and weather, Environment - Lakes and rivers
Language/people:	English, L25: WANGKUMARA, D32: MURUWARI, D22
Places:	Brewarrina (N NSW SH55-06)
Recording quality:	Fair

Archive item number	Timing point	Description	Date	Place
BARKER_J15-002172A	00:00:00	Elicitation of Wangkumara words relating to human anatomy with Jimmie Barker and Jack O'Lantern.	July 8, 1971	Brewarrina, NSW
	00:06:42	Elicitation of Wangkumara words and phrases relating to sight and hearing with Jimmie Barker and Jack O'Lantern.		
	00:07:27	Elicitation of Wangkumara words relating to eating and drinking with Jimmie Barker and Jack O'Lantern.		
	00:08:47	Jimmie Barker and Jack O'Lantern elicit Wangkumara words and phrases including references to dogs, manner of speech and song.		
	00:13:17	Elicitation of Wangkumara words and phrases with Jimmie Barker and Jack O'Lantern, including references to physical movement and activity. Discussion includes semantic comparison of Wangkumara and Muruwari words.		
	00:25:17	Elicitation of Wangkumara words and phrases relating to fire and burning with Jimmie Barker and Jack O'Lantern.		
	00:27:02	Elicitation of Wangkumara words and phrases relating to water and rainfall with Jimmie Barker and Jack O'Lantern.		
	00:29:52	Elicitation of Wangkumara words and phrases relating to country and landforms with Jimmie Barker and Jack O'Lantern.		
	00:32:08	End of field tape 70B and end of		

Archive item number	Timing point	Description	Date	Place
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BARKER_J15-002172A.

Timing point	Description
	<u>Jimmie Barker elicits Wangkumara words and phrases with Jack O'Lantern related to human anatomy, bodily functions, directionals and environmental phenomena</u>
00:00:01	Archive announcement.
	Elicitation begins. Jack O'Lantern provides Wangkumara words and phrases for:
00:00:12	"head"
00:00:19	"hair on one's head"
00:00:24	"forehead" – Jimmie notes the same word is used by the Muruwari.
00:00:30	"face"
00:00:34	"eyes"
00:00:37	"nose"
00:00:39	"ears"
00:00:42	"throat"
00:00:46	"chin"
00:00:51	"beard" (whiskers)
00:00:56	"mouth" note: Jimmie doesn't repeat this word.
00:00:58	"lip" Jimmie Barker strikes a match and then Jack O'Lantern recalls the word.
00:01:28	"tooth"
00:01:32	"tongue" – Jimmie notes the same word is used by the Muruwari.
00:01:39	"neck"
00:01:51	Jimmie Barker elicits a word by gesturing to a part of his own body without voicing the English word.
00:01:56	"armpit"
00:02:06	"shoulder"
00:02:11	Again Jimmie Barker elicits a word by gesturing to a part of his arm without voicing the English word. Could be bicep.
00:02:19	"elbow"
00:02:35	"hand" – Jimmie Barker states that this word is "universal in all the dialects."
00:02:43	"right hand"
00:02:57	"palm of the hand"
00:03:03	"finger nails" – again Jimmie Barker notes the commonality with regard to this word between Wangkumara and Muruwari.
00:03:10	"ribs"
00:03:28	"chest"
00:03:31	"breast" (female) – Jimmie provides the Muruwari term for breast.
00:03:49	"suck"
00:03:56	"milk"
00:04:01	"back"
00:04:08	"heart"
00:04:12	"liver" – Jack O'Lantern can't bring the Wangkumara word for this to mind.
00:04:22	"kidney" - Jack O'Lantern can't bring the Wangkumara word for this to mind.
00:04:40	"belly"

00:04:44	“naval”
00:04:53	“gut”
00:05:03	Jimmie Barker states: “I won’t ask you any of these other questions because they gotta be done on there own.”
	Elicitation continues. Jack O’Lantern provides Wangkumara words and phrases for:
00:05:12	“thigh”
00:05:18	“knee”
00:05:21	“shin”
00:05:25	“ankle”
00:05:29	“foot”
00:05:34	“sole of the foot”
00:05:41	“skin”
00:05:50	“swelling” (as from a bite)
00:06:11	“fat” – Jimmie Barker notes this has been recorded before but asks Jack O’Lantern for it again.
00:06:19	“bone”
00:06:25	“sore” (as in a cut) – Jimmie Barker laughs at Jack O’Lantern’s response.
00:06:42	Jimmie Barker introduces a new category – “bodily functions”
	Elicitation continues. Jack O’Lantern provides Wangkumara words and phrases for:
00:06:47	“see”
00:06:57	“blind in one eye”
00:07:02	“totally blind”
00:07:11	“hear”
00:07:21	“deaf”
00:07:27	“eat”
00:07:32	“hungry” – Jimmie Barker notes that this has been mentioned before. Jack O’Lantern provides the phrase for “I am hungry.” In response to this Jimmie asks for the Wangkumara word for “hungry” alone.
00:08:05	“swallow”
00:08:31	“drink”
00:08:37	“thirsty”
00:08:47	“my dog died last night”
00:09:15	“dog”
00:09:22	“headache” or “head cold”
00:09:40	“spit”
00:09:58	“saliva” - Jimmie Barker jokes to Jack O’Lantern that for “us old fellas” this is particularly relevant as it “runs out of your mouth.”
00:10:16	“sweat”
00:10:27	“cry”
00:10:31	“laugh”
00:10:39	“I speak Wangkumara” - Jimmie Barker asks Jack O’Lantern about his dialect - Wangkumara.
00:11:02	“He talks too fast”
00:11:14	“I will sing a song”
00:11:42	“What did you say?” – There seems to be a misunderstanding here and Jack O’Lantern provides the Wangkumara for “Come on I’ll sing it for you.”
00:12:07	Jimmie Barker provides a contextual example of how “what did you say?” might be used. Jack O’Lantern provides the Wangkumara and Jimmie recognises this as the correct phrase.

00:12:28	Tell me or “you tell me.” – Again there seems to be a misunderstanding (many words of Wangkumara spoken) but Jimmie is eventually satisfied with the response, remarking “that’s what I want.”
00:13:17	“smell”
00:13:27	“breath” – Jimmie notes that the Wangkumara word Jack O’Lantern provides means “go a long way” in Muruwari.
00:13:40	“cough”
00:14:00	“he’s calling out for you”
00:14:33	“I washed myself” – Jimmie Barker recognises the Wangkumara word for “me” or “myself.”
00:14:45	“work”
00:15:00	“sit”
00:15:08	“stand up” – Jimmie Barker notes this word also carries the same meaning in Muruwari.
00:15:23	“stand there” – again Jimmie Barker notes the commonality of use for this word in Muruwari.
00:15:56	“lying down” – Jimmie Barker asks if this word is specific to “lying down” or just “lying.”
00:16:15	“lay on your side”
00:16:40	“go” or “walk”
00:16:55	“go away”
00:17:09	“run”
00:17:18	“swim”
00:17:25	“come here”
00:17:32	“come quickly”
00:17:40	“hurry” or “hurry up”
00:17:53	“climb” – Jack O’Lantern mentions a tree by way of providing context.
00:18:15	“get on” or “jump on a stone”
00:18:38	“turn”
00:18:53	“dance”
00:19:01	“jump”
00:19:16	“to look for”
00:19:26	“sleep”
00:19:49	“hold” (in one’s hand) - There seems to be a misunderstanding here. Jack O’Lantern thinks Jimmie Barker is asking for the Wangkumara word for “cold.” This is soon cleared up and Jimmie asks whether the word <i>Mura</i> is used for hold.
00:20:30	“the dog buried the meat”
00:21:02	“cut meat with a knife”
00:21:23	“he cut off his finger”
00:21:35	“chop wood” – Jimmie Barker notes the Wangkumara and Muruwari use the same word for wood.
00:21:56	“dig a hole”
00:22:20	“those two are fighting”
00:22:54	“old woman”
00:22:59	“old man”
00:23:07	Jimmie Barker remarks “I think I might of asked you some of these questions Jack..” Elicitation continues. Jack O’Lantern provides Muruwari words and phrases for:
00:23:26	“he’s telling you a lie”
00:23:51	“I dreamed about you”
00:24:24	“sow”

00:24:33	“sinew”
00:24:56	“trousers” - Jack O’Lantern volunteers the Wangkumara word for “shirt.”
00:25:17	“ashes”
00:25:32	“fire”
00:25:38	“hot ashes”
00:25:45	“smoke”
00:25:48	“flame” (of the fire)
00:26:03	“light the fire”- Jimmie Barker asks Jack O’Lantern whether this also means “blow the fire.”
00:26:19	“fire is burning”
00:26:35	“fire stick”
00:26:43	“burn the grass”
00:27:02	“water”
00:27:07	“rain”
00:27:12	“raining”
00:27:29	“wet” – Jimmie Barker asks Jack O’Lantern to repeat the pronunciation.
00:27:43	“dew”
00:27:55	“rock hole”
00:28:03	“soak”
00:28:16	“clay pan”
00:28:26	“clouds”
00:28:33	“thunder”
00:28:41	“lightning”
00:28:47	“rainbow”
00:28:55	“fog”
00:29:18	“hail”
00:29:30	“ice”
00:29:44	“river”
00:29:52	“mountain”
00:30:00	“footpath”
00:30:08	“dust”
00:30:16	“sand”
00:30:29	“red sand”
00:30:33	“with sand”
00:30:38	“sand hill”
00:30:47	“level (or flat) ground”
00:31:00	“sky”
00:31:05	Archive end announcement.
00:31:09	Tape rolls on – no content.
00:32:08	End of 002172A

[RETURN TO ITEM LIST](#)