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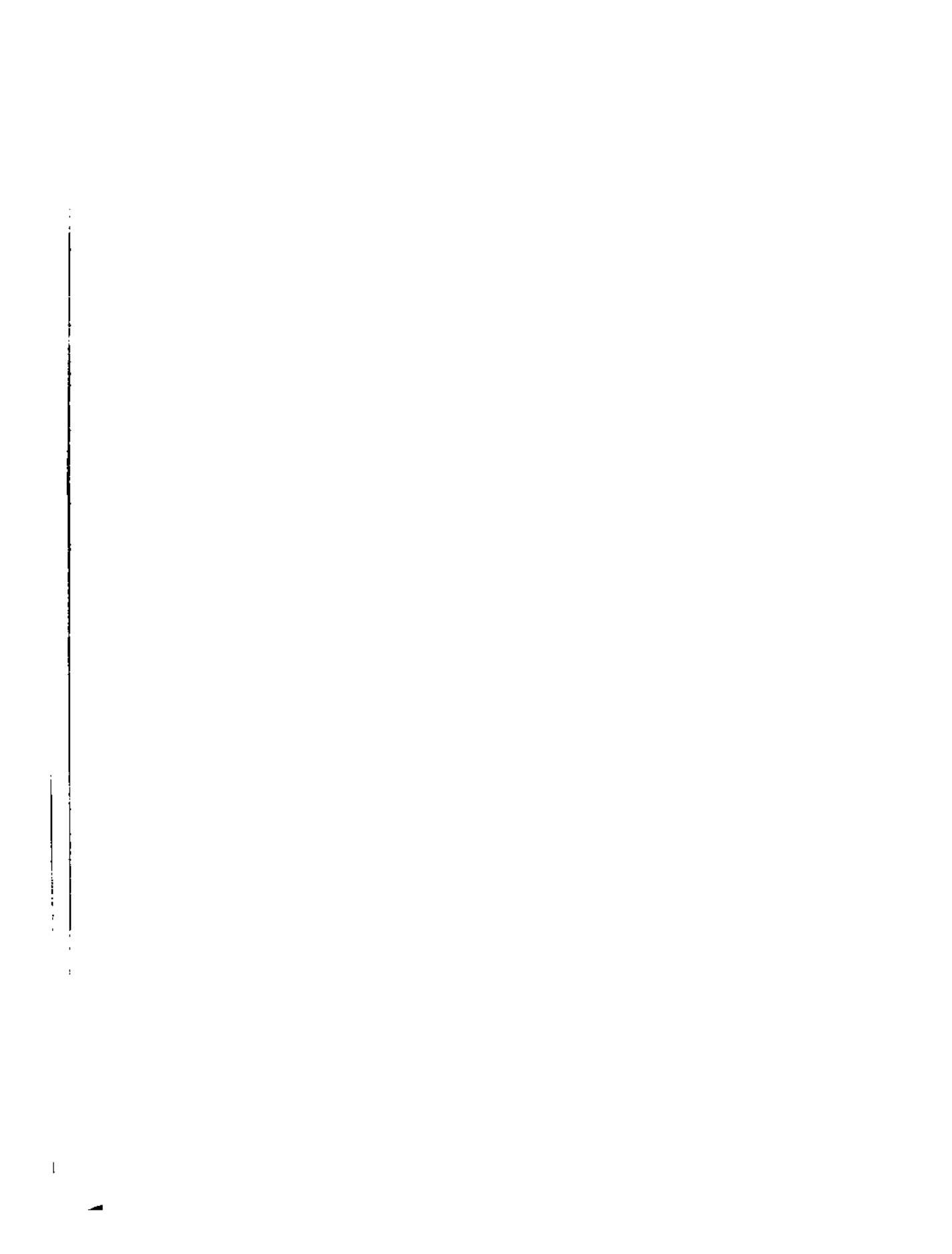


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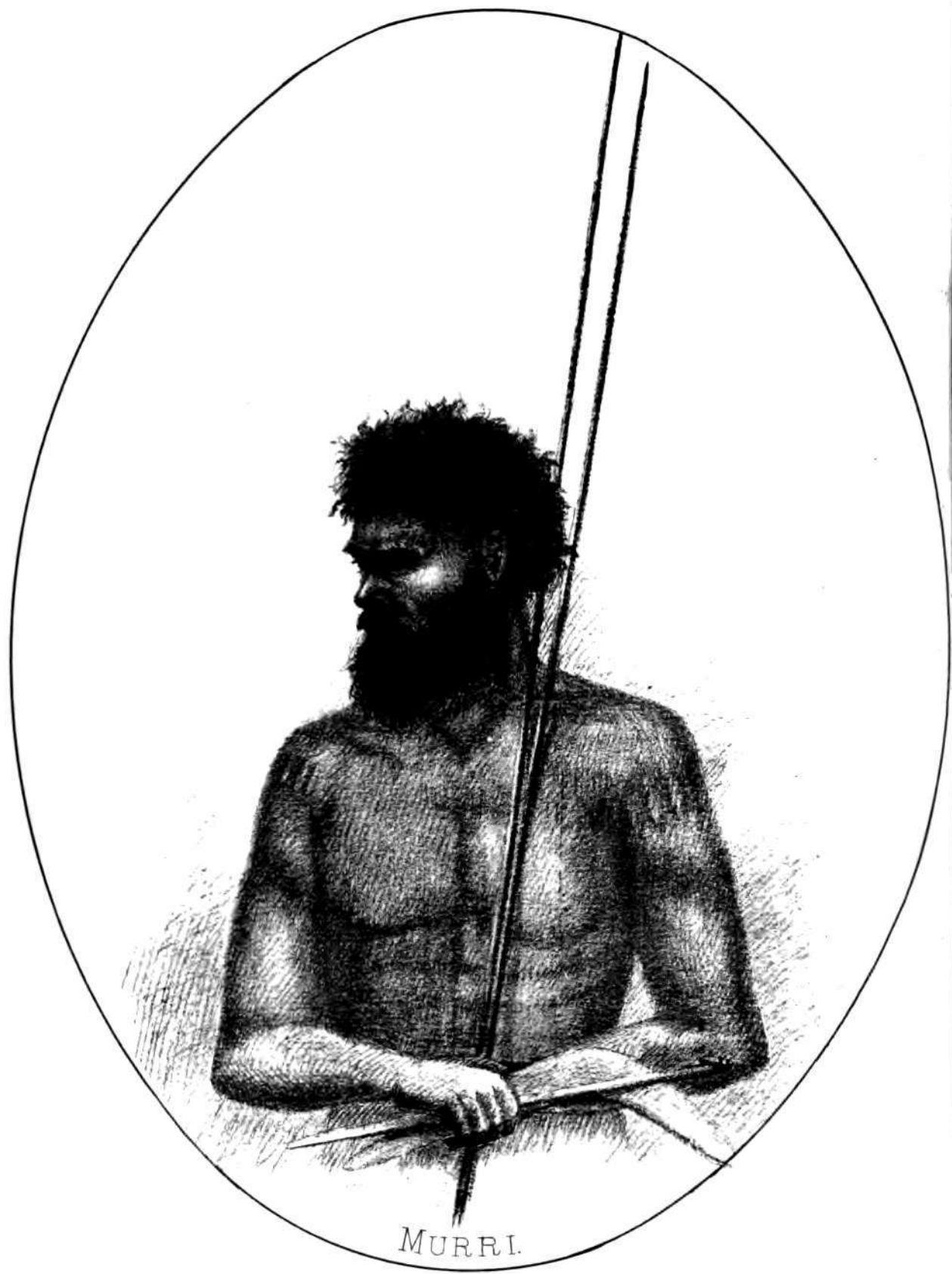
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# KÁMILARÓI,

AND OTHER

## AUSTRALIAN LANGUAGES,

BY REV. WILLIAM RIDLEY,

B.A. OF THE UNIVERSITY OF LONDON, AND M.A. OF THE UNIVERSITY OF SYDNEY.

SECOND EDITION, REVISED AND ENLARGED BY THE AUTHOR; WITH COMPARATIVE  
TABLES OF WORDS FROM TWENTY AUSTRALIAN LANGUAGES,

AND

SONGS, TRADITIONS,

LAWS AND CUSTOMS OF THE AUSTRALIAN RACE.

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## CONTENTS.

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	PAGE.
PREFATORY NOTE .....	v
KAMILAROI—	
Grammar .....	3
Vocabulary .....	17
Phrases .....	39
Paraphrases .....	40
WAILWUN .....	47
Phrases .....	51
KOGAI .....	55
PIKUMBUL .....	59
DIPPIL—	
Vocabulary .....	63
Dialogues .....	70
TURBUBUL—	
Grammar .....	77
Vocabulary .....	80
Dialogue.....	88
Paraphrases .....	89
TURUWUL—	
Vocabulary .....	99
Phrases .....	101
GEORGE'S RIVER LANGUAGE .....	108
WODI-WODI .....	111
WORDS USED AT TWOFOLD BAY.....	115
THE NAMES OF AUSTRALIA AND ITS INHABITANTS .....	117
COMPARATIVE TABLES OF WORDS IN TWENTY LANGUAGES .....	119
TRADITIONS .....	135
TALES IN THARUMBA AND THURAWAL .....	148
BAC-ILLI—SONGS .....	148
HABITS AND MANNERS OF THE PEOPLE .....	151
INSTITUTIONS AND LAWS.....	153
LAWS OF MARRIAGE AND DESCENT .....	161
RANDOM ILLUSTRATIONS OF ABORIGINAL LIFE AND CHARACTER.....	166
A PARTING WORD FOR THE RACE OF MURRI .....	171

## ILLUSTRATIONS.

---

	PAGE.
TELOPEA SPECIOSISSIMA ( <i>Waratah, or Native Tulip</i> ) .....	2
MARSILEA PUBESCENS ( <i>Nardoo</i> ).....	62
CLIANTHUS DAMPIERII ( <i>Sturt's Desert Pea</i> ) .....	76
STERCULIA RUPESTRIS ( <i>Bottle Tree</i> ) .....	116

## PREFATORY NOTE.

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THE information presented in the following pages, on the Kámilarói, Dippil, and Turrubul languages, was chiefly obtained by the author during three years' missionary effort among the Aborigines of Australia, including journeys over Liverpool Plains, the Barwan or Darling, and its tributaries, the Namoi, the Bundarra, the Macintyre, and the Mooni; also, along the Balonne or Condamine, across Darling Downs, by the Brisbane River, and in a circuit about Moreton Bay. In the year 1871 the author again visited the Namoi and the Barwan, for a few weeks, at the request of the Government, in order to obtain further information on the language and traditions of the Aborigines. The shortness of the time spent in the research will account for the fragmentary character of this contribution to the Philology of Australia. In seeking knowledge of the languages, with a view to the communication of instruction to the Aborigines, the author gladly accepted the aid of colonists who, during many years' residence among that people, had learned to converse with them in their own tongue. He was especially indebted for instruction in the Kamilaroi to the Rev. Charles C. Greenway, now of Bundarra, who had lived in his youth at Collemungool (a Kamilaroi name, meaning, Broadwater), on the Barwan; to James Davies, blacksmith, Brisbane, who lived thirteen years with the blacks near Wide Bay, Queensland, for instruction in Dippil; and



to Mr. Petrie, of Brisbane, for instruction in Turrubul. Both before and after receiving this help, the author communicated with the Aborigines in the districts where these three languages are spoken; and verified and extended, by his own observations, the information thus supplied. Limited as is the author's acquaintance with the several languages referred to, he has met with abundant evidence of their remarkable regularity, and of the exactness with which they express various shades of thought. The inflections of verbs and nouns, the derivation and composition of words, the arrangement of sentences, and the methods of imparting emphasis, indicate an accuracy of thought, and a force of expression, surpassing all that is commonly supposed to be attainable by a savage race.

Their tradition concerning Baia-me (the Maker of All) as a ray of true light which has passed down through many generations, may well suggest to their Christian fellow-countrymen that this branch of the family of Man has been from the beginning an object of our Heavenly Father's preserving mercy. And for what purpose have they been thus preserved?

A practical answer to that question, as far as regards a small number of the race, has been given by the unequivocal success of the Christian missions at Poonindie and at Port Macleay in South Australia, at Coranderrk, Ramahyuk, and Wimmera in Victoria. At those and other places, where Australian Aborigines have been instructed by word and example in the Gospel which was designed for all mankind, some of them have by consistent adherence to the rule of Christian life, and by the words of rejoicing hope in death, proved the reality of their conversion to God.

# KAMILAROI:

*The Language of the Aborigines of the Namoi, Barwan, Bundarra,  
and Balonne Rivers, and of Liverpool Plains  
and the Upper Hunter.*



## Kamilaroi Grammar.



THE Aborigines of Australia having no written language, the use of European letters to express their vocables is to some extent arbitrary. In accordance with the practice of those who have reduced to writing the Polynesian languages, five English vowels and sixteen consonants are used in this grammar, to represent the sounds hereunder attached to them. Throughout this work, in adopting the words in other Australian languages which have been furnished by the several writers to whom I am indebted for information, I have taken the liberty of spelling them according to this system, so as to compare them with Kamilaroi.

ā as a in father

a as a in mat

ē as ey in obey

e as e in net

ī as i in ravine

i as i in it

ō as o in tōne

b as in bad

d as in do

g as in goose

h as in hat

o as o in on

ū as oo in moon

u as u in tun

ai as i in wine

ao as ow in how

oi as oi in noise

j as in James

k as in kin

l as in lot

m as in me

n as in no

ŋ as ng in sing

p as in pin

r as in rate

t as in to

v as in vain

w as in way

y as in ye

R is pronounced with more force than in English. So sharp and forcible is the native pronunciation of *r* in the names Yärr and Wolgerr, that those who reduced these names to writing spelt them "Yass" and "Walgett," and so they will probably be written in our maps and books to the end of the world. There is no sound of *s*. The nasal *n*, written ŋ, or Ƶ, occurs often at the beginning of a syllable.

The letters *dh* are used to represent the sound of *th* in *than*. Instead of *j*, the sound of *dy-* or *ty-* (*y* being always a consonant) is often used; that is, in words where some aborigines distinctly utter the *j* sound, others soften it to *ty*, or even *t* or *d*. They also frequently give an aspiration after the initial consonant: thus "baia" is sometimes sounded "b-h-aia." There are many words in which the sound of *h* and that of *y* are sometimes inserted.

In Kamilaroi, every syllable ends in a vowel or a liquid. They avoid the sound of two consonants together, even though one is a liquid. Thus, Doctor Milner is called by the blacks "Docketer Milener." In many words the vowel interposed between two consonants is very short. Some who have reduced this language to writing call it Kamilroi, some Gummilroy; but the aborigines insert a short sound between the *l* and the *r*. It is about equal to the sheva or half-vowel, as pronounced by Hebrew scholars; and, following the method of expressing the composite

sheva in the Hebrew grammars, this word may be written thus—“Kamil\*roi.” The tendency of the aborigines to attach a vowel to every consonant is known to all who have observed their pronunciation of English words.

They habitually soften the sound of the thin mutes, so that it is difficult to determine, in many instances, whether the consonant they sound is *b* or *p*, *d* or *t*, *g* or *k*. This accounts for the divergencies in spelling. Again, between the short vowel sounds of *a* and *u* it is often difficult to determine. When it is remembered that miscellany, servant, banana, abundance, are pronounced by many English people as if they were spelt “miscelluny, servunt, bunana, abundunce,” or, at least, so that no stranger to the language could decide whether the vowel sound in each case was *a* or *u*, it will not appear surprising that the short vowels, and especially the half-vowels, of Kamil\*roi should be differently rendered by different observers. In support of the spelling “Kamil\*roi” in preference to “Gumilroi,” it may be here added that, when pronouncing the word “kamil” (*no*) emphatically, the blacks give the first syllable a prolonged sound, as of *a* in father.

### NOUNS.

Nouns are declined by suffixes.

There are two nominative cases; the first simply naming the object of attention, the second indicating the agent of the act described in a verb.

Often, however, the agent suffix is omitted, even before an active verb.

The suffixes are -dū (*the sign of the agent*); -ŋū (*of or belonging to*); -gō (*to*); -dī (*from*); -dā (*in*); -kūnda (*with, i.e., remaining at rest with; this suffix is related to kūndi, a house*); -ŋunda or -kāle (*going with*).

*Example.*

1st Nom.:	mullion, <i>an eagle.</i>	mulliondā,	<i>in an eagle.</i>
2nd Nom.:	mulliondū, <i>an eagle as agent.</i>	mullionkūnda,	{ <i>with an eagle</i> <i>at rest.</i>
Possessive:	mullionŋū, <i>of an eagle.</i>	mullionkāle,	{ <i>with an eagle</i> <i>in motion.</i>
Objective:	mullion, <i>an eagle.</i>		
	mulliongō, <i>to an eagle.</i>		
	mulliondi, <i>from an eagle.</i>		

## PRONOUNS.

Pronouns are declined in some respects like nouns. They have distinct dual and plural forms. All the personal pronouns begin with the nasal ŋ.

### I.—PERSONAL PRONOUNS.

1. ŋaia,	<i>I.</i>	2. ŋinda,	<i>thou.</i>
ŋai,	<i>my.</i>	ŋinnu,	<i>thy.</i>
ŋunna,	<i>me.</i>	ŋinnuna,	<i>thee.</i>
ŋulle,	<i>we two—thou and I.</i>	ŋindāle,	<i>ye two.</i>
ŋullina,	<i>we two—he and I.</i>		
ŋēane,	<i>we.</i>	ŋindai,	<i>ye.</i>
ŋēanegū,	<i>our.</i>		

3. ɲērma,	<i>he or she.</i>
ɲērɲū or ɲūndi,	<i>his or her.</i>
ɲārma,	<i>they.</i>
guyunɲun,	<i>my own or our own.</i>

The nasal at the beginning is sometimes softened down very much, especially in the second person, which is often pronounced *inda*.

#### II.—DEMONSTRATIVE PRONOUNS.

ɲubbo or numma,	<i>this.</i>
ɲūruma,	<i>that by you (iste).</i>
ɲērma or ɲutta,	<i>that yonder (ille).</i>

#### III.—INTERROGATIVE PRONOUNS.

āndi ?	<i>who ?</i> [ <i>hence the verb "anduma," tell who.</i> ]
minima ?	<i>which ?</i>
minna ? or minya ?	<i>what ?</i> [ <i>hence minyago ? why ?</i> ]
minyunɲai ?	<i>how many ?</i>

#### IV.—INDEFINITE PRONOUNS.

kānūɲō,	<i>all ;</i>	gūnō,	<i>all.</i>
minnaminnabūl,	<i>all things whatever.</i>		
ɲaragē,	<i>other ;</i>	ɲaragedūl,	<i>another (hence ɲarageduli, at another time).</i>



## VERBS.

The modifications of verbs are very numerous and exact. There are causative, permissive, reflective, reciprocal, and other conjugations. For example, from the root *nummil* (*see*) comes *nummilmulle* (*cause to see or show*); from *buma* (*beat*) comes *bumanabille* (*allow to be beaten*).

“*Gir*” (*verily*), an adverb of emphatic affirmation, is frequently used with the past indicative. “*Yeäl*” (*merely*) is commonly used with the same tense, when the intention is to give assurance that the speaker having told the truth, will add nothing more as a reason or excuse for the fact. In answer to the question, Why did you come? a black-fellow may say, “*yeäl yanani*,” *I just came; that's all.*

*Example.*

(*Root*) *goäl* ..... *speak.*

## INDICATIVE.

PAST :	<i>goäld<sup>n</sup>e</i> ( <i>contracted</i> ) <i>goë</i> <i>spoke.</i>
	<i>gīr goë</i> ..... <i>did speak.</i>
PAST IN SMALL DEGREE :	<i>goälḡain</i> <i>or</i> <i>goälḡē</i> ..... <i>spoke to-day.</i>
	<i>gīr goälḡain</i> ..... <i>did speak to-day.</i>
PAST IN GREATER DEGREE :	<i>goälmiēn</i> ( <i>or</i> <i>gīr goälmiēn</i> ) <i>spoke yesterday.</i>
PAST STILL MORE :	<i>goällēn</i> ..... <i>spoke long ago.</i>
PRESENT :	<i>goälḡa</i> ..... <i>speaks.</i>
FUTURE :	<i>goälḡe</i> ..... <i>will speak.</i>

“*Yilā*” and “*yerälā*,” “*soon*” and “*by-and-by*,” are often used before this tense of the verb.

*goälḡari* *or* *goälḡurri* ..... *will speak to-morrow.*

Sometimes “*ḡuruko*,” *to-morrow*, is used with this tense. It is not necessary.

IMPERATIVE.

goälla .....  *speak.*

goällawā .....  *speak ; you must and shall !*

The emphasis and urgency of the command is measured by the prolongation of the syllable -wā.

goälmia.....  *speak, if you can, or if you dare.*

This ironical imperative mood is common to all verbs. It is remarkably indicative of the character of the race—scornful and jocular ; irony is ingrained in their nature.

SUBJUNCTIVE MOOD.

goäldai .....  *speak.*

*Ex. : yelle njinda goäldai ..... if you speak.*

For the potential they use a compound of the indicative future with an adjective : thus,—

murrū gai goälle ..... }  *I can speak.*  
 able (*good*) I will speak .....

yamma njinda murru goalle? ..... }  *can you speak ?*  
 (*word of interrogation*) you able will speak }

PARTICIPLES.

IMPERFECT : goäldendai .....  *speaking.*

PERFECT : goäljendai .....  *having spoken.*

goälmiendai .....  *having spoken yesterday.*

goällendai .....  *having spoken long ago.*

wīmi..... *put, or put down.*

INDICATIVE.

PAST :	wīmi or gīr wīmi .....	<i>did put.</i>
	wīmulḡē or wīmulḡain .....	<i>put down to-day.</i>
	wīmulmiēn .....	<i>put down yesterday.</i>
	wīmullēn.....	<i>put down long ago.</i>
PRESENT :	wīmuldā .....	<i>puts.</i>
FUTURE :	wīmulle .....	<i>will put.</i>
	wīmulḡari .....	<i>will put to-morrow.</i>

IMPERATIVE.

wīmulla .....	<i>put down.</i>
wīmullawā .....	<i>put down ; you must !</i>
wīmulmia or wīmunnūmīa...	<i>put down, if you dare.</i>

kāge..... *take.*

INDICATIVE.

PAST :	kānc .....	<i>took.</i>
	kāḡe .....	<i>took to-day.</i>
	kāmiēn .....	<i>took yesterday.</i>
	kāḡēn .....	<i>took some days ago.</i>
	kābaniu .....	<i>took long ago.</i>
PRESENT :	kāḡila or kāwa .....	<i>is taking.</i>
FUTURE :	kāge .....	<i>will take.</i>
	kāḡari .....	<i>will take to-morrow.</i>

## IMPERATIVE.

kāya .....	<i>take.</i>
kāpawā .....	<i>take ; you must and shall !</i>
kānamā .....	<i>take, if you dare.</i>

## PARTICIPLE.

kagillendai .....	<i>taking.</i>
-------------------	----------------

Tai (*hither*) prefixed to kāne makes it mean *bring* : taikāya—*bring*.  
 m yanani (*went*) is derived in the same way taiyanani (*came*).

wīnuḡ .....	<i>hear, understand.</i>
-------------	--------------------------

## INDICATIVE.

PRESENT :	wīnuḡi .....	<i>heard.</i>
	wīnuḡaḡain .....	<i>heard to-day.</i>
	wīnuḡulmiēn .....	<i>heard yesterday.</i>
	wīnuḡullain .....	<i>heard long ago.</i>
PRESENT :	wīnuḡulda .....	<i>hears.</i>
FUTURE :	wīnuḡulle .....	<i>will hear.</i>
	wīnuḡulḡari .....	<i>will hear to-morrow.</i>

## IMPERATIVE.

wīnuḡulla	.....	hear.
wīnuḡullawā	.....	hear ; you must !
wīnuḡulmia	.....	hear, if you can.
yamma ḡinda ḡunna wīnuḡulda ?	(interrog.)	you me understand ?
ḡir wīnuḡi	.....	yes, I understand.

gimbi or gim<sup>o</sup>bi ..... make.

## INDICATIVE.

PAST :	gim <sup>o</sup> bi	.....	made.
	gim <sup>o</sup> bilḡēn	.....	made (to-day).
	gim <sup>o</sup> bilmiēn	.....	made (yesterday).
	gimbillēn	.....	made (long ago).
PRESENT :	gimbildona	.....	makes.
FUTURE :	gim <sup>o</sup> bille	.....	will make.
	gim <sup>o</sup> bilḡari	.....	will make to-morrow.

## IMPERATIVE.

gimbilla or gim <sup>o</sup> bildi	.....	make.
gimbillawā	.....	make ! you must !
gim <sup>o</sup> bilmia	.....	make it yourself (I won't).

## SUBJUNCTIVE.

gimbildai ..... make.

PARTICIPLES.

gimbildendai .....	<i>making.</i>
gimbilpendai .....	<i>having made.</i>
gimbilmiendai .....	<i>having made yesterday.</i>
gimbillendai .....	<i>having made long ago.</i>

ginya..... *be, become.*

INDICATIVE.

PAST :	ginyi or gīr ginyi .....	<i>was.</i>
	gīr giṅṅē.....	<i>was to-day.</i>
	gīr gimmiēn .....	<i>was yesterday.</i>
	gīr giṅṅēn .....	<i>was long ago.</i>
PRESENT :	gigila or gilla .....	<i>is, becomes.</i>
FUTURE :	gigi .....	<i>will be.</i>
	giṅ-ṅari .....	<i>will be to-morrow.</i>

IMPERATIVE.

ginya, gia, or kia ..... *be.*

SUBJUNCTIVE.

gindai..... *be* { *yelle ṅinda yīli gindai*  
*if you angry be.*

PARTICIPLES.

gindai, ginyendai, gimmiendai.

## DERIVATION AND COMPOSITION.

Adjectives and nouns are combined for the formation of new epithets. Thus "mūga" means *blind* or *stupid*; "mūgabinna" (*blind ears*) signifies deaf. Adjectives are also formed by adding suffixes to nouns. From "yūl" (*food*) come "yūlarai" (*full, satisfied*) and "yuljin" (*hungry*); from "kolle" (*water*) "kollejin" (*thirsty*). From "yinar" comes "yinararai" (*having a wife*); from "giwir" comes "giwirarai" (*having a husband*); from "gūlir" comes "gulirarai" (*having a spouse*)—three terms for married. The suffix -arai (*having*) is applied by the blacks to the English word milk, to make "milimbrai" (*milkers, i.e., cows giving milk*). From "bul" (*jealousy*) comes "būlarai" (*jealous*). "-dul" is an adjective suffix; as "yārul" a *stone*, "yaruldūl" *stony*. -dul is used with a diminutive meaning; thus, "warungul" *mighty*, "warunguldūl" *somewhat mighty* or *strong*, "ṅaragē" *other*, "ṅaragēdūl" *another*; "birradul" (*youth*) and "miēdūl" (*maiden*), meaning having something of the boy, and having something (not much) of the girl left.

Verbs are formed from nouns, pronouns, and adverbs. Thus, from "mil" (*the eye*) comes "milmil" (*to see*); from "andi" (*who?*) comes "anduma" (*say who*).

From the particle "yeal" (*merely* or *just so*) come "yealo" (*also*) "yealokwai" (*like*) "yealokwaima" (*likewise*).

The noun gīrū (*truth*) is evidently from the particle gīr, meaning *yes*, or *indeed*.

The names of this and the neighbouring languages are derived from the negative adverb; thus "kamil\*roi" from "Kamil" (*no*); "wol\*roi" from "wol" (*no*); "wailwun" from "wail" (*no*); both "wiraiarai" and "wirādhūri" are from "wira" (*no*). "Pikumbul," the language spoken on the Weir River, to the north-west of New England, is named from its *affirmative*, "pika" (*yes*). Cf. Langue d'oc and Langue d'oïl, or d'oui, in France. "Pika" is the name of one of the languages of Central Africa.

## SYNTAX.

The usual order of words in a sentence is this,—nominative, accusative, verb. Adverbs are placed before the verbs, often also before the nominative. *Ex. gr.*—

{ yamma ŋinda ŋunna ŋummi?  
 { (*adv. of interrog.*) you me saw?  
 { did you see me?  
 gīr ŋai ŋinnuna ŋummi,  
*verily I you saw.*  
 kāmīl ŋaia ŋinnuna ŋummi,  
*not I you saw.*  
 ŋinda ŋai yarāman ŋummilmulla,  
*you my horse show (make to see).*

After "kurria," *cease*, the verb indicating the action to be abandoned is in the imperative. Thus "kurria goalla," *cease talking!*





## VOCABULARY OF KAMILAROI.

---

### I.—NOUNS.

#### 1. DEITY.

God ..... Baia-me or B-haia-me.

In Wirādhuri the word is pronounced Baiamai. This name of Deity is known among many tribes on the Narran, the Darling and its tributaries. It is evidently derived, as Rev. C. C. Greenway has pointed out, from "baia," to make or build. In the ancient and still preserved creed of the Murri—"He who built all things is Baia-me."

The Kamilaroi blacks say that Baia-me made all things; that he is resting away in the far west. They never saw him, but regard thunder as his voice.

Spirit, ghost, or subordinate deity ..... wunda.

In all parts of Eastern Australia the aborigines apply the word which commonly signifies spirit, demon, or angel, to the white man. About Moreton Bay "makoron" and "mudhere" signify ghost, and each of these words is applied to white men. So the Namoi and Barwan blacks call white men "wunda."

## 2. MAN : his distinctive and relative names.

man ( <i>vir</i> )	giwir	baby	kaiṅal <i>or</i> kaindūl
woman	yīnar <i>or</i> inar	father	bubā
( <i>They have no word for "homo."</i> )		mother	ḡumbā
Australian	} murri	spouse <small>(husband or wife)</small>	gūlir
aboriginal		child, offspring	kai
white man	wunda	son	wūrūme
full man	bōrbā	daughter	ḡumuṅā
young man who	} kubura	elder brother	daiādi
has attended a bora		younger brother	gulami <i>or</i> colami
young man not	} biribirai	elder sister	boādi <i>or</i> bukāndi
yet admitted to the bora		younger sister	būrē <i>or</i> boriandi
young man	yīramurrun	uncle	kārōdi <i>or</i> kurugi
boy	birri	uncle's wife	pamandi
boy ( <i>youth</i> )	birridūl	nephew	} wūrūmuṅādi <i>or</i> kurugāndi
boy ( <i>very small</i> )	kiriga	niece	
girl	miē	childless woman	marēdūl
girl <small>(māhien, still having girlhood)</small>	miēdūl	spouseless <small>(un-married)</small>	gūlir-taliba
young woman	} ḡamūrāwūri	old ( <i>grey</i> )	diria
<small>(whose breasts begin to appear)</small>		old woman	yāmbūli
		chief	dūrunmi

Children call their mother..... ḡūnī ! *or* ḡunidi !

Family names of men ..... ippai, murrī (*or* baia), kubbi, kumbō.

Corresponding names of women ..... ippātā, mātā, kapotā, būtā ; sometimes pronounced ippāthā, māthā (*or* mādthā), kubbōthā, and būdhā (*or* būdthā).

*The human body :—*

head	{ ga, or gha, or kaoga	shoulder	{ wālor, wullar, or wolār
hair	tegul	arm	būjun
brains	kōmbiri	great muscle of the humerus	} pūpa
forehead	ḡulū	elbow	dīn
eye	mil	wrist	ḡunuga
eye-brow	ḡūyin or ḡeāre	hand	murra
eye-lash	dīnmil	right-hand side	tūrial
nose	mūrū	left-hand side	warragal
nostrils	mūyuda	thumb	ḡūnedērbā
cheek	wā or kwāti	little finger	bumbugal
lips	ille or kumai	knuckle	biēl
teeth	yīra or ira	finger-nails	yūlu
tongue	tulle	side	numun
ear	binna	loins, waist	ḡulūr
chin	tāl	ribs	turrur
beard	yarē	heart	ki or gi
moustache	būti	lungs	kaogi
throat	wūrū or dīldīl	liver	kānna
neck	nun	kidneys	mūkar or mōgur
breast	birri	belly	mūbal or mōbal
breast (of woman)	ḡummu		[hence "mūbalyal" pregnant.]
back	ḡūria or bao-a	hip	mila
	<small>[From biri (breast) and bao-a (back) come "birrije" (in front) and "bao-aje" (behind).]</small>	thigh	durra
shoulder-blade	pilarā		

knee	dīnblr	great toe (see	} gunedārba
leg	{ būyo or poiyū	thumb)	
calf	wurūka	blood	guë
ankle	ḡōr	vein	būran
foot	dinna	bone	būra or būrar
heel	tāḡa	fat	ghori
		skin	yūli

## 3. ANIMALS.

[Many animals, especially birds, are named from the sounds they utter.]

adder	mūndar	crane (white)	karāḡa
animal <small>(not including birds or fish)</small>	di or dhi	crane (blue)	būḡabaru
ant	dūḡū	crow	{ wārū, wāūn, or dumbāl
ant (great red)	būrudha	cuckoo	mūḡḡū
ant (black)	ḡijā	diver (duck)	{ ūrūḡaōa or ḡunundal
ant (green)	mūun	dog	būrumā
ant (sugar)	kārlin	dog (wild)	{ murren, oryuggi, or maiai
bandicoot	kūru	duck	karāḡi
bee	warrūl or ḡunni	duck (whistling)	thip-ai-yu
bird	tighara	duck (wood)	{ ḡurapāla, ḡūminbai, ḡunambi, kaoai, or ḡunumbi
bug	butta	duck (musk)	berāla
bustard (turkey)	burōwa		
butcher bird	būrēnjin		
cat (wild)	bugundi		
centipede	kīan		
cockatoo	biloēla or morāi		
cod	guddū or kuddū		

eagle	mullion	insects	kao
emu	{ dīno-un <i>or</i> dhīna-wan	laughing	{ gorraworra, kūkūburra, ghūkūghāgha, <i>or</i> kūkūrāka
[From dhīna ( <i>foot</i> ) wan ( <i>strong</i> .)]		jackass	
fish	guiya	jew-fish	kaikai
(a certain species) dukkai		kangaroo	bundār
flea	biriji	kangaroo (red)	ganūr
flies	būrulū	kangaroo (rat)	tūrwai <i>or</i> gūnūr
fowl <small>(black, like barn-door fowl)</small>	kulgoi	kangaroo <small>(paddy-melon)</small>	{ wāṅoi <i>or</i> murriira
frog	gindurra <i>or</i> yūria	leeches	gūrman
grasshopper	{ kaodūl <i>or</i> dubbibaiala	lizard (edible)	mūṅgai
grub	birrā	lizard	tārī
hawk	{ muṅaran <i>or</i> palōṅa	lizard (ruffled)	bullawhākūr
hedgehog	{ tulletūlā, <i>or</i> murrowol, <i>or</i> butta	lobster	kurai <i>or</i> kerai
herring <small>(freshwater)</small>	bheriṅgā	magpie	burugābu katālu
horned cattle	nulkanulka	mole <small>(water-mole or platypus)</small>	pūpo-mor
horse	yaṛāman*	mosquito	mūṅjin
iguana	dūli	mussel	kunbi <i>or</i> ginbi
iguana (large)	ūrūndiali	mussel <small>(large species)</small>	tūṅghāl
iguana (striped)	ṅūliali	mussel shell	wollu
		native	{ b <sup>r</sup> alga <i>or</i> būralgha <small>[bural (<i>great or high</i>) gha (<i>head</i>.)]</small>
		companion	

\* All the Australians use this name—probably from the neighing of the horse, or, as some think, from “yira” or “yera” (*teeth*) and “man” (*with*).

opossum	mütë	sheep	{ jimba (a corruption of "jump-up.")
owl	{ bukütā or bukutakütā	snake (black)	nūrai
parrot (small green)	gījorigā	snake (brown)	kaleboi
parrot	kōruگان	snake (carpet)	yubba or yebba
parrot	kōbadō	snake (gray)	nibi
parrot	bunbunbūlui	snake (deadly black with red belly)	ḡundoba
perch	kumbāl	snake (diamond)	yapati
pelican	{ ḡārūmbōn, or ḡūleāle, or ḡūlamboli (from ḡūli, net or fish-bag.)	spider	ḡurra
		squirrel	kuliya
		squirrel (flying)	bagor
pigeon (beano-winged)	tāmūr	swallow	millimumul
pigeon (topknot)	{ ḡulawulil, or ḡūlūwalil	swan	{ būrunda, or barriammul
		teal (red)	tibiū
pigeon (squatter, or white-cheeked)	mōmūmbai	turtle	warraba
pigeon (cockatoo— small gray)	wirriā	wallaby	burrai
pigeon	kollemurramurra	wallaroo	yuluma
plover	birūmba	whitethroat (bird)	mūlingal
rat	kimma		

## 4. MISCELLANEOUS NOUNS.

acacia pendula	būri or maiāl	ashes	kerran
acacia (bastard)	kāwī	axe	yūndu
anger	yīli	axe mark (chop)	bail
apple-tree	būlūmin	bag	bulba or mitta

bark	tūrā
bark (innerskin)	bowar
beak (of bird)	mūrū
beginning	ilambial
belt <small>(worn with pendants round the waist)</small>	tubilka
blaze	turri or ŋalun
boat (canoe)	kumbilgal
boomerang	{ burran, burrigul, barun, or burunba
boomerangwood	gidfir
box (tree)	kulaba or birri
box (white)	bibil
box (black)	kübūrū
branch	ūgan
branch (main arm)	durra
[The same word serves for the thigh of a man and the arm of a tree.]	
briglow	būrigul
broom-like	{ mērir
shrub on	
flooded land	
bucket	{ wolbun, buril, or biŋgui
bush	kārui
cloth	baia

cloud	gundar, yuro
cross	ŋānbir
crown	kābai or būr
currajong	{ nīmin
<small>(tree, and rope made of it)</small>	
darkness	ŋūrū
day	yerādha
daylight	ŋurran
door	girinil
down (of sedge)	munabūdā
dust	yu
earth	taon
edge	nirrin or yiribrai
egg	kō or kao
end (point)	{ ŋūlū, mūrū, or kāburun
end (butt)	wārun
evening	būlului
feathers	gūndir
feathers (quills)	wiril
feathers (down)	yudāra
fire	wī
flood	ūgōa or wūkawā
flower	gūrēn
fog	gūa
foot	diāna



forefoot	ma	honey	wadel <i>or</i> warul
fruit (gooseberry-like)	ŋaiban	house	kūndi
fruit	} goadtha <i>or</i> worrobā	hook	yīnab
(Like a Siberian crab, tasting like tamarind, with a spherical stone used for ornament.)			būl
fur	baoa <i>or</i> haia	leaves	karril <i>or</i> kurril
friendship	ŋērūndama	light	tūrī <i>or</i> būrian
frost	tundar	lightning	{ mi, gurumī <i>or</i> bundūr
girdle	bōr <i>or</i> būr	love (sexual)	kaiāi
(Hence Bora, the ceremony of initiation into manhood, where the candidate is invested with the belt of manhood.)		meat	dī
grave	taonma	marsh	walōwa
grass	{ gorār, <i>or</i> yindal, <i>or</i> goārūr	mist	dhūbēr
grass (long species)	yeremuda	mistletoe	bhan
grass-tree	taplan	moon	gille
gum (tree)	yeran	morning	ŋūrūko
gun	murgun	mountain	kubba
hail	terian	mud	minūn
halo	gūŋūrīma	net	kūle
head-band	} ŋūlūghet <i>or</i> ŋūlūgair	night	{ ŋūrū <i>or</i> bului (black)
(see forehead)			
herbs	giān	nulla nulla (club)	} mūrulā <i>or</i> pūndi
herb (like dock)	ŋūrīgul	oak (swamp)	
herb (like mallow edible)	berān	oak (forest)	kubū
hill	taiyul	orange (wild)	pumbūl
		Orion (the constellation)	berai-berai

Pleiades <small>(the constellation)</small>	{ mīai-mīai <i>or</i> mūrūn-mūran	scrub <small>(thick jungle)</small>	yūrul
path	turabul	sedge	būrara
path (short cut)	wobbu	seed	kūlū
pine (tree)	gorarī	seed vessel <i>or</i>	} kŭlūman
pipe-clay	millamilla	basket	
plain	{ kŭnil, kŭnial, <i>or</i> gŭnyal	shrub <small>(yellow flower)</small>	durimaogal
plain (small)	kŭnildŭl	shrub (prickly)	bindĕa
plain (long)	} gorāman	shield	būmai <i>or</i> burin
marshy)		skin	yŭli
play (sport)	yŭluge	sky	{ gŭnakulla <i>or</i> gŭnagulla
post (straight)	waragil	sleep	ŋŭrarra
potato (wild)	melan	smoke	du
pennyroyal	boiyoi	spear	pīlar
quietness	tubbia	stars	mirrī
rain	yuro <i>or</i> kollebari	stem (of a tree)	worrain
rainbow	{ yulowirri <i>or</i> yulubirgi	stone	yārul
river (large)	bŭkhai	stool <small>(wood for sitting on)</small>	tulu ŋurriligo
rivulet	mai-an	sun	yarai, yŭrōka
sand	{ kŭmbōgan <i>or</i> gerai	sword	gādelan
sandalwood	{ bumbal <i>or</i> gār-wī	tail	tubilga
salt-bush	niŋil	thorn	bindĕa
		thunder	tulumi
		tree (wood of)	} tulu
		any kind)	
		tree (like myal)	medīr

tree (another species)	} karui	water	kolle <i>or</i> wollun
tree (another species)	} yurar	water-lily	turilawa
trunk or stem	warrun	watercourse	wārumbūl
to-morrow	guruko	waterhole	maian
truth	gīrū <i>or</i> kīraol	whirlwind	būli
	{ Waije-kindamawa <i>or</i> Wīndi-kindāwa (the star that laughs at me <i>or</i> at you)	wind	{ maier, yaragi, <i>or</i> būriar
Venus		window	barrië
		wing (see arm)	būjun
		wing (pinion)	yutar
		word	gurre
		yam	kubbiai <i>or</i> guwēai
war	lāne	yard ( <i>or</i> enclosure)	whunmul

NAMES OF PLACES (STATIONS ON OR NEAR THE NAMOI).

Kollemungūl	Broad water
Kūrūj gorā	Long water
Wollon gorā	Long water
Tarildūl (commonly called Drilldool)	Having reeds
Tarilarai	Having reeds
Yarrularai (commonly called Yalaroi)	Having stones
Buk-kulla	{ place of the leopard tree (Austra- { lian ash)
Mūrkūdūl	place of oaks (mūrkū)
Wi-wha (Wee Waa)	fire cast away
Wolgēr (Walgett)	high hill

Gündimaian (Gundamaine)	house on the stream
Biridja (Breeza)	place of fleas
Bukkitarō (Pokataroo)	river going wide
Bilagha (Piliga)	head (gha) of scrub oak (Bila)
Gorāman (Graman)	long plain, or glade
Worra (Warrah)	on the left hand ( <i>sc. from Murrarundi</i> )
Bāwun (Barwan)	great, wide, awful (River)
Burī Warina (Brewarrina)	{ trees (scrub acacia, commonly called briglow) standing up (in clumps)
Burīagal	related to the buri
Burīagalā (Briglow)	place of the buri
Ūamai (Namoi)	{ place of the ŷamai tree (a variety of the acacia) or from ŷamū breast (the river curving like a woman's breast)
Guīdā (Gwydir)	place or river of red (banks)
Gūniwaraldai	lime or white stone (gūni) spread
Bukkiberaī (Boggabry)	place of creeks
Gūnidā (Gunnedah)	{ place of white stone (others say place of the destitute)
Kulgoa (Culgoa)	running through or returning
Kobadā (Cobbedah)	place of a hill
Munilā (Manilla River)	{ round about (this river forms almost a circle)
Milli	white pipeclay (silicate of magnesia)

Kaghil (Coghill)	bad, nasty (water)
Balal (Pallal)	bare
Guligal	long grass seed
Tülüdūna	made or chiselled out of wood
Burburgate	place of belts (burr)
Bundarrā	place of kangaroos
Murrowolarai (Molroy)	having hedgehogs (murrowol)
Inariendrai (Henriendry)	the sale of the inar (woman)
Nurraburai (Narrabry)	Forks
Duṅgalia (Dungalea)	little piece of wood
Minyāgo yūgila	{ why weepest thou? (the name of a fountain on the mountain side about forty miles from the Namoi). The blackfellow who told me the name described it as "kolle waimul," water bubbling up.
Būlerawā	{ place of the bulera (a trec—bastard myal)
Wolobrai	stony (in Wiraiarai)
Yaruldūl	stony (in Kamilaroi)
Deran	dry ground
Guigola	red ground
Telūba or Kelūba	native clover
Wārian	native onion—a poisonous plant
Mobbo	beef wood

Wuriga	clear ground
Miat (in Wiraiarai)	a well
Tinai	ironbark
Tinwai	string
Burran	a boomerang
Bulgāri (in Wupai dialect)	a boomerang
Ginne (in Wupai)	wood
Wūrai or Wirai (in Wiraiarai)	No!
Yūriyūri	{ a kind of parrot which abounds at { this place (on the Barwan)
Kolorinbrai	{ abounding in kolorin, the flowers { of the kuluba tree
Kundār	deep bank
Wiragungal	{ long tooth—a place on the River { Bugaira (Bokhara)
Wangun (Wiraiarai)	} crooked bark
Dungun (Kamilaroi)	
Kumāl	a place where a blackfellow died
Geribila	a place where twins were born
Piririgul	a place of salt bush
Mukai (Mooki)	{ Flinty; a river which near its junc- tion with the Namoi is dangerous for its soft mud, but higher up runs over a rocky bed.
Turi	a water-weed
Yulaigul	a sapling

Kumbal	a turkey buzzard
Milkomai	eye dropt out
Kubbo	a grub
Maianbar	a deep tank <i>or</i> waterhole

II.—PRONOUNS. (*See p. 6.*)

## III.—ADJECTIVES.

afraid	{ gīal <i>or</i> ghilghil (from ghi, the heart)	clear (shining)	killu
alive	mōron <i>or</i> ŋarilon	clever, sensible	binal <i>or</i> binnal (from binna—ear)
alone	ŋāndil	cold	karil
angry	yili	cowardly	gurri gurri
asleep	bābi <i>or</i> ŋūrārū	dead	bālūn
awake	warria	deaf	mūgabinna
bad	kagil <i>or</i> kuggil	deep	bīrū
bare	balal (as balal kaogha, bald-headed)	destitute	tālibā
bitter	butta		[used as a suffix, as in wi-tālibā, without fire, kolla tālibā, without water.]
blind	mūga	distant	urribū
blue (light)	kaoraoa	dry	ballal
black or dark	} būlui	expansive	mūngūl
blue or brown		fasting	wanal
brown (bay)	dūda		[as ŋai wanal kūdū, I am abstaining religiously from kudu, a choice fish ;— ŋai wanal bundar, I am abstaining from kangaroo.]
bay (of redder hue)	yutta	fat	wommo
chief	wūraia	full (satisfied)	yūlarai
clean	bullar		

glad	guiyë	outrageous	ñuriella
good or beautiful	murrubã	piebald	gûlolibã
green	gïan	pregnant	mûbalyal
green (dull)	bulum bului	quick ( <i>eager, fervent</i> )	kaiabur
grey	dïri or dïria	red	koïmburra
heavy	mûnân	red (blood)	guë
high	baû-irra	red (light)	koïkoï
hollow	berûge	roan	ñundñundi
honest (or sweet)	kuppa	round	{ guru, or gurugal
hot	kûduail'na	short	buñgudûl
hungry	yûlñin	sick	wibil
jealous	bûlarai		{ bullo, or bullowa, or mâlô
lame	bain	slow	{ kai or kaidûl, also bûti
large	bûrul	small	budda
light (in weight)	kubonbã	sorry	nui
like	{ yeãlokwai or -keart (suffix)*	stinking	bûrel
long	gûrar	stout	{ warungul or warunguldûl ( <i>in less degree</i> )
mighty	wârungûl	strong	waragil or gurã
near	kuinbu	straight	
old (grey)	dïria		
only	{ ñândil or muñgâl		
own	guiyuñun		

\* Thus pukadi-keart is like a pookadi (squirrel), bhan-geart, like bhan (mistletoe).



stupid	{ womba, wungor, or mōr	white	{ pullar or bungobā
sweet	kuppa	wicked	milburādil
tall	kudūkudū	wide	muṇamuṇa
thin	wōladūl	yellow	{ gerir or gūnagūna
thirsty	kolleṇin	young	kubura
weary	iṅgil		

## NUMERALS.

one	māl	four	būlārbūlār
two	būlār	five	būlārgūlibā
three	gūliba	six	gulibaguliba

A blackfellow from the Balonne River, whom I met on the Barwan in 1871, gave the numbers in use among his countrymen up to 20, as follows :—

1. māl	11. mal dinna mummi
2. būlār	12. bular dinna mummi
3. gūliba	13. guliba dinna mummi
4. būlārbūlār	14. bularbular dinna mummi
5. mulanbū	15. mulanbu dinna
6. malmulanbū mummi	16. mal dinna mulanbu
7. bularmulanbū mummi	17. bular dinna mulanbu
8. gulibamulanbu mummi	18. guliba dinna mulanbu
9. bularbularmulanbu mummi	19. bularbular dinna mulanbu
10. bulāriu murra	20. bulāriu dinna

bulāriu is the possessive case of bular: ten is the belongings of the two hands; eleven is one, from the feet, added; twenty is the (toes) of the two feet (with the fingers).

## IV.—VERBS.

allay	tubbiamulle	climb	kolië <i>or</i> kullial
answer	korielle	come	taiyanani
appear	taibu	cover or shut up	kundowi
appoint	baiald <sup>na</sup>	cry aloud	kākūld <sup>ne</sup>
arouse	kīrulle	cut (as with a saw)	kārië <i>or</i> kurrila
ask	taiale	cut (with a	} bhi <i>or</i> bhini
barter	wiulunni	knife) or skin	
be	ginya	die	{ bālūni <i>or</i>
bind	yulale		{ bālū baiane
bite	yīld <sup>na</sup>	dig	mōrgi
blow (as in smoking a pipe)	būbilli	draw out with	} nūnmulli
boil	gūtala	the hands	
break	gunni	drink	gārugi
bring	taikāne	drop ( <i>intrans.</i> )	dūlirri
bring forth	{ kaḡine <i>or</i>	eat	tāli, tāld <sup>na</sup>
	{ kaḡani (see "baby")	enquire	taiald <sup>na</sup>
build	baia <i>or</i> wurrimī	fall	bundāne
carry	{ wombail <sup>na</sup>	fear	guriguri
	{ ( <i>past</i> wombi	feed	gūra-ūri
carry off	kāgillina	frighten	karaoēle
catch, lay hold on	kunmulli	fly	parāne
catch with vio-	} karamulli	give	wūne
lence, rob		hang ( <i>intrans.</i> )	pindēle
catch with a	} yenābilli	hang ( <i>trans.</i> )	pindemulle
hook, as fish		hear	winuḡi

hold	{ kummi <i>or</i> kunmulta	pleased be	kuia dūrule
jump	pārī	plunder	{ kār <sup>a</sup> mille ( <i>past</i> ) kārūmi
keep	wimuldi	pour	{ yārī <i>or</i> yeremulle
kick	{ dūduna <i>or</i> gigirma	praise	baōillona
kill ( <i>dead-strike</i> )	bālubūma	prepare	būkanmulle
kiss	ḡaikaiāla	put	maiābiā
know	{ tīrune <i>or</i> wīnuḡailun	put up	maiāld <sup>o</sup> na
laugh	ḡindami	put down	wīāld <sup>o</sup> na
learn	yīrabaiāne	quiet	maiāla
leave off	tubilun	rejoice	yūḡali
let go (don't)	tubbia <i>or</i> kurria	remember	wīnuḡail <sup>o</sup> na
lift	tīome	rend	baraine
lose	{ wuḡurimī <i>or</i> mūrgin	return ( <i>trans.</i> )	kār <sup>a</sup> bille
make	ḡim <sup>o</sup> bi	return ( <i>intrans.</i> )	taraoēle
make (by hand)	murrāmulle	rise	warren
make (by chopping)	baia <i>or</i> baiālda	run ( <i>imperative</i> )	burrāi
make (by splitting)	{ baraile, bharūni, <i>or</i> mārūbild <sup>o</sup> na	run	{ bunnāḡunne <i>or</i> punāḡai
make ( <i>constitute</i> )	mugille	save	yūion warāḡil
paint	karuldai	see	ḡummi
pierce	dūni <i>or</i> dūrilli	seek	kīrumēḡu
pinch	nimmolli	send	wāla
		sew (with needle)	ḡigḡe
		shake	būlumbulā

shine	būngatail <sup>o</sup> na	talk	goalda
sing	bao-ill <sup>o</sup> na	taste	tātule, yīrabaine
sit	ḡuddela <i>or</i> ḡurria	teach (make to see)	ḡummilmulle
sleep	{ bābi, bābil <sup>o</sup> na <i>or</i> baubi	teach (make to know)	ūrūunbulle
spread	{ warru <i>or</i> warumailun	touch	tāmulle
stand	warine	turn away	taraoële
strip	dūmale	twist	wīrī
strike	būmāle	wash	wurgunbumulle
suck (see breast)	{ ḡamughi <i>or</i> ḡummughi	weep	{ yūgila ( <i>present</i> ) yūni ( <i>past</i> ) yūḡa ( <i>impera.</i> )
sweep	būrunbūla	wonder { <sup>to say</sup> "strange!"	ḡīpai goalla
swim	kūbī	work	burunbailun
		wound	nimmi

## V.—ADVERBS.

## 1. OF TIME.

now (immediately)	yeladu	to-day	ilānu
then (at once)	yīla	to-morrow	ḡūrūko
[yīla <i>or</i> ila denotes any near time, past <i>or</i> future.]		for one day	mālo <i>or</i> ḡērīdo
long ago	{ ilambo <i>or</i> ḡhibailindi	always	yalwuḡa
very long ago	ḡuribu	again	yeālo
hereafter	yerāla	after	ḡurra
yesterday	{ gimīandi, <i>or</i> ḡāribū, <i>or</i> aōane	then (at another time)	ḡaraegdūli
		when ?	wīrū ?

## 2. OF PLACE.

here	gowo <i>or</i> naialle	on this side	{ üriellona <i>or</i> ñüriellona
here (beside me)	nābū	on the other	{ urrigālina <i>or</i> side { narrikolinya
there (in front)	gurri	on the far side	mūlanda
there (on the right)	gutta	hither	tai
there (on the left)	gurriba	from above	gurribātai
there (at your hand)	murra	near	kuinbu
up there	gurribā	far	urribū <i>or</i> berū
down there	guttā	where ?	tulla ?
outside	gāru		
in the midst	bigundi		

## 3. OF COMPARISON.

as	yeālima	very much	} murramura
so	na	indeed	
merely	yeāl	also	ñellibu <i>or</i> yellibu
furthermore	yeālo	together	aielle
very	murra		

## 4. OF AFFIRMATION AND NEGATION, AND INTERROGATION.

yes	yo	no	kāmil
verily	{ gīr <i>or</i> giraol, sometimes kīr and kīraol	note of interrogation	} yamma

“yo” is used as a verb of affirmation: thus “ñaiā yo” (I yes) means I assert it to be so.

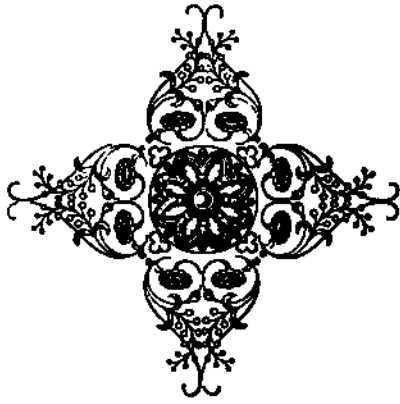
“yamma” is placed at the beginning of a question.

## VI.—INTERJECTIONS.

alas! (in sorrow)	ŋī!	onward!	kaoi!
alas! (in pity)	ŋuragā!	strange!	ŋīpai!
avaunt!	kurria!	wonderful!	kuttabul!
far be it!	wunna!		

Intensity is given to any expression of thought or feeling by prolonging the last syllable. Thus, the longer they dwell on the ū in “berū” the greater the idea of distance; the longer the gā in “ŋuragā” the deeper the pity.





## P H R A S E S .

I go to catch fish  
 I am splitting wood  
 Truly I have got honey  
 We two belong one to another (or  
 are friends)  
 Friendly blackfellows  
 Hostile blackfellows  
 I sing  
 I am smoking  
 I hear (or understand)  
 I am sleeping  
 I have well slept  
 I have well drunk, or drunk of nice  
 drink  
 I am worn out  
 The fire is gone out (dead)  
 The day is coming  
 Catch hold! Let go!  
 Go back, my friend  
 You and I hate one another  
 T'is true! T'is only lies!  
 It is my own  
 The water runs over the stones  
 I shall be there on an early day  
 I do not know where he is  
 I was not there this morning  
 I think he is at the camp  
 You are my love  
 He is a wicked man; have nothing  
 to do with him  
 I hope  
 You are good (thanks!)

Guīya ŋaia yenabilli  
 Tūlū ŋai bharūni  
 Wārūl gīr [or kīr] ŋai bai-aldina  
 Guīyungun ŋalli  
 Guīyungundūl murri  
 Yili-an murri  
 Ūaia baoillini  
 Ūaia būbillini  
 Ūai winuŋ-gailun  
 Ūaia baubillani  
 Gīr ŋai baubillina  
 Murrū ŋai ŋūrūgālani  
 Mēlō ŋai giūi (or ghinnī)  
 Wī bālūni  
 Ūurran dūrī  
 Kunmulla! Wunnabilla!  
 Turruwulla, ŋai dhūrūdī  
 Thal inda wūna būlanbarāna  
 Gīrū! Yeal gūnia!  
 Ūaii guŋun  
 Kolle bunnagella yarula  
 Yerālā ŋaia ŋērma dhūrāli ŋurri  
 Ūerma ŋuriluna kamil ŋaia  
 Ūerma wariyene  
 Wolla ya ŋurrilona  
 Ūa ŋinda gūlirdūl  
 Gūn murruba; wunna gūma  
 Ūaia barābai daraocla  
 Murruba inda



## GURRE KAMILAROI.

*(Extracts from a Missionary Primer, prepared for the Kamilaroi-speaking People.)*

Baiame gîr giwir gimobi; mal giwir Adam. Baiame goö: "Kamil murruba giwir nändil nuddelago; n̄aia giwirgo inar gimбилe." Ila Baiame inar gimobi; mal inar Iva; Iva gûlîr Adamu.

Adam buba murrigu, buba wondaŋu, buba k̄anuŋo; Iva n̄umba murrigu, n̄umba wundaŋu, n̄umba k̄anuŋo.

Adam Iva ellibu warawara yanani. Kanuŋo giwir kanuŋo inar warawara yanani; kanuŋo kagil ginyi. Baiame yili ginyi, goö, "Kanuŋo giwir kanuŋo inar warawara yanani, kanuŋo kagil ginyi; n̄aia n̄arma b̄alî b̄um̄ale." Immanuel, W̄urume Baiameŋu, goö, "K̄amil! K̄amil n̄inda n̄arma bumala, n̄inda n̄unna b̄umala, n̄aia balugi, giwir in̄ar moron giŋigo."

Murrub̄a Immanuel; kamil n̄aragedûl murruba yealokwai n̄erma.

Ilambo Immanuel taongo taiyanani, giwir ginyi.

Giwir kair Laȳaru. N̄erŋu bular bōadi, m̄ari, m̄ata. Laȳaru wibil ginyi bular bōadi gurre w̄ala immanuelgo, goaldendai, "Wai daiadi, n̄innu layaru, wibil."

[*Verbatim translation.*]

God verily man made; first man Adam. God said, "Not it is good for man alone to dwell; I for man woman will make." Then God woman made; first woman Eve; Eve wife of Adam.

Adam father of blackfellow,—father of whitefellow,—father of all. Eve mother of blackfellow,—mother of whitefellow,—mother of all.

Adam, Eve also astray went. All men, all women astray went; all bad became. God angry became, said, "All men, all women astray went, all bad became; I them dead will strike." Immanuel, son of God, said, "No! not thou them smite; thou me smite; I will die, men, women alive to be."

Good is Immanuel; not another is good like Him.

Long ago Immanuel to earth came, man he became.

A man named Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immanuel, saying, "My brother, Thy Lazarus is sick."

Kamil yanani Immanuel. yeräla Layaru bälüni. bularbularo bäbine bälün taonda. İla Immanuel taiyanani. mari mäta ellibu yügillona. Immanuel goe, "Kinnu daiadi yealo moron gigi." Burula giwir burula inar yugillona. Immanuel daonmago yanani. yäurul daonma kundawi; Immanuel goe "Nindai yäurul diomulla." Njarma gir yarul diome. Immanuel käkül-done; "Layaru taiyanuğa!" İla Layaru moron ginyi, taiyanani. bular boadi burul guiyë.

Njaragedüli miëdül wibil ginyi; numba boiyoi wune; kamil miëdul murruba ginyi; murru ginyi wibil, nullimun balüni.

Yaairu buba yanani Immanuel num-millego; gir nummi: goe, "inda barai taiyanuğa, murruba gimbildi nai miëdul. Njai miëdul burul wibil nullimun baluni; inda taiyanuğa nai kündigo." Immanuel goe, "Kulle yanoai kundigo." İla yanani bular kundigo. Numba duri, yugillona, goe "Nii! nii! nai miëdul baluni."

Burula inar yugillona, goe "Nii! miëdul baluni." Immanuel goe "kurria yüğa. kamil miëdul baluni; yeal babilon." burulabu gindami; njarma gir balundai wınuği. Immanuel murra kawäni miëdul, goe, "miëdül waria." İla miëdul moron ginyi, warine, gurro goe. Numba, buba ellibu, burul guiyë.

Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel came. Mary, Martha also, were weeping. Immanuel said, "Your brother again alive shall be." Many men, many women, were weeping. Immanuel to the grave went; a stone the grave covered; Immanuel said, "Ye the stone take away." They the stone lifted up. Immanuel cried aloud, "Lazarus, come forth!" Then Lazarus alive became, he came forth. The two sisters were very glad.

At another time a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew sick, almost dead.

Jairus, the father, went Immanuel to see; truly he found him; he said, "Thou quickly come, well make my little girl. My little girl is very sick, almost dead. You come to my house." Immanuel said, "We two will go to the house." Then went the two to the house. The mother came, she wept, said, "Alas! alas! my little girl is dead."

Many women were weeping, said, "Alas! the little girl is dead." Immanuel said, "Cease weeping. Not the girl is dead; only she is asleep." All of them laughed; they verily her to be dead knew. Immanuel by hand took the girl, said, "Damsel, arise." Then the girl alive became, arose, words spoke. The mother, father also, very glad.

Warageduli bular giwir muga yuddelona turrubulda. Immanuel aro yanani; bular muga winugi. kakuldone, "Immanuel, durunmi, wurume dāvidu gummilla! qurrāga neane." burula giwir goe "kurria! kurria qindai kakullego." giwir muga yealo kakuldone "durunmi, wurume Davidu, gummilla! qurrāga neane." Ila Immanuel warine, goe "minna qindai goalle? minna qai murrāmulle?" qarma goe, "Durunmi, wuna neane gummildai." ila Immanuel qarma mil tāmūlda: baiambu qarma murru gummillego."

Būrula kagil giwir Immanuel kumulta. Qarma kaogo bindēa yulalle. Qarma gir tulu wimi, qaragedul tulu qanbir wimi. Qarma gir Immanuel wimi; murra birūdūni, dinna biruduni; tului wirri. Qarma tulu tiome, Immanuel tului pindelundai. Yerāla Immanuel baluni. Yerāla giwir pilari turrur dūni; guē dūlirri.

Būllulūi qarma gir Immanuel taonda wimi; kundawi. Immanuel quru bābine balūn taonda; yeālo mālo babine balun taonda; yeālo qaragedul quru bābine balūn taonda; qaragedul quruko mōron ginyi, warine.

Yerāla Immanuel gir gunagulla-go yanani.

Giwir yuddelona litraga: bain dinna tungōr, qurribu bainge bain; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone; baidūl qerma

Another time two men blind sat by the way. Immanuel there came; the two blind heard, they cried aloud, "Immanuel, King, Son of David, look! pity us." Many people said, "Have done! cease ye to cry aloud." The men blind again cried aloud, "King, Son of David, look! pity us!" Then Immanuel stood still, said, "What you will say? What I shall do?" They said, "King, grant us to see." Then Immanuel them eyes touches; instantly they are able to see.

Many bad men Immanuel seized. They on his head thorns bound. They verily a log laid, another log across they laid. They verily Immanuel laid; hands they pierced; feet they pierced; on log fastened. They the log lifted up, Immanuel on the log hanging. Afterwards Immanuel died. Afterwards a man with spear his side pierced; blood flowed forth.

In the evening they verily Immanuel in ground laid; covered up. Immanuel the night lay dead in ground: also one day he lay dead in ground; also another night he lay dead in ground; another morning he alive became, rose up.

Afterwards Immanuel verily to heaven went.

A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnabas, also there came. Paul was speaking; the lame man

winūḡailone. Paul kaia ḡumildone, kakuldone, "waria ḡurriba dinnaga." Tūḡḡördül parine, yanani ellebu.

Burulabu giwir ḡummi, goe "ḡipai!" kākūdone "Baimae bular yarine yealokwai giwir." Paul, Baraba ellibu, bunnaḡunne, kakuldone, "kurria! kamil ḡeane baiame; ḡeane giwir yealokwai ḡindai. ḡeane ḡuiye duri; ḡeane budda ḡinyi; ḡeane yili ḡinyi, yealo ḡeane murru ḡurriḡillone. ḡeane murru goalda burulabu; kurria ḡindai yealo kaḡil ḡigile: berudi warraia, ḡummilla Baiame moron. Baiame ḡir ḡūnagulla, taon, burul kolle, kanuḡo minnaminnabul ḡimobi. Baiame yalwūḡa Baiame."

him was hearing. Paul earnestly looked, he cried aloud, "Stand upright on feet." The lame man leapt, walked also.

Many people saw, they wondered, they cried aloud "Gods two are come down like men." Paul, Barnabas also ran, cried aloud "Have done! not we gods; we men like you. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God, verily, heaven, earth, the great water, all, everything made. God always is God" (the same ever).



# WAILWUN:

*The Language of the Aborigines on the Barwan, below the  
junction of the Namoi.*



# Wailwun,



LANGUAGE spoken on the Barwan, below the junction of the Namoi. It is called "wailwun," from the negative "wail."\* It is also called "ŋiumba," from "ŋiā" (speak).

## NOUNS.

man	tdhūr	sister (grown)	kāti
	{ wiriŋgar (plural) wiriŋgai	sister (young)	gidurai
woman			spouse
		uncle	kānī
father	buba	aunt	māmā
boy	murrukuŋga	cousin	ŋūlūŋgān
girl	māriyuŋga	truant wife	yanawē
maiden	kuma-dhilā	head	kubōgā
mother	gūnni	hair	wulla
young woman	nikimikai	forehead	ŋūlū
child	worrū or wūrū	beard	kīr
chief	dūrunmi	whiskers	nārma
little baby	wurūdihūl	moustache	mūlajin
blackfellow	mai-ī	cheek	tdukkal
white man	wunda	chin	kīr
male <small>(man or other creatures)</small>	mundawā	poll	nān
brother <small>(grown man)</small>	kukkā	eye	mil
brother (child)	kukkāmin	nose	murū

\* This word "wail" is pronounced like the English word "wile"—according to the rule at the beginning of the Kamilaroi Grammar.



mouth	gundal	great toe	gūnī
lips	willi	adder (deadly)	murai
teeth	wīra	bandicoot	gūrū
tongue	tulle	bat	wībulla-bulla
ear	kuriŋ-gera	cockatoo	mūrai
throat	nuggi	crab	ŋulaga
neck	nirrimirri	cray-fish	kēri <i>or</i> wiŋgar
shoulders	wurrū	crow	wārū
arm	nūrū	cod (fish)	kuddū
forearm	pī	diver (small duck)	tirmum
elbow	ŋunuka	diver (large)	dūgurū
hand	murra	dog	mirri
fingers	worria	duck	wīruwurra
thumb	{ gunendīr <i>or</i> { guni (mother of fingers)	duck (black)	būdunbā
thigh	durra <i>or</i> dhurra	duck (whistling)	thipaiyu
knee	bundē	duck (red)	gurao-er
foot	dinna	duck (blue winged)	ūlūlū
arm-pit	kilkulbūri	duck (teal)	daraoer <i>or</i> buīga
breast (woman's)	ŋummū	duck (wood)	kūnambi
chest	wirri	duck (spoonbill)	wilidubai
belly	būrī	duck (musk)	kumogumar
navel	gindyūr	emu	ŋūri
leg (below knee)	pīyu	eagle	mullion
calf	kaia	fish (bream)	kumbal
toe	wirria	fish (black bream)	bunŋulla
		fish (small bream)	bērŋe

fish (best brown)	duggai	Venus (emu)	ṅūri
fish (cat-fish or Jew-fish)	dungūr	sky	gunagulla
iguana	duli	ground	tāgun
kangaroo	mūrūi	fire	wi
opossum	kuragi	water	kolle
padymelon	wirū	tree	kogūr
pelican	{ wirēa or gulamboli	gum	guara
pigeon (squatter)	mūnūmbi	ironbark	bigūr
pigeon (crested)	tao-ilgera	pine	gurabā
pigeon (bronze)	yamūr	yellow box	mulli
porcupine	bigabilla	acacia pendula	brī
shrimp	tugāle	bastard myal	yimmu
snake (boa)	muḡun	yam*	{ gunawā or kunōwa
snake (black)	yūkī	fish-ponds	ṅūnnū
snake (brown)	tdhūrū	boomerang	bīer
snake (carpet)	yubba	sacred stone	} wiār
snake (whip)	murai	in the chief's	
swallow	millimārū	possession	
turtle	waienber	death	gūriṅi
swan (black)	burrima	enmity	kulgiurun
wagtail	dirijiri	anger	gulgi
sun	dūni or dhūni	astonishment	{ ṅudū-wundū- baigu
moon	giwūr	friendship	maindyūl
stars	girila		

\* The yam found near the Barwan is sweet, juicy, and most refreshing. It grows in sand ridges.

## PRONOUNS.

I	ḡāttu	ye two	ḡindula
we	ḡēene	ye	ḡindugul
thou	ḡindu	he	mundēwā

## ADJECTIVES.

alive	mūun	white	buḡobā
bad	wurai	black	būlui
cold	ḡunūndai	blue	būlui
good	yīada	red	ḡīrawil
hot	ḡirrū	yellow	ḡūnaiḡūna
old	bugaia	green	ḡīdyungidyun
sick	wogin	brown	dhugūḡūlia
young	dhuluḡaimbā		

## ADVERBS.

Yes	ḡārū	above	ḡunaowa
No	wail	below	ḡunadhur

## VERBS.

bite	kutulli	sing	būga
catch	mumulli	sneeze	tiga
cough	ḡunuguna	weep	yūḡāni
laugh	ḡindani		

PHRASES.

I love you  
 I hate you  
 I do not like you  
 I think  
 Did you see me?  
 Yes, I saw you  
 Ippai built a house  
 Murri pulled it down  
 Kubbi killed Kumbo  
 Kumbo killed Kubbi  
 What for?  
 The greatest of enemies

kurridu ginundug inda  
 gadunu gumalago  
 wail du ginunda ginda  
 winugunni  
 ganandu dhi gani ?  
 garu, gudhu gani  
 Ippandu wire gunnu  
 Murrigu wirime  
 Kubbigu gume kumbugu  
 Kumbugu kubbigu gume  
 minyago ?  
 kulkiwunwungan





# KOGAI:

*The Language of the Aborigines to the Westward of the Balonne,  
on the Maranoa and the Cogoona.*





## Kogai,

LANGUAGE spoken to the westward of the Balonne, on the Maranoa and the Cagoon.

### NOUNS.

father	yabūnū	eyebrow	milgul
mother	yaṅānū	eye	dilli
son	andū	nose	o
daughter	būrgul	ear	muṅa
grandson	yāmbīru	mouth	biggi
elder brother	tāgūndilla	teeth	yīra
younger brother	maiandilla	beard	muṅgar
elder sister	munṅunnu	throat	aōar
younger sister	bābunnu	neck	ṅūgūn
man (aboriginal)	murdin	shoulder	bira
woman	murendin	arm	dūru
youth	aōla	ribs	bibun
boy	andūn	hand	murra
little girl	ambi	fingers	murda
baby	tūru	thigh	durra
head	būbwa	leg	ōlburr
forehead	bulga	cockatoo	digurri



dog	nūrun	boomerang	wuṅal
eagle	ōtella	camp	yambai-edēr
emu	ḡūrūin	hut	kūndi
kangaroo	ḡargu	spear	bugga
native companion	ūrūr	water	āmū
snake (brown)	būmburra		

## PRONOUNS.

I	ḡaia	thy	yunu
my	ḡaidhu	he	yerango
thou	inda		

## ADJECTIVES.

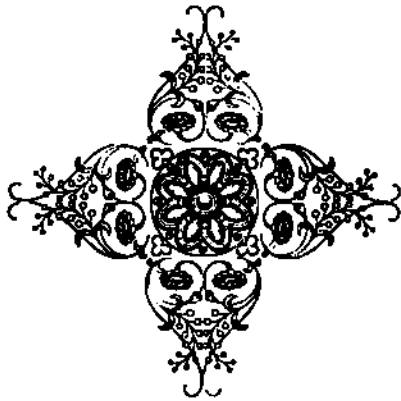
asleep	ōkarīngo	dead	ūladirri or ūlāla
hungry	ābir	thirsty	āmū-ḡin
weary	iḡil		[from āmū, water, with suffix-ḡin, wanting, as in Kamilaroi.]

## VERBS.

beat	onimēala	lose	wombomulla
break	unilgo	put down	īdērburra
come	ūḡūara	pick up	pundēr
eat	watidalulla	run	unbermelgo
go	undawaralgo	see	wottigagulla
hear	imbulloaddi	sing	waralgo
know	imbulgo	smell	ḡutulla
jump	dūmbaia	throw away	ūdubidi-īr
lift	bundalla		

# PIKUMBUL:

*The Language of the Aborigines about Calandoon, in Queensland,  
on the Weir and the Macintyre.*



# Pikumbul,



LANGUAGE spoken about Calandoon, in Queensland, on the Weir and the Macintyre.

## NOUNS.

God.....Anambū or Minumbū.

man (white)	gūn	arm	yāma
man (aboriginal)	mīal	hand	mara
woman	tamar	thigh	mābūn
youth	mollumi	leg	buiyu
maiden	migēdul	cockatoo	giābun
boy	kaa	cuckoo	ṅūgū
girl	miē	dog	mirri
baby	kāgūl	eagle	duē
head	kabui	emu	ṅūrūn
forehead	wenda	flies	kūluṅan
eye	mil	frog	durrā
nose	mūru	hawk	kagun
ear	bidna	laughing jackass	kāgūran
mouth	ṅunda	mosquito	būri
teeth	tīra	opossum	kūbi
beard	yarun	pelican	gūlegāli
throat	kurunṅarā	snake (black)	mindar
neck	bimbi	swan	bībū

## PRONOUNS.

I	gutta		my	ɲiē
thou	ginda			

## ADJECTIVES.

bad	wombo		hungry	dilgi
black	kūmba		thirsty	kollejin
full	būjun		white	kao-un
good	wiūmba			

## ADVERBS.

yes	pika		truly	galo
no	yuga		hither	yurri

## VERBS.

bring	yurri kāga		sit	ɲinne
catch	yalumul		speak	guagga
give	yere ūra		stand	kuraga
go	yaboga		stand still	mobia
put down	ūrta		take up	kandimulla
see	naiya			

# DIPPIL:

*The Language of the Aborigines about Durundurun, on the north side of Moreton Bay, and thence towards Wide Bay and the Burnett District, in Queensland.*



# Dippil.



THE Aborigines about Durundurun, on the north side of Moreton Bay, and thence towards Wide Bay and the Burnett District, speak Dippil. The following words and sentences were taken down from the lips of Davies or Darumboys, a blacksmith, at Brisbane, who spent thirteen years with the blacks, and whose history is narrated by the Rev. Dr. Lang, in his "Cooksland."

## I.—NOUNS.

### 1. MAN (aboriginal)—dān.

head	kām	chin	yikul
hair	dhella	beard	yeran
forehead	ḡūluḡ	neck	ḡūna
brow	dipinji	breast	āmūḡ
eye	mi	shoulder	kōra
nose	murū	right hand	{ duruin or gining duruin
mouth	tunka	left hand	wottuḡga
lips	tambūr	back	pondur
tongue	dūnnūm	fingers	biddi
ear	binuḡ	thumb	biddi winwōr
cheek	wāḡḡūm		



little finger	biddi dūrumai	hole through	{ murumburri <i>or</i>
belly	dūguu	nose	{ kagarabaoin
hips	kondun	marks on chest	mūlkar
thigh	durran	old man	winyagun
knee	bōn	young man	kippa
leg	puiyu	a crowd of men	miller
foot	jinnuḡ	boy	ūkhūn
heart	dukkū	young boy	bīrwain
liver and bowels	gunnuḡ	baby	methindūm
flesh	baowin	old woman	{ yīrkun, winya-
blood	kukki		{ gun
skin	brābrā	married woman	yīrum
spittle	nūn		

*Relationships.*

father	bobbin	brother ( <i>younger</i> )	wūdhūḡ
mother	ḡavāḡ	sister	yaobūn
son	{ yimmu <i>or</i> muki-	uncle	immo
	{ ver <i>or</i> kumma	aunt	mārūn
daughter	naiber	cousin	yimudheme
brother (elder)	nūn	cousin (female)	kumedheme

## 2. ANIMALS.

animal	mūrāḡ	bee (small)	dibbin
bat	girramā	bee (large)	turbain
bear	kūlla	centipede	ḡirōwa mūrāḡ

cockatoo	kiggūm	kangaroo (female)	nūgāl kuttuwain
black cockatoo	kulverwā	do. (scrub k.)	kūlembī
cod	dōkko	do.	bārrel
crane	kwowol	do. female	bao-i
dog	wutta	do. (female)	} kūmāṅ
duck	nār	kulembi)	
eagle	wūramā	do. (common)	murri
eel	yūlū	locust	yilla
emu	ṅuruin	mosquito	būmba
fish (flat tail)	billa	mouse	mōbur
fly	tībiṅ	mullet	{ kirbibba or
goose	ṅirriṅ or mulgaoī		{ undaiya
grub	puiyim	opossum	narambi
hawk	kigūm	opossum (black)	kābbila
iguana	warui	owl	kuggu
iguana (yellow)	} kutyi	parrot	pēr
bellied)			
jackass bird	kāggū	pelican	ṅirriṅga
kangaroo (old)	} krōman	pigeon	kōṅkelum
man)			
do. young	durwun	pigeon (brass-winged)	tāmūr
do. female	yimmer	porpoise	yullu
do. (young)	} wūlbai	porpoise (small)	yūṅun
in pouch)			
do. wallaby	bōāl	quail	murrindum
do. (do. big)	kūttūwain	rat	kōṅkolai
		scorpion	merinda
		shell fish	yimar
		shell fish	yuin

shell fish	wuruŋ	deaf adder	mūnulgum
shell (oyster)	dībir	stingaree (fish)	winwabā
shark	kūlloī	swan	nirriŋ
snake (black)	mūllū	tarantula	thīwa
snake (black deadly)	murrigīr	turkey buzzard	wagun
snake (carpet)	wuŋgai	turtle	mēbīr
snake (whip)	wirrāwā		

## 3. MISCELLANEOUS.

apple-tree, a	} yūlayūlo or pōpa	clothes	bumbīr
species of		cloud	mirrin
gum		coast	bukkān
axe	muyim	creek	durraŋ
axe (of stone)	yemar-yemar	<i>(See thigh and arm of tree in Dippil and in Kamilaroi.)</i>	
axe-handle	womboi	egg	bām
beginning	uriunkin	end	tōm
boat	kumba	end (point)	mūūr
blossom	nerida	end (butt)	turbai
basket	wām, wārum	enmity	winderu
bark	kumba	fire	gīrā
box-tree	muŋgamungara	fig	kāburā or bīmēr
branch	derāŋ	flat (plain)	bīru
bucket	pī	ground	daoēr
bread-fruit	winum	grease	mārūn
boomerang	bērkan	gum (flooded)	yerra
cloak	hella		

gum (forest)	tāmbīr	path	{ ūdhumbil <i>or</i>
gum (blue)	mujgar		{ guan
honey (white, from small bee)	} kobbai	pine	gūnum
honey (dark, from large bee)	} gilla	Pleiades	mūrrinmūrrin
hill	waikerdummai	pole	pundai
hut	dūrabunnu	poison-bark (brush-wood)	} dilkai
ironbark	tōbun <i>or</i> tandōr	poison-bark tree	tummapūrba
interior of country	dūnba	rain	yūruṅ <i>or</i> yūroṅ
leaves	wūruṅ	reed	kāga
lightning	billibīra	river	nūken
lemon (native)	tārum	root	terbai
mark (notch)	tindai	smell	kābelliman
mountain	waiker	thunder	mūmba
mountain range	pondur	taste	kagillaṅōr
mountain ridge	dūnba	to-morrow	bunyirki
middle	nirrim	shadow of a tree	tūnūrakālim
milky way	mūin <i>or</i> mūun	scrub (jungle)	dūri
morning star	dirai yirki	shield (light)	gūdmurri
nest	wīdhūṅ	shield (heavy)	yaōūn
net	mērbūṅ	smoke	wūlui
netting (act of)	duppi <i>or</i> kupera	song	yaōūr
oak	billai	spear (light)	kunnai
Orion's belt (a spear)	} kunnai	spear (heavy)	billar
		spear point	nōr
		spear wound	kunnuthūm

stick (throwing)	kūtha	victuals	pintja
stick (heavy)	bīnba	water	kōŋ
stick (curved)	nulawa	water (salt)	tiŋ-ŋIr*
stick (fire)	gīradunka	waterhole	nullakōŋgōr
stem	dokko	waterspring	koŋgowurrain
stone (freestone)	kitta	waves	būriman
stone (black)	mullu	waves (breakers)	bokankūriman
stone (flint)	kūnkum	winter	{ wulladha or wiggin
summer	ŋūrūŋān	yam	tam
swamp	tīkumbi	yesterday	nāmburā
track (of feet)	jinun daoër		

## II.—ADJECTIVES.—

bad	wuraŋ	many	mūrrin
black	mūlū	new	dullibā
fast	gillawa	old	wurubain
good	gilangūr	round	duroin
heavy	tānkinbūl	short	tālbūr
hungry	kāndū	slow	dhimpe
large	winwōr	small	dummai
light	nundi	tall	kuran
long	kuran	white	kukkul

*Comparatives are formed by doubling, as talburtalbur—too short or very short.*

\* In Turrubul, at Moreton Bay, water is "tabbil"—salt water "tabbilbōg, i.e., dead water.

III.—VERBS.

bend	kumangāli	make	{ yūnka <i>or</i> boberen
build	{ bunnin <i>or</i>		{ <i>or</i> dūrianker
	{ dūriyankin	run	bitelle
call	buīalle	see	nunyin
come	bain	sharpen	kuriṅēyer
come back	bungai	sit	ninnai
convey	dandinna	sleep	mībon
fight (with sticks)	kudhera baiyi	spear (to throw)	{ bōnkōg
fight (by pulling hair)	tella baiyi	the kunnai)	
fasten together	bunurrin	spear (to throw)	{ nūrvain
give	wa	the billar)	
go	yannin	stop	yūnmigo
hang	duggillina	spit	nuinbirra
jump	burrain	taste	kābundinna
kill	baigin	thrust out	birra
kneel	bōndabumi	touch	budyā
laugh	wedhewedhā	walk	yenna
lie (recline)	yūnmigo	weep	dūngin
lie (tell lies)	yupillime		

IV.—ADVERBS.

back again	buiya	not	bā
here	gai	where ?	wunti? <i>or</i> winta?
long ago	wūrūkūrubra	yes	yoai
no	kabbi		

## V.—PRONOUNS.

I,	ɲai, <i>or</i> ai, <i>or</i> ɲutta	that (pointing to it)	numbain
me,	unna	that (in front)	mittenda
to me,	enna	that (behind)	kutyenda
we two,	allen, <i>or</i> ɲullij	that (on the right)	duruinya
thou,	ɲin, ɲinna, inta, indu	that (on the left)	wūdhungeru
ye,	ɲindai	that (above or below)	minda
he,	unda		

## DIALOGUES IN DIPPIL.

Kʃin wunti yanin ?	<i>You where going ?</i>
Kʃai yōwai yanin.	<i>I northward am going.</i>
Kʃin winta bain ?	<i>You whence come ?</i>
Kʃai bariɲ bain.	<i>I from the south come.</i>
Kʃai kändŭ ; enna wā.	<i>I am hungry ; to me give.</i>
Kʃai bālŭn kōŋgo ; enna wā.	<i>I am dying for water ; to me give.</i>
Winyo Magilpi ? Minda bobain.	<i>Where's Magilpi ? There he stands.</i>
Mākoron indu nunyin ?	<i>White men have you seen ?</i>
Yoai.	<i>Yes.</i>
Mākoron wunti yanin ?	<i>White men whither went ?</i>
Dalle winta mākoron yanin ?	<i>How long since white men went ?</i>
Nāmbūr wūrri yanin.	<i>The day before yesterday they went.</i>
Dān murriyu yanin.	<i>The aborigines after kangaroo went.</i>
Dān winta bunna bumgai ?	<i>The aborigines when will come back ?</i>
Bunni yirki bumgai.	<i>To-morrow morning they come back.</i>
Wūnda kurbunta bumgaigo.	<i>In three days they come back.</i>

Wullin kroigo yengo Boppilkurri.	<i>Let us for opossum go to Boppil.</i>
Wulle winta bunna mārā bago ?	<i>We where them shall roast ?</i>
Bunna nundara.	<i>By and by, on the other side.</i>
Wulle dher mūrrin na mērbāṅ.	<i>We have plenty of nets.</i>
Allin bunna duppigo yango ?	<i>Shall we to set nets go ?</i>
Nulla winta kām bunna-ungo ?	<i>Which way are heads to turn ?</i>
Murrinda bunna watungariungo.	<i>Very much to the left.</i>
Ket yenka kānkulli.	<i>On meeting call out.</i>
Bā bitulle ; dhimper ; kānkulle.	<i>Don't run ; take time ; shout.</i>
Minya dhūrra bütēr ?	<i>How many did they kill ?</i>
Mūrrinmūrrin,	<i>Very many,</i>
Krōman kurabunta,	<i>Old men kangaroos three,</i>
Tharuain būdela,	<i>Bucks two,</i>
Yimera boppa,	<i>Does three,</i>
Boäll būdela,	<i>Wallabies two,</i>
Wutta bullana,	<i>Native dogs two,</i>
Wōrōn kalim.	<i>Emu one.</i>
Urru dān bumgain bobbinkurri ba baingingo.	<i>Some blackfellows came here my father to kill.</i>
Bobbin bundu yūnmigo,	<i>Father asleep lay.</i>
Bobbin kammi bunnaginmain.	<i>Father uncle him awoke.</i>
Dān di yōwai baigin dan barringa ; dan barringa bitellin.	<i>The men of the north beat the men of the south ; the men of the south ran away.</i>
Budela gira budela bālūn.	<i>Four died.</i>
Kumbakabbi, dān di Bimba,	<i>Kumbakabbi, a man of Bimba,</i>



Kām baigin dan di Tōūn.	<i>Head cut from a man of To-un.</i>
Dān kerbona durray burin.	<i>Man another thigh was broken.</i>
Dān da Boppil burain,	<i>A man at Boppil was mad,</i>
Ba unda Dankurri ninnain,	<i>Not he with men dwelt,</i>
Unda burain dūrigo,	<i>He went mad in to the scrub,</i>
Unda murrinda buiyallin,	<i>He often cried out,</i>
Undaru dukkira kaowin.	<i>Himself with knives he cut.</i>
Wa dan bumgain,	<i>If men came,</i>
Undaru tankaru kaigin.	<i>He with teeth bit.</i>
Magilpi Boppilkurri yanin yirki,	<i>Magilpi to Boppil went next day,</i>
Unda na burain nunyin ;	<i>He the madman saw ;</i>
Undaru būnman.	<i>Him he cured, i.e., "bunman" drew out (the evil).</i>
Ƴjallin mēbirgo gu iyyago.	<i>Let us for turtles go out.</i>
Wunti nummulligo ?	<i>Where shall we look ?</i>
Tōm karango yango.	<i>To Sandy Flat let us go.</i>
Kumba ḡattu, ḡindu,	<i>Canoe my, yours,</i>
Yikki kerbana.	<i>Also another.</i>
Ƴja wanna budyigo,	<i>And when you find,</i>
Ƴin kwīvī.	<i>You whistle.</i>
Ƴutta wanna budyigo,	<i>I when I find,</i>
Ƴutta kwīvī.	<i>I'll whistle.</i>
Kai ! budyin !	<i>Here ! found !</i>
Wuraka mūrriin ; kai,	<i>Dive plenty ; here</i>
Kāmwurrin.	<i>Head first dive.</i>
Kai unda bumgain kuruburū.	<i>Here he comes another.</i>

Ūradummain.

*He's caught.*

Ponderūna wundīna.

*On his back turn him up.*

Kai mēbir baigin.

*Here's a turtle caught.*

Morbaingo,

*Roast him,*

Tundar baigi; gūnaṅ būnma.

*Shell break; inside take out.*

Dukkin mōhar,

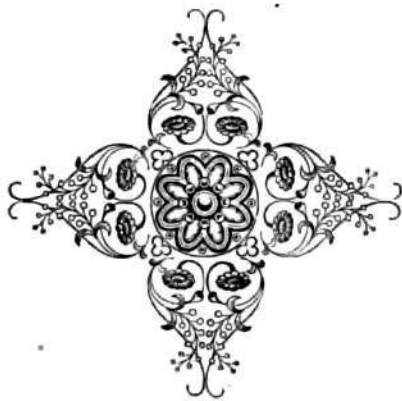
*Red hot stones lay,*

Wuruma buggo.

*Put it on the fire.*

Dān buīalle mēbirgo.

*The men call to the turtle.*



# TURRUBUL:

*The Language of the Aborigines on the Brisbane River.*



# Turrubul.



HIS language is spoken on the Brisbane River. It does not extend nearly so far as Dippil.

There are in Turrubul, nouns, pronouns, adjectives, verbs, adverbs, and conjunctions. Instead of prepositions, suffixes are employed.

## I.—NOUNS.

-du (*suffix*) signifies agency, and distinguishes the nominative which has a verb from the simple name.

### *Example :—*

<i>1st Nominative :</i>	duggai	.....	<i>a man</i>
<i>2nd Nominative :</i>	duggaidu	.....	<i>a man (followed by a verb).</i>
<i>Genitive :</i>	duggainūbba	...	<i>of a man.</i>
<i>Dative :</i>	dugganu	.....	<i>for or to a man.</i>
<i>Accusative :</i>	duggana	.....	<i>a man.</i>
<i>Ablative :</i>	duggaibuddi	...	<i>with a man.</i>
	duggaiti	.....	<i>at a man.</i>
	duggaida	.....	<i>from a man.</i>
<i>Plural :</i>	duggatin	.....	<i>men, people.</i>

## GENDER.

Difference of gender is expressed sometimes by using different words; as *kruman*, a male kangaroo (largest species); *yimma*, female kangaroo.

Sometimes the suffix *-gun* or *-un*, gives a feminine signification, as in the proper family names, *e.g.*, *derwain*, *derwaingun*; *bundar*, *bundargun*, *bandur*, *bandurun*; also *nurriṅ* (son); *nurringun* (daughter).

## II.—PRONOUNS.

The Turrubul has personal, possessive, interrogative, demonstrative, and indefinite pronouns.

## (1.) PERSONAL.

<i>Singular :</i>	1. <i>ṅutta, atta, ṅai, ai, ṅaia</i> .....	<i>I.</i>
	2. <i>ṅinta, inda</i> .....	<i>thou.</i>
	3. <i>wunnāl</i> .....	<i>he, she.</i>
<i>Dual :</i>	1. <i>ṅullin</i> .....	<i>you and I.</i>
	2. <i>ṅilpūṅ</i> .....	<i>ye two.</i>
<i>Plural :</i>	1. <i>ṅulle</i> .....	<i>we.</i>
	2. <i>ṅilpūlla</i> .....	<i>ye.</i>
	3. <i>wunnalina, wunnale, or wūnyale</i>	<i>they.</i>

## (2.) POSSESSIVE.

1. *ṅurribā*..... *my.*
2. *ṅinnubā* .....

(3.) INTERROGATIVE.

*Masculine and feminine* : ɲandū ? ..... *who ?*

*Neuter* : minna ? ..... *what ?*

(4.) DEMONSTRATIVE.

*This* ..... duɲa.

*That* ..... ɲurɲa.

(5.) INDEFINITE.

*All* ..... ɲāmbille.

*Another* ..... kurruba.

*Many* ..... millen, millenkulle.

III.—VERBS.

The most remarkable feature in the grammar of the Australian languages is the very extensive inflection of the verbs. The voices, active, reciprocal, causative, permissive, &c., are numerous; and the tenses are adapted to express various slight modifications of past and future. Here is one specimen, taken down in the hope, not yet realised, of having opportunity to add many more.

bulkurri..... *to come.*

bulkairi..... *bring, i.e., cause to come.*

INDICATIVE PAST : bulkurri..... *came.*

FUTURE: bulkulliba..... *will come.*

IMPERATIVE : bulka..... *come.*



# VOCABULARY.

(Words in brackets are used at Durundurun, near the Glass-house Mountains.)

## I.—NOUNS.

### 1. NAMES OF MOST IMPORTANT OBJECTS.

God	{ Mūmbāl,* Mirir Burrāi Burrāni	moon	{ killen, bābūn, kākurri (ḡaitjuḡ- gil) (ḡudduḡ)
man	duggai	stars	{ mirregin (mirringim)
woman	{ jūndāl (ḡḡgurun) (ḡḡaran)	earth	tār <i>or</i> dār
ghost, spirit, also white man	{ māḡuī, makoron, mudhar	sky	birra
soul	{ ḡūrū, nūrul, tuḡgin	man (white)	{ makoron, makūrḡaḡ
devil	{ maowi, maiḡi	woman (white)	tjerran
sun	{ bīḡi (bulūbār), (kuiyar)	aborigines	{ tyān, dān, dumbāḡ, kurringum
		aboriginal man	dan
		aboriginal woman	{ yeran

\* "Mumbal" signifies thunder. It is also used as the name of the Great Being who speaks in thunder. So did the Britons, before the introduction of Christianity, worship Taranis (Thunder) as one of the three deities they acknowledged. At Point Macleay, in South Australia, the aborigines speak of "Nurundee" as the supreme God. "Mirir" or "Mirirul" is used in this sense far along the coast to the south, and "Dhurumbulum" has the same meaning at Twofold Bay.

2. MAN : 'parts of his body.

head	māgūl (kom)	arm (fore-arm)	tāron (wiyebbi)
hair	kabui (kum)	hand	murra (dukkur)
forehead	yīlim (ḡūlūḡ)	finger	killin
eyebrow	{ mithiltin (dippinjun)	finger-nails	mūkkūra
eye	mil, mīa	belly	tiggeri (kūddur)
nose	mūro	thigh	durra (durrug)
lips	tāmburū	knee	bōn (būdn)
teeth	tiēr (duḡgāl)	leg	puiyo
cheek	(tūḡgor)	foot	tidna (dinnag)
ear	pidna (pīnāḡ)	blood	kaoūn, giwūr
beard	yeren (yēya)	bone	{ tīrben or tīrben, geralgeral, diḡ
throat	(dūnūḡ)	vein	kaiyuḡ
neck	(ḡurrun)	breath or spirit	gār, ḡuru
breast	tundera (ḡuḡḡūr)	flesh	paigulpaigul
back	toggul	flesh and blood	būdelum
side	kutta	marks in the	{ mulwarra
shoulder	kikka	flesh	
arm (humerus)	yumma (gumiḡ)		

3. MAN : his relations.

father	biḡ, babūn, būba	son	{ nuridmun,
mother	pūjāḡ, būdāḡ		{ nurriḡ
child	nāmmūl	daughter	nuringun, kīn

wife	{ mirru (dual) mirrūḡ	grandmother	(kumiḡun)
brother	{ ḡubbuḡa, ābāḡ, (wuntjimun)	girl	kīn, yurumkun
brother (younger)	duḡaḡ	little girl	killalān
sister	dāddi, muḡuḡkul	boy	{ mualum, (dūandin, buiyīr
friend (comrade)	uiḡun	baby	mōalam
grandfather	(yuguīpin)	young man	kippa
		full man	mutta

## 4. ANIMALS—Daoḡn.

bird	mirrūn, daoḡpin	flies	dūdunburra
bream	ḡullun	jackass bird	kakōwan
butterfly	bālūmbīr	kangaroo	(murri)
catfish	ḡāmerikurra	kangaroo (old man)	{ kurūman, g"rūman
cockatoo	kaiyar	locust	dinpīr
black cockatoo	karara, karēr	mosquito	tibiḡ
cock of wood	kao-al	mussel	būkkaoa
crow	wowul, wowa	mussel (large and beautiful)	dūllin
dog	mēyē, mirri	opossum	kubbi
dog (wild)	ḡulgul	pelican	bulualum (ḡirriḡ)
duck	ḡa, nar	sea pigs	yūḡun
eagle	dibbil (būdhār)	shark	poi
eel	tāḡun	snake	{ kābul, buī, yūun, (yūwuḡ, wuḡai)
emu	ḡuyi (ḡurun)	whales	tālūbilla
fish	{ ḡandakul, kuīyur (ḡundaya)		

5. MISCELLANEOUS NOUNS.

ant-hill	tānmurrin	fern	dūrvin
basket	yirimbin	fig	ṅōaṅā
basket (small)	bunguṅ, bungōm	fig (little)	kunnin
boat	kūndu	fire	{ tālu, kuddum, or kuiyim
boat's deck	kurragutta	grass	{ bungil pungil, bōn
boomerang	barrakadan	grass (long coarse)	waliwallingarāṅ
boots (feet, belonging to)	dinnaṅūba	grass (similar)	wugarpin
bread-fruit	tiungūl	grass (another variety)	tūkkā
bucket	yuppar	grass (rushes)	yīkibbin
bushes	kuddal	hat (head, belonging to)	magulkuba
charcoal	kūroin	hilaman (shield)	kuntan
clay (pipe)	dūllāṅ	herb	kēgirelpin
clay (red)	guiyiq	herb (creeping)	dām
club	tabbir	herb	muttaṅuntunbin
corobbary	yowar	herb (water-weed)	yerrā
day	bīgi	herb do.	nambūr
dung	kudena	herb (fern-like)	yūgai
dung (man's)	bāndiko	hole	mīr
dung (ox's)	gunaq	leaf (withered)	wuṅ
dung (dog's)	dungul, dūal	light	kittibilla
dust	yārūn	light (of candle)	telqa
of dust	yārūntībēr	lightning	{ tudnagain or tuṅgain or tjił
earth (dry)	{ girar, yarun, durrun		
evening	bīgibirpi		

master	bundūr	river	warril
morning	ḡunnunubbū	road	{ kulgun or gulwun, tumbar
mud	wōbum	sand	yaruḡ
mug	būnduin	sea	{ pāmirkirri tabbilbōn
name	nurri	shape	ḡōr
necklace or headband of yellow reeds	{ kaiṛbin	shield	kuntan
net	baial	smoke	dūn
large fish net	mundin, tumma	spear	bilan, gunnai
kangaroo net	mērbuḡ	stone	nullungirra
night	ḡunnū	things	nunantjin
nullanulla (club)	taberi	thunder	mūmbāl, mūgara
potato	gua, gulwāl	trousers <sup>(thigh, belong- ing to.)</sup>	derrajuḡba
quartz pebble	dākki	water	ḡaraoin, tabbil
rainbow	kai-ao-ūr	wharf	mumpa

*Various species of Trees.*

tree	{ paggum, bāḡūr du (wīlaḡ)	gum (another)	bulōrtum
fig	ḡurai, ḡōaḡā	gum do.	kūndībar
myrtle	{ burutha, tabilpulla	gum do.	mungar
gum	gillumbir	oak (swamp)	būndībar
gum (another)	yurra	stringy-bark	tī
gum do.	bunēri	tree blossom	bumbār
		log	burāl, mullij
		dry and dead tree	dulgai

brushwood	dārūm, dillār	another species	burabi
small tree	} bundai	stump	billayīr
bearing a		a red-leaved	} guran tuanpin
black berry	shrub	another shrub	
another species	kidnabullum	another shrub	dūrri
do.	bīppēr	another <sup>(water shrub)</sup>	duntibbin
do.	būndūgumbin	another <sup>(like raspberry)</sup>	kūbbūkubbūran
do.	wuḡḡō		

## II.—ADJECTIVES.

alive	milbulpu	good	murrūmba
black	kurun	great	kurūmba
blind	milwāddeli	hungry	waiara
cold	īgil	like	ḡāmba
dark	kūrun	red	kaoīnkaoīn
darling	kunmān	useless	waddeli
eldest	ḡawudenmun	white	buppa

## NUMERALS.

1 .....	Kunnar.	2 .....	būdela.	3 .....	muddān.
4 .....	budela budela.	5 .....	muddanbudela.		

## ORDINAL NUMBERS.

first .....	yutta.	second .....	kurruga.
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## III.—PRONOUNS—(SEE GRAMMAR.)

## IV.—VERBS.

appear	nūmbāni	meet	dāndīri
break	būṅūḍin	name	nai-iburri
breathe	pui	pity	tūḡal
bring (cause to come)	bulkairi	run	buaraoa ; iḡerē
close up	dūllūḡūntūmurri	say	yari
come	bulkurri ; bā	see	nanni
come back	wirēpi	send	waiari
covered	kūnkamurri	separate	pūnmāngillin
cut	{ kaii ; kabāri ; kulkurri	set (set) ; will set	{ kurrai ; kurraipuggu
draw out	pūnmān	sit	ḡinnen
fly	yūrudūḡa	shine ; will shine	{ numbai ; numbaipuggu
give	wuddā	sleep	būḡān
go	yādeni ; yennan	sleep, put to	buganmurri
grow	{ durun, duruthūḡa	stop	kagalōm
kiss	dāndildelaiina	swim	yūrudūḡa
lose	balloteriari	want	yanēri
make	yugāri	work	yakka

## V.—ADVERBS.

afar	yūnpāṅ	long ago	kalōma
afterwards	burru <i>or</i> pārū	not	yugar (wūkka)
also	ikki	now, at once	berren
altogether	} tāgo ; jāgo	quickly	bānka
completely		there	nām
first	berren	there (very far off)	nā-m
here	goggum	yes	yoai

Adverb of interrogation ..... ēko.

Unlike "yamma" in Kamilaroi, "ēko" is put at the end of the question.



NAMES OF ABORIGINES ON THE BRISBANE.

[The first is the proper personal name ; the second, the family name.]

Bippinerra (bundar).

Dugalantin (bundar) }  
Berali (bundar) } old men, brothers, uncles to Bippinerra.

Būrrul (derwain) a very tall man.

Dūrūr (derwain).

Dulluwunna (derwain) son of Birumbirra (bandūr).

Wudnanga (derwain) his wife Bumerum (derwaingun).

Baiiba (derwaingun).

DIALOGUE.

minya inta yuggari ?	<i>What you have done ?</i>
minya inta berren yuggaliba ?	<i>What you now are doing ?</i>
kāhū ! ŋutta kulkulliba	<i>Stop (just now) ! I am cutting</i>
diraŋum bagur	<i>This tree</i>
tagoba or jakoba	<i>Altogether.</i>
ŋutta yuggari berren.	<i>I have finished now.</i>
nām ŋandu ?	<i>There, who ?</i>
ŋurri bulkai minyalūŋ ?	<i>To me bring that thing—what d'ye</i>
	<i>call ?</i>
wūnyalu yaraman bulkairi.	<i>He the horse brought.</i>
wunyalu nurrīŋ waiari	<i>He (his) son sent.</i>
(wēari)	

## PARAPHRASES.

From Genesis i., ii., and iii.

Mūmbāl ɣāmbillebu nunāntjin yugāri.

Kālōma bigi yugār, ɣa killen yugār  
ɣa mirregin; ɣa daouin yugar milbūlpū.  
Ikki tār, ɣulpa ɣinēdu, tār yugār.

Kurumba Mūmbāl ɣāmbillebu yugāri.  
Tār berren kūrūn, yugar ɣōr ɣinēdu.  
Kūrunkūrūn wunguntī tabbil ɣinne.  
Bāgūl yugār dūrūthūpa tārtī, kuddal  
yugār, duggatin yugar, yaraman yugar ɣa  
murri yugar, ɣurun yugar.

Mumbal ɣāmbillebu yugāri, muddān ɣa  
muddān bigi. Yutta bigi; Mumbal yāri;  
“Kittibilla bulka!” Berren kittibilla  
bulkurri. Mumbal kittibilla nānni; kitti-  
billa murrumba; Mumbal kittibilla pūn-  
māngillin kūrunkūrūnti. Mumbal kitti-  
billa naiiburri Bigi; wunnal kurunkurun  
naiiburri ɣānnū. Bigibirpi ɣa ɣānnū-  
gubbu bigi kunnar.

Bigi kurruga; Mumbal birra yugari.  
Bigi muddān; Mumbal yari; “Wam-  
billebu tabbil kunnarti wuni; ɣa durrūn  
nūmbāni.” Burru wunnal tabbil naiiburri  
Tabbilbon; Wā durrūn naiiburri Tār.  
Wunnal bāgār yugari ɣa bungil; bungil  
dūrūn, tār kūnkamurri.

Būdela ɣa būdela bigi; Mumbal bigi  
ɣa killen yugari; Wunnal yari; bigi  
nūmbaipuggu; burru wunnal kurraipuggu.  
Ikki Wunnal mirregin yugari.

God all things made.

Long ago sun not, and moon not, or  
stars; and creature not living. Also earth,  
we upon it, earth (was) not.

Great God all made. Earth at first dark,  
not shape in it. Darkness upon water sat.  
Trees not growing on earth, bushes not,  
men not, horses not, and kangaroo not,  
emu not.

God all made three and three days.  
First day; God said; “Light come!”  
Instantly light came. God the light saw;  
the light was good; God light separated  
from darkness. God the light named  
day; He darkness named night. Evening  
and morning, day one.

Day second; God the sky made. Day  
three; God said; “All waters to one  
bring; and dry land appear.” Afterwards  
He water named sea; and dry land  
named earth; He trees made and grass;  
grass grew, earth it covered.

Two and two day; God sun and moon  
made; He said; sun shall shine; after-  
wards it shall set. Also he stars made.

Budela ḡa muddān bigi; Mumbal taoṅpin yugari; taoṅpin wanguntī yārūdūnga. Wunnal kūrūmba tāllūbilla yugari, ḡa baosi ḡa yungun ḡa ḡambille kuyūr yugari; kuyūr yārūdunga tabbiliti.

Muddān ḡa muddān bigi; Mumbal yaraman, bulla, murri, yūwun, kuppi, mirri, ḡulḡul, munkimunki, ḡambillebu mīlbūpu tarti ḡinedu yugari. Burru Mumbal yari; "ḡulle yugale duggaiḡamba ḡulle; ḡa Wunnal bundūr ḡambillebu tarti, ḡa ḡambillebu nanantjin ḡinēdu." Berren Mumbal duggai yugari ḡamba Wunnal murrumba. Ikki Mumbal jūndal yugari ḡamba Wunnal murrumba. Mumbal yārūntibēr duggana yugari. Wunnal ḡuru puī kurribunmurri murudī; berren duggai mīlbūpūbun; Mumbal duggana naiiburri "Adam."

Mumbal yari "Yugar murrumba duggai kunnar ḡinnen. Yutta jūndāl wunnaun yuggāle." Mumbal Adam būggānmurri puīyala daīn. Mumbal tirben (tjirben) kūttādibēr pūnmān; Wunnal banka paigulpaigul dūllūḡūntūmurri. Berren Wunnal tjirben kuttadiber pūnmānibēr jūndāna yugārī. Burru Mumbal jūndāna bulkairi duggānu. Adam yari "Kā jūndal tjirben tjirbenti ḡurribāti, ḡa paigulpaigul paigulpaigulti ḡurribāti; wunnal jūndal ḡurriba."

Nurri duggai Adam; nurri jūndal Iva. Mumbal duggana ḡa jūndana yari: "Winta tjungūl, ḡōḡḡā, kunnin, boinyi boinyi, ḡambillebu bagulti tulla; ḡūndū kunnar bāḡūr ḡūrta jillērdū inta wunna dangama

Two and three day; God birds made; birds upward were flying. He great whales made, and sharks, and sea-pigs, and all fish, made; fish swim in water.

Three and three day; God horse, bullock, kangaroo, snake, opossum, dog, wild dog, sheep, all living creatures on earth dwelling made. Afterwards God said; "We will make man like us; and he master of all the earth, and of all things in it." At once God man made like Him good. Also God woman made like him good. God of dust man made. He a soul breathed into nostrils; at once man was alive; God man named "Adam."

God said "Not good man alone to be." I woman for him will make. God Adam asleep made long lying down. God a bone out of side pulled; He quickly the flesh closed up again. At once He the bone out of side pulled out a woman formed. Afterwards God the woman brought to the man. Adam said "This woman bone of bone mine, and flesh of flesh mine; she wife my."

Name man Adam; name woman Eve. God to man and woman said: "Ye bread-fruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing you do not of that tree eat. Ye when that

bagurna tulla. Winta winna dungama bagurna tulli, na pinta gundu balluia bigibu."

Waddeli magui yūnti bulkurri; wunnal yari "Mumbal yari, pinta wunna nāmbillebu bagulti tulla?" Iva yari: "Mumbal yari gullepunna; pinta tjun-gūl, gōaḡē, kunnin, boinyiboinyi, nām-billebu bāgūlti tulla; nūndū kunnar bagur nūrti jillērdū inta wunna dungama bagūrna tulla. Winta winna dungama bagurna tulli, pinta gundu balluia bigibu. Bagur nūrti jillērdū tūnbul."

Magui yūnti gīnēdu yari, "Winta yugar ballui. Burra pinta winna bagurna nūrti jillērdū tulli, mīl pinta yuggaipa; pinta gamba Mumbal." Jūndāl gūipunāng yūn winungurri; kudna mūiya dūnga bagūrnu. Burru wunnal pūnmān; na turri, na dugganu widdan; duggaidu turri. Wunnale mīl yuggān; wunnale mūḡinpunni; wunnale nūruman kuddalti Mumbalnūndi, naiya gundu ḡullinga.

Mumbal kungān: "Adam, winna inta?" Adam yari, "ḡutta yundum; ḡutta mūḡinpunni, ḡutta nūruman." Mumbal yari: "Inta minninji mūḡin-punna? Inta bagurna nūrti jillērdū turri?" Duggai yari: "Jundal Inta nūrti widdanibēr, wunnal jundal nūrti bagūrti widdan; na ḡutta turri." Mumbal jundana yari: "Inta minya yugāri?" Jundal yari: "Yuundu ḡunna nulluḡ-murri yari; na ḡutta turri." Mumbal duggana na jundana yari: "Iḡpūḡ budelabu ballui. Iḡpūḡ yārūḡ kūmbal, na yarung kūmbal iḡpūḡ wirrē."

tree eat, even you surely will die that day."

A bad demon into serpent came; he said, "Has God said, ye must not all trees eat?" Eve said: "God said to us, ye breadfruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing ye must not that tree eat. Ye when that tree eat, ye surely will die that day. Tree in midst standing forbidden."

The demon in serpent dwelling said "Ye not will die. After you when tree in midst standing eat, eyes your will be well; you like God." The woman believing the serpent heard; heart was longing for the tree. Then she plucked; and ate and to man gave; the man ate. Their eyes saw well; they were ashamed; they hid themselves in bushes from God, see lest us two.

God cried out: "Adam, where art thou?" Adam said: "I was afraid; I was ashamed, I hid myself." God said: "You wherefore ashamed? You the tree in midst standing have eaten?" The man said: "The woman Thou me gavest to be with, that woman to me of the tree gave; and I ate." God to woman said: "Thou what hast done?" The woman said: "The serpent me lies told; and I ate." God man and woman said: "Ye two both shall die. Ye dust only, and dust only ye return.

Wunna bukki winunga ; gutta ilpälläna yäli ; gutta yugär muddyeri punna ; ya murrämba nämbillegu.

Immanuel wunnal Mümbäl-nübbä nurrig ; Wunnal duggai punni ; wunnal bällün pulpunna.

Gulle nämbillebu waddeli ; Mümbäl bändu pullegunna. Mümbäl yari : "Nämbillebu duggatin waddeli ; gutta kälimurri wunnälina."

Immanuel yari : " Wunna ginta kälimul wunnalina ; gunna ginta kalimul ; gunna ginta bümma, gutta bällüpa."

Immanuel wunnal murrumba ; Wunnal bällün pullegunnu ; gulle nämbillebu waddeli ; gulle mibulpubun ; pullegunna yugar kalimunna.

Immanuel murrumba ; yugar waddeli wunalpuddi ginödu. Wunnal päimbiadin yuggän : Wunnal mil wullimbadin yuggän ; Wunnal nä pidnäüntü yuggän ; Wunnal kungär bulgunmurri, nä milbulpumurri.

Burru waddeliduggatin Immanuelmäni, nä kungärmurri. Wunnale bägür tübüi kulkurri ; wunnale kurraba bagur kulkurri nä wänkumurri ; wunnale büdelabo bagürna nünni. Wunnale Immanuel mäni ; mir murradi bimberri ; nä mir tjidnendi bimberri. Nä wunnale Immanuel bägürti wune : Nä Wunnal duran bägürti : Nä Wunnal kungärpun.

Wunnale bulgunmurribagürubba ; tarti dai-emurri.

Me a little listen to ; I to you will speak ; I not lies tell ; talk good for all.

Immanuel he is God's son ; He man became ; he died for us.

We all are bad ; God angry with us. God said : " All men are bad ; I will punish them."

Immanuel said : " Do not Thou punish them ; me do Thou punish ; me do Thou smite, that I may die."

Immanuel he is good ; He died for us ; we all are bad ; we are alive ; us not he punishes.

Immanuel was good ; no evil within him dwelt. He sick people healed ; He eyes of blind healed ; He also deaf healed ; He dead raised up, and alive made.

Afterwards bad men Immanuel seized and killed. They a tree straight cut down ; they another tree cut down, and laid along ; they the two trees fastened. They Immanuel seized ; holes in hands they pierced ; and holes in feet they pierced. And they Immanuel on tree put : and He was hung on the tree : and He died.

They took him down from tree ; in ground laid him.

Immanuel ḡnūmbo kungīr daieduḡa ; müdelago Wunnal kungīr daieduḡa ; ḡa ḡñnu kurruba kungīr daieduḡa : kurruba mudelago Wunnal bulkurrun milbulpupun. Burru Immanuel birradi wundāre ; berren Wunnal birradi ḡinnenna. Wunnalu ḡulpāna nanna.

Immanuel that night dead lay ; next day He dead lay ; and night another dead He lay ; next to-morrow He came up alive. Afterwards Immanuel to heaven went up. now He in heaven dwells. He us sees.

From Luke vii. and viii.

Immanuel millendu yana ; ḡa Wunnal yeatuḡa Kapernaüm ; Kapernaüm miantjun ; ḡuruḡa Kommandant : wunnanūbu duggai paingo daina ; wunnal tḡigenti bāllūni. Kommandant Immanuel wīnapurri miantjun ḡinadu : wunnal duggatin moyumko waiari : "Duggai ḡurriba paingo ; inta bulka ; paii yaḡulliba." Duggai bulkurri ; tiggeren yali Immanuel bulkullibi. Wunnale yāli, "Kommandant murrūmba duggai." Immanuel yeatūḡa ḡulle buggā. Wunnale tḡigenti bulkurri ūmpigga.

Immanuel long spoke ; and He came to Capernaum. Capernaum, a town. There was the chief man : his man sick lay ; he almost dead. The Commandant Immanuel heard in town to be ; he men on message sent, "Man my is sick ; you come ! the sick heal." The men came ; earnestly asked Immanuel to come. They said, "The Commandant is a good man." Immanuel went them with. They near came to house.

Kommandant wunnanūba ḡubbuḡa waiāri ; wunnal yālibe, "Wunna bulkul ; ḡutta yugar murrumba ; wunna ḡinta bulkultu ūmpi ḡurribā. Winta wulla kunnar yā ; ḡinta yā, 'Wunnal yaraipa' ; berren wunnal murrumba bai. Wutta baigal kaiabunda : millen duggatin ḡunna ḡūrpinga kāwunna : Wutta kunnar yā, 'ḡinta yerrā' ; berren wunnal yerri : Wutta kurruba yāli, 'ḡinta bulka' ; berren wunnal bulkurri ; ḡutta kurruba yali, 'ḡinta duḡa yuggali' ; berren wunnal yuggāri." Immanuel duḡa pīnaḡ. Birribuḡ bugguru buddai : ḡillūḡin ūnal ; yari, "ḡutta yugārpo nānni duggai ḡāmba wunnal. Wūndin ḡunna yugar wīnuḡunna. Kār Kommandant ḡunna wīnuḡunna."

Commandant his brother sent ; he said, "Do not come ; I not am good ; do not thou come to house my. Thou word one speak ; Thou say, 'Let him be well' ; at once he well will be. I am a man of power : many men me behind follow : I to one say, 'Thou go' ; at once he goes : I to another say, 'Thou come' ; at once he comes : I another tell, 'Thou this do' ; at once he does it." Immanuel this heard. He greatly wondered : He turned round ; He said, "I never saw a man like him. Any besides (him) me not believes. Only the Commandant me believes."

Duggatin Kommandantnūbba wirreni ūmpiga; nānna duggana paingo daida murrūmba wunnal yuggān.

Immanuel tarti bulkurri, Gadara tjiġenti, Galili. Duggai bulkurri mianjunti wunnana padūn. Maguikū barkil wunnalpuddi ġinedu; wunnal pidna-wuddeli; geraġ geraġ yugarpowumbadūna; ūmpiga yugarpo ġinnen; wunnal kugġirti ġinne dūna. Wunnal Immanuel nānni; kuggaġn karan wunnalpuddi; yari, "Minyago ġunna ġinta, Immanuel nurrig Mumbāl-nūbba? Inta wunna, ġutta muian, inta wunna ġunna kālimumul." Immanuel yari, "Maguī, bulkurri duggai puddi."

Tjiġen wunnana māni, wunnanuba ġubbuġ tjiġne ġa murra nūnni; wunnal būġġurū kamāri. Na maguīdu wunnana kawāne kūdnigulti. Immanuel yari, "Naii ġinta minya?" Maguīdu yari, "Kurumba mulla." Millen maguī wunnalpuddi kurrin. Wāmbille maguī muī-an, "Wunna ġulleġunna waialta wunku."

Pigpig millenkolle bippudi tanmunna. Maguī muian, yari "ġulle yerrā pigpig, ēko?" Wunnal yari "Yerra." Berren ġāmbillemaguīyeatunga duggaipa pigpigti kurrin; berren ġāmbille pigpig tubbōrpun iġeren tubburti bipudi buakin, ġa tabbiliti wūnuġin.

Duggatin pigpig inēlta iġeren mientjinti; ġāmbilla yari. Duggaitin miēntjintiber yeatuga, nānnibōr minna yugari. Wunnal bulkurri; Immanuel nānni; duggai maguī inēlta nānni jidnendi Immanuel-nūbba ġinēdu, gerang gerang pilla,

The men of the Commandant returned to the house; they see the man sick lying; well him become.

Immanuel to land came, Gadara near in Galilee. A man came from town him to meet. A demon long time in him dwelt; he was mad; clothes not wore; in house not dwelt; he with the dead dwelt constantly. He Jesus saw; he cried out; he fell him before, said "What me thou, Immanuel son of God? Thou do not, I beseech, thou do not me torment." Jesus said, "Demon, come from the man."

Often him it seized; his brother feet and hands tied; he the rope broke. And the demon him drove to the forest. Immanuel said, "Name your what?" the demon said "A multitude." Many demons him into entered. All the demons entreated "Do not us send to the deep."

Pigs many on mountain were feeding. The demons besought, said "We may go to pigs, may we?" He said "Go." At once all demons came, man from the pigs into; at once all the pigs quickly went steep hill tumbled; and in sea were drowned.

The men pigs keeping went to the town; all they told. The men belonging to the town came, they saw what he did. They came, Immanuel they saw; the man the demon had been in they saw at feet of Immanuel sitting, clothes wearing, minp

pidna yuggan wunnal. Wunnale yandsain. Duggatin Immanuel-puddi ginēdo yari ḡāmbilla. Wambille duggatin tartibēr Gadara bulkurri Immanuel ḡa muian; yari "Yerrā ḡinta, yerrā ḡinta"; wunnal kurumba yandain. Immanuel yeatupa kundūlti, kīrgūmti wirren.

Burru duggai, magū wunnalpuddi yādeni, bulkurri Immanuel; yari, "ḡutta ḡintapuddi ḡinne." Immanuel wunnalu yari, "yerrā; wirrēr umpiḡḡo ḡinnuba; numpa duggaitin taoūn ḡinnu yugariba." Wunnal yeatupa, ḡa duggatin ḡambillaba yari toūn kurumba wunnalu Immanuel yugari. Burru Immanuel kīrgūmti wirē nēbu; duggatin dūtin nānningo; ḡambillabu wunnana ūndaltūḡḡa.

Duggai, nai Yaairu, bulkurri; wunnal bunkin tjidna wunnalpuddi; muian, yari; "ḡinta bulka umpiḡḡa ḡurriba: ḡurriba nuriggun kunnar kūmbal, berpi kīn; wunnal barumpa balūui." Immanuel yari "ḡutta ḡintaba yurri."

Duggatin kūrūkabari wunnana. Jūndāl paūmbila; yugarwunnana murrumba yugali; wunnal ḡurpinje bulkurri; ḡādūn gera ḡgeray Immanuel-nūbba. Berren kao-un dullan; jūndal murrumba baīn. Immanuel yari "ḡāndu ḡunna ḡadūn?" Wambille yari "yugar ḡutta." Peter yari; "Bunjeru duggatin ḡinta kurukabari ḡa ḡinta mumma: Winta yari ḡāndu ḡunna ḡadūn?" Immanuel yari; "Kunnara ḡunna ḡadūn; kaia ḡuttabuddi Igeren."

healed he. They were afraid. The men Immanuel with abiding told all. All the men of the land of Gadara came to Immanuel and besought; they said, "Go thou, go thou." They much feared. Immanuel came to boat, to other side went across.

Afterwards the man, demon him within, went out, came to Immanuel; said, "I thee with would abide." Immanuel to him said; Go; return to house thine; show to the men things to thee done." He went, and to men all said things great to him Immanuel did. Afterwards Immanuel to shore returned, men glad to see Him, all Him were waiting on.

A man, named Jairus, came; he fell down at feet before him; besought, said; "You come to house, my daughter one only, little girl; she almost dead." Immanuel said, "I with you will go."

Men flocked around Him. A woman was sick; not her well can they make; she behind came; touched clothes of Immanuel. Instantly blood stayed; woman was well of her disease. Immanuel said "Who me touched?" All said "Not I." Peter said; Master, men thee flock round and thee press: do you say who me touched?" Immanuel said; "Some one me touched; virtue from me is gone."



Jündal nānni yugar wunnal murrumba gurumun; wunnal jikkobebe bulkurri; karan tjidnendi wunnalpuddi; na duggatin buddi nambillabo yari; "gutta ninnuba gerageran nadun, berren gutta paii yug-gān. Immanuel yari; "gurriba nuringun murrumba ninta! Kinta gunna quipunā qwīneūnga; dujinna inta murrumba."

Berren duggatin umpinga Yaairūnubba bulkurri; yari "nuringun ninnuba balūni; wunna nundin yāldu." Immanuel wīna-gurri; yari; "yandai wunna; nūndu gunna quipunāq wīneūnga; nuringun ninnuba murrumba paii yugaipa." Burru wunnale ūmpinga bulkurri. Immanuel wunna duggatina bulgutu ūmpinga; nūndu Peter na Yakoba na Yohan, na biḡ pudjaḡ kīn-nūbba. Nambilladu dūḡinnā; yari; "kīn balluni; kīn balluni." Immanuel yari "wunna dūḡidū: yugar wunnal ballun, nundu bugankūmbal." nambilladu ginden; wīneūnari balunibēr. Immanuel gambil-lebu kawāne; wunnal kīn murradi māni; wunnal yambari wunnana; yari; "kīn! bulkurai!" nūru wīrepinebu; wunnal banka dulpain. Immanuel yari; "tālkūba wunnanu widda." Biḡ na pujaḡ kurrii.

The woman saw not she able to hide herself; she shaking came; threw herself at feet him before, and to the men all said "I your clothes touched, at once I of sickness was cured." Immanuel said; "My daughter good you; you me believing heard; enjoy thou good."

Then men of the house of Jairus came; they said, "Daughter your is dead, do not more say." Immanuel heard; he said; "Fear do not, only me believing hear: daughter thy well of disease shall be made." Afterwards they to house came. Immanuel would not let people come into house; only Peter and James and John, and father and mother of the girl. All were weeping; they said, "The girl is dead; the girl is dead." Immanuel said "Do not weep; not she dead; only asleep only." All laughed; they knew to be dead. Immanuel all put out; He the girl by hand took; He called her, said, "Damsel! come!" the soul returned, she soon sat up. Immanuel said "Food to her give." The father and mother wondered.

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## NOUNS.

### 1. MAN ..... tdhulla.

father	bābuna, bābunna	old man	banguj
mother	ɲubuj	old woman	mūldā
children	chājuj	head	kābura
son	bābuj	eyes	mě
daughter	gudjēruj	nose	nūgūlbundi
sister	{ midjān <i>or</i> mitjun	mouth	kommī
your father's children	} bābmunderuj	tongue	tulluj
you are mine (my daughter)	} ɲaiawulli	hand	murramul
		foot	dunna
		knee	ɲūmūj

## 2. ANIMALS.

kangaroo	burrā	crow	{ metibā or
opossum	kūrūera		{ wāruṅ
dog	jūgūṅ	duck	kūndyeri
magpie	gurūguṅ	black snake	yūnga
		adder	nyumbutsh

## 3. MISCELLANEOUS.

earth	mūrruṅ	smoke	kurūṅ gerij
water	bātū	dew	kibīr
fire	wē	night	purā
sun	wirri	food	dunmiṅuṅ
sunshine	wirringulla	creek	turaguṅ
sky	dulkā	sand	wetyut
sea	kuṅūra	grass	bumbūr
clouds	kurrū	wind	kūmgūma
rain	bunna	boat	yenera
hut	kūnje	bora (initatory site)	wūrūgul

## ADJECTIVES.

bad	wirra	red or yellow	kūbur
black	ṅunda	small	murruwuluṅ
good	kullēr	white	tibiūra
large	kaiun		

## PHRASES.

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I see a kangaroo.  
Where?  
There he is.  
He has caught some schnapper.  
He killed a snake.  
Run!  
Come here quick!  
Go away!  
Take the dog away;  
Bring it here again.  
Give me some water.  
I will give you some water.  
Over the river.  
You must!  
No.  
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Why do you look sulky?  
You must be  
So disagreeable.  
Our father here will pray for us.  
He brought his sister home.

Kāndagū būrrū.  
Wutta?  
Kō, ŋo, ŋa ŋullai.  
Mānmā wūlimai.  
Bunmā mūdā.  
Chawā!  
Yē yē chōbuŋ!  
Yunda!  
Kāindina miriguŋ;  
Kāiguŋ ŋa miriguŋ.  
Biniŋuŋ bātū or ŋaityūŋ.  
Kai ŋai pindwagūŋ bātū.  
Wāgū yānbāŋal.  
Kīndiguŋ mulli!  
Māira.  
Ūnijerunbi minku?  
Punmakūno wottowiŋē?  
Kullai rūmka  
wirimiguŋin.  
Kuraguluk tualene.  
Kāiŋūlai Ia mitjungun.

---



LANGUAGE OF GEORGE'S RIVER, COWPASTURE, AND APPIN.



HIS Language was spoken from the mouth of George's River, Botany Bay, and for about fifty miles to the south-west. Very few of the tribe speaking this language are left. The information was obtained by the author from Mr. John Rowley, formerly resident at Cook's River (Botany Bay), son of Lieutenant Rowley.

NOUNS.

man (aboriginal)	dullai	namesake	{ damolai <i>or</i>
man (white)	jībagūluḡ		{ damīli
woman	wirāwi	stranger	mai-āl
boy	{ wongerra <i>or</i>	doctor (sorcerer)	karrājī
	{ wuḡara	head	kobra <i>or</i> kobberā
girl	werōwi	forehead	kobbīna
father	bīana	eye	mai
mother	waiana	nose	nogra
child	gūrōḡ	mouth	midyea
husband	mollimiḡ	teeth	terra
wife	jinmaḡ	ear	kurra
brother	bobbina	breast	nābuḡ
sister	wīaḡ	back	gīli
brother-in-law	jambi	stomach	bindi
sister-in-law	jambiḡ	arm	minniḡ
comrade	mittigan	hand	buril



finger	berril	crow	wārgon
leg	mundao-i	duck (black)	yūrānyi
foot	tunna	hawk	bündā
blood	mūla	laughing	} kogunda
kangaroo	būrrū	jackass	
kangaroo (old man)	kao-wālgōŋ	parrot (rosella)	bündelūk
kangaroo (mountain)	wolarū	pigeon (blue)	wonga-wonga
kangaroo (black-brush)	wolabā	pigeon (crested)	mirrāl
kangaroo (red)	gōrēa	pigeon (green)	hao-mā
kangaroo (rock)	wirain	pigeon (bronze)	gōtgaŋ
kangaroo (rat)	kārnimiŋ	egg	karbin
opossum	wai-āli	fish	mogra
opossum (ring-tailed)	būkari	bream	yerrermurra
bear	kūlā	shark (blue)	kon
bear (ground)	wombat	shark (ground)	kwibito
iguana	jindaolā	schnapper	wallami
dog	jūnghō	kingfish	wollogul
horse	{ yaraman [from "yara" throw fast.]	flathead	kaolari
		mullet	worrijāl
horned cattle	kumbakuluk	blackfish	kururma
pig	tarramūē	eel	burra
cockatoo	karabī	oyster	bittongi
emu	{ birabain or biriabain or murrion	mud oyster	danyā
		black snake	cherribit
		mosquito	dubiŋ
		sun	kyun

moon	julluk	itch	gaibāl
stars	kimberwalli	fly-blow	tullibilon
morning	winbin	small-pox	gulgul
night	minni	hoarseness	kūrak
earth	bimmal	house	gunya
water	bārdo <i>or</i> najun	canoe	nao-i
fire	gōyon	ship	murri nao-i
sea	barrawal	club	{ nullanulla <i>and</i> woddi
rain	wāl-lan	spear	kāрмаi
thunder	mūrongal	spear (small)	duāl
lightning	māngā māngū	fish-spear <small>(with prongs)</small>	muttiŋ
dust	dūrir	throwing-stick for spear	} womrā
frost	tālārā	boomerang	būmarin
wind	gūra	shield	hīlaman
grass	durawoi	gun	jererburra
smoke	kudjel	net	rao-rao
hill	bulga	fish-line	kurrajon
path	mūrū	oar	narrawan
brush <small>(thick wood about a watercourse)</small>	tūga	paper <small>(the inner bark of a tree)</small>	kurunderun
scrub <small>(dry jungle)</small>	jerematta	cooking	kunnimā
south wind	tugra gōrā	opossum rug	budbilli
north wind	yūrōka gōrā	the bora	yellābī daiālon
bulrush	wollogolin	name	nanti
opossum rug	budbilli	pity <i>or</i> sympathy	mudjērū
sore	gigi		
boil	būkā		

## 2. ANIMALS.

kangaroo	burrā	crow	{ metibā or
opossum	kūrūera		{ wāruṅ
dog	jūgūṅ	duck	kūndyeri
magpie	gurūguṅ	black snake	yūṅga
		adder	nyumbutsh

## 3. MISCELLANEOUS.

earth	mūrruṅ	smoke	kurūṅ gerij
water	bātū	dew	kībīr
fire	wē	night	purrā
sun	wirri	food	dunmiṅguṅ
sunshine	wirriṅgulla	creek	turaguṅ
sky	dulkā	sand	wetyut
sea	kulṅūra	grass	bumbūr
clouds	kurrū	wind	kūṅgūma
rain	bunna	boat	yernerā
hut	kūnje	bora (imitatory rite)	wūrūgul

## ADJECTIVES.

bad	wirra	red or yellow	kūbur
black	ṅunda	small	murruwulūṅ
good	kullēr	white	tibiūra
large	kaiun		

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Go away!  
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Bring it here again.  
Give me some water.  
I will give you some water.  
Over the river.  
You must!  
No.  
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Our father here will pray for us.  
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Kāndagū būrrū.  
Wutta?  
Ho, go, na gullai.  
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Chawā!  
Yē yē chōbug!  
Yunda!  
Kāindina mirigū;  
Kāigulū na mirigū.  
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Kai gai pindwagū bātū.  
Wāgū yānbāgal.  
Kīndigū mulli!  
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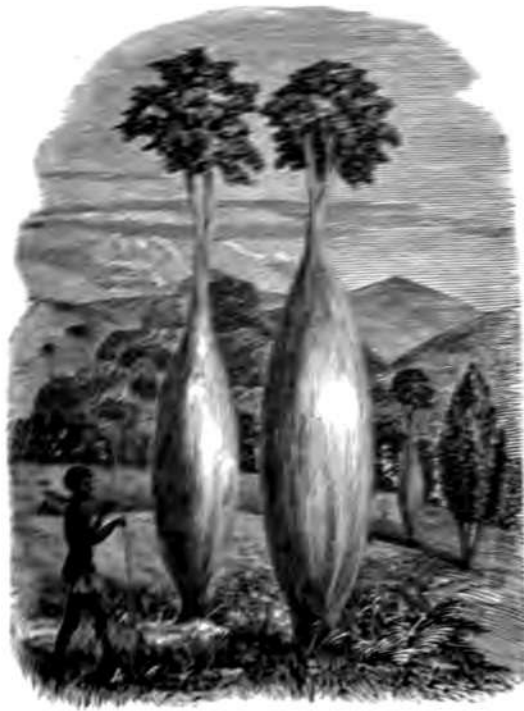
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brother	bobbina	breast	nābuḡ
sister	wīaḡ	back	gīli
brother-in-law	jambi	stomach	bindi
sister-in-law	jambiḡ	arm	minniḡ
comrade	mittigan	hand	buril



## THE NAMES OF AUSTRALIA AND ITS INHABITANTS.



THE Aborigines of Australia are called, by Kamilaroi-speaking blacks and neighbouring tribes, "Murri"; westward of the Balonne they are called "Murdin," and about the Weir River, "Mial" (Mee-al); along the coast about Moreton Bay the name of the race is "Djān" or "Dān." As they have no knowledge of the extent of the country they inhabit, the names given to the land can only be regarded as the names of small districts. At Cape York, Australia as known to the inhabitants of that coast is called "Kai Dowdai" (which I suppose to mean "Little Country"), in contradistinction to "Muggi Dowdai" ("Great Country"), that is, New Guinea. Mr. M'Gillivray, in his narrative of the Expedition of the "Rattlesnake," gives the above as the names used by the Aborigines for Australia and New Guinea. He renders "Kai Dowdai" Great Dowdai, and "Muggi Dowdai" Little Dowdai. But "Kai" means little in Kamilaroi; and muggi looks like a modification of "murri," great. To those who live near Cape York, and pass to and fro across the Strait, without any means of knowing the real extent of Australia or New Guinea, the low narrow point of land which terminates in Cape York must appear very small, compared with the great mountain ranges of New Guinea. Regarding "dowdai" as a variation of "towrai," a country, I think it probable that "Little Country" was the name given by the Aborigines to Australia. It may

be that those of the race of Murri who first came into this land, passing from island to island, until they reached the low narrow point which forms the north-eastern extremity of this island continent, gave the name Kai Towrai (Little Country) to the newly-discovered land; and as they passed onward to the south and west, and found out somewhat of the vast extent of the country, the necessities and jealousies of the numerous families that followed them forbade their return. The current of migration was ever onward towards the south and west; and, therefore, the north-eastern corner of Australia was always the dwelling-place of a people ignorant of the vast expanse beyond them, and willing to call it still "Kai Dowdai," the Little Country.

This is, of course, only a conjecture. And from the wide difference between the various languages it is not safe to assume that kai and towrai have the same meaning at Cape York as in Kamilaroi. But, as shown in a former part of the work, Kamilaroi is known, in some measure, far to the north of Brisbane. On the other hand, the Aborigines in various parts of the continent point to the north-west as the quarter from which their tribes came. And some travellers' tales have made public a tradition about the first landing of man on the north-west coast of Australia, from Java.

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## COMPARATIVE TABLES OF WORDS IN TWENTY LANGUAGES.



WITHIN the country intersected by the tributaries of the Darling many languages are spoken, though Kamilaroi is understood by all the tribes. In fact, natives of Port Curtis, to the north, and of Twofold Bay, to the south, with others from various intermediate localities, know enough of Kamilaroi to understand and answer, in that language, such questions as this:—"Yamma njinda Kamilaroi winujulda?" (Do you understand Kamilaroi?) Their answer is, the *Kamilaroi* negative, "kamil."

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be that those of the race of Murri who first came into this land, passing from island to island, until they reached the low narrow point which forms the north-eastern extremity of this island continent, gave the name Kai Towrai (Little Country) to the newly-discovered land ; and as they passed onward to the south and west, and found out somewhat of the vast extent of the country, the necessities and jealousies of the numerous families that followed them forbade their return. The current of migration was ever onward towards the south and west ; and, therefore, the north-eastern corner of Australia was always the dwelling-place of a people ignorant of the vast expanse beyond them, and willing to call it still " Kai Dowdai," the Little Country.

This is, of course, only a conjecture. And from the wide difference between the various languages it is not safe to assume that kai and towrai have the same meaning at Cape York as in Kamilaroi. But, as shown in a former part of the work, Kamilaroi is known, in some measure, far to the north of Brisbane. On the other hand, the Aborigines in various parts of the continent point to the north-west as the quarter from which their tribes came. And some travellers' tales have made public a tradition about the first landing of man on the north-west coast of Australia, from Java.

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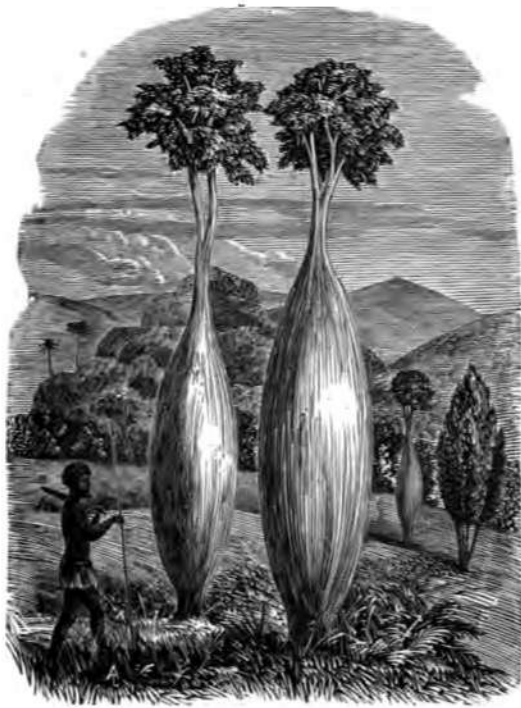
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In the first of the following tables seven of the above-mentioned languages of Queensland and the North-west of this Colony are compared, in a few examples, with Turuwul, the language of the extinct Botany Bay and Sydney tribe, with Wodi-Wodi, the language of Illawarra, with that of George's River, with that spoken about the Lower Hunter and Lake Macquarie (from the Grammar of the Rev. L. E. Threlkeld), with Dippil and Turrubul (spoken at Wide Bay and Moreton Bay, in Queensland), with one of the many languages of Victoria (from a work of D. Bunce, Esq.), and with that of the North-western Coast (as given by Andrew Hume.) The words of Wiradhuri are from a manuscript work by the Rev. James Günther, of Mudgee. The places where some of these languages are spoken are five hundred miles apart, and in the extreme instances about two thousand miles apart. There are many intermediate dialects—probably some hundreds in Australia. The dialects differ so widely that it seems proper to call them, as is done generally in this work, "languages"; but these tables afford evidence that all the dialects spoken in Eastern Australia are either derived from one language or are widely intermingled; and, considering the jealous isolation of the tribes, it is impossible to account for the existence of the same words in Queensland and Victoria by any recent intercourse.

While the preceding pages have been going through the press, my attention has been called by a friend to some information of great interest, contained in a Report by Mr. Edward S. Parker, Protector of Aborigines in the Port Phillip District (now Victoria), printed and bound up with the Votes and Proceedings of the Legislative Council

of New South Wales for 1843. On the 5th January 1843 Mr. Parker wrote thus :—" I have found not less than eight different dialects prevalent among this people, viz. : the *Witowro* in the neighbourhood of Buninyong and Barumbeel, the *Jajowrong* in the country between the Loddon and the Pyrenees, the *Knenknenourro* in the vicinity of the Pyrenees and to the westward, the *Burapper* among the Mallegoondeet, the *Taoungurong* among the petty tribes north of Mount Alexander and on the Campaspe, the *Nindakkedowrong* to the westward of the Pyrenees, and at least two other dialects, respecting which I do not at present possess definite information, among the Bolokepar and the tribes of the Wimmera. The *Jajowrong* is generally understood by the majority of the Aborigines frequenting the stations. The *Knenknenourro* prevails among the tribes between the Pyrenees and the Grampians. The *Burapper* is, I have reason to believe, spoken on some parts of the Murray."

The district thus referred to comprises about one-fourth of the Colony of Victoria, toward the north and west boundaries. Mr. Parker gives specimens of five of these dialects. Of the words he gives, forty are subjoined in the second Table for comparison with those in the first Table. Their sound is represented by the mode of spelling used throughout this work.



## THE NAMES OF AUSTRALIA AND ITS INHABITANTS.



HE Aborigines of Australia are called, by Kamilaroi-speaking blacks and neighbouring tribes, "Murri"; westward of the Balonne they are called "Murdin," and about the Weir River, "Mial" (Mee-al); along the coast about Moreton Bay the name of the race is "Djān" or "Dān." As they have no knowledge of the extent of the country they inhabit, the names given to the land can only be regarded as the names of small districts. At Cape York, Australia as known to the inhabitants of that coast is called "Kai Dowdai" (which I suppose to mean "Little Country"), in contradistinction to "Muggi Dowdai" ("Great Country"), that is, New Guinea. Mr. M'Gillivray, in his narrative of the Expedition of the "Rattlesnake," gives the above as the names used by the Aborigines for Australia and New Guinea. He renders "Kai Dowdai" Great Dowdai, and "Muggi Dowdai" Little Dowdai. But "Kai" means little in Kamilaroi; and muggi looks like a modification of "murri," great. To those who live near Cape York, and pass to and fro across the Strait, without any means of knowing the real extent of Australia or New Guinea, the low narrow point of land which terminates in Cape York must appear very small, compared with the great mountain ranges of New Guinea. Regarding "dowdai" as a variation of "towrai," a country, I think it probable that "Little Country" was the name given by the Aborigines to Australia. It may

be that those of the race of Murri who first came into this land, passing from island to island, until they reached the low narrow point which forms the north-eastern extremity of this island continent, gave the name Kai Towrai (Little Country) to the newly-discovered land; and as they passed onward to the south and west, and found out somewhat of the vast extent of the country, the necessities and jealousies of the numerous families that followed them forbade their return. The current of migration was ever onward towards the south and west; and, therefore, the north-eastern corner of Australia was always the dwelling-place of a people ignorant of the vast expanse beyond them, and willing to call it still "Kai Dowdai," the Little Country.

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	NEW SOUTH WALES.						
	Kamilaroi.	Wiradjuri.	Wallawun.	Lower Hunter.	Tarawul.	George's River.	Wodi-wodi.
<b>NOUNS.</b>							
Man .....	giwir	gibbir	tdhür	kore	tdhulla	dullai	.....
woman .....	inar	inar	wiriŋgä	nukuy	.....	wirawi	.....
young man .....	kubura	.....	.....	.....	.....	.....	yürüŋ
boy.....	birri	birrin	nurrukuga	.....	.....	{ wugara or wongerra }	bünbäri
girl.....	miä	inargay	märiyuga	.....	.....	weröwi	.....
baby .....	kaipal	waggai	worrü or würü	wonnai	.....	güroŋ	kudjaguy
Australian abo- riginal .....	murri	.....	mail	.....	.....	.....	.....
white man.....	wunda	.....	wunda	.....	.....	.....	jirungalay
father.....	bubä	babbin	bubä	biyupbai	bäbunna	biana	.....
mother .....	ŋumba	günnibay	günni	tunkän	gubuy	waiana	.....
son.....	wurume	.....	.....	.....	bäbuy	.....	.....
brother .....	{ daiadi and gullami }	kagay	{ kukkä (grown up) kukkämin (boy brother) }	{ biggai }	.....	bobbina	.....
sister .....	{ boädi and büri }	muagan	{ käti or gidurai }	.....	mitjun	wiaŋ	.....
husband.....	güliŋ	.....	.....	.....	.....	mollimiy	.....
wife .....	güliŋ	.....	ŋuan	.....	.....	jinmay	.....
head .....	ga or kaoga	ballay	kubögä	wolluy	käbura	{ kobra or kobera }	wullar
forehead .....	gulu	.....	gülü	.....	.....	kobinä	gulu
eye.....	mil	mil	mil	ŋaikuy	më	mai	{ mër or mobura }
nose .....	mürü	.....	mürü	nükoro	nügülbundi	nogra	nugür
mouth .....	ille	.....	ŋundal	kurrurka	kommi	midyea	kommi
teeth .....	yira	.....	wira	tira	.....	terra	irra
tongue .....	tulla	.....	tulle	.....	tulluy	.....	tullun
chin .....	täl	.....	kir	wattun	.....	.....	wullü
ear.....	binna	utha	kuriŋgera	{ gureuy or turrurkurri }	.....	kurra	küri
hair .....	tegul	.....	wulla	{ kittuy or burruy }	.....	.....	jirra
beard.....	yare	yaran	kir	yarrei	.....	.....	.....
neck .....	nun	.....	nirrimirri	kulleng	.....	.....	.....

QUEENSLAND.						VICTORIA.	NORTH-WEST COAST.
Kogal.	Ptkumbal.	Kijiki.	Palamba.	Dippil.	Turrubal.		
muridin	.....	.....	tyan	dän	duggai	külinth	giul
mürendin	tamar	.....	kida	yirüm	jündäl	bagarük	ginais
äöla	mollumi	.....	.....	.....	.....	.....	.....
ändän	kaa	.....	birraqa	ükhöu	muslum	yanyan	bünis
ambi	nigö	.....	gumöggän	.....	yurumkun	münmündik	yiradiäl
türf	hägül	.....	tjüku	methindüm	namul	bübäp	wünära
muridin	mial	.....	tyän	dän	tyän	külinth	.....
.....	gän	.....	karabi	mäkoron	{ magui or mudhar }	.....	.....
yabünd	.....	.....	.....	bobbin	big and bubä	marmünth	bubän
yaqänd	.....	.....	.....	qäräg	püjäg	parbine	milkawina
ändü	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	{ nün and wüdhüg }	{ qubuna and duaqal }	wunthuloq	burgun
.....	.....	.....	.....	yaobün	{ dadi and muqunkül }	mollokin	wingren
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
bübwa	kabui	kabui	.....	käm	mägül	kowoq	bälgun
bulga	wenda	.....	qorogun	.....	.....	.....	.....
dälli	mil	mil	.....	mi	mil, mis	miripatha	siyfa
o	müru	mürtu	.....	müru	müro	coqatha	qilun
biggi	gunda	mülindin	.....	tunka	tämburü	worogatha	mülu
yira	tira	{ tyitta or jitta }	.....	.....	tier	leogatha	tilua
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	yikul	.....	qondük	kunüka
mupa	bidna	binna	.....	binuq	pidna	kidnoqatha	wütä
.....	.....	.....	.....	dhella	kabul	yarragoqatha	giddoq
mupgar	yarun	.....	.....	yeran	yerun	yarragondok	garginj
qägün	bimbi	danguin	.....	güna	qurrun	koorn	galgüa

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<b>NOUNS.</b>							
throat .....	würü	urru	nuggi	.....	.....	.....	kürü
shoulder .....	wolär	kanna	würru	murrug	.....	.....	.....
arm .....	bügun	baggür	nürü	{ köpa and turrug }	.....	minniq	nürrug
hand .....	murra	merra	murra	.....	murrumul	buril	murrumur
belly .....	mübal	bürbin	büri	purräg	.....	.....	.....
thigh .....	durra	tharraq	durra	bülloinkoro	.....	.....	durrug
leg .....	püiyü	büyu	püyu	{ wolloma and tura }	.....	mundao-i	gurri
foot .....	dinna	dhinnag	dinna	yullo	dunna	tunna	danna
<b>(ANIMALS.)</b>							
adder (deadly) .....	mündär	.....	murai	tembiribe-en	nyumbutsh	.....	mujuwich
cockatoo .....	{ biloelä morai }	murrain	murai	kearapai	.....	karibi	yambai-imbe
crow .....	wärü	{ wagan wändyü }	wärü	wäkun	{ metibä wärüq }	wärgon	.....
duck .....	qunumbi	thullur	kunambi	pirama	küdyeri	yürányi	.....
emu .....	dinöün	qürain	qüri	koqkorog	.....	{ birabain murrion }	biribain
grub .....	bärrä	birgag	.....	.....	.....	.....	.....
kangaroo .....	bundär	.....	murüi	moane	burrul	buefä	burrü
magpie .....	.....	karrü	.....	.....	gurügug	.....	.....
opossum .....	mutë	willai	kuragi	willai	küröera	wai-äli	kuraora
padymelon .....	murriira	.....	wirü	.....	.....	.....	bülüwa
pelican .....	gülaboli	.....	wirëa	karogkarog	.....	.....	.....
pigeon .....	tämür	wabba	munümbi	.....	.....	götgag	.....
snake (brown) .....	käleboi	yarringag	tdhürü	.....	.....	.....	gübaläg
turkey (buzzard) .....	.....	gambal	.....	.....	.....	.....	.....
<b>(ELEMENTS, ETC.)</b>							
earth .....	tson	.....	tägun	purräi	mürug	bimmel	murug
fire .....	wi	guyag	wi	koiyug	we	goyog	kanbi
water .....	kolle	kaliq	kolle	kokoün	bätü	{ bardo naijog }	gaityug
sun .....	yarai	{ yurrüga yuröka }	{ däni dhuni }	punnul	wirri	{ ketn yiluk }	{ bukurug and würi }
moon .....	gille	giwaq	giwür	.....	.....	julluk	tedjuy

QUEENSLAND.						VICTORIA.	NORTH-WEST COAST.
Kogal.	Pikumbul.	Kiŋki.	Palamba.	Dippil.	Turrubul.		
aŋar	kurgarā	būkūr	.....	.....	dūnūŋ	.....	.....
birā	.....	.....	.....	kōra	kika	bāgaroo	kimbika
durū	yāma	.....	.....	.....	tāron	thirrok	bugēr
murra	mara	.....	.....	{ duruin and wothiŋga }	murra	.....	.....
.....	.....	.....	.....	dūŋun	tiggeri	thoroni	gilinta
durra	mābūn	.....	.....	durran	durra	thirroy	dābir
ōlburr	bniyu	.....	.....	puiyu	puiyu	thirropatha	thurray *
.....	.....	.....	.....	jinnuŋ	tīdna	{ geenongatha or jinopatha }	dimar
.....	.....	.....	.....	manulgam	.....	.....	wurrulog
digurri	giabun	.....	.....	kiggūm	kaiyār	nayūk	qwaulir
.....	.....	.....	.....	.....	wōwul	wa'aŋ	wuggir
.....	.....	.....	.....	nār	ŋa	tūlome	wūmbiluy
ŋārūm	ŋūrūn	.....	.....	ŋūrūn	ŋui	.....	murrūnthlū
.....	.....	.....	.....	puiyim	.....	patheron	gurbun
ŋargu	bunbūl	.....	.....	krōman	kurūman	.....	kondūla
.....	.....	.....	.....	.....	.....	barroworn	kurwar
.....	kūbi	.....	.....	narambi	kubbi *	.....	wille
.....	.....	.....	.....	ŋirriŋga	bulualum	.....	kunar
.....	.....	.....	.....	tāmūr	.....	mūngābera	gūlūŋkun
būmburra	duruŋul	.....	.....	.....	yūn	kūrnmil	dibijoloy
.....	.....	.....	.....	wagun	.....	.....	jerūn
.....	.....	.....	.....	daoēr	tar	bik	gumbal
.....	wi	.....	.....	gira	{ kuddum or kuiyim }	winth	dārgum
āmā	bunna	.....	.....	kōŋ	tabbil	kalliŋi	niriāla
.....	.....	.....	.....	.....	bigi	{ yarrh and no- winth (see fire) }	kolinutua ā
.....	gille	.....	.....	.....	{ killen and kākurri }	meniyān	ira
.....	.....	.....	.....	.....	.....	.....	gugarūn

	NEW SOUTH WALES.						
	Kamilaroi.	Wiradhuri.	Wallun.	Lower Hunter.	Tarawal.	George's River.	Wodi-wodi.
<b>NOUNS.</b> (ELEMENTS, ETC.) <i>continued.</i>							
stars .....	mirri	girralag	girila	.....	.....	kimberwalli	{ jinjinmuru } (sparkling)
sky .....	{ gunagulla or yurū }	murrūbir	gunagulla	.....	dalka	.....	mirir
light .....	{ tūri and būrian }	gallan and yirrin	.....	.....	wiringulla	.....	.....
night .....	yūrū	gurrug	.....	.....	purrā	minni	.....
thunder.....	tulumi	murrubarrai	.....	mūlō	.....	mūrongal	.....
lightning .....	mi	miggi	.....	{ pinkun and wottol }	.....	māngāmāngā	.....
wind .....	maier	girrar	.....	.....	kūngāma	gūra	.....
dew .....	.....	gwoq and igurra	.....	.....	kibir	.....	.....
frost .....	tundar	kallandar	.....	.....	.....	tālārā	.....
sea .....	.....	murrian	.....	.....	kulgūra	barrawal	{ gurrōwun and kainj }
cloud .....	yuro	yurruq	.....	{ yareil and yūra }	kurū	.....	.....
mountain .....	kubba	dhirran	.....	.....	.....	.....	.....
district .....	taorai	.....	.....	.....	.....	.....	.....
bark .....	tūrā	dhurrag	gunūmba	.....	.....	.....	kuninda
grass .....	goārōr	gurrāngal	.....	woiyo	bumbūr	durawoi	.....
honey.....	wadel	garra	.....	.....	.....	.....	.....
milk .....	.....	gurroy	.....	.....	.....	.....	.....
meat .....	dī	dhin	.....	karai	.....	.....	.....
wood .....	tālū	hubbun	.....	.....	.....	.....	.....
axe.....	yūnda	burguin	.....	baibai	.....	.....	.....
hut .....	kūndī	gullur	.....	.....	kūnga	gunya	{ kundi and gura }
anger .....	yī-ili	thallai	gulgi	.....	.....	.....	.....
hope .....	.....	.....	.....	.....	.....	.....	.....
jealousy.....	būl	.....	.....	.....	.....	.....	.....
love .....	kaisi	garruin	.....	.....	.....	.....	.....
North .....	.....	bellima	.....	.....	.....	.....	.....
South.....	.....	.....	.....	.....	.....	.....	.....
East .....	.....	{ thirringal or girray-gan }	.....	.....	.....	.....	.....
West .....	.....	thurbuannanna	.....	.....	.....	.....	.....





	NEW SOUTH WALES.						
	Kamilaroi.	Wiradhuri.	Wallun.	Lower Hunter.	Turnbul.	George's River.	Wodj-wodj.
<b>NOUNS.</b>							
<i>(ELEMENTS, ETC.)</i> <i>continued.</i>							
North-west .....	.....	.....	{ miriraka or miräla }	.....	.....	.....	.....
North wind .....	.....	.....	.....	.....	.....	yüroka göra	.....
South wind .....	.....	.....	.....	.....	.....	tugra göra	.....
<b>ADJECTIVES.</b>							
alive .....	möron	mürndhurei	münun	.....	.....	.....	mürungalla
bad .....	kagil	.....	wurai	.....	wirra	wéri	bullin
dead .....	bälün	balluin	.....	.....	.....	boi	bulyar
good .....	murruba	.....	yüada	.....	kullér	büdgeri	nukküq
hungry .....	yülgün	.....	.....	.....	.....	.....	.....
thirsty .....	kolle-gün	.....	.....	.....	.....	.....	.....
<b>ADVERBS.</b>							
yes .....	yö	gawa	gärü	{ e-e and kau-wa }	.....	yüün	pé
verily .....	gür	.....	.....	.....	.....	.....	.....
no .....	kamil	wirai	wail	keawaran	.....	bel or beäl	naiyuy
<b>VERBS.</b>							
beat .....	{ bümala or buma }	bümara	.....	.....	.....	durella	buhmügan
drink .....	garugi	thalmarra	.....	pittulliko	.....	.....	.....
eat .....	täli	widyarra	.....	tukkilliko	.....	.....	.....
find .....	.....	gamminya	.....	bummilliko	.....	.....	.....
hate .....	.....	waimbillinya	.....	.....	.....	.....	.....
hear .....	winuji	winnagarra	.....	.....	.....	.....	.....
kill .....	bälübüma	ballubunmarra	.....	.....	.....	.....	.....
love .....	.....	garruimharra	.....	.....	.....	.....	.....
run .....	bunnaganne	bunbunna	.....	.....	.....	.....	jowä
see .....	gummi	ganna	.....	nakilliko	.....	.....	.....
sleep .....	bäbi	yurrai-wirinya	.....	garabo	.....	nangri	.....
stand .....	warine	warrauna	.....	garokilliko	.....	.....	.....

\* There are several instances of the same word being used with different meanings by separate tribes. Thus "biraban" is eagle on the one hand, the other word used for emu on George's River, is apparently of the same root as "mullion," which means eagle in Kamilaroi and Wallun, though all over Eastern Australia. "Kubbi," a class name—not an animal name—among the tribes speaking Kamilaroi and Wallun, means

COMPARATIVE TABLE.

129

QUEENSLAND.						VICTORIA.	NORTH-WEST COAST.
Kogal.	Fikumbul.	Kipki.	Palamba.	Dippil.	Tarrubul.		
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	milbulpu	.....	yilun
.....	.....	ambu	.....	.....	.....	.....	.....
uladirri	.....	.....	.....	.....	böj	murbull	münara
.....	.....	.....	.....	.....	.....	.....	.....
šbir	dilgi	.....	.....	.....	.....	.....	.....
amü-gin	kolle-gin	"	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	pika	.....	.....	yoai	yoai	um um	yiluj
.....	galo	.....	.....	.....	.....	.....	.....
.....	yuga	.....	.....	kabbi	yugär	n'uther	gara
.....	.....	.....	.....	.....	.....	.....	.....
onimöala	.....	.....	.....	.....	.....	ja'alburt	tä-wupan
.....	.....	.....	.....	.....	.....	nübuk	kulingä
watidälulla	.....	.....	.....	.....	.....	thay garth	yapika
.....	.....	.....	.....	.....	.....	brimbinthon	talü wununda
.....	.....	.....	.....	.....	.....	bullarto n'ud'lam	niltuwa
imbulloaddi	.....	.....	.....	.....	.....	mirrij	äkwan
.....	.....	.....	.....	baigin	.....	ja'alburt	kälküna
.....	.....	.....	.....	.....	.....	.....	maiwa
umbermalgo	.....	.....	.....	bitelle	buarac-a	githo-yürrabuk	kilterüna
wottigagulla	naiya	.....	.....	nunyin	nanni	{ mirambiak nan- güth }	tinua
.....	.....	.....	.....	mibon	bügän		umina
.....	kuraga	.....	.....	.....	.....	.....	taiwält

Lower Hunter; "birabain" is emu in the language of George's River and Botany Bay; and "biribain" is emu in Illawarra; "Murrion," So "thurrü," given by A. Hume as the word for leg on the North-west Coast, is probably the same as "durruj" or "durra," which means opossum, in Tarrubul (Moreton Bay), and "kibi" is opossum in Fikumbul.

	VICTORIA.				
	Witsoro.	Jajaroq.	Kjenjenwurro.	Burapper.	Tä-ünguroq.
father .....	pedürigettuk	marmük	marmak	marmük	warredü
mother .....	padon nettuk	barbük	barpanorük	barbük	barbanük
son .....	boran	bobüh	watyepük	.....	bobüp
daughter .....	bagorük	tor-roi	mangapük	layurük	bagurü
brother .....	warnuq	warwük	warwük	warwük	parngannü
sister .....	wairpa yettuk	kotük	kotügen garük	kotük mennük	bainbainü
husband .....	warringur tannü	nannetük	nannetük	nannetük	nangoronü
wife .....	nannapüngüranük	marrarbük	nettargorük	matermennük	bimbannü
man .....	gole	gole	gole	woitu bullar	golün
woman .....	bagorük	ture	bienbiengu bullar	layurük	badyurü *
black man ..	bangodedük	bangodedük	bangodedük	bangodeyuk	marrangondegü
white man ..	amigt	amigt	amigt	moandit	amigt
eyes .....	mirrük	minnük	minnük	minnük	ningü
ears .....	wingük	wimbulük	wimbulük	wimbulük	wirringü
tongue .....	tallanyük	tallük	tallük	talleqük	tallaofü
hand .....	munangin	munnar	munneqük	munneqük	munangü
thigh .....	karrimnük	karrepük	karrepük	karrebü	tarrangü
leg .....	lürtambnük	burapük	burapük	burapük	gürambü
foot .....	tinnanük	tinnanyük	tinnanjowük	tinnanük	tinnanü
fire .....	wing	wi	wi	wannap	wi-ia
water .....	moabit	wonyeram	katyin	kartin	parn
earth .....	dar	dar	dar	dar	bi-ik
stone .....	lar	lar	lar	lar	moidyerre
sun .....	mirri	nso-i	nso-i	nso-i	nummi
moon .....	minyan	yern	yern	wiyingwil	minnun
stars .....	türb baram	türt	türt	türt	türt
great .....	detarbul	juribabük	murtiwük	kürümandük	würtabük
little .....	nani akorü	wainmük	wardibük	murtük	wikorük
alive .....	müron	müron	müron	müron	müron
dead .....	detarwa	deryuq	detyuq	wikin	werregi
good .....	ko-enebanyük	talkük	talkük	talkük	wanwangü
bad .....	nülam	yurroq	yartinyar	yettowarndük	nülam
long .....	nerrim	karpül	tuwuruge	tuwarnandük	yurobot
short .....	mo-ert	mo-et	mo-et	tuluwandük	mo-ert
one .....	koenmo-et	kiarp	kiarp	kiarp	küptyü
two .....	bullait	bullait	bullait	bullait	bullarbil
three .....	bullait par koenmoet	bullait par kiarp	bullait par kiarp	bullait kiarp	bullarbil barbüp
four .....	bullait bullait	bullait bullait	bullaityewu bullait	bullait bullait	bullarbil bullarbil
yes .....	yiyi	yiyi	yiyi	qsar	qari-ia
no .....	borak	lo-wurrug	nullunyer	burapper	targün

\*It is evident that four of the words given for "woman" are the same, with very slight variations, as those given for "daughter." Probably the relation was not clearly understood by those who supplied the words; it may be supposed that these words mean simply "woman."

In this list we find some of the roots that are used in Queensland and New South Wales. "Gole" may be a variation of "kore" (man) in the language of Lake Macquarie. "Wi" (with the variations "wing" and "wi-in"), meaning fire, connects these languages south of the Murray with Kamilaroi. "Dar" (the earth) is found north of Brisbane, in Queensland. "Tallanyūk" (the tongue) is evidently the same in origin as "tulle" and "tullun." "Tarranju" (thigh) in Taūnguroŋ is of the root "durra" heard in many northern languages. "Tinnanūk" (the foot) is a variety of the root "tinna," "dinna," or "tidna"; both these extend over a very large portion of this Colony and of Queensland. "Muron" (alive) is the same root as "morun" or "moron" in Kamilaroi and neighbouring languages. And yet the words for dead are quite different.

The most remarkable root that re-appears in Victoria is "bullait" (two). As in the name Wolger and other words, the European ear has taken the very sharp sound of *r* to be that of *t*; it may be that this word is truly "būllair"; and in one case Mr. Parker gives "bullarbil." It is evidently the "būlar" of Kamilaroi and the "būdela" of Queensland. The words for "one" in Victoria ("kiarp" and "koenmoet") I never heard in any part of this or the northern Colony; but here is the root for two ("bular") extending over all Eastern Australia.

Like the languages on the Upper Darling and its tributaries, "Burapper," south of the Murray, is named from its negative adverb. The most striking difference between these Victorian words and those of more northerly tongues is the frequency with which the thin mutes (*p*, *t*, and especially *k*) end a word. In Kamilaroi every word and every syllable ends with a vowel or a liquid.

The above specimens illustrate this fact,—that the languages of neighbouring tribes differ very much, and yet are connected by words common to both. Wirādhuri and Kamilaroi are very similar, and both are widely spread. I suppose that one word in fifty is the same in Kamilaroi and Pikumbul, and one in eighty the same in Kamilaroi and Kogai. The suffixes are more frequently found the same in several languages.

The words for “the head” differ in almost every language; but “mil,” the eye, and “muru” the nose, are found in many languages.

I believe “durra,” varying only as durrung and durrun, is found all over Australia for the thigh, arm of a tree, or arm of a creek; “puiyu,” the leg, and “dinna,” the foot, are also widely spread, but not so general as durra; while for the arm the words differ in almost every language.

“Murra” or “mara,” the hand, is another very wide-spread word.

The names of some animals, derived from the noises they make, are of course much alike.

The pronouns of the first and second person are nearly the same all over Australia; those of the third person differ much.

- I. In Kamilaroi “*ɲaia*” (*I*); in Wiradhuri “*ɲaddu*”; in Wailwun “*ɲattu*”; in Kogai “*ɲaia*”; in Pikumbul “*ɲutta*”; in Dippil “*ɲai*”; in Turrubul “*ɲutta*,” “*ɲatti*”; South Australia (West), by Captain, now Sir

George Grey, "ɲanya" and "nadjo"; South Australia, by Taihleman, "ɲaii"; at Newcastle, by Rev. L. E. Threlkeld, "ɲatoa"; at George's River "naiya"; in Wodi-wodi (the language of Illawarra) "ɲaiaguj."

II. In Kamilaroi "ɲinda" (*thou*); in Wiradhuri and Wailwun "ɲindu"; in Kogai "inda"; in Pikumbul "ɲinda"; in Dippil "ɲin" "inta"; in Turrubul "ɲinta"; S. Australia "ɲinnei" and "ninna"; Newcastle "ɲintoa"; at George's River "nindi"; in Wodi-wodi "ɲindiguj."

III. *He* in the above languages is "ɲerma," "yerango," "nila" or "guia," "unda," "wunnal," "bōuntoa," and "dulla."

A comparison of the numeral adjectives in various languages shows this remarkable fact,—that while in every tribe the words for one and three are different, the root word for two is the same in almost all the languages of the eastern portion of Australia. Many of them have no separate word for 4 and higher numbers; but make up those numbers by combinations of 1, 2, and 3.

The languages from "Kamilaroi" to "Wodi-wodi" extend over districts in the N.W. and S.E. of New South Wales more than 600 miles apart; and from the "Kiŋki" to the other side of the "Dippil" is at least 300 miles of Queensland.

Kamilaroi.	Wailwun.	Lower Hunter.	Kiŋki.	Paiamba.
1...māl	nāgū	wākōl	piēya	kabuin
2...būlār	būlugur	buloara	būd'lā	purāyu
3...gūliba	kūliba	ɲōrō	kunnun	guruamda

Turrabul.	Dippil.	Turawal.	Wedi-wedi.
1...kunnar	kalim	wākūl	mittug
2...būd'ia	būlār	wākūlwākūl*	būlār
3...muddān	{ boppa or kūrbunta }	dūgūl	wōwulli

\* Wakulwakul (one-one) is evidently a substitute for the forgotten numeral of the extinct Sydney tribe. And as the next language on the south has "bular," and all to the north and north-west the same root, it is almost certain that the former inhabitants of Port Jackson had also the same root for two. At Portland Bay, on the south coast of Victoria, two hundred and fifty miles west of Melbourne, I found "bular" used for two, while the other numerals were words I had never heard before.



# TRADITIONS.



## I.—THE CREATOR.

THE greatest of the Australian traditions—that there is one Maker of all things in heaven and earth, who sustains and provides for us all—has been already spoken of. Baia-me (from “baia” to make or build) is the name, in Kamilaroi, of the Maker, who created and preserves all things. Generally invisible, he has sometimes (they believe) appeared in human form, he has bestowed on their race various gifts, and he will bring them before him for judgment, and reward the good with endless happiness.

The Rev. James Günther (of Mudgee), who was many years engaged on a mission to the Aborigines of the Wellington District in this Colony, where the Wiradhuri language is spoken, has recorded in his Grammar of that language this conclusion:—“There is no doubt in my mind that the name Baia-mai (so it is pronounced in Wiradhuri) refers to the Supreme Being; and the ideas held concerning Him by some of the more thoughtful Aborigines are a remnant of original traditions prevalent among the ancients about the Deity.” Mr. Günther states that he has found in what the Aborigines said to him about Baia-mai “traces of three attributes of the God of the Bible, viz. :—eternity, omnipotence and goodness.” He also says “the idea of a future state of existence is not quite extinct among the aborigines.” Some of the more thoughtful expressed to him their belief that “good natives will go to Baia-mai when they die.”

It may be thought strange that the Rev. L. E. Threlkeld, who laboured zealously for years among the Aborigines at Lake Macquarie, near Newcastle, and who has recorded many of their traditions concerning various spirits, has made no mention of any belief entertained by them concerning one Supreme Being. If the blacks of Lake Macquarie had held any such belief as that of the Kamilaroi people in Baia-me, surely Mr. Threlkeld would have heard and recorded it. But as the result of an extensive observation, I believe that the natives of some parts of the interior are superior to those on the coast. The Wiradhuri, Kamilaroi, Wolaroi, Pikumbul, and Kogai tribes may have retained a tradition of this kind, after it had been obscured and utterly lost among the tribes on the coast.



The Rev. C. C. Greenway, who lived some years at Collemungool, in the district of the Kamilaroi-speaking tribes, and made himself conversant with their language and traditions, says, in a letter to the author—"Bhaia-mi is regarded as the Maker of all things, the name signifying maker, cutter out. He is regarded as the rewarder and punisher of men, according to their conduct. He is said to have been on the earth. He sees all; he knows all, if not directly, through Turramulan a subordinate deity. Turramulan is mediator for all the operations of Bhaia-mi to man, and from man to Bhaia-mi."

For my own part, before seeing what Mr. Günther and Mr. Greenway had written, I heard of Baia-me from the Aborigines on the Namoi and Barwan. Many of them, when asked concerning any object, such as the river, trees, sun, stars, &c.,—who made these? uniformly and readily replied "Baia-me." And many of them have said to me in answer to questions about him,—as old King Rory of Gingi did in 1871,—"Kamil gaia jummi Baia-me; gaia winupulda (I have not seen Baia-me; I hear him)."

In Pikumbul, Baia-me is called Anambū, and by some Minumbū.

The Wailwun blacks, according to Mr. Thomas Honery, of the Upper Hunter, who was brought up on the Barwan, and was familiarly acquainted with the tribe, relate the following ancient traditions:—

Baia-me first made man at Murula, a mountain between the Barwan and the Narran Rivers. He formerly lived among men. And in the stony ridges between those two rivers there is a hole in the rock, shaped like a man, two or three times as large as a common man. In this, it is said, Baia-me used to rest himself. He had a large tribe round him, whom he fed at a place called Mīdūl. Suddenly he vanished from them, and went up to heaven. Still, though unseen, he provides them food, making the grass to grow for them. And they believe he will come back at a future time.

There was formerly an evil spirit called "Mullion" (eagle) who lived in a very high tree, at Girra on the Barwan, and used to come down and seize men and devour them. The people often tried to drive away Mullion, by piling wood at the foot of the tree and setting fire to it. But the wood was always pushed away by an invisible hand; and the fire was of no avail. Baia-me, seeing their trouble, told a blackfellow to get a "murruwunda" (red mouse) and put a lighted straw in its mouth, and let it run up the tree. This set fire to the tree: and as it blazed up, they saw Mullion fly away in the smoke. He never returned. The smoke from the burning of that tree was so dense that for some days they could see nothing.

Similar traditions have been found in widely distant parts of Australia. In Illawarra from 80 to 100 miles south of Sydney, the supreme Ruler is called "Mirirul."

Mirirul, whose name is apparently derived from "mirir" the sky, whom therefore we venture to call the Australian Zeus,—is said by the blacks of Illawarra to have made all things. When people die they are brought up to a large tree, where Mirirul examines and judges them. The good he takes up to the sky. The bad he sends to another place to be punished. The women say to their children, when they are naughty, "Mirirul wirrin munig," (Mirirul will not allow it.)

A "Colonial Magistrate," the author of "Remarks on the probable origin and antiquity of the Aboriginal Natives of New South Wales," published at Melbourne, by J. Pullar & Co., says "The Murray [River] natives believe in a Being with supreme attributes, whom they call Nourelle. Nourelle never dies; and blackfellows go to him, and never die again." From the same writer we learn that the natives of the Loddon ascribe the creation of man and of all things to Binbeal. They say that Binbeal subjects the spirits of deceased persons to an ordeal of fire, to try whether they are good or bad. The good he liberates at once; the bad are confined and punished.

At Western Port, in Victoria, there was a tradition that Bonjil, or Pundyil, created men. He formerly lived at the falls of Lallal on the Marabool River; and is now in the sky. Pundyil seeing the earth overrun with serpents, sent his good daughter Karakarok with a long staff to destroy these tormentors of men. Karakarok killed many; but this good work was stopped by the breaking of her staff. As the staff snapped in two, fire came from it, the first fire ever given to man. Presently, however, Wang, an evil spirit in the form of a crow, flew away with the fire; but the good Karakarok restored it.

Mr. Beveridge, in the evidence he gave before the Select Committee of the Legislative Council of Victoria, in 1858, said of the Aborigines "They believe in one all-presiding good Spirit," whom they call "Gnowdenont"; and "they have an idea of a very wicked spirit named Guambucootchaly."

## II.—GOOD AND EVIL SPIRITS.

The Aborigines believe in many spirits. "Wunda" is the common name for these among the Kamilaroi and neighbouring tribes. Anything mysterious or supernatural is called "wunda." One of the chief of these is Turramulan, who acts as the agent of Baiame. In some places, however, Turramulan is spoken of as an evil being, or an enemy of man. His name signifies "leg-only-on-one-side" or lame. He has a wife called "Muni Burrebean" (egg-like, nourishing-with-milk.) She has the duty of instructing women; for they may not see Turramulan on pain of death. And even when mention is made of Turramulan, or of the Bora at which he presides, the women slink away, knowing that it is unlawful for them so much as to hear anything about such matters.

"Tohi" is the name for the spirit of man; "bunna" is that part of him which dies. When the bunna returns to dust the "tohi," may become a wunda. The wunda may enter some other body. Wicked men are punished by the degradation of their souls. Their "tohi" may be condemned to animate a beast. But the good are rewarded by their spirits passing into beings of superior condition. And the Aborigines generally acknowledge the superiority of white men by saying that some of the good Murri, after their decease, arise as white-fellows.

Among the Wailwun tribes "Kinirkinir" are the spirits of the departed, wandering over the face of the earth. "Yō-wī" is a spirit that roams over the earth at night. "Wawī" is a snake or a monster, as large as a gum-tree (30 to 40 feet high), with a small head and a neck like a snake. It lives in a waterhole 80 miles from the Barwan; and used to eat blackfellows. They could never slay it. "Murriūla" is a dog-like monster, formerly in the water between the Barwan and the Narran. "Buba" (father) is the name of the first great kangaroo, progenitor of the whole race of kangaroos. His thigh-bone—4 feet long, 7 or 8 inches in diameter, and tapering in form—is carried about by one of the tribes. It was found in the ridges of Murula. The Murui of the tribe (select men) have charge of it.

According to Mr. J. M. Allan, (examined before the Select Committee above mentioned) the Aborigines "believe in the existence of evil spirits, whom they seek to propitiate by offerings. Water spirits are called "Turong"; land spirits "pot-koorok"; another is "tambora," inhabiting caves. These they suppose to be females without heads. The sun (yarh) and moon (unnung) they suppose to be spirits. "Why churl" is their name for a star. They are much afraid of thunder and lightning, calling the former—"Murn-dell." Mr. M'Kellar, on the same occasion, said "They do, according to their manner, worship the host of heaven, and believe particular constellations rule natural causes. For such they have names; and sing and dance to gain the favour of the Pleiades, "Mormodellik," the constellation worshipped by one body as the giver of rain; but if it should be deferred, instead of blessings curses are apt to be bestowed upon it."

Andrew Hume (who stated that he had gone from Queensland across the continent to the north-western coast, and who lost his life early in the summer of 1874, in an attempt to verify his narrative by recovering some relics of Leichhardt, which he said he had seen,—whose statements, though marked by the uncertainty of a man never trained to the habit of accurate report, are certainly entitled to some credit), gave to the writer the following account of the belief held by the natives of the north-western part of Australia. They believe in four deities,—Munnuninuälā, the chief god in the highest heaven, Thāliŋkiawun, his wife, Mulgīanun, her sister, and Mundūala, also called Thilkuma, the fire-god, who will burn up the earth and destroy the bad. He is also the author of plagues and other penal visitations.

### III.—TRADITIONS OF THE PAST, AND OF THE FUTURE STATE.

According to Andrew Hume the Aborigines near the north-western coast say that the first people who ever settled on this land were four men (brothers) and their four wives, who came in a canoe from the eastward. After they had been here some time, two of the women expressed a wish to return to their native land. The men strongly opposed them; and the two women secretly took the canoe and went out to sea, by themselves. The god, Thilkuma, punished them by throwing a large piece of rock on the canoe, and thus destroyed them. The two men who had thus lost their wives were advised by the other two to go back to their native country and get other wives there. But this they would not do; and some years after, when the daughters of the women who remained were grown up, their uncles (the widowers) seized them and made them their wives.

This was a flagrant breach of a law known to be maintained in this Colony and probably established over all Australia. For this transgression they were driven southward, into a cold and barren country. After some years the Inyao-a (righteous people) of the north-west, being grieved at the misery of their kindred, prayed that they might be forgiven. They were forgiven and were allowed to settle in peace all over the country, on condition that they re-established the law of descent and marriage which they and their fathers had violated. But as a mark of their guilt they were not allowed to speak the same language as the Inyao-a. Hence arose the division of tongues among the Australians. To this day the people in the north-west call themselves Inyao-a, and speak of all the rest of the aborigines as Karnival (bastards).

To this legend may be added the fact that, both on the Barwan and at Scone, in the Hunter River District, old blackfellows point to the north-west as the quarter from which their ancestors came long ago.

Another legend related by Hume is this, which was told in explanation of the division of the territory among the tribes. Two brothers came and settled in the country. One was good, the other bad. The bad one got up a conspiracy to drive out his good brother; but Thilkuma, the fire-god, came to the help of the latter, and burnt up part of the army of evil-doers. Thilkuma then advised the man to whom he had given the victory to be content with his own territory and live in peace. But the man was greedy of power, and invaded the land of others to the north and the west. After many days fighting, this man fell sick. In his sleep Thilkuma appeared to him, and threatened to destroy him unless he ceased from killing men. Still he persisted in attacking his neighbours. They cried to their god, Dhaigugan, who helped them, and drove back the invader.

Kaiūpoyia yangarūya ya wudjut yondap.

Barungaya thallybunbila ya kurubun  
juya yirrama. Karrūgaia "yūinya ya-a-i!"  
Karuganbila.

Gummanaimathaua kulwaiona. "Yirra-  
ma na pulla!" Mudgerypurria. Parrilan-  
kanaia, yerranaga, yirribalaia.

Into the sea he goes, the spirit along  
the beach walks.

Upon an island he got; to the rocks went  
the spirit. He shouted—"Come here!"  
Shouted again.

They fetch spears; walk round him.  
"The spirit is this way!" The man got  
into a canoe. The spirit could not be  
found; he went into the rocks; he got  
into the hole.

*Mullimūla.*

Thurawaldheri Kuriālla.

Yenda Jeju mulliwauthama Jejunko  
mullimula mega yandthannug.

Thullimalaia kaiungo kundthumaiāia  
paiaminganga kaiūnga Pulinjirunga  
Kānda. Yangao ana Jindaola Murund-  
thilanaī Guiaīn. "Wudthawaiin. yangai?  
thuraodamurra yanganaī gurumbagganda;  
kubbutgailagganda; piālinūradtha yanga-  
naoranūrdthundtha. Kulinaianūmai thūri-  
naianai mobarūdthu."

Kulabimaianai; merirungo yenaūwa  
Kuranaūwa mamrūdthana.

*The Pleiades.*

A Thurawal Story.

Came the Moon; was enamoured the  
Moon, to the Mullymoola damsels came  
he.

They were catching kyoong (a kind of  
fish): were roasting (with hot stones)  
piaming (a bulbous reed), and kyoong,  
at Poolinjirunga, near Kan. They went  
to Jindowla. Heard them the Southron.  
"Where are they singing about me? I  
hear them about me, singing in the gully;  
let me have pipeclay to corroborate; sing  
that song; let me dance. "I'll spear  
you in the eye."

They go under the ground; up to the  
sky they went. The sisters became stone.

*Jerra Bundūla.*

[Told by Bimmoon, of the Ulladulla tribe.]

Yanaoya maranji: kulambaroga ma-  
ranji; mujeri, yirraganji. Kutthū kawā  
kūrūāolan! bungaoga jillungo; kūroa  
kalandthun! yanaoga thaoguliwollun  
kaorāli; bungayūga kutthūno.

*The Story of Bundoola.*

I go fishing; I am going to spear fish;  
my canoe, my fish spear. What a fine  
calm sea. I'll paddle over there to the  
surf at the rocks; I'll go to the bush, the  
sea is too rough; I'll paddle out to sea  
again.

wand, is exhibited at the bora (to be explained hereafter), and that the sight of it inspires the initiated with manhood. This sacred wand was the gift of Baiame. The ground on which the bora is celebrated is Baiame's ground. Billy believes the bora will be kept up always all over the country. Such is the command of Baiame.

The milky way, as King Rory told me, is a worrumbūl, or grove with a watercourse running through it, abounding in all pleasant things, where Baiame welcomes the good to a happy life, where they walk up and down in the enjoyment of peace and plenty. It is "the inside," he said, that goes up to the sky—not the bones and flesh. Sometimes the good come down again to visit the earth. Colonists who have for many years observed the Aborigines, say that it is a common thing for these people, in the prospect of death, to express a cheerful hope of being better off hereafter.

#### IV.—TRADITIONS OF STARS.

Venus is called Wīndigindōer (you are laughing), or Waijīkindimawa (laughing at me). Among the squatters occupying the part of the country where these names of Venus are used are some gentlemen of classical attainments; and possibly the idea of the laughing goddess may have been suggested by them. Orion is called Berai-berai (a young man). This young man was said to have been "būrul winūgailun mīai-mīai" (much thinking, or desirous of young women), when Baiame caught him up to the sky, near to the "mīai-mīai" (the Pleiades), whose beauty had attracted him. He has a boomerang in his hand, and a ghūlūr (belt) round his waist. One of the mīai-mīai (the Pleiad which is barely visible) is supposed to hide behind the rest, on account of her defective appearance, and is called gurri-gurri (afraid or ashamed).

King Rory, on a beautiful starry night, in June, 1871, gave me the name "Wīndigindōer" for Venus. He also gave the following information:—"Mars is "Gumba" (fat); Saturn is "wuggal" (a small bird); Arcturus is "guōmbila (red). At Gundamaine, far away up the Namoi, an old blackfellow called it "Guōbilla."

Canopus, he called wumba (stupid or deaf); I suppose because this beautiful star, while it looks so fair, is deaf to their prayers.

Benemasch and the star next to it, in the tail of the Great Bear, which rise about N.N.E. and set N.N.W., not rising high, but apparently gliding along under the branches of the tall trees like owls, are called nūg-gū (white owls).

The Northern Crown is "mullion wollai" (the eagle's camp or nest), with its six young eaglets. When this constellation is about on the meridian, Altair (chief star in Aquila) rises in the N.E., and is called by the Wailwun people "mullion" (eagle).

Shortly after this Vega rises to the N.N.E., and is also called "mullion." These are the parent eagles, springing up from the earth to watch their nest. King Rory used the word "mullionga" of them both, signifying eagles *in action*. The Pleiades he called worrul (bees' nest). Bungula and Agenor (the pointers to the Southern Cross) he called murai (cockatoos). The three principal stars of the Southern Cross are Wuu (a tea-tree). The dark space in the sky at the foot of the cross is gao-ergi (an emu) couching.

The Magellan clouds are two buralga (native companions).

Antares is gudda (a lizard).

Two stars across the Milky Way, near Scorpio, are gijeri gā (small green parrots).

The dark space between two branches of the Milky Way, near Scorpio, is Wurrawilburū (a dreadful demon).

The S-shaped line of stars in Serpentarius, between the Northern Crown and Scorpio, is called Mundēwur (the notches cut in the bark of a tree to enable a black-fellow to climb it).

Spica Virginis is gūriē (a crested parrot).

Fomalhaut is gānī (a small iguana).

Corvus (the four stars) is bundar (a kangaroo).

The Peacock's Eye is mūrgū (a night cuckoo).

On the Murray a beautiful legend has been ascribed to the Aborigines, concerning the two pointers, Bungula and Agenor. A flock of turkey-buzzards (commonly called plain-turkeys), used to sport every evening on a plain; but an old cannibal bird watching them, when he saw one weary with the dance, or race, pounced upon it and devoured it. Grieved at the loss of their young birds, the flock met, and took counsel together to remove to another plain. But when they were about to leave, two birds of the same species, from a distance, came up and encouraged them to stay, promising to save them from their persecutor. When evening came, one of these two birds hid himself in the bushes near the old cannibal: the other joined the ring. After a while, this last bird, pretending to be weary, fell down in front of the persecutor, who at once sprang forth to kill him. But the second stranger came to his help, and the two soon despatched the old bird. While the whole flock were applauding the deed, the two deliverers rose up from their midst, and flew higher and higher, until they reached the sky, where they now shine for ever.

## TALES IN THARUMBA AND THURAWAL.

**THARUMBA** is spoken on the Shoalhaven River, in the south-eastern part of this Colony, by the Wandandian Tribe, Thurawal in another part of the same district, south of Illawarra where Wodi-wodi is spoken. Thurawal appears to be the same word as Turrubul and Turuwul, the names of the languages spoken at Moreton Bay and Port Jackson.

The following tales in Tharumba were supplied to the Government by Mr. Andrew Mackenzie, of the Shoalhaven District, for transmission to Professor Max Muller. The first was related by Hugany, an Aboriginal of the Wandandian Tribe; the second by Noleman, of the same tribe.

### *Jerra Tharumba.*

Tutawa, Pulungul.

Wunna puru minilla, wanekundi Tutawanyella; kuritjabunjila illa thogunko; kunamimbülilla; gubija mirigambila; jukundai murrundohila Pülüngül. Jarinmadthai jambinüro mundija kunda bundilla. "Bu! Pulungul jarinma jarauundtha." "Mundija yandthaono binyäro." Kurawunko bungailuwa thaorumbrao; bungaluwa jarawun.

Tütawa pürürüggäla, pürürürürü. Büthüläla Tütawai thulinyo; thitbulo wakäraguis, jarawan, kurru. Kürü gama yanaila. Yaukuja, "Küwai-ai-ai! Pülüngül, kunupalüni yai wäukäraj, jarinma kunnumbaithali mundijain puräjain. Niruna bunna, kürüguma!"

Bitthaigala karugändthilla Pülüngül,— "Pulungul wunnamakoin yaawë." "Bu! indigäga bundügan jinna."

Pulungul karämbila.

"Wunnama narüga! Wunnama narüga!"

### *Tharumba Story.*

Tootawa and Pooloongool.

Out of the oven-hole brought the kangaroo; Tootawa carried it on his shoulder, took it to the camp, roasted it, gave a little to his dog, and carried the biggest part to Pooloongool. Brought stinking meat to his father-in-law and brother-in-law. "Hush! Pooloongool, your son-in-law will hear you." "For meat go, Binyara." To the sea they paddled, the whole party; they paddled to the sea.

Tootawa jumped about with rage, jump, jump, jump. Split Tootawa his tongue; he spat the blood west, east, south, north. The west wind came. They said, "Oh dear! Pooloongool, you must try to get ashore with us; you said a bad word to your father-in-law this morning about the meat. Look at the rain and the wind!"

The pelican said to Pooloongool, "Pooloongool, come here, I'll put you in my canoe." Get along! I'll put you in my canoe."

Pooloongool was getting drowned.

"Put me into the canoe!" Put me into the canoe!"



Yanilowa yakuṅa waukao.  
Yerrimbūlo jella, jella, jella, jūk,  
jūk, jūk, jūk, yapoilla warri wakārain;  
ellajellunkawēdthū kudjūr wurrākain.

Yaowalli pūrapūndo, kūnyū, bethaigal,  
pa kuna pa tōra, pa mūnda, pa māra. Jura-  
bawūlara birura, birrimbaimin Jurabai-  
wunnaora māra, numbulo jeriwan taora  
yakūnjo waoari. Kāmari yenna thukia  
kaor.

Bumbilla gurawan Tūtawai punyiri-  
māla kumariwaindo yakūnjo waoari,  
bimira, guia, gurawunda kurru; yibundaido  
yakūnjo waoari.

*Jorra Thā-rūmba.*  
Wunbula.

Nadjijajoj, Murrumbūl, Mūndtha.

Yanilla Kolumbri, yēbūgillawa Kollī-  
jaga Mūgai; thogun yenna. Yanillawa  
bugguto. "Nyeminya, mairro; irribaoga  
mirigandtha wenkinbra Murrumbūl  
Mūndtha."

"Thunnamanali kunjawōntūnala; tukao-  
ṅa yanīṅa warri thogundtha."

Jiṅa yaninṅōana warri; jiṅa tharar.  
"Ijella takalīṅa, Murrumbula pa Mūnd-  
tha. Wirilla munduga mungala; mūd-  
thilla jirai kumirgūriṅo minilla mirigano  
wurri pūnanjwōna; mijilla jerai tharar;  
yanilla gurri thogundtha."

Those went to the shore.  
The musk duck bailed the water out of  
his own canoe, dip, dip, dip, dip, drip,  
drip, drip, drip, went that way to the  
shore; flapped the lake all the way.  
They dived and came up again; the  
black shag, the white-breasted shag. They  
dive now for the fish; they fish; they feed  
in the water all day long. There was no  
wind in former times; all was calm.

Tootawa brought all that wind that's  
blowing now all the time from the west,  
south, east, north; it blows now all the  
while.

*Therumba Story.*

Wunbula (a man's name; also, three  
stars in Canis Major).  
The bat, the brown snake, the black  
snake.

He went away from Columbrī, passed  
Collijaga to Monga; camped there. He  
went to look for wombat. "There it is;  
you stay here; I'll go in with my dog, my  
women, Murrumbool (Mrs. Brown Snake)  
and Moondtha (Mrs. Black Snake)."

"Our husband makes us tired taking us  
about; we'll shut him up; we'll go to the  
camp."

That fellow went in far; that fellow  
came back. "Those have shut me up,  
Murrumbool and Moondtha." He heard  
the fly buzz; waited for him to go out at  
the little hole, took the dog a long way  
under his arm; went outside; went right  
away to the camp.

"Yansonyi naiunko wenkinbra."

"Pukerigji, jurabaonyi." Yanillawa wurrigāla. "Ma! jurabaona natēnwalla yaotalia naiaga tūlūnya."

Kūlala jerabaddi yaotalia natēnwalla; jerumbaddi murrilaora merero.

Munaoarangarila; yaotalia yuinyumbūlo Wunbulēriba.

"Let's go for ants' larvae, women."

"It's hot, let's bathe." They went close to the bank. "Come on! let's bathe—you on one side, and you on the other, I in the middle."

The barbed-spears spear them on this side and that; the barbed-spears were sticking up.

They went to join the Munowra (constellation) Wunbula, their husband, on the other side.

*Jerra Thurawaldhery.*

Yirrama Karwēr.

Yandi nai karwerullago.

Wai, yanniq kainandha yandhānai.

Kurmunnū, biagaly.

Wunnomāinbala kurwery; kurma biagaly ḡobimāta.

Kullymirgais, biagalywal, ḡobimata kurwery.

Yandhānai mumbaianai, kūbaia yirra-main.

Waindhānai wurri nadjongo, ūndhumaia dhūrawaia.

Jellunjūranadthanai; yangundaianai; nanyinajellanai, yallumbūnyainoi yangundibbala.

Jauagūnalais, yallumbunga, yangundabillajais. Jaisa warry jaulajilais, yangundibbala jella.

Jaugūnalais war-ry bobaradha. Ya janiānabūlgo thobararalunbilla, ye maunda wunanye.

*A Thurawal Story.*

The Spirit of the Fig Tree.

"I am going for wild figs."

"Very well; go; go on; start away."

Net, basket.

He picked the figs; filled net and basket.

Cut more bangaly for basket, and filled them with figs.

The spirit comes; catches him; swallows him.

Takes him to the water, drinks, spits out again.

Looks back; tickles him; looks at him, comes back and tickles him again.

Goes away; comes back and tickles him again. A long way goes, comes back and tickles him again.

Goes a very long way to the mountains. He gets up, runs to the sea, and jumps in; the spirit very near catches him.

Kaiñoyia yangarña ya wudjut yenda.

Barungana thallybunbila ya kurubun  
juya yirrama. Karrugaia "yünya ya-a-i!"  
Karuganbila.

Gummañaimathaua kulwaiona. "Yirra-  
ma na pulla!" Mudgerypurria. Parrilan-  
kanaia, yerrauana, yirribalaia.

Into the sea he goes, the spirit along  
the beach walks.

Upon an island he got; to the rocks went  
the spirit. He shouted—"Come here!"  
Shouted again.

They fetch spears; walk round him.  
"The spirit is this way!" The man got  
into a canoe. The spirit could not be  
found; he went into the rocks; he got  
into the hole.

#### *Mullimula.*

Thurawaldheri Kurialla.

Yenda Jeju mulliwauthama Jejuñko  
mullimula mega yandthannuñ.

Thullimalaoa kaiungo kundthumaiaoa  
piaminganga kaiunga Pulinjirunga  
Kānda. Yangao ana Jindaola Murund-  
thilanañ Guiañin. "Wudthawañin. yangai?  
thuraodamurra yanganañ nurumbanganda;  
kubbutgailanganda; piailinuradtha yanga-  
naoranurdthundtha. Kulinaianūmai thūri-  
naianai mobarūdthu."

Kulabimaianai; merirungo yenañwa  
Kuranaiuwa mamrūdthana.

#### *The Pleiades.*

A Thurawal Story.

Came the Moon; was enamoured the  
Moon, to the Mullymoola damsels came  
he.

They were catching kyoong (a kind of  
fish): were roasting (with hot stones)  
piaming (a bulbous reed), and kyoong,  
at Poolinjirunga, near Kan. They went  
to Jindowla. Heard them the Southron.  
"Where are they singing about me? I  
hear them about me, singing in the gully;  
let me have pipeclay to corroborate; sing  
that song; let me dance. "I'll spear  
you in the eye."

They go under the ground; up to the  
sky they went. The sisters became stone.

#### *Jerra Bundula.*

[Told by Bimmoon, of the Ulladulla tribe.]

Yanaoya marañji: kulambaroga ma-  
rañji; mujeri, yirragañji. Kutthā kawā  
kūrūaolan! bungaoga jillungo; kūroa  
kalandthun! yanaoga thaoguliwollun  
kaoralli; bungayūga kutthūgo.

#### *The Story of Bundoola.*

I go fishing; I am going to spear fish;  
my canoe, my fish spear. What a fine  
calm sea. I'll paddle over there to the  
surf at the rocks; I'll go to the bush, the  
sea is too rough; I'll paddle out to sea  
again.

Yanūnye, ma māra nōmbimunnōlo.  
Yanuunye, wurruga, wunnianye, bangun-  
adtha. Yandthaojina:

"Wudthaelono, ka-ū!

Waiurāga ŋaīa. Yanāga.

Yakulli guiangal," yapanu, "jambin-  
yuna.

Yansonye, gumma ginnamaraya;  
kurairi kūlaniyema, ny-ao-umbōni, ma  
nainjiwana buttun murriba.

Yansonye, jambi, nyaonidtha thun-  
buŋaruŋa wulluŋaranya, irrinagaor-  
anna."

Bundilli wenkinoji ŋundigura, wurri-  
galla na, mai-iraji jellowigallu yirrimūla  
warrinowarri, kabūtsh ŋūri, minirra ŋūri,  
bungoīn; yanilla wurriji meriro; "jergāra  
jūwē wurraora indai." Banboro-gundo.

Murraoga nēnji thōgunda, kūmiranyī  
kunniŋ-yēkumba, murray-ōga nēnji ŋaia  
thogunda nyaimbioga Bundarwai.

Let us run away, because nasty fish  
(are what he gives you). Let us run  
away, children, let us leave him when he  
goes out far. He follows them.

"Where are you? holloa!

I hear them over there. I must go  
there.

There they are, the Southerners," he  
says, "Our brother-in-law coming.

Let us go, let us make the spear ready;  
all ready; you are a good marksman; you  
wait here, because this is the path the  
kangaroo takes—his road.

Let us go, brother-in-law; you'll see  
your wife's country; you'll see the great  
precipice,"

Bundoola's wife belonged to that place.  
"You come close to the edge; you stop  
here." They shove him over a good way,  
kill him dead. "Rope (vine); you catch  
hold of the rope." He comes up a long  
way to the top. "Cut the rope: serve you  
right: you dead now." This was at  
Banboro.

I'll go home to my place; this place is  
too rough; I'll go a little further. This  
is the good habitation. I'll stop here at  
Bundarwa.

In these Thurumba and Thurawal tales, it is easy to see some of the root words which are used on the Namoi and in Queensland. There are "thulin" or "tullun" (tongue), "yan" (go), "nanyi" (see), "ŋaia" (I), "indai" (thou); "merir" or "mirir" is sky or top, as in Wodi-wodi; "bul" means jealousy in Kamilaroi, and the sea in Thurawal. "Nadjoŋ" (water) is the same root as in Wodi-wodi.

## BAO-ILLI-SONGS.

THE first six of the following songs, in Kamilaroi and Wolaroi, with the explanations, were kindly furnished to me by the Rev. C. C. Greenway.

### I.

This song was composed in derision of some one of the same tribe, and is a specimen of their sarcastic style.

Wandunago ?  
tirree ghilliana,  
bugūn mulliago,  
naighin bular.  
Wai murrin ?  
gais warrambria  
girri go ma  
toh dirraldia.

Who comes ?  
large head of hair,  
arms crooked,  
like two cockle shells.  
Is it one of my people ?  
on the road he is.

Smoke comes out.

### II.

This song was composed to ridicule the conduct of those who frequent the public-house. It shows how the Aborigines adopt English words, and give them their own inflections.

Publikaor wiritheā,  
djeamillia mīr mīr,  
nummildeago karniweandi,  
druggilla, tiunal a dūnī.

Public-house screaming,  
seizing hips,  
he appears, tripped up by a stick,  
drunken, stricken with fists.

### III.

This song is called a Ugal, or dancing song, to be sung to the dancers on a warlike or festive occasion.

Burran, būrin, bilar bāndī,  
Murala berar karnī !  
Wakara waroi tubilkā būndin

Yumbu ! yumbu ! gumil  
Warakel munan.

Shield of buree (wood), spear and club,  
Throwing stick of berar, bring !  
The broad boomerang of Waroee, waist-  
belts and pendants of boondin,  
Jump ! jump ! use your eyes,  
With the straight emu spear.

### IV.

The following Ugal is for a more peaceful occasion.

Murri gorish,  
Yerāman būraldi,  
Wi wi kurral-ah,  
Mūlimbrai kakullah,  
Kirawa !

Blackfellow very fat,  
Horses driving,  
Firewood sawing,  
Milking cows crying out,  
Looking for them.

V.

This baoilli (in the Wolaroi dialect) is in derision of one belonging to another tribe. His slightness is contemptuously described.

Mulla mulla gha ibbelean hūlī	A spirit like an emu, as a whirlwind,
Bunnakunni bunnakunni,	hastens, hastens,
Kirami gūnman	lays violent hold on travelling
Dhuddī ŋais !	Uncle of mine !
Inghil nūnmalinni	exhausts with fatigue,
Būdā Wahnī.	Then throws him down (helpless).

VI.

Some of their songs are called "ghiribal" (imitation of the notes or actions of animals). This one represents the cry of the black musk duck, or diver (in Kamilaroi—berala.)

Ya ŋais ŋaringa.  
 (repeat ad libitum.)  
 Puanbu ŋi go  
 (repeat and transpose, ad lib.)  
 Mīngo ahikarāi  
 (repeat).  
 Ibbī-rī-bī tā-waŋg-ah !  
 Whoogh !

(At this last word the cheeks are filled out with the breath, and a sudden explosion ends the "song of the duck.")

VII.

The following "ugal" was sung at various stages along the banks of the Barwan, in 1854, by a travelling band of Aborigines, under the guidance of their Dhurumi. The song and the dramatic performance which accompanied it, were designed to disenchant the places visited,—in other words, as I was told by one of the company, "to drive away dead blackfellows." Most of the performers were marked with red and yellow clay. One was decorated from head to foot. A troop waving boughs in the air, seemed to be charging some invisible foe. And to the tramp of their feet, and the beating of sticks and of hands, a band of women and girls sang all night long these words :—

"Yūrū dhāri ŋē, yūrū dhāri ŋē,  
 Dūla rāŋa būrulā, yūrū dhāri ŋē !

(This is not one of the languages I am acquainted with. As far as I can judge it means—Come and sing with me ; there are plenty ; come and sing.)

VIII.

The next ugal was apparently composed for the chase.

Diŋa diŋa būrulā,	Plenty of wild dogs.
Murriŋa diburā.	The blackfellows are spearing them.

## IX.

The following bao-illi was new and fashionable on the Namoi, in 1871.

Bukkamulli mullimulli,	The ghost was skinning him,
dubürqēr wine.	he doubled him up and let him fall.

They sing these short songs to simple and pleasant melodies. Sometimes they repeat the first line six or eight times, sometimes the last; and as they repeat they let their voices fall to a lower key, and then some of them begin again at a high pitch. They keep exact time, and make the different parts, from the lowest bass up to counter-tenor, combine with perfect harmony. Sometimes the effect of such a chorus, by night, on the banks of the river, was wonderfully impressive. To themselves the music appeared to be most exhilarating.

## X.

The following is a Wailwun song of defiance, denouncing the black police, on their first appearance at the Barwan.

Mūrāgo mugginga dhi,	Go on, blind, all of ye,
Gūria baigo,	Go on for ever, I hope;
Dhini-ligo, Dhini-gandhu	To Sydney, to Sydney,
Mini gūrāgo.	For ever, Good bye.

## XI.

This is a hunting song, in the language of George's River, shouting after the wallaby, bandicoot, kangaroos, and pigeons.

Wolba, wolba, minyā, mundē.  
 Aḡawē, yukolē, biroḡ,  
 Mulē, mullē, wirē,  
 Wungōr! wungōr!  
 Kolle miroḡ  
 Ato mullē!

## XII.

A song sung at corrobarees at the junction of the Hunter and the Isis, and describing the knocking down of some one upon the ground, and a word of sorrow for an afflicted wife.

Murrabadai būnmildē,  
 Ūa dinga dingai,  
 Daon dimi woldina  
 Gūlir bain de ḡē.

## HABITS AND MANNERS OF THE PEOPLE.

### FOOD.

NO European almost every part of the continent of Australia, as seen before the work of civilisation has transformed it, bears an inhospitable aspect. To a sportsman well provided with ammunition, indeed, many a river and lagoon, with its countless swarms of teal and other water-fowl, and its unnumbered fish, offers a perpetual feast. But, compared with other countries, Australia is singularly deficient in fruits, grain, and edible roots.

The problem of sustaining life, which had to be solved by the Australian race, was, therefore, the very opposite of that which was presented to the Polynesian tribes, for whom the islands have brought forth abundantly yams, cocoa-nuts, and many nourishing and delicious fruits. This people had to provide themselves sustenance in a country where many Europeans have perished for want of food and water. And they have managed to subsist, to multiply, and to spread over the whole continent, without any supplies or help from abroad, without any knowledge of the use of tillage, or of the materials under their feet awaiting the appliances of civilization to yield abundant wealth. How have they lived?


The staff of life in nearly all parts of Australia is the opossum, which abounds more than any other mammal. The emu and the kangaroo furnish the most valued meat for the men, and to women and children the use of these is allowed only to a limited extent. Iguanas and native bears supply them with substantial meals. Snakes are eaten by them, and they are very careful in the mode of killing them, to prevent the poisoning of the flesh. Grubs, especially a white fat kind, about three inches long and nearly two inches in diameter, are regarded as choice morsels. Fish constitute an important part of the food of those who live near the sea or upon the rivers. The Darling and its tributaries abound with fine fish. There are various kinds of vegetable food in use. The yam of the country, about the Barwan, is a large root, in flavour and substance something like a water-melon, and though very juicy it grows in dry sand-hills. There is a clover-like plant, the beran, the roots of which (some three or four inches long and half an inch in diameter) they grind between stones and make up into palatable and nourishing cakes. The nardoo, found in central Australia, yields small seeds, which are ground and made into cakes. This was the chief food of the Aborigines on Cooper's



Creek, who kept alive King, the survivor of the Burke and Wills expedition. There are also several kinds of fruit, the waraba, the wild gooseberry, the wild cherry, &c. The most productive fruit-tree in Australia is the bunyabunya. This is a large and very beautiful species of pine, the cones of which grow to the length of eight inches, and are composed of nuts resembling in form, size, and flavour the English chestnut. This tree is found only in a comparatively small part of Queensland, where it grows in thick forests.

They have many exact rules as to the different species of animals that may be eaten at different stages of life.

The most common implements by which the natives get their food are the boomerang, various kinds of clubs, spears of different size and form adapted to the several uses to which they are put, and fishing nets. All these display considerable ingenuity and industry. The boomerang is unquestionably a marvellous invention for a people who are reputed to be the least intelligent on the face of the earth. Its peculiar curve, which gives it the property of returning from a distance of several hundred feet to the hand of the thrower has furnished a very interesting problem to mathematicians, and has suggested a modification of the steam-ship screw propeller.



## INSTITUTIONS AND LAWS.

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### I.—THE BORA.

**T**HE great national institution of the Australian Aborigines is the Bora—by some pronounced Boor-rah,— the rite of initiation into the duties and privileges of manhood. The sacredness of this immemorial rite, and the indispensable obligation to submit to it are most deeply impressed on the minds of the young Aborigines. Even when they enter the service of the squatters or the settlers, and so in great measure break off from association with their own people, they seem to be bound by an irresistible spell to submit, at the prescribed time, in spite of all that can be done to dissuade them, to their national rite.

The Bora is held whenever there is a considerable number of youths of an age to be admitted to the rank of manhood. Old Billy Murrī Bundar, at Burburgate, told me that the Creator, "Baiaame," long ago, commanded the people to keep the Bora, and gave them the Dhūrumbūlum, or sacred wand, for this purpose. He said any one of the men might demand that a Bora be held. Then they consult as to the place, and choose one of their number to be the dictator or manager of the solemnity. This dictator sends a man round to all the tribes who are expected to join in the ceremony. This herald bears in his hand a boomerang and a spear with a murriira (padymelon) skin hanging upon it. Sometimes all the men within twenty miles are summoned; sometimes a much larger circuit is included. And, as my venerable informant, Billy, told me, every one that is summoned *must* attend the Bora, even if he have to travel a hundred miles to it. It is so done, he said, all over the country, and always will be. The dictator chooses a suitable spot for the purpose, and fixes the day for the opening of the ceremony. The ground is regarded as consecrated to Baiaame, and his will is obeyed in carrying out the service. Notice is given three weeks at least, sometimes three months before the ceremony begins. During the interval the trees on the chosen ground are ornamented with figures of snakes and birds cut with the tomahawk.

When the appointed time is come, the men leave their camps, where the women and youths and children remain. The men assemble at the selected spot, clear away all bushes, and make a semi-circular embankment, or fence. This being done, some of the men go to the camps, pretending to make a hostile attack, on which the women run away, with the children. The young men, and boys over thirteen, go back with the men to the Bora.

Very few Europeans have been allowed to witness the proceedings at the Bora. One who was permitted to be present, Mr. Thomas Honery, of the Upper Hunter, described the whole process to me. In the year 1862, Mr. Honery, then a boy, was present at a Bora, held between the Barwan and the Lower Castlereagh. There he found a place cleared and surrounded with bushes, laid as a fence, like a sheepyard. Within the enclosure were three old men. About twelve youths were waiting to be "made men." These youths had been seven or eight months under strict rule, eating only certain prescribed food, and partially secluded from social intercourse. When they came up to the scene of the Bora, they lay down flat upon their faces, and were covered with a cloak. Two of the old men then came outside, one remaining within.

Then the youths were called up, one at a time; and each of them, when called, leapt over the fence, and took up a piece of string with a bit of wood at the end, which he whirled round with a whizzing sound, three times. He then jumped out and another was called upon by the old men, and jumped in. While one was within the enclosure the others remained lying on the ground, covered with the cloak; and as soon as one came out he fell on his face, and was covered up again. This preliminary ceremony ended, they were allowed to go about, but not to leave the neighbourhood, for a week. The old men kept a strict watch over them, to prevent their going off, or eating any forbidden food. At the end of the week they assembled again, and all the three old men went inside the enclosure, and again called in the youths one by one. As each came in one of the old men flogged him as hard as he could with a strip of bark two feet long and six or eight inches wide. Then, with two stones, one used as a peg the other as a hammer, they broke off and knocked out one of his front teeth, leaving the roots of the tooth in his jaw. All this time the youth uttered not a sound. When it was over he went out and was covered with the cloak as before, while another was called in.

During the next four days they were allowed to walk about within a short distance, and to eat a very little bit of opossum, but nothing more. At the end of that time they were again brought, one by one, into the enclosure. There they were compelled to eat the most revolting food that it ever entered the mind of man to eat, or to offer to a fellow creature,—such as the prophet Ezekiel heard, in a vision, a command to eat (chapter 4, verse 12). The cruelty of this rule is somewhat tempered by mixing this nauseous food with "tao," (the root of a plant called by the colonists "pigwood"). Basins of bark are used for the mixture.

Mr. Honery is a man of unimpeached veracity, and his account was given with an explicitness that leaves no room to doubt of the fact. But it is only fair to mention that some of the Aborigines have vehemently protested that no such custom is practised in their tribes. On the reliable authority of honest old Billy Murri Bundar Wumera Gunaga,

who gave the important information about the sacred wand, Dhurumbulum, the revolting practice is unknown to his tribe. White men have stated that this custom was observed in several parts. From all I have heard, I conclude that it is actually observed by some tribes, but not by all. It is a mystery of wickedness and folly that such an unnatural custom could be introduced, even among a savage people. It is still more mysterious that the thought of such an act could be suggested in vision to the holy prophet Ezekiel. In the Aborigines it seems to be one mode—the most degrading mode that ever entered the mind of man—of carrying out the impulses of the spirit, common in all ages, which animated the pagan stoic and the christian ascetic. By the flogging and the knocking out of the tooth, the young men are taught to glory in suffering anguish, and to believe that it is manly to endure pain without a cry or a groan. On the same principle it may be held to be meritorious to inflict on themselves, without wincing, the utmost conceivable violation of the sense of taste. The more repugnant the process they pass through, the greater the virtue they exhibit, in their own estimation.

After the last ceremony the young men were allowed to go away. For three or four months they were not allowed to come within three hundred yards of a woman. But once in the course of that time a great smoke was made with burning boughs, and the young men were brought up on one side of it, while women appeared, at a distance, on the other side. Then the young men went away for another month or so. At the end of that time they assembled again and took part in a sham fight. This completed the long process of initiation, From that time they were free to exercise all the privileges of men, among which are the eating of the flesh of kangaroos and emus, and the taking of wives. This long course of alternate fasting and suffering is a very severe ordeal. It has often been observed that young men come out of it exhausted and sometimes half dead.

During the intervals between the ceremonies of the Bora, the candidates are carefully instructed by the old men in their traditions, in the very exact laws of consanguinity and marriage, hereafter set forth, in the rules concerning the use of particular kinds of food, and other things. They are truly a law-abiding people. Probably no community in Christendom observes the laws deemed most sacred so exactly as the Australian tribes observe their traditional rules. That kind and measure of moral purity which their unwritten law enjoins is maintained with the utmost vigilance. A breach of morality, in regard to the relation between the sexes, exposes the offender to the risk of death. He must stand as a mark for the spears of his tribe, which in many cases have cut short the life of the culprit.

The ceremonial of the Bora is the great educational system by which this exact observance of the laws is inculcated.

The name "Bora" is derived from the "bor" or "boorr," the belt of manhood is there conferred upon the candidate. This "bor" is supposed to be endowed with magical power, so that by throwing it at an enemy sickness can be injected.

According to some, Baia-me is supposed to be present at the Bora, and is personated by one of the old men; others say it is Turramulan, the agent of Baia-me, or mediator, who appears. As above mentioned, in some of the tribes a sacred wand, "Dhurumbulum," given them by Baia-me is exhibited, and the sight of this wand as waved by the old men in sight of the candidates imparts manly qualities. Before I heard of this wand, a black-fellow from Twofold Bay, near the south-east corner of this Colony, at a distance of full 600 miles from the Namoi, told me that in his country "Dhurumbulum" was the name of the Creator of all things.

Near the junction of the Hunter and the Isis, a few miles from Aberdeen, is the consecrated spot where, for generations, the blacks have held their Bora. To this spot I was taken by Mr. M'Donald, a squatter residing in the neighbourhood. It is a pleasant well-wooded glen at the foot of a high hill. On the ground is the horizontal figure of a man, roughly modelled by laying down sticks and covering them with earth so as to raise it from four to seven inches above the ground. The arms and legs of the figure are stretched out as in the attitude assumed by a blackfellow in dancing, the hands being about on a level with the ears. The figure is 22 feet long and 12 feet wide from hand to hand. The body is 4 feet wide, and if the knees were straightened it would be 25 feet from head to foot. Rough as the work is, there can be no mistake about it; and though, of course, no features are distinguishable, the attitude has a lifelike expression to those who have seen an Aboriginal dance. Around this spot are 100 or 120 trees marked with the tomahawk in various regular patterns, some with concentric curves, some with simple angles. In some the marks reached as high as 15 feet from the ground. Near the head of the human figure is a tree naturally bent, as is not uncommon in this country, into an almost horizontal position; and along this tree the blacks have cut marks like the footprints of an emu.

While the young men are awaiting the ceremony, they are made to lie flat on the ground just in the posture of the figure above described. Then a stuffed emu is carried along the bending tree over the footprints, as if it were walking on them, and on coming down to the ground walks round the scene by a path of 150 yards. The candidates are made to pass through an ordeal of pain. But there is no knocking out of a tooth; nor is the revolting practice mentioned by Mr. Honery practised here. The account the blacks give of this ordeal is that their god comes down through the trees with a great noise, and tosses each of the candidates up in the air, to see if he is good for anything; and if they are bad he tears them to pieces. They say this deity is very good and very powerful. He can pull up trees by the roots and remove mountains.

## II.—MARRIAGE.

The law of selection in marriage is set forth in a subsequent chapter; but here, as a sequel to the Bora, it seems proper to mention the manner in which the privilege of taking a wife, conferred at that ceremony, is exercised. In some parts of Queensland an old man takes charge of the damsels in a tree, and as the candidates for matrimony come up he presents each of them with a bride. On the Hunter, when a man seeks a wife he goes to a camp where men and women are sitting together round a fire, and throws in a boomerang. If one of the men throws back a boomerang at him he has to fight for the privilege sought; but if no one challenges him, he quietly steps in and takes one of the young women for his wife.

In some tribes it is a custom, as soon as a girl is born, for her father or mother to betroth her to some man. Among the Wailwun it is common for old men to get young girls for wives, and for old women to become the wives of young men. There is no law restricting a man to one wife. It oftens happens that those who are strong enough to insist on having their own way have three and sometimes four wives—some have none at all. But in whatever manner a man becomes possessed of a wife, or whatever the number he can secure, he must take only those who, according to the laws of genealogy and marriage, are eligible for him.

## III.—SECLUSION OF WOMEN.

It might be supposed that a people who do not wear any clothes must be utterly devoid of modesty; but in their own way, within the limits of traditional rule, the Aborigines are very strict in the observance of the dictates of natural modesty. Their rules as to the seclusion of women correspond remarkably with the law of Moses in Leviticus (12th and 15th chapters); but the seclusion observed by the Australian woman is even more strict and prolonged than that which is commanded in Leviticus. On the approach of childbirth the expectant mother is given into the charge of two elderly women, who take her to a sheltered spot, attend to her wants, and watch over her for many days, until she returns with her child to the camp. During the other period, referred to in Leviticus 15th, a woman must not be seen by a man—must not touch anything whatever that is used by the other natives, nor even walk upon a path frequented by them.

A more singular rule in force among them is this—that a woman must not speak with or look upon the husband of her daughter. This rule is rigidly observed. If a man meets his mother-in-law by any chance, they instantly turn round, back to back, and remain at a distance. If one of them has a desire to communicate any message to the other it is done through a third party. They appear to think it would be indelicate in

the extreme for a mother-in-law and son-in-law to speak together. So far does this notion prevail, that even when an infant is betrothed, by the promise of her parents, the man to whom she is betrothed, from that hour, strictly avoids the sight of his future mother-in-law.

#### IV.—CIRCUMCISION.

Another part of the Mosaic Law—circumcision—is observed by some of the tribes. Dr. Leichhardt and other travellers have recorded this fact. The practice, however, is not in vogue over the whole of Australia. It is, as far as my information goes, in some of the northern parts only that it has been observed.

#### V.—MEDICINE AND SORCERY.

The medical properties of various herbs are known to the blacks. One common medicine is "boiyoi" (pennyroyal), a tonic. The people are strongly endowed with the self-restoring force, and recover from the ghastly wounds often inflicted in their fights with wonderful rapidity. Their usual surgical treatment of a wound is to rub earth into it.

But the chief business of the medicine-man (krodgee or kūradyi) is to disenchant the afflicted. All kinds of pain and disease are ascribed to the magic of enemies; and the usual way in which that magic is supposed to be exercised is by injecting stones into the body of the sufferer. Accordingly the kūradyi is provided with a number of stones, secreted in his belt; and on visiting a patient sucks the part where the pain is felt until he has convinced the sufferer that the cure is in a fair way of being effected, and then produces stones, which he declares that he has extracted from the seat of pain. The kūradyis exercise a strong spell over the minds of their people, and are believed to have power to inflict plagues as well as to cure patients.

#### VI.—PROPERTY.

In regard to individual property, they appear to have no other law than that one should use for his own sustenance and enjoyment what he has in his own hands. Between the members of the same camp or tribe something like communism prevails. At all events, presents given to one of a tribe are speedily divided as far as possible among the rest; but on tribal territorial property their rules are exact. Each tribe has its "taorai" or district marked off with minute accuracy, by watercourses, rocks, trees, and other natural land-marks; and one cannot go upon the territory of another tribe without risk of losing his life. In some cases when individual blackfellows have gone in the company of white men into the "toarai" of another tribe, they have been waylaid and speared for the intrusion.

But this jealous maintenance of tribal property has sometimes yielded to the considerations of a wider policy. For instance, the tribe which occupies the bunya-bunya district in Queensland have a law by which they admit other tribes to enter their territory in peace, at the time when the fruit ripens—once in three or four years. Whether the neighbouring tribes originally acquired this right by war, or whether it was conceded of good will, does not appear; but certainly the law exists. When, however, the other tribes enter the district they are not allowed to take anything but the bunya-bunya fruit. The opossums and other common sources of food supply they must not touch. Their visit lasts six weeks or more. And so strong is the hold which this traditional rule has upon their minds, that when urged by an intense craving for animal food, rather than transgress the law by killing an opossum, they have been known (it is said) to kill one of their own boys or girls, and devour the flesh.

#### VII.—LEX TALIONIS.

The Australian Aborigines carry out the principle of retaliation, not only as a dictate of passion, but as an ancient and fixed law. The relatives of a slain man are bound to avenge his death by killing some one of the tribe to which the slayer belongs. In some parts of the country a belief prevails that death, through disease, is, in many, if not in all cases, the result of an enemy's malice. It is a common saying, when illness or death comes, that some one has thrown his belt (boor) at the victim. There are various modes of fixing upon the murderer. One is to let an insect fly from the body of the deceased and see towards whom it goes. The person thus singled out is doomed.

#### VIII.—BURIAL AND MOURNING FOR THE DEAD.

In all parts of the country the Aborigines show a great regard for their dead. They differ much in the mode of so doing. Some bury the dead in the earth, and raise a circular mound over the grave. And of those who do this, some dig the grave so deep as to place the deceased in a standing position; others place them sitting, and with the head higher than the surface of the ground but covered with a heap. They carefully preserve the graves, guarding them with boughs against wild animals. There are sometimes as many as a hundred graves in one of their cemeteries; and they present a sight that cannot fail to convince a stranger that the resting-places of the departed are sacred in the eyes of their friends and descendants. Sir Thomas Mitchell has given a sketch of the graves of two chiefs, on the top of a hill. It seems as if they had been buried with a hope of resurrection, that on rising from the dead they might at once survey the territory over which they had ruled.



Among the Wailwun people a chief, or person regarded with unusual respect, is buried in a hollow tree. They first enclose the body in a wrapper, or coffin, of bark. The size of this coffin is an indication of the honor due to the deceased. Mr. E. J. Sparke, of Ginji, saw one chief buried in a coffin 13 feet long.

As they drop the body thus enclosed into the hollow tree, the bearers and those who stand round them, join in a loud "whirr," like the rushing upwards of a wind. This, they say, represents the upward flight of the soul ("tohi") to the sky.

In other places they deposit the dead body on the forks of a tree, and sometimes they light a fire under it, and sit down, so as to catch the droppings of the fat, hoping thus to obtain the courage and strength for which the dead man was distinguished. In some parts they eat the heart and liver of the dead for the same purpose. This is, in their view, no dishonor to the dead. And they do not eat enemies slain in battle. When the flesh is gone, they take down the bones from the trees and carry them about in baskets.

Affection sometimes induces them to carry about the bones in this manner for a long time. It is no uncommon thing for a woman to carry the body or bones of her child for years.

When a death occurs they make great wailing. All night long I have heard their bitter lamentations. In some cases the wailing is renewed year after year; and in spite of the cruelty of some of their practices, none who have heard their lamentations and seen their tears can doubt the sincerity of their grief. The fashion of their mourning is to plaster their heads and faces with white clay, and then to cut themselves with axes. I have seen a party of mourning women sitting on the ground, thus plastered over; and blood running from gashes in their heads, over the clay, down to their shoulders.



## LAWS OF MARRIAGE AND DESCENT.

**A**LL Kamilaroi blacks, and many other tribes, as far at least as Wide Bay in Queensland and the Maranoa, are from their birth divided into four classes, distinguished in Kamilaroi by the following names. In some families all the children are "ippai" and "ippatha"; in others they are "murri" (not "murri," the general name for Australian Aborigines) and "matha"; in others "kubbi" and "kubbotha"; and in a fourth class of families "kumbo" and "būtha." The families take rank in this order:—Murri, Kumbo, Ippai, Kubbi. Besides this division into four classes, there is another division, founded on the names of animals, as bundar (kangaroo), dinoŋn (emu), dūli (iguana), nurai (black snake), mūtē (opossum), murriira (padymelon), bilba (bandicoot).

In the four classes there are on the Namoi ten divisions. They are—I (1), Murri and Matha Duli, (2) M. and M. murriira; II (3), Kumbo and Būtha Dinoun, (4) K. and B. Nurai; III (5), Ippai and Ippatha Dinoun, (6) I. and I. Nurai, (7) I. and I. Bilba; IV (8) Kubbi and Kubbotha Mute, (9) K. and K. Murriira, (10) K. and K. Duli. (In some parts there are additional subdivisions.) Ten rules of marriage are established in relation to these divisions:—

- I. Murri Duli may marry Matha Murriira, and any Butha.
- II. Murri Murriira may marry Mstha Duli, and any Butha.
- III. Kumbo Dinoun may marry Butha Nurai, and any Matha.
- IV. Kumbo Nurai may marry Butha Dinoun, and any Matha.
- V. Ippai Dinoun may marry Ippatha Nurai, Kubbotha Duli, and Kubbotha Murriira.
- VI. Ippai Nurai may marry Ippatha Dinoun and Kubbotha Mute.
- VII. Ippai Bilba may marry Ippatha Nurai and Kubbotha Murriira.
- VIII. Kubbi Mute may marry Kubbotha Duli and Ippatha Dinoun.
- IX. Kubbi Murriira may marry Kubbotha Mute and Ippatha Nurai.
- X. Kubbi Duli may marry Kubbotha Murriira and Ippatha Bilba.

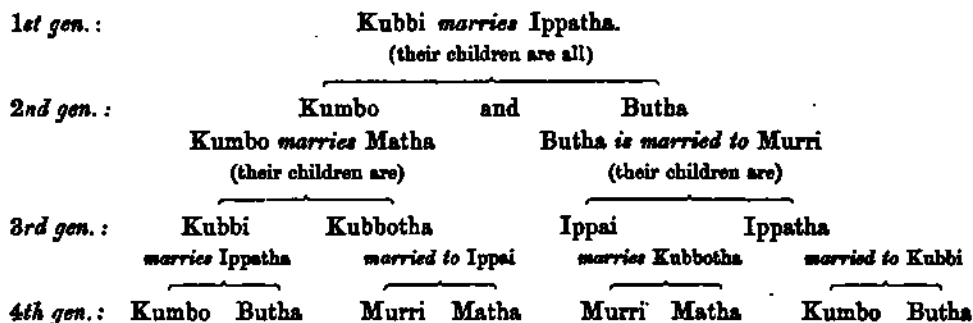
The rules of descent are these:—

- I. The second name, or the totem, of the sons and daughters is always the same as their mother's.
- II. The children of a Matha are Kubbi and Kubbotha.
- III. The children of a Butha are Ippai and Ippatha.
- IV. The children of an Ippatha are Kumbo and Butha.
- V. The children of a Kubbotha are Murri and Matha.

Thus the mother's names, not the father's, determine the names of the child in every case.

The children *in no case* take the first names of their parents, yet their names are determined invariably by the names of their parents.

The effects of these rules, in passing every family through each of the four classes in as many generations, and in preventing the intermarriage of near relations, will appear on inspection of this pedigree :—



If ippai in the third generation chose to marry ippatha, of a different totem, instead of kubbotha, three families out of the four descended from the first kubbi in the fourth generation would be kumbo and buta ; but if, as above, ippai *marries* kubbotha, then the third generation being equally divided between two classes, the children of the fourth generation are equally divided between the other two.

The principles of equality and caste are combined in a most singular manner. With regard to intermarriage, the effect of the above rules is to prevent marriage with either a sister, a half-sister, an aunt, a niece, or a first cousin related both by the father's and the mother's side.

The foregoing names, with the classification and law founded upon them, extend far beyond the Kamilaroi tribes. In the Balonne River District there are four divisions of Kubbi, namely K. murrira, K. mute, K. duli, and K. gūlū (bandicoot) ; the Kumbo are K. dinoun and K. burrowun (a kind of kangaroo) ; the Murri are M. mute and M. maieri (padymelon) ; and the Ippai are I. bundar and I. nurai. Among the Wailwun there are four divisions of Murri,—M. murrira, M. mute, M. guru, and M. duli ; three of Kumbo,—K. dinoŭn, K. nurai, and K. bundar ; three of Ippai,—I. dinoun, I. nurai, and I. bundar ; four of Kubbi,—K. murrira, K. mute, K. guru, and K. duli. Others among the Wailwun tribes have sixteen subdivisions, four in each class, with the totems (the same for each of the four classes), murūwi (kangaroo), ŋūri (emu), tdhūrū (brown snake), and kuraki (opossum).

And even where the names "ippai," &c., are unknown, the same system prevails. Over a large portion of Queensland, between Moreton Bay and Wide Bay, the following names are used for a similar purpose:—bārāṅ and bārāṅgun; bundār and bundārūn; bandūr and bandūrūn; derwain and derwaingun; the name in -gun or -un, being in each case the feminine of the foregoing. Many, if not all, of the Aborigines have other names in addition to those they take by descent. Thus, on the Barwan, one "Ippai nurai" is called also "Kurai brūddhin muniyē" (duck's feather). An "Ippatha dinoun" is called "yaddai yunderi" (opossum cloak). A Wiraiarai man is surnamed "tarratalu" (speared in the shoulder); his son is "Yippummele" (an eagle looking all round); another is "Thugerwun" (a turtle). They give names to Englishmen who become known to them. Thus they call one gentleman "Dungumbīr" (the rain-maker); another "Wolūmbiddi" (large head); another "Tarunderai" (great legs and arms). Billy, Mr. Dangar's shepherd, is "Kumbo dinoun," with the surname "Būnberuge," meaning broke his leg by a fall from his horse. Among the Wailwun tribes one Kubbi tdhuru is also called "Kuakumbōan," another is "Wūluman" (bald), from the bald hill where he was born. An Ippai tdhuru is "Dhīnawurai" (crooked foot). A King, a Murri, is also called "Dinabukul." A woman—Butha tdhuru—is "Mugumilla" (blind); another is called "Winaliwurai" (lame); another is "Wullubungubia" (grey-headed).

Among the Kōgai blacks to the westward of the Balonne River, the names are—

Instead of ippai and ippata—urgilla and urgillagun.

Instead of murri and mata—wungo and wungōgun.

Instead of kubbi and kubbotha—obūr and obūrūgun.

Instead of kumbo and buta—unburri and unburriḡun.

There are five names in use among the *men* about Wide Bay, viz., bundar, derwain, balkoīn, tandōr, bārāṅ.

At Moreton Bay, the wife (not the sister) of a "derwain" is "derwaingun;" the son of a "bandūr" is "derwain"; the son of a "baraṅ" also is "derwain." Sometimes the son of a "derwain" is "bundar." Sometimes the son of a "derwain" is called "baraṅ." Brothers bear the same name.

Among the Pikumbul tribe, on the Macintyre, "Yuluma" (black kangaroo) is a totem. Henry Rose, for twenty-two years a faithful servant of Mr. Christian, on the Mooki, is Ippai yuluma; his father and mother were Murri and Kubbotha yuluma.

On the Narran the divisions are—I. (1) Murri and Matha duli, (2) M. and M. mute, (3) M. and M. maieri; II. (4) Kumbo and Butha bundar, (5) K. and B. nurai, (6) K. and B. kuḡuḡalu (bandicoot); III. (7) Ippai and Ippatha bundar, (8) I. and I. nurai; IV. (9) Kubbi and Kubbotha duli, (10) K. and K. maieri.

The relative position of brothers and of sisters is marked by a singular nomenclature. There is no word in Kamilaroi meaning simply "brother," but one for "elder brother," another for "younger brother." Daiādi is elder brother; gullami is younger brother. Of six brothers the eldest has five gullami and no daiadi; the youngest has five daiadi and no gullami; the fourth has three daiadi and two gullami. Of eight sisters the eldest (who is boādi to all the rest) has seven būri and no boādi; the youngest has seven boadi and no būri; the third has two boadi and five buri.

The Rev. Lorimer Fison, Missionary of the Wesleyan Church in Fiji, on seeing these rules of marriage, descent, and relationship, said they contained the principles of the "Tamil," a system which prevails among the Tamil tribes of India, among the Fijians, and among the North American Indians.

Subjoined are the eight characteristics of "Tamil," compared severally with illustrations of the Australian system.

I. In Tamil, A being a male, his brother's children are considered as his own children, his sister's children are his nephews and nieces; his sister's grandchildren, as well as his brothers, are considered as his grandchildren. So in the above system, Kumbo Nurai's brother is also Kumbo nurai. They marry women of the same name. Each marries a Matha; each Matha's children are Kubbi and Kubbotha; so that each man's brother's sons and daughters have the same names as his own sons and daughters. But Kumbo's sisters are Butha, and their children are Ippai and Ippatha. And, as seen in the genealogy, the grandchildren of Kumbo and Butha, brothers and sisters, have the same names.

II. In Tamil, A being a female, her sister's children are her sons and daughters. Her brother's children are her nephews and nieces. Her brother's grandchildren, as well as her sister's grandchildren, are her grandchildren. Taking Butha nurai, instead of Kumbo nurai, in the above rule I, it will be seen that her sister's children have the same names as her own, while her brother's children have different names, and the same names return in the grandchildren.

III. All A's father's brothers are A's fathers. All A's mother's sisters are A's mothers. So Kumbo's father's brothers are, like his father, Kubbi; and Kumbo's mother's sisters, like his mother herself, are all Ippatha.

IV. All A's father's sisters are A's aunts, and A's mother's brothers are his uncles. So Kumbo's father's sisters are Kubbotha, while his mother is Ippatha. His mother's brothers are Ippai, his father is Kubbi.

V. The children of A's father's brothers, and of his mother's sisters, are A's brothers and sisters. The children of A's father's sisters, and of his mother's brothers, are his cousins. So in the Australian system, the children of two or more brothers have the same names; and the children of two or more sisters have the same names; but the children of a brother and a sister must have different names. Thus the children of several Ippais are all Murri and Matha; the children of several Ippathas are all Kumbo and Butha. But the children of an Ippai have not the same names as the children of his sister Ippatha.

VI. A being a male, the children of his male cousins are his nephews and nieces, the children of his female cousins are his sons and daughters. This rule and the Australian rule coincide at some points. Thus, in the pedigree given above, Ippai and Ippatha are the cousins of Kubbi. Ippai's children have different names to those of Kubbi; and Ippatha's children, like her cousin Kubbi's, are all Kumbo and Butha.

VII. All brothers of A's grandfathers and grandmothers, are his grandmothers. All sisters of his grandfather and grandmothers are his grandmothers. So Kumbo's grandfather by the father's side is Kumbo, and all brothers of that grandfather are Kumbo. Kumbo's maternal grandfather is Murri, so are that grandfather's brothers. Kumbo's paternal grandmother and her sisters are all Matha; his maternal grandmother and her sisters are all Butha.

VIII. In Tamil the elder brother is distinguished from all the rest by the title "brother." The Australian rule as to the use of the terms "daiadi" and "gullami" for brothers, and of "boadi" and "buri" for sisters, is more complex, but indicates some similarity of thought as to the distinction.

In reference to the above remarkable system of classification, marriage, descent, and relationship, I have been careful to test the accuracy of the rules, by obtaining independent statements from many Aborigines and half-castes, and comparing them together. Thus I am now able, with unhesitating certainty, to state that the system is as above described; and, while there are local variations in names and divisions, the rules are substantially the same all over the north-western parts of this Colony, and in a large portion of Queensland. And in the absence of any architectural monuments of antiquity among the Australian race, this all-comprehensive social classification and conservative marriage law may be regarded as constituting a memorial of the most significant character.

## **RANDOM ILLUSTRATIONS OF ABORIGINAL LIFE AND CHARACTER.**

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**F**OR the most part, the blackfellows who have not come under the pernicious influence of the lazy and drunken habits which generally prevail over those that live near the towns are well formed and agile. On the Barwan I have seen some of the race of Murri over 6 feet high. As a rule, the smallness of the calf of the leg, especially when contrasted with a fine muscular development about the shoulders, detracts from their appearance; but some are really splendid models of symmetry and strength. The aspect of a troop of them on the march, armed, and coloured with red and yellow ochre, recalls the designation of the "noble savage." The portrait which forms the frontispiece to this work is a true picture of the aboriginal man of Australia. Some more intellectual and prepossessing countenances are to be found among them. But this man is an average specimen of thousands, without a touch of European culture or a scrap of adornment; but with muscular frames, and faces expressive both of energy and of some measure of thought.

There is a great variety in their countenances; some remind one of the Hindoo physiognomy; some are like the African negro; and it is no uncommon thing to find among the blackfellows at a station some bearing the names "Paddy" and "Sandy," given them in consequence of the characteristics of Irishmen and Scotchmen having been traced or fancied in their countenances. At Durundurun, near the Glass-house Mountains, Moreton Bay, I found a family with decidedly Hebrew physiognomy. It is a curious coincidence that these men call their race by the name "Dän." At the Bora Station, belonging to Mr. Orr, between the Namoi and the Castlereagh, a blackfellow came up, among others, whom I at once declared to be a good representative of the Jack Tars of Old England. There was certainly as much of the thorough English expression in his frank and daring countenance as of the Irish and Scotch expression in others. And Mr. Orr told me of a feat done by this blackfellow worthy of a British seaman. He was in the service of two white men at a solitary hut, when a band of hostile natives came up to kill them. This brave fellow stood in the doorway, and declared that they should never kill the white men till they had first killed him; and his firmness defeated their attempt.

There is a blackfellow on the Narran called among the whites "Peter," of whose power over his tribe the following example was told me, in 1871, by a squatter on the Barwan. A few weeks before my visit to Bundarbarina, two young men of the Narran River were condemned to death by the tribe for a violation of the marriage law, in taking women whose names marked them as not open to the choice of these men. The women who shared their crime were condemned to die also. But the two young men were in the service of squatters; and, as Peter wished to commend himself to the confidence and patronage of the white people, he resolved to save them. He therefore stood forward with his shield to meet the spears thrown at them by a number of the men of the tribe. The two women aided him in his defence; but the young men left him in the midst of the danger. Such were the skill and prowess of Peter that he came out unscathed. He warned the two cowards that if ever they offended again he would leave them to their fate.

Some time ago a blackfellow died on the Barwan, below Bourke; he was buried for two days. Then Tommy-Tommy and other blacks dug up the body, and skinned it. King Rory, who told me about it, though an old man, declared that he never heard of any other man being thus treated; he thought it was infamous. The wicked Tommy-Tommy keeps a bone of the dead man, and believes that he can kill any one by throwing this bone towards him.

A few years ago Rory being desirous to go with Mr. Sparke to the Races, was told that they could not go if it continued to rain; it was then raining heavily, with no prospect of fine weather. Rory cut bark here and there, and threw it on the ground, calling "pū-a! pū-a!" according to a custom he had learnt of his father. The rain ceased in time for him to go to the Races; and he told me that the blackfellows up in the Worrumbūl (Milky Way) had stopped the rain for him.

Rory was a young man, living on a plain 50 miles from the Barwan, when he first saw white men; he thought they were wunda (ghosts); he ran away when he first saw a horse. After that a white man came and lived a long time among the blacks; Rory made fishing-nets for him. This white man had very long hair and beard; he returned up the Namoi for Sydney.

Henry Rose, by birth Ippai Yuluma, the son of Murri and Kubbotha Yuluma, of the Pikumbul tribe, on the Macintyre River (in Queensland, near the border of this Colony), has been twenty-five years in the service of Mr. Christian, on Liverpool Plains, and a good trustworthy servant he has proved himself. This man told me that, when he was a very little boy, some of his tribe having committed robbery, the black police were



sent to "disperse" them. Poor little Ippai hid himself in the prickly scrub; and from his hiding-place saw the black police cut off with their swords the heads of men and women; he did not then know what the swords were, having never seen anything like them; he also saw these policemen take up little children by their feet and dash their brains out against the trees. That is the way British authority has been enforced in many cases by the black police—a force armed for the maintenance of the peace.

As an instance of the way in which power is sometimes transferred among the tribes, Mr. Honery related the following incident:—A king or chief on the Barwan having sent his wife away for a time, when she came back with a baby he said it was not his, and beat her; he then killed the baby by driving a tomahawk into its head. The woman's brother coming up, and seeing what was done, speared the chief and killed him. Then the tribe, finding their chief killed, attacked the slayer; but on his telling what had taken place, some took part with him. In a fight, he and his partisans overpowered the avengers of the late chief; and having thus shown his superior prowess, he was recognised by the tribe as their king. He was well known to the colonists as "Wyaburra Jackey."

The people about the junction of the Hunter and the Iris give this account of the origin of Rivers:—Some blackfellows were travelling in search of water, and were very thirsty. One of them, with a tomahawk, cut a tree, in which there was a gulgūr (opossum's hole), and a stream flowed out which became a river.

The same people tell of a chief who sent some of his men to strip bark. They came back and told him they could not get any. These men had broken the laws, and for their sin a terrible storm came down upon them. The chief then took a tomahawk and stripped off a sheet of bark; he told his men to get under it. They said it was not large enough. Then he stretched it, and made it longer and broader. At last they all consented to go under it; he threw it down and killed them all.

The following vision of an aboriginal woman of the Wodi-wodi tribe was related to me by her niece, Mrs. Malone (half-caste):—Mary Ann (by that name the aboriginal woman was known to the colonists) fell into a trance and remained for three days motionless. At the end of that time Mrs. Malone's uncle let off a gun which awoke her out of the trance. She then told her friends that she had seen a long path, with fire on both sides of it. At the end of this path stood her father and mother, waiting for her. As she went on they said to her "Mary Ann, what brought you here?" She said "I don't know; I was dead." Her mother, whom she saw quite plain, said "You go back." And she woke.

When I first went down the Namoi, in 1853, I saw there an old blackfellow named Charley, of whom the early settlers told this narrative :—On the first occupation of that part of the country by squatters, Charley was the leader of a set of blackfellows who greatly annoyed them by spearing cattle. Many attempts were made to cut short Charley's career with a bullet; but he was too active to be overtaken, and too nimble to be made a target of. One day a stockman pursued him a long way with a pistol, but could not get a successful shot at him. Shortly afterwards the same stockman was travelling unarmed through the bush when his horse was knocked up, and he had to dismount and try to drag the weary brute after him. While he was in this plight a number of blackfellows suddenly sprang out of the bushes and surrounded him. At their head was Charley. The stockman thought he was now to die; but instead of spearing him, Charley addressed him in this manner: "You 'member blackfellow, you chase'm with pistol, you try shoot him. I that blackfellow, Charley! Now me say I kill you; then me say bel (not) I kill you; bel blackfellow any more coola (anger) 'gainst whitefellow; bel whitefellow any more coola 'gainst blackfellow! You give me 'bacca." So he made friends with the white men; and from that time was a useful neighbour and often servant to them—protecting their cattle and minding their sheep. Like many a blackfellow who was at first an enemy and afterwards a steady friend, Charley made the settlers know that his word could be relied on.

One common characteristic of the Aborigines of Australia, which ought not to be unnoticed, is their tender care for the blind, and especially for the aged blind. Dr. Creed (now of Scone) and other travellers on the northern coast of Australia have related instances of the care taken of the blind. They say that these afflicted people were the fattest of the company, being supplied with the best of everything. I also saw an old blind Murri, on the Balonne, who was treated with great attention by his tribe. He held a spear in his hand, and when he wanted guidance stretched it out for some one to take. Seeing him signalling for a guide I took the end of the spear for him; and all his friends joined in an approving laugh as the old man said to me "murruba inda" (good are you).

Many reminiscences of a higher kind might be produced from the several Mission Stations. When the present Bishop of Brisbane, Dr. Hale, then Bishop of Perth, in Western Australia, was coming to attend the General Conference, and to assist in forming the General Synod for the Church of England in Australia and Tasmania, he visited the Mission which he had established more than twenty years ago at Poonindie, Port Lincoln, and gave public and solemn expression to his confidence in the christian character of twenty-nine Aborigines there by administering to them the Communion of the Lord's Supper. The aboriginal congregation testified their gratitude to the Bishop, as the Founder of the Mission, by presenting to him a service of plate, which had cost them over £13.

One of the first-fruits of that mission was Daniel Tudhku, a native of the Murray River, who was for years a diligent workman, a devout worshipper, and a zealous promoter of the Gospel. The last character he fulfilled by visiting his countrymen, and bringing in all whom he could persuade to come and receive instruction at the station. When that man was on his death-bed, the ruling passion of his life was strongly expressed in his prayer that a mission might be established on the Murray, for the benefit of his tribe. At the last he gave a remarkable proof of his faith and patience:—As he was evidently in great pain, those who stood by expressed their concern for him, on which he said—“Oh! there's no cause for impatience; this is the Lord's doing; let him do what seemeth him good.”

Poor Harry! I must not end this chapter without a word or two about him. When I was preaching on the Upper Paterson, in 1851, he was working as a boy for Mr. Alexander Cameron, a highland farmer, then tenant of Guygallon, now cultivating his own property on the Dingo Creek, Manning River. Harry had been brought down from the Namoi to Maitland, about 400 miles, by some carriers; and found his way from Maitland up the Paterson. Cameron and his wife treated him very kindly, and he was content to stay with them and make himself useful. He used to come in with the small congregation that gathered in their house, to the evening service, once a fortnight. He was pleased at being recognised as one for whom the minister cared: and I found that by merely acting on the rule—“honour all men”—treating him as a fellow-creature, I had won his friendship. About four years afterwards I met him in the district of his tribe, at Bungulgully, near the Namoi. He had heard of my coming and went out on the track to meet me. His countenance expressed his joy. He gave me help in learning Kamilaroi, and listened with earnest attention to my endeavours to express, in his native tongue, the thought, “murruba Immanuel; kamil qaragedul murruba yealokwai nerma” (good is Immanuel; there is not another good like him), and the facts that prove the truth of that assertion to a simple mind.

When I went down the Namoi in 1871, there was no one else of whom I thought so much as Harry of Bungulgully, my first and most hopeful friend among the Australian Aborigines. When I came to the place, I found that he had been accidentally killed. The curse of Aborigines, and settlers too, in many instances—rum—was the occasion of the accident. After drinking at a public-house till his brain was confused, he leapt on his horse and rode full gallop under a tree, with the arm of which his head came in contact. Poor Harry! it shall be more tolerable for thee in the day of judgment than for many who have abused greater advantages.

## A PARTING WORD FOR THE RACE OF MURRI.

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**T**HE recent history of the race into whose life and thoughts some glimpses are offered in the preceding pages is so entwined with that of the progress of the British people in Australia that it should not be difficult to awaken an interest in their behalf.

It has been the misfortune of the Murri and kindred tribes, as it was of the Carribee, the Delaware, and the Hottentot, to be found in the way of European colonization; and the Murri have not seen the white man take possession of their territory without many an attempt (by deeds of cunning and of blood) to stop the invasion and to avenge the injury. It would be easy to gather from the records of British colonization in Australia many instances of horrid crimes committed by the Aborigines. They are, in fact, partakers of the worst passions of human nature. But it must not be forgotten that among the people of British origin who have come to settle upon the land formerly occupied by Murri alone, have been some whose crimes against the Aborigines were at least equal in atrocity to theirs. In short, there has been war, and along certain lines of Australian territory there is still war, between the Colonists and the Aborigines. In this warfare cunning and ferocity have been developed; and the remembrance of what cunning and ferocity have done tends to make the Colonists slow to recognize any characteristics of an opposite kind in the blacks. There has been a tendency to seek reasons for believing that these people are not of the same species as ourselves. And even in a volume of Gospel Sermons the assertion has been, somewhat oracularly, published to the world, that for the Aborigines there is no immortality, that they have no idea of God, no devout feeling, nor any capacity for such thoughts and feelings.

It has, however been shown, in this book, out of their own mouths, from their songs and their cherished traditions, that they are by no means destitute of some qualities in which civilized men glory—such as the power of inventing tragic and sarcastic fiction, the thirst for religious mystery, stoical contempt of pain, and reverence for departed friends and ancestors. It may even be affirmed, with some reason, that they have handed down with reverential care, through many generations, a fragment of primeval revelation. The manner in which they have displayed these characteristics presents to us such a strange mixture of wisdom and folly, of elevating and degrading thoughts, of interesting and of repulsive traditions, of pathetic and grotesque observances,—that, in order to account for the apparent contradictions, we must have recourse to the supposition of an ancient civilization from which this race has fallen, but of which they have retained some memorials.