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and as a minister of the Christian Faith has taken a deep interest in the welfare of the aborigines and in researches concerning them.

N.B.—The letters are used as in my former reports; ā as a in father, ē as ey in obey, ī as in marine, ū as oo in moon, ai for the sound of eye, ao as ow in how, ɣ and ɥ for the sound of ng in ring. G has always the hard sound as in go.

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KAMILAROI LANGUAGE AND TRADITIONS. By Rev. CHARLES C. GREENWAY.

I. NOUNS.

Man, kiwīrr.

Woman, yīna or yīnar.

Boy, berī (boys, beriberī).

Girl, miāi (girls, miāimiai).

Child, ghai or kai.

Infant, kaiɣal (hence the verb kaiɣuni, to bring forth).

Youth, that is young man having yet boyhood, beridūl.

Maid, young woman having yet girlhood, miāidūl.

Young woman whose breasts appear, ɣamūrawūri; from ɣamūr, breast, and wūrūr, swelling.

Father, būbā.

Mother, ɥumbā.

Spouse, wife or husband, kolīa.

Elder brother, tai-ārɔi.

Younger brother, kullami.

Sister, bō-wārɔi.

Son, wūrumi; wūrūr, filling (the arms).

Daughter, ɣāmūrr (borne at the breast).

Uncle, karōɔi.

Childless one, meraidūl; merai, borne of, dūl (diminutive possessive).

Unmarried man or woman, kolīa-tāliba (wife or husband-less).

Spirit, demon, or white man, wundah.

[The Aborigines thought white men to be spirits. "Guram"

is used by a coast tribe, with the same signification; and "bukra" by the African negroes.]

Head, gha or ghah.

Hair (of head), kaogha.

Hair (of the moustache), buti.

Hair of the moustache, bütibri (with conjunctive affix ri).

Chin, or beard on chin, yari.

Tooth or teeth, yira.

Eye or eyes, mil.

Ear or ears, bina, or binar, or wuta.

[In one tribe "wuta" is the act of hearing, and "bina," in the ear. *paia wuta* = I hear. In another "bina" is the act of hearing, and "wuta" the ear: thus *paia binanalli* = I hear.]

Knee, thinbirr.

Bones, büra or bürar.

Nails (of hands or feet), yütü.

Tongue, thuli, or tahli.

Ribs, tura.

Vein, beran.

Breast, gamü.

Nose, mürü.

Hand or hands, murra.

Foot or feet, dhina or dina.

Arm, büyüm.

Shoulder, walor.

Thigh, turra.

Leg (below the knee), büyü.

Loins, ghülür.

[Ghülür, or ghula, also signifies the girdle or waist belt].

Skin, yüli.

Blood, güi or güë.

Forehead, pütu.

Head band, pülughet.

Left hand side, warragal.

Right hand side, turial.

Kangaroo, bundarr.

Sheep, jimba (*i.e.*, jumper, no native name).

Kangaroo rat, gүнür.

Paddy-melon, merürra.

Striped iguana, yüliäli.

Opossum, müti.

Horse, yerāman (yera or yira = teeth, man = with).

Horned cattle, nulkainulka.

Milking cows, millimbrai (suffix rai, belonging to).

BIRDS, TIGHABA.

- Eagle hawk, mullian.
 Owl (having a cry like its name), bükütäkütä.
 Crow, whāro.
 Pelican, gūlambūlain or guliah (from guli = net or fish bag, and affix ali = having).
 Laughing jackass or great kingfisher, kükūburra or ghükūghagha.
 Emu, dhinawan or pūri (dhina = foot, wan = strong).
 Native companion, burah gha (booral = large, gha = head).
 Black duck, kurranghi.
 Wood duck, gūnambi.
 White cockatoo, morai.
 Squatter, or white-cheeked pigeon, mūnūmbi.
 Crested pigeon, gūlūwilil.
 Bronze-wing pigeon, tāmūr (or tahmoor).
 Cockatoo pigeon (a small grey pigeon), wirriah.
 Very small green parrot, ghidjirighā.

ANIMALS (not fish nor birds), AHI.

- Ground lizard (ruffed), būllawhākūr.
 Iguana (tree climber), tūli (tree = tūlū).
 Brown or grey snake, nībi.
 Black snake, nurai.
 Carpet snake, not venemous, yebbā.
 Hedgehog, murrowal or buttah.

FISH, GŪYA.

- Cod, kūdū (very large kind, kükūbul).
 Perch (jew fish or black fish), kumbal.
 Herring (abundant in the Barwon), cheringā.
 Mussels (large), tunghal.
 Mussels (small kind), kinbi.
 Lobsters, or large shrimps, kīri.

INSECTS, KAO.

- Mosquito, mugin.
 Bug, bhuttha.
 Flea, biriji.
 Red stingless ant, karlan.
 Bee, warrūl (the word also means honey).

TREES, PLANTS, &c.

- Oak, bila, or bilarr (hence bilarr = spear, made of oak).
 Sandalwood (and what is made of it), kārrwī.

- Pine, gorārī (high).
 Accacia pendula, burri (hence burrin = shield).
 Kurrajong (and lines or cords made of it), nunin.
 Edible flag (in swamps), būrara. -
 Mistletoe, bhan.
 Wild orange or guava, bumbūl, or bumble.
 Other trees, ghidyīr and mulka.
 Wood, tūlū (also a spear).
 Trunk or stem, warrun (warina = standing).
 Branches (arms), bujun.
 Main branches (thighs), turra.
 Bark, tūra.
 Skin-bark, bōwar.
 Leaves, karril.
 House, gundi.
 Resting-place, camp, native place, tuckramah.
 Clear place, killū.
 Mud, millimilli.
 Sun, yarrai.
 Moon, gilli.
 Stars, miri.
 Sky, gūnakulla.
 Cloud, kūnda.
 Water, kolli.
 " kuruy.
 " wallon.
 Fire, wī.
 Daylight, yurran.
 Darkness, yūrū.
 Night, būlūi.
 Smoke, toh, or dhū.
 Dust, yū.
 Morass, marlawah (a place difficult to walk through).
 Net or bag, gulag.
 Net or girdle, gūlūr.
 Yard or enclosure, whunmul.
 Door (what shuts out), ghirinal.
 Hook, yinab (hence yinabi = caught).
 Thistle, kurraman.
 Grass, ghorarr.
 Herbs, ghian.
 Sword, kutilan (corruption of cutlass).
 Axe, yūndū.
 Stone, yarral.
 Mountain, kobba or kubba.
 Hill, tiyūl.

Plain, *gūnial*.

Long plain, swamp or glade, *gorahman*.

River (large), *bukhi*.

Rivulet, *maian*.

Water-course, including trees along the banks, *warumbui*.

Flood, *wūkawā*.

Rain, *yuron*.

Thunder, *tūlūmi*.

Lightning, *mī*.

The wind rises, *mīar dūri*.

The Pleiades, *Miaimiai*, or *Mūrūnmūran*.

Orion, *Berīberi*.

[N.B.—The Pleiades are "the girls," Orion "the boys."]

Venus, *Zaijikindamawā* (*i.e.*, I am laughing. Sometimes they call Venus "*ḥindikindaoa*," or "*ḥindikindamawa*," you are laughing. She has been their goddess of laughter").

Tail, or any pendant, *dun*, or *dhūn*.

Cap, *kabūmdi* or *kabukan*, a corruption of the English.

Fat, *ghori*.

Lean, *bunnār*.

Belts or pendants round the waist, *tubilka*.

The milky-way, *warrumbūl*, also *burribeaudūl*.

[The milky-way is a watercourse and grove abounding in all delights, to which good men go when they die].

Food, *yūl*.

Water vessel, *walbon* (from *wallum* = water).

Seed basket or bucket, *kūlūman* (from *kūlū* = seed).

The place of Initiation into manhood, *burah*.

[There the *būrr*, or mystic cord is used, and the initiated is invested with the *būrr* or belt of manhood.]

Gooseberry-like fruit, *yīban*.

Red-stone fruit, *goēdtha*, or *warroba*.

[This fruit grows in the scrubs of the Darling and Namoi. It is red, and outwardly resembles a Siberian crab. It tastes like tamarind. The stones are much used as ornaments. The word is from *gui* = blood, or red.]

ADJECTIVES.

Clothed with fur, *tūrūnbrai*.

Clothed with feathers, *wirilarai*,

Stinking, hateful, *nui*.

Small (as a hair) *buti*, or *būtiandūl*.

Small (as a child) *khaiandūl*, *ghaiandūl*, or *ghaidūl*.

Slow, lazy, *bullawa*.

Quick, eager, *kiahbar*.

Large, expansive, mungūl.

Angry, sharp, yīli.

Bald, bare, balal (balal kawga = bald-head).

Bare, destitute of anything, childless, or hungry, mirade or merāid.

[Foodless, nupal, merāid, fireless, merāde wī; taliba also means "destitute."]

Kolia-taliba = without a spouse.

Wi-taliba = without fire.

Kolle-taliba = without water.

Strong (standing against attack), warringal.

Tall (long), gorah.

Tall (high), kuddo.

Sick, weary, wibil, or burning with pain, wīwi.

Ugly, nasty, vile, kah-ghil.

Bitter, stinking, bhutah or butta.

Sweet, nice, beautiful, murrabā.

Good, honest, desirable, well conducted, koppa.

Tired, worn, sore, iughil.

Tired, slow, knocked-up, marlo.

[Marlo pai ghini = I'm knocked-up.]

Afraid, alarmed, faint-hearted, ghil ghil, from ghi, the heart.

Cowardly (inclined to cry out for fear), gurri gurri.

Grey, old, dira, or dhira.

Old fellow, man, woman or brute, diradūl.

Stupid, deaf, cross, obstinate, wambah.

Sensible, hearing, bīnal (from binar, the ear).

Dead, bālūmi, or balo, or bhalo.

[Wi baloni = the fire is gone out.]

Angry, yīli, or yilian.

White, bulah or bhullah.

A white thing, bhulladūl.

Black, dark, būlii.

A black thing, būliidūl.

Fasting, or bound, from religious considerations, to abstain from certain food, bunall.

NAMES OF PLACES.

Collenungool, or Kollemungūl, a station on the Barwon; from kolle (water), mungul (expansive) = Broadwater.

Kooroongorah, or Kūrūngorā = Longwater.

Wallongorah also means Longwater.

Drilldool (a corruption of Tarīdūl) = reedy, from taril = reed
Tarilarai, having or abounding in reeds.

- Yalaroi (a corruption of Yarralarai) = stony, from yarral, stone or rock, and arai, possessive affix.
- Bukkulla, place of the leopard-wood tree, or Australian ash.
- Moorkoodool, Mürdūdūl, place of oaks (mürkū).
- Wee Waa, or Wi Wā, fire thrown down; from wi (fire) wha (thrown).
- Gundimyan, or Gündimaian, house (gūndi), on the river (maian).
- Breena, or Birīna, or Birīji, or Birīdya, place of fleas.
- Pokotaroo, or Bukkitārō, river (bukki), going (aro) wide or far.
- Piliga, or Bilagha, scrub oak (bilā), point or head (gha).
- Gramau, *i.e.*, gorah mahn, long plain or glade.
- Warra, left-handed, *i.e.*, on the way from Murrurundi.
- Barwon (river), great, wide, awful.
- Breewarrina, Buri warina tree (*accacia pendula*) standing up.
- Briglow, Burreeagal, burree (tree), gal (related to); buriagalalah, habitat (ah) of the burreeagal.
- Namoi, or puni, or jamū, breast. The river is curved like a woman's breast.
- Goyder, or Guīdā (river); red (guī), banks, (ā) place of.
- Gooneewaraldi, or gunyawardi, white stone spread.
- Bogabri, or Bukkibrāi, place of rivers or creeks.
- Gunedah, or Gunīdā, place of white stone (gūnī).
- Culgoa, running through, or returning.
- Cobbedah, or Kobadā, place of a hill.
- Manilla (river), or Munilā, round about. (Munilā gai yāni = I go round about.) This river makes almost a circle, and returns to the Upper Namoi.
- Millee, or Mili, white (from pipe-clay, silicate of magnesia).
- Tooloodoona, or Tūlūdūna, made (with a chisel) of wood, as a spear.
- Coghill, or Kugil, bad, nasty (water).
- Pallal or Balal (on the Horton), bare. This station is remarkable for bare patches, rocks, &c.
- Bundarrā, the place of kangaroos.
- Molroy, properly Murrowalarai, abounding in murrowal (hedge-hogs).

VERBS.

- To chop (with an axe), bhai or bai; chopped = baialda
- To cut (as by a saw), kurrila.
- To cut (with a knife), or to skin, bhi or bhīni.
- To thrust, or stick (as with a spear), dūni.
- To hoist, as cord, wiri.
- To pour out, spill, yahree, or yari.

To spread, let out, whārū, or wārū.

Cease, stop, desist, kurria (kurria goalda = cease talking).

Be quiet, let go, don't, tahbaa, or tubia.

To see, yumilli (gai yumilli, I see; gunna yumilli = I am seen).

To want, yin (hence yuljin = I am hungry, I want food (yup), kollo gai yin = I am thirsty, or I want water).

To mind, guard, watch, yuminil-mali.

To drink, to absorb, yurrūghī.

To eat, to swallow, taldini or tuldini (tul = tongue).

To hear, winungalli.

Rise, get up, (imper. warrea).

To catch, kunmulli (imper. kunmulla).

To rob or take by force, karramulli (imper. karamulla).

To make (in any way), ghimabilli.

To make, or shape by chopping, bhaialli (imper. bhaiamulla).

To split, bharuni (I split the wood, tulū gai bharūni).

To dig, or scrape out (a pit), moaghi.

To draw out (as to milk a cow), nūnmulli.

To suck (the breast), yāmūgh.

To taste (from talli or tulli = tongue), tatulli.

To blow (as to smoke a pipe), būbilli (gai būbilline = I am smoking).

To ask, or inquire of, taialdini.

To carry, or bear off, kārgī (imper. kargilla, or kalghilina).

To catch (as a fish with hook), yenā billi (imper. yenābilla).

To thrust through with a spear, dūrilli.

To sew (with a needle), ningilli or yijilli.

To strike, knock down, overthrow, būnialli.

To stand up (as a man or a tree), waddlini, or warrum (imper. warruna).

To enter (as one stream into another, or water into a vessel), yarimulli or yarūmulli (imper. yarrayarra; yardlina, it does pour into).

To sit, pāri (imper. pāria).

To swim, kūbī.

To take up, lift, djeamulli (imper. djeamulla).

To call, to shout, khakulli (imper. khakulla).

To weep, to wail, yūghi.

To rejoice, to dance, yūgāli.

To laugh, or make fun, kindāmi, or kurdāinulli.

To walk, tarrawulli.

To climb, ascend, kulhae.

To hear, winnugalli.

Get up (imper. warria).

To sing, baocilli.

ADVERBS.

To-morrow, *yūrūkas* (night over).
 Some time hence, *yerāl* or *yerarl*.
 Yesterday, *ghimiandi* (past day).
 Very long ago, or very far off, *pāribū*.
 Near, close, *kuimbū*.
 Immediately, *yelaaho*, or *yilhaatho*.
 There, beyond, *putta*.
 Here, *nialli*.
 Far (distant in space or time), *berū*, or *berūji*.
 In this place at any side or cheek, *nabū*, or *nabbū*.

PRONOUNS.

I, *pai*.
 We two, *palli*.
 Mine, our own, our tribe, our land, *ghūryugun*.

SUFFIXES.

Arai or *rai* signifies possession, and has the sense of *ous*. Thus *yīna-arai* = having a wife; *kolia-arai* = having a spouse; *kiwīra-rai* = having a husband; *yīramanarai* = having a horse; *millim-brai* = milkers, cows having milk; *junbabrai* = shepherd, having sheep; *yūlarai* = having food; full, opposite to *yūlgin* = hungry; *ūl* or *dūl* = like, having the quality of.

PHRASES AND SENTENCES.

I sleep, *pai baubillani*.
 Verily I did sleep, *kir* (or *kearr*) *pai baubillini*.
 I hear, *pai winnungilun* (or *winnungī*).
 I have truly got honey, or "cut out" honey, *warrūl kearpai bhaialdona* (or *baū*).
 I have well slept, *pai pūraraghinye*.
 I fish (hook fish), *ghūya paia yenabilli*.
 I split wood, *tūlū pai bharūni*.
 We two are friends (or belong to one another), *guyungun palli*.
 Friendly people, *guyungundūl murri*.
 Enemies, *yilian murri*.
 So, in this way, *yellina*.
 In this manner, *yīlakwai*.
 What do you say? what is it? *mīenya?* or *mīen yariy?*
 Why do you do this? *mīenya go?*
 Ejaculations of surprise, how great! how grand! *kuttabul!*
kuttabul!
 How strange! *pī pai!*
 [The idea of intensity in greatness, distance, proximity, etc., is

expressed by prolonging the final syllable, sometimes the root syllable, as *parrib ū!* very far off indeed.]

Kāi-medūl, very young and small indeed.

Yes, *yo*; *kīrr* is used as an emphatic yes.

Yes, *aiyo*, *kirraol* or *kerraol* = truly (uttered with solemnity).

Hither, this way (come), *tai*.

That way, *arrigo*.

Here, *numma*.

At your hand, *murru*.

This side (of a river, &c.), *ūriallina*.

The other side, *parigallina*.

The far side, *mūlanda*.

Soon, *yela*; immediately, *yelādtho*.

Before long, or not long ago, *yelambo*.

Like, resembling, *kerrrt* or *kearrt*, as *pukadi kearrt* (like a squirrel),
bhan ghearrt (like the appearance of mistletoe).

I am abstaining from cod, *pai wanall kūdū*.

Me bound to abstain from kangaroo, *gunna wanall bundarr*.

TRADITIONS.

Bhaiami, *Baiame* (or *Bhiahmee*) is regarded as the maker of all things. The names signify "maker" or "cutter out," from the verb *bhai*, *baiali*, *baia*. He is regarded as the rewarder or punisher of men, according to their conduct. He sees all, and knows all, if not directly, through the subordinate deity *Turramūlan*, who presides at the *Bora*. *Bhaiami* is said to have been once on the earth. *Turramūlan* is mediator in all the operations of *Bhaiami* upon man, and in all man's transactions with *Bhaiami*. "*Turramūlan*" means "leg on one side only," one-legged.

Turramūlan has a wife called *Muni Burribian* (*Moonee Burrebean*), that is, egg or life, and milk or nourishing, who has charge of the instruction and supervision of women. For women may not see or hear *Turramūlan* on pain of death.

The "*tohi*" (smoke, spirit, heart, central life), that which speaks, thinks, determines within man, does not die with the body, but ascends to *Bhaiami*, or transmigrates into some other form. It may be a *wandah* (*wunda*) or spirit wandering about the earth. The "*bunna*," flesh or material part, perishes; the "*wundah*" may become a white man. The transmigration of the "*tohi*" is generally to a superior condition; but those who are very wicked go to a more degraded and miserable condition.

Forms of incantation are used. The Deity is supposed to be influenced by charms, worked through the agency of

certain stones and magical cards ("burr"). It is also supposed that men are capable of acquiring magical or supernatural powers, and pretenders often self-deceived have arisen. As among Christians, many are grossly ignorant of Christ and of God, and become slaves to their own imaginations and to degrading superstitions, it is not to be wondered at that blacks should be ignorant of Bhaiami, of Turramulan, and of their moral and religious code.

TRADITION CONCERNING ORION AND THE PLEIADES.

The Pleiades, *Miai Maii* (meaning girls), were *paribū ghibalindi* (i.e., a very long time ago), living on earth. They were young women of extraordinary beauty. Orion, "*Berriberī*" (meaning young men) becoming *būral winupilan* (enamoured) of these young women, pursued them, one particular warrior being foremost. *Miai Maii* fled and prayed for deliverance. They were favourites of Bhaiami and of Turramulan, who granted their request. They climbed to the top of some very high trees; and by the help of Bhaiami sprang up into "*gunakulla*" (the sky, or heaven), where they were changed into beings of light. One of them not being so beautiful as the rest, or being less favoured, hides behind the other six; and it is said to be "*gurrī gurri*" (shy or afraid), that is the pleiad which is scarcely visible, or less conspicuous than the rest.

Soon after the elevation of *Miai Maii* to the heavens, *Berriberī*, or the leader of the young men, was taken up, and now appears as a constellation (Orion) with his "*burran*" (boomerang) and "*ghūtūr*" (belt).

The sun, "*yarai*" or "*yurōka*," is masculine.

THE BORA (OR BOORRAH).

This is an institution for the admission of youth into the rank of manhood. Meetings for the Bora are summoned at irregular periods, as emergencies arise. The youths who are initiated are instructed in the mysteries of their supernatural beings; and their moral and religious codes are enumerated with much solemnity. Symbols are used, rites are practised, fasting is enforced. Turramulan is represented by an old man, who is learned in all the laws and traditions, rites and ceremonies, and assumes to be endowed with supernatural powers. It is certain that most of those who have passed through the Bora are profoundly impressed with a sense of obligation to observe the moralities and spiritualities there enumerated.

Here instruction is given in the law of consanguinity and intermarriage. In one respect this law agrees with the

Mosaic code, it allows not marriages with a wife's sister during her lifetime. Polygamy is permitted under certain restrictions. The infraction of these is punished by corporal and spiritual penalties. It is generally observed more sacredly than the Christian code among the whites. In connection with the Bora abstinence from particular kinds of food is enforced, in some cases for years.

It is called the "Boorrah," or place of the "boorr," because the boorr, or belt, is used in the incantations. The neophyte is solemnly invested with the "boorr," or belt of manhood.

It is unlawful to mention the Bora, or anything connected with it, or the name of Turrumulān in the presence of women. Most of the Murri imagine that evil influences are exercised by means of the "boorr;" when sickness occurs they say "ūērrma boorr warlah" (those people are throwing the belt). For instance, the Murri on the Barwon River and on the Bree, attribute the prevalence of smallpox (of which some of them retained marks a few years ago) to the throwing of the boorr by a hostile tribe on the west.

SONGS, BAOILLI.

Baoilli (song of derision of one of the same tribe).

ḡāndū-nāgō turri ghilliana
Buzbūn mulligo zo zīn bularr
ḡai murrin paia warranbraia
ḡirrego ma toh dirraldaia.

Who comes? large head of hair,
Arms crooked, like cockleshells two,
It is one of my people, on the road he is,
Forth smoke is proceeding.

Baoilli II (an English scene. The song illustrates the aboriginal art of constructing new words from the English).

Publikaor wiritheah
Djeamillia nūri mir
ḡummildiago karniwaiandi
Drunghilla trānal a dimi

Public house* shouting or screaming,
Grasping hips or thighs
He appears, tripped by a stick,
Drunken, stricken with fits.

* The aborigines cannot sound s; the name Yass on our maps was originally "Yarr."

Baoilli III. Yugal, or song composed for dancers..

Burran būrin belar būndi
Muraea berar karni
Wakara wārōi tubilkah Būndin
Yumba yumbū gūmil
Warakel munan

Shield of Burree, spear and club,
Throwing stick of Berar bring ;
The broad boomerang of Waroll,
Waist-belts and pendants, aprons of Boodon.
Jump ! jump ! use your eyes,
With the straight emu spear.

Baoilli IV ; another Yugal.

Murri goriah
Yeraman buraldi
Wi wi kurralah
Millimbrai kakullah kirawa
Black man very fat,
Horses driving,
Firewood cutting,
Milking cows, lowing,
Seeking for them.

Baoilli V ; a ghirībal or song imitative of animal sounds and habits.

Beralah, black musk duck, or diver.
Ya gaia paringa (repeat *ad libitum*.)
Pumba nar, go (repeat and transpose *ad libitum*.)
Mingo aha karai (repeat *ad libitum*).

Ibbiribi tar waggah whoogh. (At this word the cheeks are filled with breath like a bladder, and then suddenly as it were burst.)

Baoille VI ; ridicule of one of another tribe.

[Most of the words of this song are of the Warlarai (Wolaroo) dialect, which has a close affinity to the Ghummilarai or Kamilaroi].

Mullor mulla gha ibbeliam buli
Bunnakunni, bunnakunni
Kiramai gunman
Dhuddi gaia
Inghil bunmalumi
Būnda wahnī

Spirit like emu, as a whirlwind
 Pursues (or hastens);
 Lays violent hold on travelling (wandering).
 Uncle of mine (derisively)
 Fires out with fatigue,
 Then throws him down (helpless).

End of Mr. Greenways's information.

WAILWUN LANGUAGE AND TRADITIONS.

(Information derived from Mr. Thomas Honery, Upper Hunter.)

Wailwun or *Ḍiumba* is the language spoken along forty miles of the Barwon, from the junction of the Namoi downwards. It is called (Wailwun) from the negative "wail" (sounded like the English word "wile"), meaning "no" it is called "*ḷiumba*" from *ḷia* = to speak (Mr. Honery prefers the name "*ḷiumba*," which he says is that generally used by the people as the name of their own language. They call themselves "Wailwun," and sometimes use this word for the language.

There are about a thousand blacks now speaking *Ḍiumba*. The next language down the Barwon is "Burrumbinya," and the next "Kuno" which is spoken at Fort Bourke. The neighbouring languages are "Mūrūwurri" spoken on the Bree; the Calgōr and the Narran Yualari, on the Balonne; and "Kuāmu," on the Warrego. "Yualarai" differs from "Wolaroi" spoken on the Gwydir. In "Yualarai" *no* is *woggo*; in *Wolaroi* the negative is "*wol*."

ḌIUMBA, WORDS. I.—NOUNS.

| | |
|---|----------------------------------|
| Man, <i>tahūr</i> . | Chin, <i>kīr</i> . |
| Woman, <i>wīrūḡā</i> . | Throat, <i>nuggi</i> . |
| Women, <i>wīrūḡāi</i> . | Neck (back), <i>nirrimirri</i> . |
| Many women, <i>wīrūḡamboi</i> . | Shoulders, <i>wurrū</i> . |
| Boy, <i>murrukunga</i> . | Arm, <i>nūrri</i> . |
| Girl, <i>māriyngga</i> . | Forearm, <i>pī</i> . |
| Baby, <i>wūrū</i> . | Elbow, <i>ḡunūka</i> . |
| Little baby, <i>wūrūdhūl</i> . | Hand, <i>murra</i> . |
| Maiden, virgin, <i>kuma dhiliu</i> . | Poll, <i>nān</i> . |
| Blackfellow, <i>mai</i> or <i>maiai</i> . | Eye, <i>mil</i> . |
| White man, <i>wunda</i> . | Nose, <i>mūru</i> . |
| Male (man or beast), <i>mundewā</i> . | Mouth, <i>ḡundal</i> . |