



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

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

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

### Usage guidelines

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

We also ask that you:

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

### About Google Book Search

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

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

VOL. VII.



LONDON:

PUBLISHED FOR

The Anthropological Institute of Great Britain and Ireland,

BY

TRÜBNER & CO., 57 & 59, LUDGATE HILL.

*All Rights Reserved.*

1878.

Digitized by Google

Opossum, kūrūera.	Bad, wirra.
Sky, dulkā.	Large, kainn.
Sea, kulpura.	Small, murrūwūlup.
Rain, bunna.	Red and yellow, kubar.
Clouds, kurrū.	White, tibuirea.
Smoke, kurungery.	Black, gūnda.
Dew, kibir.	

I see a kangaroo, pāndagū būrrū.  
 Where, wutta.  
 There he is, go, go, ga gullai.  
 He has caught some schnapper, mānmā wūlimai.  
 He killed a snake, bunmā mūdā.  
 Run, come here, quick, clawā, yē, yē chōbuḡ.  
 Go away, take the dog away, yunda ḡaindina mirriguḡ.  
 Bring it here again, ḡaipuluḡ ḡa mirriguḡ.  
 Give me some water, binipuḡ bātū.  
 I will give you some water, ḡai ḡai pindwagūḡ bātū.  
 Over the river, wāgū yānbāḡal.  
 You must, no ! ḡindipuḡ mulli, mēira.  
 What do you want, mistress ? unijerunbi munkū ?  
 What are you looking sulky for ? punmakūno wottowiyē ?  
 You must be so disagreeable, gullai rumka wirimipuḡnin.  
 Our father here will pray for us, kur aguluk tualene.  
 He brought his sister home, ḡaipūlai ia mitjungun.

### WODIWODI.

#### The Language of Illawarra.

(From Lizzie, a half-caste, whose mother was a Shoalhaven, aboriginal, and who is now the wife of John Malone).

The language formerly spoken from Port Jackson to Wollongong was called "Turawal ;" that spoken from thence to the Shoalhaven River, "Wodiwodi."

God, Mirrirul.	Sky, mirir.
Spirit or ghost, gūun.	Cloud, kurrū.
White man, jiruggaluḡ.	Ground, muruḡ.
Old man, buḡgun.	Water, ḡaitḡūḡ.
Young man, yurūḡ or baḡluḡ.	Fire, kanbi.
Young woman, yirawiuḡ.	Sun, bukuruḡ or wurri.
Chin, wullū.	Moon, tedjuḡ.
Teeth, irra.	Stars, jinjinuuruḡ (sparkling).
Ear, kūri.	Venus, burāra.
Hair, jirra.	Sirius, kūrūmūl.

Tongue, tullun.	Pleiades, mullamullup.
Throat, kūrū.	Sea, jurrōwun, or kaiup.
Head, wollar or wullar.	Rain, bunna, or yēwī.
Forehead, yulu (same in Kami- laroi).	Foot, dunna.
Eyes, moburā or mēr.	Emu, biribain.
Nose, nuggūr.	Top-knot pigeon, gūralga.
Mouth, kommi.	Laughing jackass, kukārā.
Child, kudjaguz.	Padymelon, būlūwa.
Little child, murra kaingup.	Brown-snake, gūbatay.
Boy, būnbāri.	Black cockatoo, jaoarā.
Shoulder, kōgo.	Horse, yarāman.
Arm, murrup.	Deaf-adder, mujuwich.
Hand, murrumur. (This root all over the east of Aus- tralia.)	Native companion, guradāwāk.
Thigh, turra. (A still more extended root in the forms durra, durrup, &c.)	Pigeon, wongawonga.
Nails, birripul or birnūp.	Smoke, kuruggurig.
Knee, gumrnu.	Canoe, yarnera or mudyeri.
Leg (calf), jurri.	Tree, kūdū.
Kangaroo, būrrū.	Bark, kuninda.
Opossum, kuraora.	Book, } gurrindurup.
Black-snake, -mūdār.	Tee tree bark, }
Cockatoo, yambaiimba.	Hut, kundi, or jurrā.
Dog, mirigup.	Road, yo-wup.
Diamond-snake, mokka.	Spear, maiagup.
Pelican, kurupubā.	Fish-spear, kullar.
Iguana, gindaola.	Boomerang, wurapain.
Lizard (small), dillup.	Tea tree, banban.
Fish, dun.	Iron-bark tree, bārimā.
	Swamp oak, mūmbara.
	Forest oak, wiralup.
	Honey suckle, kūrīja.
	Pigeon-berry, wulugunda.

## ADJECTIVES.

Good, nukkūp.	Six, wowulli bo wōwulli.
Bad, bullin.	Seven, wowulli bo wowulli mit- tup.
Large, kaiup.	White, taoerup or jirup.
Small, muruwailup or murragup.	Black, gundur.
Alive, murungulla (mōron or murun in Kamilaroi.)	Blue, gundur.
Dead, bulier or bulyar.	Red, wūrūpūrūp or gūrūpūrūp.
Awake, baitba.	Green, nuringurup.
Asleep, nungun.	Grey, yerungadā.
One, mittup, or middup.	Hot, bukurip.
Two, būlār.	Cold, maup.

Three, wowulli.	High, or far, worri.
Four, bularbular.	True, kubyā.
Five, bularbular bo mittup.	False, murui.

VERBS.

Speak, kamup.	Run, jowū.
Beat, bulmugan.	Make run (causative), jomunjā.
Leave off, nawalinna.	Go down, irribā.
Lift up, kaitbaya.	Throw down, yurrēr.
Jump up, baitba.	Lie down, muzgup.
Sing, yuzgamup.	

PRONOUNS.

I, paiagup.	He, dulla.
We, nilgup.	That one, naiadulla.
You, pindigup.	

ADVERBS.

Yes, pē.	Here, yai.
No, naiyup.	

SENTENCES.

Sit down quietly, gullari jungiri.  
 Take them, mundanaia.  
 Go and play, yunda warjiri.  
 Come here, yai yunmalup.  
 Don't fight, play quietly, junbunya warjiri.  
 Go away, yundanaia warityuip.  
 Let us go, nilgup yurriniup, or nilgup.  
 I like you, gullenmigun.  
 I am glad, muiyē pē.  
 I am sorry, purrumbainē.  
 Give me a drink, wundumaia pummi.  
 Give me some food, dunmun dieri.  
 I hate you, kunnundigui or wirrunmigun.  
 I will tell you the truth, putbai ēgu.  
 He will come soon, yunula nulinun.  
 He stayed a long time, dunup alle.

TRADITION.

They say that "Mirrirul" made all things. Their old men have told them that there is, beyond death, a large tree, on which Mirrirul stands to receive them when they die. The good he takes up to the sky, the bad he sends to another place

to be punished. Mrs. Malone remembers when a little child, hearing the women in the camp say to disobedient children, to deter them from being naughty, *Mirriral wirrin munij*, *Mirriral* will not allow it.

#### A VISION.

Mrs. Malone's aunt, her mother's sister, a pure aboriginal, was once in a trance for three days. At the end of that time her brother or husband (Mrs. Malone's uncle) let off a gun; on which she awoke out of the trance. She then told them 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 said to her, "you go back." She saw it all quite plain.

#### *Notes from DR. CREED, M.L.A., of SCONE, on the ABORIGINES of the NORTH COAST.*

Dr. Creed accompanied the expedition round the North Coast of Australia, in the steamer "Eagle," in 1867, and has furnished the following information concerning the aborigines.

#### CAPE YORK.

The natives at Cape York call themselves *Gudaj*. Westward of that tribe are the *Kokiliga*; south-west of the *Gudaj* are the *Ondaima*; and due south, are the *Yaldaigan*, who have almost exterminated the *Gudaj*.

All these tribes have canoes with outriggers, which they have obtained by barter, from the islanders between Australia and New Guinea. Each canoe is cut out of one log of wood, then one side is heightened by a board sewed on with strips of cane, (rattan). These people have no boomerangs. Their weapons are spears, some heavy wooden spears, others light, made of reeds and thrown by means of the *woomera* (throwing stick). The *Gudaj* fish for turtle by means of spears with large bulky shafts. When the spear is driven into the turtle, the shaft, being of small specific gravity, floats on the surface. It is