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VOCABULARY of ABORIGINAL DIALECTS of QUEENSLAND. By HARRIOTT BARLOW.

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H. BARLOW.—*Vocabulary of*

ENGLISH.	COONGURRI, NO. 1 (1).	WIRRI-WIRRI.	NGOORIN.	TOWAL- LEBI.	COO-IN- BUE-RI.	BEGUMBLE.	CAMBOOMBLE.	PARRUN- GOOM.
Man	*Murr-di	My-ee	Dine	Dine	My-ee	Mel-lul	Mel-lul	Me-an
Woman	Mo-rang-ya	Ee-ner-ra	Innar-ar	Een-ner	El-lay	Tar-mung-gie	Tar-mung-gie	Eu-rum
Child	Kan-doo	Boor-ree	Be-ral lee	Be-ral-lee	Kow-i	Mal-lar-ree	Ka-gool	Nga-ba
Father	Yab-boo	Boo-ar	Yow-er-dee	Py-e-na	Bowder	Kalli (11)	Galli (11)	Yab-boo
Mother	Yung-a	§Nga-moo	§Nga-moo-dze	Ngün-bar	Koo-na-	Goo-a	Goo-a	Wee-ting
Brother	Tag-goo	Eu-goo	Di-ar-di	Day-ar	...[gür	Müg-gün-mee	Müg-gün-mee	Taj-ja
Sister	*Par-reen	Mim-mee	Ngar-gie	Bo-ar-dee	...	Pop-par	O-müd-ye, or Wun-dil	Taj-jee
Uncle	Kang yung-illa	Mar ra	Kar-roo-jee	...	...	Wab-bil	Yab-bil	Now-tin
Aunt	Boor-goo-illa	Koo-noo-bi	Koo-noo-bi	...	...	Yan-gün	...	Hwee-a
Grandfather	Maud-yilla	Tee-ral-lil	Oo-mi	Bob-bi	...	Wear-mi	Wear-mi	Mee
Grandmother	Ka-mind-yilla	Mee-mee-gil-	Bar-gie	...	...	Mee-mung-gee	Ke-mün-de-	Bwee-a
Daughter	Dir-gee-gün	... [lie	Nga-moor	...	...	Pün-dee-a [ree	... [gree	...
Son	...	...	...	...	...	...	...	...
Arm	Thr-roo	Nim-mee	†Boo-nung	Boong-gün	...	Yam-ma	Yam-ma	Kin-ni
Hand	*Murr-dä	My-yä	Mär	Mär	Mär	Mür	Mür	När
Head	Toon-goo	Pol-la	Tay-gül	Tay-gül	Booye	Ka-booye	Ka-booye	Gäm
Hair	Khd-da	Poo-ee	Boo-oye	Booye	...	Tal-gie	Tal-goo ee	Boo-goon
Leg	Koon-gool	Pou-yon	Pou-yon	...	...	Bou-yon	Bou-yon	Bou-yon
Knee	Moo-goo	Poo-moo-lee	Müg gürr	...	Moo gürr	Boon	Boon	Koo-mär
Eye	Til-lee	Meel	Meel	Mil	...	Meel	Meel	Meel
Foot	Tin-na	My-yan	Tin-na	...	...	Tin-na	Tin-na	Din-na
Mouth	Där	Ngäi	Ngäi	Ngäi	...	Ngün-der	Ngün-der	Kee-am
Ear	Mung-a	Pin-na	Pin-na	Pin-na	...	Bin-na	Bin-na	Pin-na
Nose	Koo-oo	Moo-roo	Moo-roo	Moo-roo	...	Moo-roo	Moo-roo	Büd-yung
Tooth	Ee-ar	Ee-ra	Ee-ra	Ee-ra	...	Tee-ra	Dee-ra	Tee-ting
Bone	Yar-roon	...	Boo-ra	Boo-ra	...	Kool-loo	Kool-loo	Tee-al
Wrist	Bin-bin	Wäl-lil-la	...	...	...	Boom-booye	...	Koon-doo
Chin	§Ngün-ga	...	...	...	Yar-di	...	...	...

Night, darkness	On-de	On-nour	Ng-mang	...	...	Me-ra-me-ra	Me-ra-me-ra	Yay-ve-ring
Shadows	Meo-sal-ding-a	...	...	...	...	...	...	...
Sun	Too-te-roo	Toon-see	Toon-see	...	...	Toon-see	Yam-met-rin	Too-roo
Moon	Koo-bee-ya	Pin-dar-rung	Bar-hoo	...	...	The-pah	Bun-dar-rung-a	Koo-rud-ya
Stars	Tun-dur	Ming-ga	Koo-hoo-ri	...	...	Tun-doe-bar	Koo-gum-bar	Koon-dar [ra
Rain	En-gin	En-ro	En-ro	...	...	Ka-li	Ka-li	En-un
Wind	*Kar-rool	Kee-rail	My-ir	...	...	Meun	[g]ur-tin [guy-a	En-un
Thunder	Too-loon-ding	Too-loon-may	Too-loon-mi	...	...	Too-loon-thi-	Buo-roong-	Me-rul-jin-
Lightning	Too-poo-roo	Meo-may	Meo-roo-mi	...	...	Me-goo-mi	Goonth-goonth	Tin-buys
Earth	Un-doe	Town	Dy-mar	...	...	Tur-see	Tur-see	Tin-buys
Fire	*Boor-di	Woe-ee	Woe-ee	...	...	Woe-ee	Woe-ee	Kab-bing
Water	Ka-muo	Ka-lao (ur)	Kang-tung	...	...	Gul-li	Gul-li	Kong
Smoke	Pa-goo	Wu-la	My-sa-ma	...	...	Mal-hil	Bar-roo	Ta-al
Grass	Woo-dim	Ker	Kab-hoo-s	...	...	Wool-yun	Wool-yun	Par-as
Sand	...	...	Gur-ti	...	...	Kur-ny	...	...
River	*Bar-roo	Pak-kee	Pal-li-ar	...	...	Need-ya	War-ri	Ka-roo-lu
Cold	Yag-gil	...	...	...	...	Need-ya	Need-da	Meo-tur
Sunset	Goon-da, goon-da	...	Buo-loo-hoys	...	...	Tal-lon-ar	Woo-roo-ya	O-gaz, oo-gaz
Opium	*Tang-oor	Ma-kox	Koo-ee	Med-doe	...	xoo-goo-ya	Koo-bee	Koo-bee
Opium cloak	Koo-ree	Py-ee-pah	Py-ah	...	...	Koo-bee	Din-da-gil	Pan-gil
Dango	Wu-doe	Buo-roo-mar	Bar-sa	...	...	Koo-le-gio	Mir-see	...
Kangaroo	Ni-a-roo	Pin-dar	Pin-dar	...	...	Buo-goo-lon	Buo-goo-lan	Koo-roo-man
* Old man kangaroo	Ma-har-gul-la	...	...	...	...	Ma-har-gul-la	...	...
Kangaroo	Oor-rung	Koo-ree	Tin-sown	...	...	Ngoo-run	Ngoo-run	Ngoo-ee
Native bees	Koon-sa	Koon-see	Koon-si	...	...	Goon-nil	Roon-nil	Toon-nil
Honey	Kab-ha	Wah-boo-la	War-rool	...	...	Kab-vi	...	Kow-ni
Porcupine	Bar-ba-ra	...	...	...	...	Gay-ker	Big-gi-hil-la	...
Cat-fish	Koo-yoo	Koo-ya	Bange-yah	Big-gi-hil-	De	Kee-xy	Koo-rool	...
Cod	Koo-ya-har	...	Wal-loon	...	...	Woe-lee	...	...
eel	Tool-lee	Koo-ya	Gin-bar	...	...	Woe-lee	Woe-lee	Wu-na
salt	Nee-mine	Toon-roo-ye	Too-rooye	...	...	Mu-ki	Big-gi	Koo-see, koo-
opening part	Meo-roon	Meas	Py-ar	Gee-dar	...	Meon	Meon	Min-ya
transportation	Koo-rool	Buo-nal-ga	Buo-nal-ga	...	...	Kas	Ko-roo	Koo-nal-bing
awk	Koo-tal-la	Mei-yel	Mu-yel	...	...	Too-i	...	Dee-sax

ENGLISH.	COONGURRI, NO. 1.	WIRRI-WIRRI.	NGOONIK.	TOWAL- LARI.	OOO-IN- BUR-RI.	REKUMELA.	CAMBOONLA.
Turtle	Koo-ca-bur-rie	...	War-bür	...	*Tal-büch-	...	...
Kangaroo-rat	Pand-wi	...	...	...	... (un	...	...
Black snake	Kah-bool	...	...	...	...	...	...
The young of black snakes	Züp-par	...	...	...	...	...	...
Brown snake	Doo-roo	...	...	...	...	...	...
Bark-gunyah	Koo-ga (iii)	Un-dar	Ngün-der	Dar-der	...	Wün-der-mäl	Gil-loo
Stick, twig, bough	Pag-ga [goo	...	...	...	...	...	...
To build a shelter of bark	Koo-ga-ee-gal-	...	...	...	...	...	...
To build a shelter of boughs	Pag-ga-ee-gal-	...	...	...	...	...	...
Shield	Boor-goo [goo	Mür-ra	Boor-reen	...	...	Büng-a	Büng-a
Spear, waddy	Pag-ga	Moo-ra	Kin-nee	...	...	Koo-bur-ra	Bag-goo
Nulla nulla	Moo-roo	Moo-roo-la	Moo-roo-la	...	...	Eu-loon	Eu-loon
Boomerang	Wong-ti	Pür-ri	Bür-rül	...	...	Wüng-ul	Wüng-ul
Stone tomahawk	Burr-gün	...	Dur-ri	...	...	Way-gür	...
Dilly-bag	Wind-yin	...	...	...	Wind-ye	Boong-gie	...
Grass from which it is made	Kar-gin	...	...	...	...	...	...
Stems of amu-legs and kan- garoo-tails	Tün-gin	...	...	...	Ging-on	Yüng-on	...
String made from same	Boo-gül	...	...	...	...	...	...
Fishing net of kurrajong-bark	Bir-ra (iv)	...	...	...	...	Bir-sa-wa-ray	...
Needle of kangaroo-bone	Big-gür (v)	...	...	...	Gul-lo	Poo-kee	...
Yam-stick	Kün-na	...	...	...	Kün-ni	...	...
Fire-stick—pine torch	Boorr-di	...	...	...	...	...	...
Cookseman	Poom-bar	...	Bil-gar	...	Dal-la-la-ri	Goon-dül	...
Kurrajong-bark	Ma-ar	...	...	...	...	Koo-moo	...
Edible root of kurrajong	Oon-gar	...	...	...	...	Ta-ran-dül	...
Edible seed of blue water-lily	Tar-ken	...	...	...	...	Tar-ken	...
Edible stalk of blue water-lily	Toon-boo-rooyne	...	...	...	Too-bool	Toon-boo-rooyne	...
Edible root of blue water-lily	My-ee-gür-ra	...	...	...	Bool-läl	My-ee-gür-ra	...
Water-yam	Pal-al-bün	...	...	...	Mee-küng	War-ra-goo	...
Edible orchid	Koond-yäl	...	...	...	Kar-ree	Yac di	...
Grass tree, or edible part	Yee-goon	...	...	...	Düg-ga	Tag-ga	...

A grass growing in plains	Eel-lee (vi)	Ning-il	Bi-ri-ga	...
A grass growing on sand ridges	Nur-run	Oo you mar	Pir-run-gun	...
A grass growing in lagoons	Koo-mar-gie-ar	Boo loo re an	Ko-ag-gul	...
Grinding slab for grass	Pullar	...	Eul lar, or koo rie	...
Small upper grindstone	Mhr-ra-guny	...	Boo roo gar	...
Now it is ground	Yang-gul-li-bar	...	...	...
To bake or roast	Wa-dool-goo	...	...	...
It is ready	Eu-gal-goo	...	...	...
A large-sweet yam	Goo-a	...	...	...
To dig up yams	Goo-a-bung-al-	...	...	...
A hole	Eu-na (goo)	...	...	...
To bore a hole	Eu-na-bun-bung-	...	...	...
To sew	Tar-al-goo [a	...	...	...
I, you, to me	Ngi-a, ngun-nee,	...	...	...
Eat your food	nga-djoo	...	...	...
Come here	Yeu-grung-a-	...	Ind ya tul la	In na dul la
Go away	Oo-ca mun-di-ar	Ti-a-ni	Ur ree a bur	Oon gee a bür
Are you going away?	Coon-do mun-di-	...	(buch?)	(buch)
are you going?	ar	...	Eu a a buch a	Eu a a buch a
to go that way	Coon-doo mun-	...	...	...
you coming back?	ding-a	...	Wunda unda eu a	...
; back soon	Tee an de mun-	...	...	...
	ding-gung-a	...	Wind ye la urree	Wind ye la oon-
	Ngi-aga ga mun-	...	kee a ga	gee aye ya
	ding-a	...	...	...
	Un di me a ka-	...	Gal li wun di il	...
	nung-a	...	la	...
	Ka-boo, koo-ra	...	Een nüg ga	...
	ka-nung-a	...	Ka rüg ga	...
	Ka-moo toon-	...	...	...
	gav a	...	...	...
	Pin dal goo	...	...	...
	Tan al goo	...	...	...
	Way air	...	...	...

ENGLISH.	COONGURRI, NO. 1.	WIRRI-WIRRI.	NGOORIE.	TOWAL- LERI.	COO-IN- BUR-RI.	REGUMBLE.	CANBOOLE.
I want to talk to you	Ngi-a nul gal goo	...	...	...	...	A bo gie bar	...
Be quiet—I want to be quiet	Moo-lar bindul goo, münd-ul- goo	...	...	...	Me-lan dee ngoo rang a	Dung-a lüng-a	...
I want to go to sleep	Oogar oo-nül-goo	...	...	...	U-a-ngoo rine	Day e gar	...
Go to sleep!	Oo ny a doo	...	...	...	...	Oo ra dar ga	...
Go, walk about	Mim di me-tüng-a	Yen nay ree (walk)	...	...	...	Eu a put yoon buch a	A mi-é-illa a- müng illa
Hungry	Poon gurr	Yeun-yung	...	...	Yeun yin	Dil-gie	...
I am hungry	Ngi a a poon gurr	...	...	...	...	Nger dje dil-gie	...
Give me food	Nga-djoo ya mine	...	...	...	...	...	...
Meat	Too-royne	Dé-di-woon na = (give me meat).	...	Dee	...	May	...
Good	Mee güng u ree	Mur-ru-bar	...	Kab-ba	...	Wee ind yin	Win bar
Bad	Wong ge rüng	Kar-gil-läl	...	Kog-gil	...	Am-boo	...
To become sick	Karee wa-güng-a	...	...	...	...	Woo-rayn gi-tin	Ka-ree i ya
Sick	Kang-er, or Ka- ree	...	...	...	...	...	Ka-ree
Little	Kar-roo mar-ar	...	Wa ru too	Too-ga-too	Wa ree dool	Ka gool be ya	...
Large	Mül ga yir ra	...	Boo-rool	Boo-rool	Boo noo rüli	Moor-rünye	...
To travel—or, you go far away	Cam bur ri wa bül goo	Mi-tay yen nar ee	...	Be ra goo nay ree	...	Bi-gür ra be al- gug-i	Oom boo a boy ye
Swim	Oom be ral goo	Bar-bee	...	Goo bee	Mün a yüng a	Goom-big	Goom-bee
Dive	Boon nar tar ktl goo	Oo yüng ay	...	Oong aye	Oo güng ya	Bind yal li	...
(To a child crying for its mother) "By and bye she will come back"	Ka-boo ka nüng a	...	...	...	Di e nüng il	Ba boo, tüng i a aye ya	...

(Calling to the mother) "The child is crying"	Kan-doo pa-ring oh!	...	...	...	Ka-wi u gee a nah!	Mal ler ee, doong ee oh!	...
Run quickly to me!	Oo ooo a kün-di- ar	Boon-bila (run)	...	...	...	Ur-ree bñd jin bar	Oongee ar mñng i gar
Make haste!	Kar-ka!	...	...	...	...	Kow ow!	...
The men are fighting	Murr-dy oones me ting a (vii)	...	...	...	My ee, boon a lüg ga ray	...	...
The poor fellow is dead	Wa ring oo la, oo la la	...	...	...	...	...	...
To bury	Un dee, amal goo	...	...	...	Toon goon	...	...
Quick	Tay	...	...	...	[mal li	...	...
Slow	Oo dja	...	...	...	...	...	...

* In words thus marked, the "r" is guttural, and much dwelt on.

† Where "u" is used, the sound is open, like "oo", but perceptibly shorter; "ü" as in undo, etc.

‡ "Gy" signifies that the "g" is prolonged till it terminates in a faint sound of "y".

§ "Ng" beginning a word is pronounced like "ng" in king, etc.

|| "Ri" and "di" are written when the sound is much shorter than the usual "dee", "ree", etc.

¶ "Ch" in words thus marked sound as in the German "ich", etc. "G" is always hard. There is no "f" sound.

The numerals refer to notes on p. 173.

ENGLISH.	COONGURRI, NO. I.	WIERI-WIERI.	NGOORIE.	BEGUMBLE.	CAMBOORLE.
One	Wüng-gür-ra	Moo-ray	Be-aye-ya	Bar-dja	Bar-dja
Two	Boo-lar-re	Boo-lar	Boo-lar	Mur-ra, pool-lül	Kee-lüm boo-lar
Three	Boo-lar, wüng-gür-ra	Be-lar, moo-ray	Be-lar, be-aye-ya	Pool-lül, bar-dja	Kee-lüm boo-lar, bar-
Four	...	Boo-lar, boo-lar	...	...	... [dja
Five	Kar-goo-ray	Mang-oon-bal-la	Koo-lee-bar	...	...
Many	Koo-lee-ber-ree	Mon-gün, mon-gün!	Bööl	May-bur-ra	...

Most of the blacks, when asked to express a number beyond three, give the word signifying "many", or else say, "that's all, no more my talk". Yet many of the younger men can count well in English. We had, last year, on the station, a young black fellow who could count a flock of sheep (say 200 to 1200) as they ran through the yard-gate.

ENGLISH.	COONGURRI, NO. 1.	COOINBURRI.	BEKUMBLE.
Devil-devil	Wid doo	Wun-da	Coo oon
Doctor (viii)	Wid doo wer ri	Wunda wtr. ri	...
Elder, ruler (ix)	Wad you run	Wy a ma	...
A festive meeting	Mee djur	Boc ar e you gul	...
To sing, or let us sing	Bind yal goo	Boc roo	...
To dance, or let us dance	Tinna goo ga ral goo	Eu loong ie	...
Bora	Kum ba	Kum ba.	...
A madman, idiot	Wam ber um ber ra	...	...
A man with one eye	Tillee mud-jee mud-jee	...	...
To tattoo the breast and arms, etc.	Moon-gun bar bil goo	Moo-birr (the scars)	Be lind ee wa nng gie
Yes	Yo-o	...	Wi
No	Kur-ra	...	Yag ga
Which way did he go?	Jee ar ray lay	...	...
I don't know which way	Kur-ra tee ar ray lay	...	Wind yag ga kee nar
Don't stand there	Kur-ra tñ al goo	...	Yag ga teel ag gi
The sun is ascending, or the eastern quarter of sky	Too roo wa-gung-a, or Too roo oor bñl la (x)	...	...
The sun is declining, or the western part of sky	In-dur ul-ler-doo, or Mund ul-ler-doo	...	...
I do not understand	Kur-ra te ray eem bunga	...	Tee an ee nng ee a
What do you mean?	Ngun nee in-dur nñl gunga?	...	Me na ta gun ee gar ar
Nonsense!	Wtr-gine!	...	...
That will do!	War ra!	...	Kal-loo

ENGLISH.

CONGURRI, NO. 1.

I break or have broken it.	Ngi-a in-dur goon mñng a
I will mend it	Ngi-a pñn bung a
What did you tell me?	Ngun nee ngñl gul la nga djoo
That way	Bool lee
I say I am going that way	Bool lee mun dung a doo ngi-a ngñl gñl la
I am very frightened	Ngi-a ee ding a
Did you call me?	Nghñnee ngñl gul la?
The sun hurts me	Too-roo koo bun-dung-a
Poor fellow!	Kun nun, gun aun!
He cannot work	Kurra wñ-ing a
The sun hurt him yesterday	Too-roo me-ung-ge-roo koo bun-dung-a
Shall I help you?	Ngi-a tur ra mñl goo
What are you laughing at?	Ngun-nee goo ya dinna
Soon, early	Kaboo
To-morrow	Boc-loo-goo, or Moo-ga-roo
Yesterday	Me-ung-ee-roo
I will go early to-morrow	Ka-boc mñn-dunga moo-ga-roo
The man is very lazy	Murr-di ti-il boc dee ing a

ENGLISH.

COONGURRI, NO. 1.

Two men are approaching	Bool-lar ree murr'di oo goo oor wal la
A tree	Tee-woo-roo
The tree is growing up	Tee-woo-roo wa-gung-a
The child is growing tall	Kandoo wa-gung-a
Blossoms	Booda booda
The blossoms are unfolding	Booda booda pa goon
Shrubs or underwood	Ta-nung-a
The underwood is springing up (from the earth)	Ta-nung-a ee-ral-lee
Paint	Coo-dee
I am going to paint myself	Coo-dee ngum her aylg
To skin an opossum	Koo-ree oo-ral-goo
To climb	Wa gul goo
To cut out (opossums)	Pun djul goo
To put into	Eee-dal goo
To throw	Bid jül goo
To throw a boomerang (so that it returns)	Wongül bid-joor-hil

Proper Names.

MEN.

WOMEN.

Coo ma goo	Ya boong goo
Ma-dun-na	Yeu rin
Ky ar ra noo	Ba bun doo
Koo roo roo	In yal la
Bwey own ye	Tal lal loo
Ka doon noo	Boong gül ngüing ya
I-dew ling a	Boon di doo
Yeh-del	Bin dang ye
Ind ya gül li	Be aye yüng a
Boon boo lair	Tin-bil-li
Toor-rün	Oor-da
Boon dürr	We ree djee
Mar ba roo	Won düng yil
Ma san da	
Yel ler gen mul ler, nicknamed Tin-na dee, club-footed	
Bing a	
A-boong-ing-eu-la	
Noo na na mil-la	
Kün-djar jüm	
Mand ye wal la—Bim bi-gal-lair, or Bim bi gal lair (son of) Mand ye wal la.	

Yehdell's Version of some Corroboree Songs, and his Translation of the same.

1. "Würrimung-a-na ngi-a nüg a la ill-boo nga-djoo määrla."

"Würrimung-a-na"—that old fellow, black fellow name, been die long time ago; "ngi a nüg a la"—that song tell him, mine been see Würrimungana one time; "ill boo"—that live in bush, missis, bael you know that fellow, I think, white man call him caterpillar, plenty fellow crawl about, altogether live in nest 'long a tree; "nga-joo", that belonging to me. You see, missis, 'nother black fellow come up and tell Würrimungana, "what for you take caterpillar that belong to me?" "määrla"—that tell him I caught them 'long a hand, like it this way.

2. "Budge e-rül ngi-a nga-joon, di ar."

A bit of iron-bark I to you give.

Wagga-Wagga Song.

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| 3. Olg ooman ngün ya ee a ma | An old woman told me |
| Boorga pin na mun ni nar | She thinks she hears "mun ni nar" |
| Gay-ro, gay-ro! | The splashing of water. |

"Olg ooman"—that white fellow's talk you know, missis, old woman! "ngün-ya ee-a-ma"—that's been telling me; "boor-ga"—that fellow thinks; "pin-na"—this fellow, missis (touching his ear); "mun ni nar"—bael me know what that say, bael this song my talk, only plenty black fellow sing him all about—you see that want to tell him old woman frightened, that coon dark, she thinks she hears somebody bogie (bathing); "gay-ro, gay-ro"—like it this way, beat the water, then it jump up—Splashing?—Yes, that's the way, hear him water splashing.

In singing all Corroboree songs the blacks keep repeating and transposing the words; apparently making utter nonsense for the sake of varying or preserving the rhythm, to suit their fancy or adapt it to the tune.

NOTES.

I.—The Coongurri come from the Maranoa or perhaps even the Warrego river, and have evidently followed the main road leading through Roma to Condamine, dispersing themselves over the neighbouring stations, but chiefly bearing southward. This is a very large tribe, and is sub-divided into families, each having some peculiarities of dialect; but the words I have obtained appear to be in current use amongst all the blacks in this neighbourhood. Even individuals of Ngoorie, Begumbe, and all other tribes, as a rule, understand and speak the Coongurri (No. 1) dialect in addition to their own. The reason is perhaps to be found in the numerous marriages of Coongurri women with men of the more southern tribes, especially the Wirri-wirri. This last named tribe belongs to the Balonne country, and is nearly allied to the Wirri-teuri, further down that river. The Ngoorie and Yowalleri tribes, also closely related to each other, inhabit the country towards the Mooni river. The Begumbe, Cambooble, and Yangcumbe tribes are found in the same direction. The Coo-inburri is a Mooni tribe, and the Parrungoom reside further south, between the Mooni and the Barwon.

II.—Kallee, water (Wirri-wirri); Gooa, yam (Coongurri); Gooa, mother; Galli or Kalli, father (Begumbe and Cambooble).

III.—None of the blacks to whom I have spoken have any word to express a place of shelter. When pressed, they will say, "Kooga, that's all, missis"; or else (in their own language) "much bark," "little bark," or "build-up bark."

IV.—This word has a sound between "bizza" and "birra." I should prefer to write it bizza, but for the persistency with which the blacks corrected me.

V.—These tomahawks, formerly used by the natives, are generally made of a slate-coloured stone.

VI.—The grasses were ground between two stones, and then made into a sort of damper. The Coongurri have no word for flour.

VII.—There seems to be no plural form for nouns.

VIII.—The doctor or devil-chaser is a person of great influence among other tribes as well as his own. The art of devil-chasing is considered a natural gift; and whereas all Wadyoorun, or rulers, are old men, many of the Widdoo-werri are quite young. There are degrees and specialities among the members of the profession, some devoting their talents exclusively to the cure of children's ailments. They have a great idea of the efficacy of blood-letting, and the operation is generally conducted by gins—the doctors being too wise in their generation to damage their own beautiful teeth. A long string is attached to the patient's body, and two women, taking each an end, retire a little distance and sit down by the side of a small hole they have previously dug in the earth; then, holding the string with both hands, they saw it backwards and forwards between their teeth, until the gums and lips bleed; this blood, they believe, comes from the patient, and they continue to saw vigorously for several minutes, only paus-

ing to spit the blood into the hole. I have seen their lips raw for days afterwards.

ix.—In some cases it is not etiquette for a young man to approach an elder; but whether the rule applies to all kings and doctors, I have not been able to ascertain. In the example which first came under our notice, Yehdel, a young Coongurri, wishing to give a Yancumbe doctor some tobacco, asked the gentleman at whose camp they were, to hand it to him. He afterwards explained that if no one else had been present he would have laid it on the ground for Jemmy to pick up. He also begged the gentleman to ask Jemmy to lend him a pannikin. Being afterwards questioned as to whether he had quarrelled with Jemmy, or was afraid of him, he said, "Oh! no, bael you know what for me do that way—white fellow not like that; you plenty talk to master; only bael black fellow want to come up close to some black fellow—that no good." I am told Jemmy also claims respect from Yehdell, on the score of relationship to his wife. "You see, missis, bael Jemmy uncle belonging to Yehdell—only meesmate like it uncle" (Not exactly Yehdell's uncle, but some relation to him). Poor little Yehdell's matrimonial troubles are great, and I am afraid the kings and elders tyrannise over him sadly. He is a plucky little fellow, very intelligent, and with a keen sense of humour, but too domineering and pugnacious. Last year he took to wife a pretty young gin, named Fanny, and they were living happily on Murilla Station, when a sort of free fight took place in camp, and Fanny's aunt (a mis-shapen dwarf, who seems to act as general sick nurse among the natives) got excited and plunged into the fray, brandishing a yam-stick. The story goes that she was on the point of spearing Yehdell in the side, when he broke her arm with his waddy. And hence date his domestic troubles, for the rulers sent his wife away to the camp at Noorindoo Station, on the Balonne, having, in council, decided that he could not love her, or he would have spared her aunt. Lately, when Yehdell was over here, Fanny came up, bringing their little baby, but either was sent away, or returned of her own accord to Noorindoo, before daylight next morning. Yaboongoo, a very pleasing, intelligent Coongurri gin, told me Fanny would not stop, although Yehdell was "cobon good belonging to her," and "too much like him piccanny" (was exceedingly pleased with the baby). Then she and old Boondidoo told how "last night" Yehdell sat bending over the baby and hushed it to sleep. "My word, that fellow cobon cried belonging to Kandoo"—because he might not keep it. They seemed to pity him, and said, "You see, missis, good many moon now, that fellow give always plenty flour, plenty sugar, plenty money, shirt—everything belonging to Bungil-doon." From which it appears the elders exact nearly all Yehdell's rations as well as his earnings, as compensation money for the injury done to the dwarf.

x.—Having noticed in a Sydney paper a vocabulary of some coast tribe, containing words expressive of the cardinal points of the compass, I have endeavoured to ascertain whether these tribes have any such knowledge; but can get no answer except "this way," "that way," "ah! sun want to come up there," "by-and-bye sun go down that way." Then, having named north, south, east, and west several times, and explained the terms, I point north, and say, "White man tell—me go north—which way you tell him, me go north?" But the answer is always, "Bael, only me go this way—bael blackfellow tell him north." "Ah!" (pointing west) "which way you tell—want to go west?" "Yes, yes, Missis, sun go down there—by-and-bye sun down."

DISCUSSION.

Dr. CHARNOCK, after referring to the calculating powers of some of the natives, said he had examined the dialects in question, and there appeared to be a considerable resemblance between them. He noted an interchange of the radicals *b* and *p*, *b* and *m*, *p* and *m*, and *m* and *k*.