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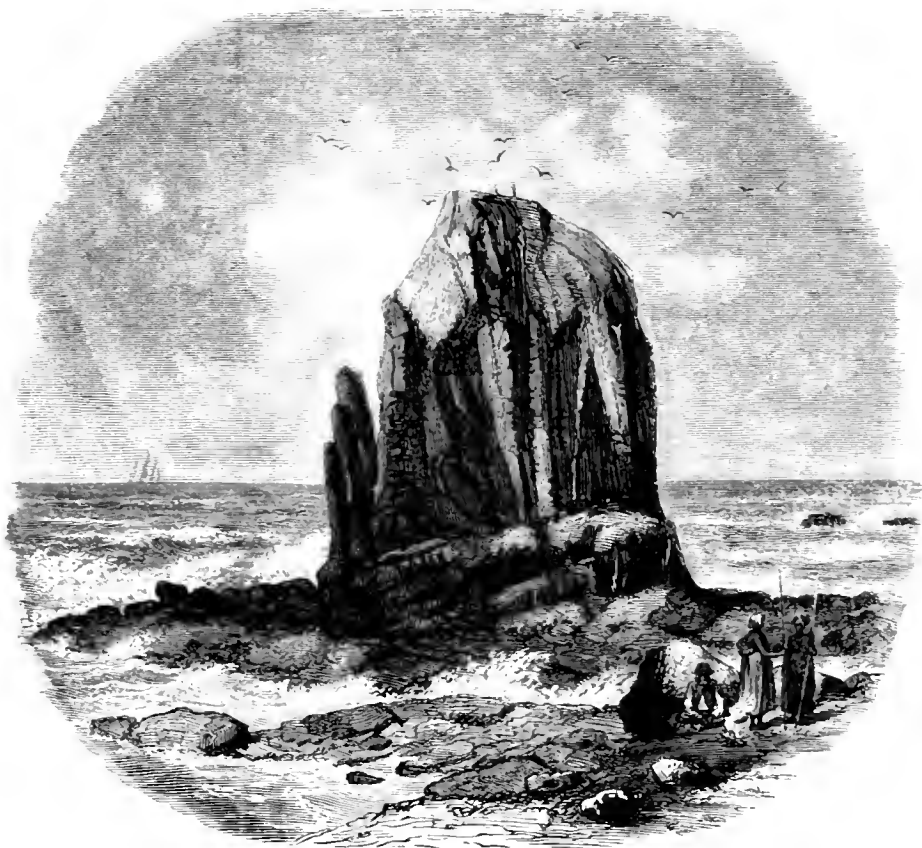












PULPIT ROCK, CAPE SCHANCK.

---

"A black rock rears its bosom o'er the spray,  
The haunt of birds, a desert to mankind. . . .  
There shrilly to the passing oar is heard  
The startled echo of the ocean bird,  
Who rears on its bare breast her callow brood,  
The feather'd fishers of the solitude."

THE  
ABORIGINES OF VICTORIA:

WITH

NOTES RELATING TO THE HABITS

OF THE

Natives of other Parts of Australia and Tasmania.

COMPILED FROM VARIOUS SOURCES FOR

THE GOVERNMENT OF VICTORIA

BY

R. BROUGH SMYTH.

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ETC., ETC., ETC.

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## Language.



It is not possible for any one who has not lived for a long period with the natives to undertake any such task as that of writing a grammar of the native tongue. The number of dialects in Victoria alone would require careful investigation for many years before it would be practicable to give any trustworthy account of them; and it appeared to me that I would best serve the interests of philology by collecting information from gentlemen who have had the most favorable opportunities of making themselves acquainted with some of the dialects.

In addition to the native words and phrases which occur in other parts of this work, there are now given here the following papers, namely:—

1. Language of the natives, by the Rev. John Bulmer, of Lake Tyers, Gippsland.
2. Language of the natives, by the Rev. F. A. Hagenauer, of Lake Wellington, Gippsland.
3. The dialect of the Brabrolong and neighbouring tribes, by A. W. Howitt, F.G.S., &c., &c.
4. Language of the natives of Lake Hindmarsh, by the Rev. A. Hartmann.
5. Language of the natives of Lake Hindmarsh, by the Rev. F. W. Spieseke.
6. Words and sentences in the native language, by Charles Gray, Esq., Wickliffe.
7. Some words of the native language of the Western tribes of Victoria, by N. Thornly, Esq.
8. Sentences in the native language, written down by Mr. Joseph Shaw, Lake Condah.
9. Vocabulary of the language spoken by the tribes inhabiting the country about the Rivers Crawford, Stokes, lower parts of the Wannon and Glenelg, compiled by the late C. J. Tyers, Esq., in 1842.
10. Lists of words, English-Native, compiled by the Guardians of Aborigines in the Colony of Victoria.
11. Declension of noun, use of possessive pronouns, &c., by the Rev. Mr. Hartmann, the Rev. Mr. Bulmer, the Rev. Mr. Hagenauer, and Mr. John Green.
12. Vocabulary, remarks on the structure of the language, &c., by Mr. John Green, Coranderrk, Upper Yarra.

13. Succinct sketch of the Aboriginal language, by the late Wm. Thomas, Esq., Guardian of Aborigines.
14. Language of the Aborigines of the Colony of Victoria (arranged anew), by the late Daniel Bunce, Esq.
15. Dialect of the Ja-jow-er-ong race, by Joseph Parker, Esq.
16. Words in the dialects of the natives of Geelong, Colac, Goulburn, Murray, and Campaspe, and in those of the Witouro, Jajowrong, Knenkoren-wurro, Burapper, and Ta-oungurong tribes.
17. Native names of trees, shrubs, plants, &c.
18. Native names of localities in Victoria, by the Local Guardians of Aborigines.
19. Native names of localities in Victoria, from papers furnished by the Surveyor-General of the colony.
20. Native names of several hills, rivers, &c., by the late C. J. Tyers, Esq., 1840.
21. Native names of places in Victoria, by Gideon S. Lang, Esq.
22. Native words and names, Kerang, Lower Loddon, by H. Taverner, Esq.
23. A list of words compiled by Henry J. Withers, Esq., Berrembeel, Wagga Wagga, New South Wales.

The papers contributed by the Rev. John Bulmer, of Lake Tyers in Gippsland, the Rev. A. Hartmann and the Rev. F. W. Spieseke, of Lake Hindmarsh, Mr. Joseph Parker, of the Loddon, and the Rev. F. A. Hagenauer, of Lake Wellington in Gippsland, are of great value. I obtained from some of these gentlemen short stories and phrases in the native tongue, written down exactly as the natives speak, with the corresponding English words below; and I believe these will assist the philologist more than if I had given merely statements and opinions relative to the grammar and structure of the language.

The sounds of the letters that are used in writing English do not convey the sounds of the words of the native tongue. It is often impossible to write down correctly any word beginning with B. It is frequently sounded like P. *Boorp* (Loddon) is written *Poorp* (Lower Murray), and *Baramul* is in like manner written *Paramul*. D is so sounded as to perplex the enquirer. One word will suffice to show this:—

Ground	{	<i>Dyah</i> - - - -	Upper Richardson.
		<i>Tyar</i> - - - -	Lake Hindmarsh.
		<i>Tha</i> - - - -	Birregurra.
		<i>Tcha</i> - - - -	Glenelg.
		<i>Jah</i> - - - -	Hamilton.
		<i>Djak</i> - - - -	Glenorchy.
		<i>D'tchar</i> - - - -	Murray.
		<i>Char</i> - - - -	Lower Loddon.
		<i>Yar</i> - - - -	Horsham.

D has its proper sound in such words as *Bidderup* (dead), *Turdenden* (new), *Urdin* (straight), &c.

An examination of the words in the vocabularies shows that there are numerous equally remarkable dialectical transitions of consonants.

H is sounded clearly and sharply at the end of a word, often like *R*, as in *Lah* and *Lar* (a stone), and *Wah* and *War* (a crow).

In such words as *Korak*, *Drae*, and *Merang*, the sound of R is rough, rolling, and strong.

Ng has a nasal sound, which it is not easy for Europeans to imitate.

There are no sibilants in the native tongue; no articles; and, it is supposed, no distinctions in gender (with certain exceptions noticed by Mr. Threlkeld).\*

There are dual forms of speech.

There are interrogative pronouns.

The plural is usually formed by placing a numeral before the substantive, the substantive not changing its form except for euphony. This, however, is not the rule in all dialects.

The numerals are "one" and "two," other numbers being expressed by combinations of the words expressing "one" and "two;" but this rule again is not of universal application. In some dialects it is said that there are distinct and separate words for "three," "five," and "seven."

Suffixes are used.

There are no terms to express abstract ideas.

A great many words are onomatopœic in their origin.

Sign-language is used.

Words originating in sounds which the words themselves are intended to imitate are probably very numerous in all the languages and dialects, but the changes which the several tongues have undergone during a long lapse of time may prevent the discovery of the origin of many of these roots.

A few words which are undoubtedly onomatopœic will suffice to show that a thorough examination of the Australian languages would result in valuable acquisitions to philology:—

Crow	-	-	-	<i>Wa-ak</i> or <i>Waugh</i> .
Magpie	-	-	-	<i>Koorabaukoola</i> .
Mopoke	-	-	-	<i>Wook-ook</i> .
Dove	-	-	-	<i>Koorookookoo</i> .
Plover	-	-	-	<i>Petereet</i> or <i>Perret-perret</i> . (English, <i>Pewet</i> .)
Cat	-	-	-	<i>Urn</i> , or <i>Yurn</i> , or <i>Yoorn</i> .
Thunder	-	-	-	<i>Woon-duble</i> , or <i>Drumbullabul</i> , or <i>Mun-der</i> , or <i>Mooroobri</i> .
Laugh	-	-	-	<i>Kinka</i> . (English, <i>Kink</i> .)
Coughing (of one having a cold)	}		<i>Koondrakondroo</i> .	
Teeth	-	-	-	<i>Leah</i> or <i>Tecra</i> .
Tongue	-	-	-	<i>Tallang</i> .

---

\* Mr. Bulmer, who is a keen observer and well acquainted with the languages spoken on the Murray and in Gippsland, informs me that in one of the dialects of the Murray the blacks will say to a man *Purragia* ("you lie"), and to a woman *Purragaga* ("you lie"). Will the peculiarities of the dialects ever be known?

Rattle	-	-	-	<i>Moorrá-moorrá.</i>
To whistle	-	-	-	<i>Whee-ree-leu.</i>
To blow	-	-	-	<i>Boo-roo-knin.</i>
To sneeze	-	-	-	<i>Chee-koorn-der.</i>
Stone plover	-	-	-	<i>Wooloo-look.</i>
Frogs	-	-	-	<i>Kong-kang.</i> (So called from the noise they make.)
The emu	-	-	-	<i>Kong-ko-rong.</i> (So named from the noise it makes.)

When the white settlers brought their horses, cattle, and sheep, and many appliances of civilization to Australia, the natives were compelled to coin several new words, in order to make themselves understood. Some of these are expressive, and in their formation highly instructive. I will quote a few examples :—

Barn-door fowl	-	-	-	<i>Chuck-chuck.</i>
Swine	-	-	-	<i>Pig-pig.</i>
Sheep	-	-	-	<i>Yeep</i> or <i>Eu-ep.</i>
Horse	-	-	-	<i>Kirt-kirt-tar-nuk</i> or <i>Kut-kut-tarmook</i> (many vessels).
Cattle	-	-	-	<i>Koo-roo-m'n.</i> ( <i>Kor-ror</i> is the word for kangaroo.)
Dog (introduced)	-	-	-	<i>Karl</i> (from the noise he makes when he snarls).
Spoon	-	-	-	<i>Woo-roo-knee-chal-loop</i> (the mouth of the mussel).
Pot or kettle	-	-	-	<i>Tar-nook</i> (the native name for the wooden vessel used by them).
Bottle	-	-	-	<i>Doom-doom-e-bur-a-mul.</i> (Having reference to its shape, like an emu.)
Roof	-	-	-	<i>Boorp-e-lar</i> (the head of the house).
Candle	-	-	-	<i>Marm-bull</i> (that is to say "fat").
Gun	-	-	-	<i>Drum-bullabul</i> (thunder).
Ship	-	-	-	<i>Bul-li-to Kooron</i> (large canoe).
Boat	-	-	-	<i>Wyc-bo Kooron</i> (small canoe).

Sign-language is used more or less throughout Australia. Men ignorant of each other's language manage to communicate their ideas by making signs with the hand.

Mr. Alfred Howitt, in his paper on the Natives of Cooper's Creek, gives a description of the gesture-language of the people of that country, and the subject is mentioned also by Mr. Samuel Gason.

The hands and fingers are often used by the natives when they find they have no words to express their meaning—as, for instance, when they desire to convey the idea of numbers exceeding those in their vocabulary. A native will hold up his hands, spread out his fingers, and open and shut them rapidly, when he wishes to give a notion of the great numbers of kangaroos he has seen, or great numbers of blacks.

It is believed that they have several signs, known only to themselves, or to those amongst the whites who have had intercourse with them for lengthened periods, which convey information readily and accurately. Indeed, because of their use of signs, it is the firm belief of many (some uneducated and some

educated) that the natives of Australia are acquainted with the secrets of Freemasonry.

Mr. Samuel Bennett, in his valuable work on *Australian Discovery and Colonization*, gives some words of the Australian tongue which in sound and meaning are allied to words used by the Aryan race. They are as follows:—

*Gin* or *Gun*, a woman; Greek, γυνή (*gunē*); and derivative words in English, such as generate, generation, and the like.

*Joen*, a man; Persian, *juen*; Latin, *juven-is*.

*Gibber*, *Kibba*, or *Kepa*, a rock; Arab, *kaba*; Moorish, *giber*, as in Gibraltar; Hebrew, *kefas*.

*Cobbera* or *Cobra*, the head; English, *cob*; Spanish, *cobra*; German, *kopf*.

*Tiora*, land or country; Latin, *terra*; French, *terre*; English, *territory*.

*Hieleman*, a shield; Saxon, *heilan*; English, *helm* or *helmet* (a little shield for the head).

*Moray* or *Murry*, great, large, or much; Celtic, *mor* or *more*; English, *more*, the comparative of much.

*Gnara*, a knot or tangle; English, *gnarled* (full of knots).

*Kiradjec*, a doctor; Greek, χειρουργος; Persian, *khoajih*; English, *surgeon*; Old English (obsolete), *chirurgion*.

*Cabohn*, good, true, great. Words of the same or similar meaning, of which “bon” is the root, are found in most of the European (Latin) languages.

*Yarra*, flowing; *Wallo-yarra*, the beard (hair flowing from the chin).

The names of several British rivers, such as the Yare, the Yarrow, and others, as well as many Australian streams, as the Yarra-yarra (flowing-flowing), seem to have had a common origin. The word “hair” is perhaps another form of the same word; as well as “arrow,” the bolt shot from a bow.

*Mar-rey*, wet; *Mer* or *Mar*, water. This root occurs in the names of numbers of waters, streams, and rivers in Australia, as well as in Europe; in the latter generally applied to the sea or a large body of water, as in Boulogne-sur-mer; Weston-super-mare; Windermere, &c.; Hebrew or Phœnician, *mara*; Latin, *mare*, the sea or a great river.

*Bo`ye* or *Bogy*, a ghost or an object of terror; English, *bogy*, *bugaboo*.

*Kalama*, a reed, the rod or staff of a spear; Greek, κάλαμος; Latin, *calamus*; Hindostanne, *callum*.

*Gunya*, a place for shelter; Persian or Arabic, *gunn*.

*Mah*, to strike; Hindostanne, *mah*.

*Pilar*, a spear; Latin, *pilum* (plural, *pila*).

*Pidna*, the foot; Latin, *ped*; and English derivative words, as pedestrian.

Mr. Bennett says that “many other words might be added which afford traces of resemblance between the languages of the Australian Aboriginal tribes and the tongues spoken by the various Aryan nations. But whether

they indicate a common origin, or merely suggest the probability of a small infusion of words of Sanscrit derivation through the occasional visits of Arabs or Malays, it is difficult to say. The latter supposition appears not improbable."

Mr. Threlkeld, quoting from a paper furnished him by W. A. Miles, Esq., gives the following comparisons :—

Australian.	Sanskrit.
<i>Nau-wai</i> , a canoe - - - -	- <i>Nai</i> , a ship; Persian, <i>naó</i> .
<i>Murri nauwai</i> , a ship - - - -	- <i>Neoya</i> , naval.
<i>Makoro</i> - - - -	- <i>Matsyah</i> , a fish.
<i>Wonnai</i> - - - -	- <i>Yucana</i> , a young person.
<i>Maiya</i> - - - -	- ——— Persian, <i>mar</i> , snakes.
<i>Marai</i> , spirit - - - -	- <i>Mara</i> , death.
<i>Yuring</i> - - - -	- <i>Iri</i> , a radical, to go.
<i>Nukung</i> - - - -	- <i>Adguna</i> , a woman.
<i>Murrakeen</i> - - - -	- <i>Kanya</i> , a girl.
<i>Wakun</i> , from the cry - - - -	- <i>Ka, ka</i> , a crow.
<i>Wak-wak-wak</i> - - - -	- <i>Waka</i> , a crane.
<i>Punnul</i> - - - -	- <i>Bhanu</i> , the sun.
<i>Kui</i> - - - -	- <i>Ooo</i> , to sound.
<i>Bo</i> , to be one's self - - - -	- <i>Bhu</i> , to be.
<i>Yamma</i> , to stop from harm, to guide, to lead -	- <i>Yama</i> , to stop.
<i>Yinal</i> , son; <i>Yinalkun</i> , daughter - - - -	- <i>Yauwana</i> , youth.

Mr. Taplin says he made a collection, some time since, of those words of the native language which most resemble English words, or words of languages from which English is derived. The words he has given are, he adds, *pure native*, that is, *Yarildewallin*.

I here quote a few of these words from Mr. Taplin's work, with additions showing the derivations :—

Mr. Taplin—			Derivations.
Native words.	Meanings.	English or other word which they resemble.	
<i>Yun</i> - - -	soon - - -	soon - - -	Moeso-Gothic, <i>suns</i> ; Anglo-Saxon, <i>sona</i> .
<i>Kurrin</i> - - -	enquiring - - -	enquiring; Latin, <i>quærens</i>	
<i>Multuwarrin</i> - - -	becoming many or much	<i>multus</i> , multiply- ing	
<i>Poke</i> - - -	a small hole - - -	pock - - -	Anglo-Saxon, <i>poc</i> ; Dutch, <i>pok</i> .
<i>Wirrangi</i> - - -	bad - - -	wrong - - -	Anglo-Saxon, <i>wringan</i> , <i>wrun- gen</i> , twisted from the right.
<i>Trippin</i> - - -	drenching - - -	dripping - - -	Anglo-Saxon, <i>dripan</i> ; Dan- ish, <i>dryppe</i> .
<i>Throkkun</i> - - -	putting - - -	throwing - - -	Anglo-Saxon, <i>thrawan</i> .
<i>El</i> - - -	will - - -	will - - -	Gothic, <i>wilja</i> ; Anglo-Saxon, <i>willa</i> ; Dutch, <i>wil</i> ; Slavonic, <i>wolia, wola</i> ; Greek, <i>βουλή</i> .

## Mr. Taplin—

## Derivations.

Native words.	Meanings.	English or other word which they resemble.
<i>Merippin Lippin</i>	- cutting	- - - ripping - - - Anglo-Saxon, <i>ripan</i> .
<i>Nowaiy, Tarno</i>	- negative	- - - no - - - Gothic, <i>ne, ni</i> ; Danish, <i>nei</i> ; Greek, <i>vij</i> .
<i>Itye</i>	- - - 3rd personal pronoun, he, she, it	- - - it - - - Moeso-Gothic, <i>ita</i> .
<i>Ngo</i>	- - - go	- - - go - - - Anglo-Saxon, <i>ga, gan</i> .
<i>Ngia</i>	- - - here! (imperative)	- - - nigher - - - } Gothic, <i>nehwa</i> ; Swedish,
<i>Ngai</i>	- - - here	- - - nigh - - - } <i>nāra</i> ; Icelandic, <i>na</i> .
<i>Luk</i>	- - - so, thus	- - - like - - - Gothic, <i>leiks</i> ; Icelandic, <i>likr</i> ; Greek, <i>εικελογ</i> .
<i>Trentin</i>	- - - tearing	- - - rending - - - Anglo-Saxon, <i>rendan</i> ; German, <i>trennen</i> .
<i>Tampin</i>	- - - walking	- - - stamping - - - Danish, <i>stamppe</i> .
<i>Grauwun</i>	- - - burying in the earth	- - - ground - - - Gothic, <i>grundus</i> .
<i>Wurti</i>	- - - wet	- - - wet - - - Anglo-Saxon, <i>wat, hwet</i> .

The late Mr. William Hull, at one time Member of the Legislative Council of Victoria, was, I believe, one of the first to direct attention to certain apparent resemblances between some few words in the Australian tongues and the Sanscrit. Such resemblances are curious, and invite enquiry; but it is, to say the least, doubtful whether they have a philological or ethnological value.\*

\* In a communication to the *Athenæum* (No. 2545, 5th August 1876), entitled "*Pre-Historic Names for Man and Monkey*," Mr. Hyde Clarke states "that in Eastern Australia, as in Europe, the names for extinct races are applied to ghosts and fairies; but further in Australia, such a name is exhumed and applied to a new race. Thus *wunda*, a name of thousands of years, is applied to the newly-come Europeans. *Makoron* is only another word of the same kind, being *koro*, a man. *Wunda* is, however, a root having wider relations, and so are *murri* and *koro*. These words, and others used for man, serve not only to name man, but monkey, lizard, and frog—all four-footed or four-handed. In making some comparisons of animal names of Bribri, Tiribi, &c., of Costa Rica, Central America, which correspond with the African, as do such American names generally, it appeared that lizard, frog, and monkey interchanged. I had long suspected that monkey names were related to those for man, but the evidence was not strong until the group now pointed out was got together."—[Here follow the examples.] Mr. Clarke goes on to say that one "thing is certain, that the Aryan languages are the languages of blacks, as are most of the languages of the world; and the words supposed to represent an Aryan civilization are those of the civilization of the pre-historic blacks and savages. Looking to the facts, the differences between the languages of the Aryan stock are not all due to phonetic degradation. One chief point on this head is that roots were independently selected; and as the variations of pronunciation are found in the pre-historic languages, the probability is that some of these have been transmitted. Thus the Aryan languages are not to be regarded as the descendants of one Aryan stock, but as the languages of an amalgamation of various tribes, which having been brought together, have been subjected to what we understand as Aryan influences. Whether this was effected by the influence of white men in various black or mixed tribes assembled is a matter to be investigated. At all events, white men learned their languages from black men, and from them acquired their primitive mythology. With regard to the words *wunda*, &c., the question will naturally be put by some, what bearing they have on the Lemurian doctrine, so strongly advocated for ethnology by Prof. Huxley, philological arguments in favor of which were brought forward by the late distinguished scholar, Dr. W. H. Bleek. The facts here brought together, which form only a small part of the mass, showing how the names of animals, weapons, tools, and tribes are common to the old world and the new, well illustrate the early stages of language. . . . The community of name of man with those animals here mentioned extends very much further among four-footed beasts; and birds were named from beasts. We have thus the probable origin of totems and totem-worship, as likewise in pre-historic philology we have the verbal origin of tree, serpent, and other kinds of worship, as I have shown in my late paper on Sihu and Siva worship." Mr. Clarke's paper is very curious and interesting.

A great many of the languages of Australia are named after the word "no." The late Mr. Bunce states that the Melbourne people used, to designate their language, the words *N'uther galla*—*N'uther* meaning "no."

The late Mr. E. S. Parker corroborates Mr. Bunce's statement. He says—"The natives distinguish the different *talle* or languages by their negations. Thus there is the *Burapper* dialect, spoken by the *Mallegoondect*; the *Utar* dialect, on the Murray and Lower Goulburn. These words *Burapper* and *Utar* being respectively the negations of each language; and so of others."

This system of nomenclature appears to prevail in the eastern and southern parts of the continent.

The Rev. W. Ridley, M.A., eminent amongst the philologists of Australia, says—"The following are the names of some languages spoken in the interior:—1. *Kamilaroi*; 2. *Wolaroi*; 3. *Wirairai*; 4. *Wailwun*; 5. *Kogai*; 6. *Pikumbul*; 7. *Paiamba*; 8. *Kingi*. The first five of these are named after their negatives. In the first, *Kamil* signifies 'no;' in the second, *Wol* is 'no;' in the third, *Wira* is 'no;' in the fourth, *Wail* is 'no;' in the fifth, *Ko* is 'no.' In *Pikumbul*, on the other hand, *Piku* means 'yes;' so that the Australian Aborigines, in this instance, named their language on the same principle on which the French acted in distinguishing the dialects of France, as *Langue d'Oe* and *Langue d'Oyl*."

Some thirteen years ago I obtained from a number of gentlemen resident in Victoria short vocabularies of the language spoken in their several localities (now printed in this volume). An examination of the lists, when arranged geographically, is very interesting. Thirty words, as spoken in each district, have been selected for comparison, with the following results:—

## RIVER MURRAY.

English.	Tangambalanga, (Kiewa River), Upper Murray.	Barnawartha, (Indigo Creek), Upper Murray.	Echuca, Junction of Campaspe and Murray.	Gunbower, Near Mount Hope, River Murray.
Man - - -	Gerree - - -	Mung - - -	Moanit - - -	Coolie
Woman - - -	Giree - - -	Belagera - - -	Layarut - - -	Lubra
Father - - -	Mamgah - - -	Mamah - - -	Kaiya - - -	Mamook
Mother - - -	Bigah - - -	Gunee - - -	Kana - - -	Pabook
Head - - -	Booaw - - -	Cumbugong - - -	Mwongery - - -	Mooruncook
Hair - - -	Booaw - - -	Huran - - -	Boko - - -	Nurrancook
Eye - - -	Mee - - -	Mill - - -	Maa - - -	Mirinook
Ear - - -	Mirimbah - - -	Mutha - - -	Marrmo - - -	Wirrinboolook
Mouth - - -	Deirah - - -	Erang - - -	Kotta - - -	Chirbook
Tongue - - -	Tierah - - -	Tulling - - -	Tallye - - -	Chalinoook
Teeth - - -	Teera - - -	Terah - - -	Derra - - -	Leanook
Hand - - -	Murrah - - -	Murrah - - -	Peeyin - - -	Mununcook
Finger - - -	Youllon - - -	Yellon - - -	Teechera - - -	Mununcook
Foot - - -	Teyrah - - -	Jeunong - - -	Tchinna - - -	Chinunook
Blood - - -	Koroo - - -	Gornyah - - -	Mowa - - -	Koorkook
Bone - - -	Kieela - - -	Thubal - - -	Lillima - - -	Mirdirook
Sun - - -	Koonda - - -	Neera - - -	Yongya - - -	Mooree
Moon - - -	Yow-warra - - -	Cobadong - - -	Yongwida - - -	Wiewill
Star - - -	Jiemba - - -	Jemba - - -	Truttra - - -	Toort



## RIVER MURRAY.

English.	Tangambalanga (Kiewa River), Upper Murray.	Barnawartha, (Indigo Creek), Upper Murray.	Echuca, Junction of Campaspe and Murray.	Gunbower, Near Mount Hope, River Murray.
Night - - -	Tooma - - -	Burandong - - -	Bona - - -	Boorin
Day - - -	Koonda - - -	Erah - - -	Wongda - - -	Karook
Fire - - -	Kurraw - - -	Wanga - - -	Bickya - - -	Wannup
Earth - - -	Merre - - -	Towarah - - -	Wokka - - -	Churr
Stone - - -	Poongah - - -	Willong - - -	Eeoga - - -	Larr
Tree - - -	Wondah - - -	Wonder - - -	Tainya - - -	Beéal
Wood - - -	Tau-wa - - -	Kegel - - -	Mootta - - -	Beéal
Snake - - -	Tueyon - - -	Thoro - - -	Kona - - -	Goornwill
Eagle - - -	Warrimoo - - -	Weramu - - -	Hwammery - - -	Wirbill
Crow - - -	Berontha - - -	Wargon - - -	Warkil - - -	Waa
Kangaroo - - -	Boodgoo - - -	Murray - - -	Kyemery - - -	Cooray

English.	Kulkyne, Lower Murray.	Tyntyndyer, Lower Murray.	Mildura, Lower Murray.	Yelta, Junction of the Darling and Murray.
Man - - -	Wotungi - - -	Wortongie - - -	Wir - - -	Maa-lee
Woman - - -	Lio - - -	Liour - - -	Coormup - - -	Nongo
Father - - -	Maami - - -	Mamie - - -	Bait - - -	Kambia
Mother - - -	Paapie - - -	Baboo - - -	Aeka - - -	Naamagh
Head - - -	Durut-boopi - - -	Poorp - - -	Turt - - -	Therto, Kokoro
Hair - - -	Kiut-carangie - - -	Gneningin - - -	Moor-il - - -	Boorlkee
Eye - - -	Mai - - -	Mirnoo - - -	Me - - -	Maykee
Ear - - -	Mural-wimpoli - - -	Wirumpoolen - - -	Mural - - -	Uree
Mouth - - -	Dhuck-chapie - - -	Woorinen - - -	Turk - - -	Yelka
Tongue - - -	Maat - - -	Tchilinen - - -	Maita - - -	Therlinya
Teeth - - -	Ruruc-leang - - -	Leangin - - -	Rurck - - -	Nandee
Hand - - -	Wuin - - -	Murnungin - - -	Wina - - -	Mambanna, Mera
Finger - - -	Munangi - - -	- - - - -	Ak-a-quim - - -	Merra
Foot - - -	Jahn - - -	Chinangiu - - -	Thina - - -	Thinna
Blood - - -	Kuroc - - -	Jinka-jinka - - -	Coorook - - -	Kandara
Bone - - -	Beagim - - -	Calwe - - -	By-imp - - -	Pina
Sun - - -	Nung - - -	Nowie - - -	Nunk - - -	Yhuk-ko
Moon - - -	Bait - - -	Meatian - - -	Pyte - - -	Pytoa
Star - - -	Narre-bil - - -	Toort - - -	Boul - - -	Boorlee
Night - - -	Biangri - - -	Tolkine-nowie - - -	Wangry - - -	Ton-kon-ko
Day - - -	Beianung - - -	Keely-nowie - - -	Bay-a-nauk - - -	Minki
Fire - - -	Neic-wunapi - - -	Wanup - - -	Mick - - -	Nan-day-lee Koon-ega
Earth - - -	Teangi - - -	Tungie - - -	Nat-ya - - -	Merndi
Stone - - -	Kotabi - - -	Muckie - - -	Thauk - - -	Yernda]
Tree - - -	Bullet-bullandi - - -	Boorongie - - -	Burnell - - -	Yarra
Wood - - -	Leitpar - - -	- - - - -	Boup - - -	Yarra
Snake - - -	Karnie - - -	Cannie - - -	Thoke - - -	Tooroo
Eagle - - -	Maundil - - -	Perrit-perrit - - -	Maw-an-dil - - -	Bilyarra
Crow - - -	Waak - - -	Wangie - - -	Walk - - -	Waukoo
Kangaroo - - -	Bulukone-quangi-	Koorangie - - -	Bu-lu-cool - - -	Bool-oolye

The words in the foregoing tables illustrate the language spoken by the tribes inhabiting the banks of the River Murray. The first place named—

Tangambalanga—is distant only twenty-two miles from Barnawartha; Barnawartha is about one hundred and three miles from Echuca; Echuca is twenty-seven miles from Gunbower; Gunbower is about fifty-seven miles from Kulkyn; Kulkyn is eleven miles from Tyntyndyer; Tyntyndyer is about one hundred miles from Mildura; and Mildura is sixteen miles from Yelta. The distance, in a straight line, between Tangambalanga and Yelta is not less than three hundred and thirty miles.

Comparing the first two in the list—Tangambalanga and Barnawartha—it is apparent that eight words in the list may be regarded as identical, and eight more, at least, as having the same roots; that is to say, sixteen words at least out of the thirty coincide. Comparing Tangambalanga with Yelta, it is seen that there are no two words in the list exactly alike, but fourteen at least have the same roots.

It will be observed that pronouns are in some cases tacked to the words in the tables, but the reader will find no difficulty in recognising these in the places where they occur.

## WIMMERA DISTRICT.

English.	Lake Hindmarsh.	Horsham.	Glenorchy.	Upper Richardson.
Man - -	Wutyö - - -	Wootcha - -	Conlee - -	Wacha
Woman -	Leirock - - -	Lyurock - -	Bibagou - -	Biang-Biango
Father -	Mahm - - -	Marmie - -	Maarm - -	Mamie
Mother -	Bap - - -	Barpee - -	Bauppee - -	Papie
Head - -	Burp - - -	Boorpeck - -	Bourp - -	Boorp
Hair - -	Narraburp - -	Ngrah-boorup -	Gnarra - -	Niabook
Eye - -	Mir - - -	Mirrh - -	Mirrk - -	Meer
Ear - -	Wirmbull - -	Worimbull -	Wearboul -	Wrimbool
Mouth -	Tyarp - - -	Jarp - - -	Wourrough -	Woor
Tongue -	Tyalle - - -	Chally - -	Tchallee - -	Jallie
Teeth - -	Lia - - -	Lear - - -	Leah - - -	Leah
Hand - -	Manja - - -	Munya - -	Munyah - -	Manyah
Finger -	Yullup-yullup-manja-	Watchip-watchip	Wingerapp -	Bap Wanyah
Foot - -	Kinna - - -	Jinna - -	Jinna - -	Ginah
Blood - -	Gurk - - -	Korruck - -	Goork - -	Gooak
Bone - -	Kalk - - -	Kaalk - -	Culke - -	Callac
Sun - -	Nyau-we - - -	Nyowee - -	Ghnarwee - -	Nyawie
Moon - -	Mityän - - -	Mitchen - -	Yen - - -	Ycen
Star - -	Turt - - -	Durht or Turht -	Dourt - -	Doort
Night - -	Burroin - - -	Boreun - -	Bouroin - -	Booring
Day - -	Nyau-we - - -	Nyowee - -	Ghnarweeyun -	Berrip
Fire - -	Wan-yap - - -	Wanyup - -	Wee - - -	Wee
Earth - -	Tyar - - -	Yar - - -	Djak - - -	Dyah
Stone - -	Knt-yap - - -	Koehup - -	Laugh - -	Lach
Tree - -	Kalk - - -	- - -	Gulpougarrä -	Galk
Wood - -	Kalk - - -	Kaalk - -	Culke - -	Galk
Snake - -	Tyu-rang-kuk-nalluck	Kurnwill - -	Cournemille -	Goorinmill
Eagle - -	Wirp-pil - - -	Werarepil - -	Gnarraille - -	Warpil
Crow - -	Woa - - -	Wah - - -	Waagh - -	Wiaa
Kangaroo -	Min-yo - - -	Koray - - -	Coorah - -	Goora

## WIMMERA DISTRICT.

English.	Avoca.	Upper Loddon, Daylesford.	Lower Loddon, Boort.
Man - - -	Koo-lie - - -	Koolee - - -	Wootho
Woman - - -	Too-ra - - -	Touroi - - -	Larook
Father - - -	Mar-mook - - -	Marm - - -	Marmoke
Mother - - -	Bar-poop - - -	Barp - - -	Barbook
Head - - -	Boor-kook - - -	Boorp - - -	Boourbook or Youyourook
Hair - - -	Nar-boor-kook - - -	Gnerra - - -	Narranyuke
Eye - - -	Myn-ook - - -	Ma - - -	Min-nook
Ear - - -	Wym-bool-look - - -	Weimbul - - -	Weembulloke
Mouth - - -	Woor-uk - - -	Wooroo - - -	Cherbook
Tongue - - -	Tar-lee - - -	Chalie - - -	Charliyook
Teeth - - -	Lee-are - - -	Lear - - -	Leanyook
Hand - - -	Mun-nar - - -	Mirna - - -	Manarnyuke
Finger - - -	Won-in-mun-nar - - -	- - -	Wathp-wathp manarnyuke
Foot - - -	Tee-nar - - -	Jinna - - -	Chinarnyook
Blood - - -	Koor-kook - - -	Gourk - - -	Coorkgook
Bone - - -	Karl-kook - - -	Kolk - - -	Carlkook
Sun - - -	Nar-wee - - -	Gnowee - - -	Gnarwee
Moon - - -	Yean - - -	Yern - - -	Waingwill
Star - - -	Tourt - - -	Toort - - -	Doort
Night - - -	Boo-run - - -	Boorinen - - -	Pooroon
Day - - -	Kar-pul - - -	Gnoweeu - - -	Parrep
Fire - - -	Wee - - -	Wee - - -	Wannop
Earth - - -	Kap-pen - - -	Jaa - - -	Char
Stone - - -	Lar - - -	La - - -	Lar
Tree - - -	Kulk - - -	Kulk - - -	Carlk
Wood - - -	Moo-tnk - - -	Kulk - - -	Carlk
Snake - - -	Kul-mil - - -	Kunmil - - -	Coonwill
Eagle - - -	Wear-pil - - -	Waa-pil - - -	Warepill
Crow - - -	War - - -	War - - -	Warr
Kangaroo - - -	Kor-ror - - -	Goura - - -	Coorecè

The River Wimmera, the River Richardson, the River Avoca, and the River Loddon, are all within the southern basin of the River Murray, and drain a generally very level country, not thickly wooded, except in the parts occupied by Mallee scrub. It is about twenty-five thousand square miles in extent; and communication between all parts of it is comparatively easy. It is not necessary to comment on the obvious inferences to be derived from a mere glance at the words in the tables. The dialects throughout this area present no such striking differences as those of the River Murray. The explanations given by my correspondents show how alterations in the dialects have occurred, without preventing the people of the several tribes from being intelligible to each other.

It may be said indeed that throughout this area there was but one language, —or, perhaps, to state the case more accurately, one dialect: the differences being no greater than are found to occur when we compare the vocabularies of the people inhabiting different counties in England.

## WESTERN DISTRICT.

English.	Balmoral.	Sandford.	Hamilton.	Portland.	Warrnambool.
Man -	Cooly -	Koomongmorang	Colae -	Mhara -	Maar
Woman -	Bang-bang-go -	Nooranygoulk -	Bangbango -	Tnnumbu -	Tonambool
Father -	Marmuke -	Papie -	Mammy -	Pepint -	Tebach
Mother -	Papuke -	Noorong -	Pappy -	Nerung -	Nerra
Head -	Boorpuke -	Coolan -	Boorup -	Pim -	Pim
Hair -	Gnerraboorp -	Nullong -	Nahra -	Narat -	Aran
Eye -	Meurnok -	Moorung -	March -	Ming -	Meir
Ear -	Wroom-holok -	Hooanng -	Brimbol -	Wing -	Wurn
Mouth -	Worro -	Mullong -	Cone -	Olung -	Knoolong
Tongue -	Chal-inuke -	Talline -	Charle -	Talian -	Tuline
Teeth -	Leanuke -	Tungung -	Layha -	Tungun -	Tongun
Hand -	Manya -	Murrong -	Monyah -	Murrung -	Merra
Finger -	Babmanya or Griting	Gridding -	Kyup -	Kiapork -	Merra
Foot -	GINNA -	Dinnung -	Chena -	Youk -	Jinnung
Blood -	Gork -	Carmarrow -	Roark -	Ghereck -	Kemi
Bone -	Calk -	Burgine -	Calk -	Buckin -	Puckine
Sun -	Nyawī -	Turrung -	Nowe -	Nuriung -	Unna
Moon -	Yern -	Dangitt -	Yaen -	Turro -	Yer-yer
Star -	Dort -	Barite-barrite -	Toort -	Minkil -	Punjell
Night -	Boroinn -	Booron -	Borrine -	Boron -	Borone
Day -	Nyawī -	WoorumDurrong	Belpa -	Nunung -	Teern
Fire -	Wee -	Ween or Goonda	We -	Wein -	Ween
Earth -	Teha -	Maring -	Jah -	Mering -	Merring
Stone -	La -	Moorie -	Lah -	Murrai -	Merri
Tree -	Calk -	Parliep -	Galk -	Waurut -	Wooroot
Wood -	Calk -	-	We -	Wein -	Ween
Snake -	Coornwel -	Coorong -	Coornweel -	Corang -	Coorang
Eagle -	Wrappel -	Neyangarra -	Rappil -	Neunghur -	Eanger
Crow -	Wa -	Warng -	Woa -	Warf -	Wah
Kangaroo -	Cur-re -	Koorang -	Goora -	Corang -	Koroit

English.	Wickliffe.	Carngham.	Camperdown.	Colac.
Man -	Cooley -	Koimoit -	Ummodthe -	Mondel
Woman -	Lubra -	Koimoit-bapanet -	Unnodthe -	Noodnuwett
Father -	Marmac -	Pittong -	Pepie -	Maahma
Mother -	Parpae -	Yuttong -	Nerong -	Paahpa
Head -	Canbra or Poorpeek	Moork -	Piematnin -	Moranyenne
Hair -	Marah -	Nuir-moork -	Harat -	Kaenmorackenne
Eye -	Macinyarack -	Mere -	Merang -	Mrinyedue
Ear -	Rimbool -	Worn -	Weiringnatnin -	Weinyedue
Mouth -	Learangerack -	Wora -	Wooroonangtin -	Woronyedue
Tongue -	Taleangerack -	Glannen -	Talgarnangtin -	Talanyeduc
Teeth -	-	Lea -	Tonganantin -	Meerinyeduc
Hand -	Munyangarack -	Marna -	Moraangtin -	Maenyinne
Finger -	Munyangarack -	Wonmarna -	Kittiemoraangtin -	Lerinyinne
Foot -	Kinneyangerack -	Jenir -	Dinangtin -	Keuaeyenne

## WESTERN DISTRICT.

English.	Wickliffe.	Carnham.	Camperdown.	Colac.
Blood -	Cookyangerack -	Corrick - - -	Queroantnin - - -	Korockyenue
Bone -	Calleyangerack -	Nal - - -	Pnghine - - -	Yeebringyenue
Sun -	Nowie - - -	Maira - - -	Fherne - - -	Naah
Moon -	Yen - - -	Yaan - - -	Borangnatin - - -	Paartput
Star -	Tatinowie - - -	Torporrum - - -	Whythurb - - -	Karrankaran
Night -	Pooroin - - -	Morkalla - - -	Booroon - - -	Pooroonna
Day -	Perpoamin - - -	Morrayail - - -	Hulogetin - - -	Wooremolleen
Fire -	Ween <i>or</i> Wee -	Weeing - - -	Whean - - -	Weeing
Earth -	Ya - - -	Yoruockjaa - - -	Merrin - - -	Tha <i>or</i> Moora
Stone -	Lah - - -	Law - - -	Merri - - -	Dræ
Tree -	Pecal - - -	Car - - -	Woorot - - -	Coorlong
Wood -	Poort - - -	Wing - - -	Boarb - - -	Kalerack
Snake -	Kurwill - - -	Conmoit - - -	Koorang - - -	Kaanlang
Eagle -	Yannul - - -	Mairompial - - -	Keroolet - - -	Orlimerick
Crow -	War - - -	Waa - - -	Waang - - -	Kaiwaicrook
Kangaroo -	Curah - - -	Kaima - - -	Quoorie - - -	Korak

The places named in the above table lie to the south of the great spur of the Main Dividing Range, and all the waters run directly to the sea, or to inland lakes. The area is about fifteen thousand square miles, of which nearly eight thousand consist of wide, open, level plains. There are no natural barriers separating the tribes.

The distance from Balmoral to Colac in a straight line is about one hundred and thirty miles.

## THE YARRA AND WESTERN PORT.

English.	Yarra Yarra.	Western Port.	English.	Yarra Yarra.	Western Port.
Man -	Koolein - -	Koo-lin	Bone -	Neelong - -	Neyln
Woman -	Baggarkruk -	Bag-rook	Sun -	Nawin - -	Ner-wein
Father -	Mamaneek -	Marmian	Moon -	Meneam - -	Myn-e-am
Mother -	Babaneek -	Parpun	Star -	Durt pirram -	To-pi-ram
Head -	Kawanug -	Kow-ung	Night -	Booren - -	Bo-run
Hair -	Yarrie - -	Yar-ra	Day -	Yalingboo -	Yel-lin-wa
Eye -	Merring - -	My-ring	Fire -	Wein - -	Wee-en
Ear -	Werring - -	Wer-ring	Earth -	Yearmoobeek -	Beek-beek
Mouth -	Wooroong -	Nung-bil-bun-uk	Stone -	Lang - -	Lang
Tongue -	Jellang - -	Tallang	Tree -	Treang - -	Ter-rung
Teeth -	Lecung - -	Lee-ung-cr	Wood -	Kalk - -	Kulk
Hand -	Marnung - -	My-rong	Snake -	Kaan - -	Karn
Finger -	Woonmoonmillt	Mun-ung	Eagle -	Bundjell - -	Pun-gil
Foot -	Jeenooing - -	Tee-nan	Crow -	Waang - -	Wang
Blood -	Kurruk - -	Kul-mul	Kangaroo -	Koocm - -	Ko-em-ko-em

The dialects of the Woocwoorong or Wawoorong tribe (River Yarra) and the Boonoorong tribe (Coast) are the same. Twenty-three words out of thirty

are, making allowances for differences of spelling and pronunciation, identical; five have evidently the same roots, and only two are widely different. It will be observed that only a very few words coincide with words of the same meaning in the dialects of the Gippsland tribes.

The people of the Yarra and the coast were separated from the Gippsland tribes by the waters of Western Port, and by dense scrubs extending from the inlets northwards to the southern rim of the Yarra basin. East of Western Port there is a tract of wild country—debatable ground—which was the scene of many battles in former times. It is said that it was held sometimes by the Western Port blacks and sometimes by the tribes inhabiting Western Gippsland.

## GIPPSLAND.

English.	Busby Park, Gippsland.	Lake Wellington, Gippsland.	Lake Tyers, Gippsland.
Man - - -	Gun-na - - -	Kanny - - -	Brah
Woman - - -	Woo-gut - - -	Wookatt - - -	Wooreat
Father - - -	Mun-gunn - - -	Moonkan - - -	Mung-gan
Mother - - -	Year-kunn - - -	Yackan - - -	Yackan
Head - - -	Poo-ruk - - -	Brook - - -	Purk
Hair - - -	Lect - - -	Litt - - -	Lit
Eye - - -	Myree - - -	Mooch - - -	Mre
Ear - - -	Woor-ring - - -	Wring - - -	Wring
Mouth - - -	Kart - - -	Gad or Gaad - - -	Kaat
Tongue - - -	Tallan - - -	Tyelling - - -	Jelline
Teeth - - -	Unduk - - -	Ngirrucock - - -	Nerndack
Hand - - -	Breet - - -	Pritt - - -	Bret
Finger - - -	Laa-ra-breet - - -	Pritt - - -	Tagara Bret
Foot - - -	Tey-yan - - -	Tyain - - -	Ja-an
Blood - - -	Krook - - -	Krook - - -	Karudobara
Bone - - -	Byrug - - -	Pring - - -	Bring
Sun - - -	Woo-run - - -	Wurring - - -	Wurrin
Moon - - -	Nger-run - - -	Ngirrang - - -	Nerran
Star - - -	Pree-eel - - -	Breell - - -	Brayel
Night - - -	Pook-kun - - -	Padd-kallack - - -	Bookang
Day - - -	Woo-run - - -	Wurring - - -	Wurrin
Fire - - -	Tow-war-rar - - -	Towr - - -	Towera
Earth - - -	Turrn - - -	Wrack - - -	Wark
Stone - - -	Wool-lun - - -	Walloong - - -	Wallung
Tree - - -	Kulluk - - -	Talk - - -	Nappur
Wood - - -	Kulluk - - -	Mritt - - -	Kanby
Snake - - -	Too-roo - - -	Toorroong - - -	Kalang and Thurrung
Eagle - - -	Poen-rung - - -	Quarrrnamarroo - - -	Quornamero
Crow - - -	Nar-ru-quon - - -	Ngarroogall - - -	Waygara
Kangaroo - - -	Tir-rer - - -	Tyirra - - -	Jirrah

The dialects of the Gippsland tribes show closer affinities with those of the Upper Murray than with those of the Lower Murray; and it may be presumed that Gippsland was peopled from a stream coming either across the Alps or coastwards from the north-east—and not from the stream that followed the

River Darling southward to Yelta—southward to the heads of the Wimmera, southward to the heads of the Glenelg, and westward to Colac. Speculations of this kind are, however, at present of little value, and yet not altogether worthless if they set one to examine evidence more closely. There were once several separate peoples in Gippsland, differing much in appearance; and it is possible, nay probable, that some part of Gippsland was peopled from the stream that flowed southward and westward along the banks of the Goulburn, and thence across the Dividing Range, or southward from the Murray along the banks of the Ovens or the Kiewa.

## PRONOUNS.

## LAKE TYERS, GIPPSLAND.

*First person.*

Singular.				Plural.			
Nom.	-	<i>Ngio</i>	- - I.	<i>Werna</i>	- - -	we.	
Poss.	-	<i>Ngetal</i>	- - mine.	<i>Nindethana</i>	- - -	ours.	
Objec.	-	<i>Ngio</i>	- - me.	<i>Werna</i>	- - -	us.	

*Second person.*

Nom.	-	<i>Mangee</i>	- - thou.	<i>Gnowo</i>	- - -	ye or you.
Poss.	-	<i>Koothoula</i>	- - thine.	<i>Ngingal</i>	- - -	yours.
Objec.	-	<i>Nungoo</i>	- - thee.	—	- - -	you.

*Third person.*

Nom.	-	<i>Jilly</i>	- - he.	<i>Mandha</i>	- - -	they.
Poss.	-	<i>Nungal</i>	- - his.	<i>Thanal</i>	- - -	theirs.
Objec.	-	<i>Noonga</i>	- - him.	—	- - -	them.

## No pronouns—Feminine gender.

## No pronouns—Neuter gender.

My	- - -	<i>Ngetal.</i>	Who	- -	<i>Nan</i> (also expresses "what").
Thy	- - -	<i>Ngingal.</i>	Which	- -	<i>Wunman.</i>
His	- - -	<i>Ngungal.</i>	What	- -	<i>Nanna.</i>
Her	- - -	[no feminine.]	That	- -	<i>Ketchoon.</i>
Our	- - -	<i>Nindi Thanal.</i>			
Your	- - -	<i>Ngwana Thanal.</i>			

The Rev. Mr. Bulmer adds, in a recent communication, the following:—Murray—I, *Natoa*; you, *Nindoa*. Gippsland—I, *Ngio*; you, *Nindo*. Maneroo—I, *Ngimba*; you, *Nindege*.

## LAKE HINDMARSH.

Singular.				Plural.			
<i>Ngan</i>	- - -	I.	<i>Ngo</i>	- - -	we.		
<i>Ngeck</i>	- - -	mine, my.	<i>Ngan-dack</i>	- - -	ours.		
<i>Ngär-rin</i>	- - -	me.	<i>Ngan-dank</i>	- - -	us.		
<i>Ngar</i>	- - -	you, thou.	<i>Ngat</i>	- - -	you.		
<i>Ngin</i>	- - -	yours, thine.	<i>Ngo-dack</i>	- - -	yours.		
<i>Ngan-nung</i>	- - -	you, thee.	<i>Din</i>	- - -	you.		
<i>Ngait</i>	- - -	he, she, it.	<i>Ngatts</i>	- - -	they.		
<i>Nguck</i>	- - -	his, hers, its.	<i>Ngeän-nack</i>	- - -	theirs.		
<i>Ngun</i>	- - -	him, her, it.	<i>Ngin</i>	- - -	them.		

Who, *Win-yar*; which, *Win-ya-tuck*; what, *Ngan*.

## NUMERAL ADJECTIVES.

LAKE TYERS, GIPPSLAND.				LAKE HINDMARSH.			
One	-	-	<i>Koo-to-pau.</i>	One	-	-	<i>Ke-yap.</i>
Two	-	-	<i>Booolooman.</i>	Two	-	-	<i>Pullet.</i>
Three	-	-	<i>Booolooman batha Kootook.</i>	Three	-	-	<i>Pullet Ke-yap.</i>
Four	-	-	<i>Booolooman batha Boolung.</i>	Four	-	-	<i>Pullet-pullet.</i>
			<i>§c., §c.</i>	Five	-	-	<i>Pullet-pullet Ke-yap.</i>

I have compared the words in these tables with numerous vocabularies from other parts of Australia, and the coincidences are striking and instructive:—

English.	Moreton Bay.			Victoria.		
Eye	-	-	<i>Millo</i>	-	-	<i>Mill</i> (Barnawartha).
Blood	-	-	<i>Kakke</i>	-	-	<i>Goook</i> (Upper Richardson).
Tongue	-	-	<i>Tallain</i>	-	-	<i>Talline</i> (Sandford).

English.	North side of Moreton Bay, thence towards Wide Bay and Burnet District. ( <i>Dippul.</i> )			Victoria.		
Stone	-	-	<i>Kitta</i>	-	-	<i>Kutyap</i> (Lake Hindmarsh).
Eye	-	-	<i>Mi</i>	-	-	<i>Mai</i> (Kulkynie).
Blood	-	-	<i>Kuki</i>	-	-	<i>Gooak</i> (Upper Richardson). <i>Gurk</i> (Lake Hindmarsh). <i>Koorkook</i> (Avoca).
Hair	-	-	<i>Dhella</i>	-	-	<i>Yar-ra</i> (Western Port).
Head	-	-	<i>Kanr</i>	-	-	<i>Kowung</i> (Western Port).

English.	Namol, Barwan, Bundarra, Balonne Rivers; Liverpool Plains, Upper Hunter. ( <i>Kamilaroi.</i> )			Victoria.		
Fire	-	-	<i>Wi</i>	-	-	<i>Wee</i> (Glenorchy, Hamilton, &c.).
Day	-	-	<i>Yerada</i>	-	-	<i>Erah</i> (Barnawartha).
Man	-	-	<i>Giwar</i>	-	-	<i>Girree</i> (Tangambalanga, Upper Murray). <i>Wir</i> (Mildura, Lower Murray).
Hand	-	-	<i>Murra</i>	-	-	<i>Murrah</i> (Upper Murray).
Eye	-	-	<i>Mil</i>	-	-	<i>Mill</i> (Barnawartha).
Tongue	-	-	<i>Tully</i>	-	-	<i>Tuline</i> (Warrnambool). <i>Tyalle</i> (Lake Hindmarsh).

English.	Bulloo Creek, North of Darling and Warrego.			Victoria.		
Sun	-	-	<i>Tuni</i>	-	-	<i>Uuna</i> (Warrnambool).
Moon	-	-	<i>Kein</i>	-	-	<i>Yen</i> (Wickliffe).
Day	-	-	<i>Warroo</i>	-	-	<i>Wooran</i> (Bushy Park, Gippsland, &c.).
Fire	-	-	<i>Wu</i>	-	-	<i>Wee</i> (Glenorchy, &c.).
Mouth	-	-	<i>Mumnurrah</i>	-	-	<i>Worro</i> (Balmoral).
Hand	-	-	<i>Murra</i>	-	-	<i>Murrah</i> (Tangambalanga).
Eye	-	-	<i>Monoroo</i>	-	-	<i>Mirnoo</i> (Tyntyndyer).
Tongue	-	-	<i>Teeyir-tarlina</i>	-	-	<i>Tierah</i> (Tangambalanga). <i>Therlinya</i> (Yelta).
Teeth	-	-	<i>Tuyali, Durali</i>	-	-	<i>Lea</i> (Glenorchy). <i>Derri</i> (Echuca).
Kangaroo	-	-	<i>Koolar</i>	-	-	<i>Korror</i> (Avoca).



English.	Lake Macquarie, N.S.W.		Victoria.		
Moon	-	-	-	-	<i>Yern</i> (Upper Loddon). <i>Yen</i> (Glenorehy).
Tree	-	-	-	-	<i>Kulk</i> (Avoca).
Fire	-	-	-	-	<i>Koonega</i> (Yelta). <i>Goonda</i> (Sandford).
Night	-	-	-	-	<i>Toikine</i> (Tyntyndyer).
Mau	-	-	-	-	<i>Gerree</i> (Tangambalanga).
Tongue	-	-	-	-	<i>Tuline</i> (Warrnambool).
Ear	-	-	-	-	<i>Wring</i> (Lakes, Gippsland).
English.	Cornu Tribe, North of River Darling.		Victoria.		
Sun	-	-	-	-	<i>Ykuk-ko</i> (Yelta). <i>Yougga</i> (Echuca).
Star	-	-	-	-	<i>Boorlee</i> (Yelta).
Day	-	-	-	-	<i>Minki</i> (Yelta).
Night	-	-	-	-	<i>Ton-kou-ko</i> (Yelta). <i>Tolkine</i> (Tyntyndyer).
Head	-	-	-	-	<i>Therto</i> (Yelta).
Mouth	-	-	-	-	<i>Yelka</i> (Yelta).
Hand	-	-	-	-	<i>Mera</i> or <i>Mambanna</i> (Yelta).
Eye	-	-	-	-	<i>Maykee</i> (Yelta).
Tongue	-	-	-	-	<i>Therlinya</i> (Yelta).
Teeth	-	-	-	-	<i>Nandee</i> (Yelta).
Ear	-	-	-	-	<i>Uree</i> (Yelta).
Foot	-	-	-	-	<i>Thinna</i> (Yelta).
Hair	-	-	-	-	<i>Boorlee</i> (Yelta).
Blood	-	-	-	-	<i>Kandarrah</i> (Yelta).
English.	Adelaide Tribe, South Australia.		Victoria.		
Sun	-	-	-	-	<i>Koonda</i> (Tangambalanga).
Moon	-	-	-	-	<i>Pyte</i> (Mildura).
Star	-	-	-	-	<i>Boorlee</i> (Yelta).
Stone	-	-	-	-	<i>Poongah</i> (Tangambalanga).
Tree	-	-	-	-	<i>Woorot</i> (Camperdown).
Man	-	-	-	-	<i>Maar</i> (Warrnambool).
Head	-	-	-	-	<i>Moork</i> (Carngham).
Hand	-	-	-	-	<i>Merra</i> (Warrnambool).
Eye	-	-	-	-	<i>Mirnoo</i> (Tyntyndyer).
Tongue	-	-	-	-	<i>Therlinya</i> (Yelta).
Blood	-	-	-	-	<i>Koroo</i> (Tangambalanga).
English.	Parnkalla, Port Lincoln, South Australia.		Victoria.		
Father	-	-	-	-	<i>Papie</i> (Sandford).
Mother	-	-	-	-	<i>Naamagh</i> (Yelta).
Hand	-	-	-	-	<i>Merra</i> (Warrnambool).
Eye	-	-	-	-	<i>Mirnoo</i> (Tyntyndyer).
Tongue	-	-	-	-	<i>Chalie</i> , &c. (Upper Loddon, &c.).
English.	Croker Island, North Australia.		Victoria.		
Sun	-	-	-	-	<i>Mooree</i> (Gnnbower).
Hand	-	-	-	-	<i>Wain</i> (Kalkyne).

English.	Adelaide River, North Australia.	Victoria.
Father - - -	<i>Pep-pee</i> - - -	<i>Pepie</i> (Camperdown).
Hand - - -	<i>Man-enee</i> .. - -	<i>Manya</i> (Balmoral).
Eye (or see) - - -	<i>Ma</i> - - -	<i>Ma</i> (Upper Loddon).
Teeth - - -	<i>Ya</i> - - -	<i>Layha</i> (Hamilton).

English.	King George's Sound, Western Australia.	Victoria.
Hand - - -	<i>Marhra</i> - - -	<i>Murrah</i> (Tangambalanga)
Eye - - -	<i>Kanbigur Mel</i> - - -	<i>Mill</i> (Barnawartha).
Tongue - - -	<i>Dtakundyl</i> - - -	<i>Tulling</i> (Barnawartha).
Teeth - - -	<i>Nalgo</i> - - -	<i>Lia</i> (Lake Hindmarsh).
Foot - - -	<i>Jinna</i> - - -	<i>Jinna</i> (Horsham).
Blood - - -	<i>Barree</i> - - -	<i>Burrabee</i> (Barnawartha).

English.	Swan River, Western Australia.	Victoria.
Sun - - -	<i>Ngangga</i> - - -	<i>Yongya</i> (Echuca).
Moon - - -	<i>Mega, Miki</i> - - -	<i>Meatian</i> (Tyntyndyer).
Ground (or land) - - -	<i>Budjor</i> - - -	<i>Jaa</i> (Upper Loddon).
Father - - -	<i>Manman</i> - - -	<i>Murman</i> (Melbourne).
Hand - - -	<i>Marhra</i> - - -	<i>Murrah</i> (Tangambalanga).
Eye - - -	<i>Mel</i> - - -	<i>Mill</i> (Barnawartha).
Tongue - - -	<i>Dtallang</i> - - -	<i>Tallang</i> (Western Port).
Foot - - -	<i>Jinna</i> - - -	<i>Jinna</i> (Horsham).
Hair - - -	<i>Kattamangara</i> - - -	<i>Yar-ra</i> (Western Port).

The word for "Head" at Popham Bay, North Australia, is *Koala* (*Koolie*, Gunbower, Victoria); "Opossum" at Wellington Valley and at Regent's Lake, Lachlan, is *Willee* (*Wille*, Lake Hindmarsh); "Fire," at Karaula, in lat. 29° S., is *Wè* (*Wee*, Wimmera district); and "Crow," at Byrne's Creek, near the Lachlan, is *Waagan* (*Wangan*, Barnawartha).

A number of similar coincidences might be given, and it is not far wrong to say that, in the dialects of Victoria, the words for Head, Hair, Tongue, Teeth, Eye, Hand, Foot, Blood, Bone, Night, Snake, Crow, and Sun coincide; and that throughout Australia the words for Eye, Tongue, Hand, Teeth, Blood, Sun, and Moon are the same, or nearly the same. There are exceptions, it is true; but these are explained by the habits of the natives and the probability of errors having crept into the vocabularies.\*

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\* Mr. John Macgillivray, in the narrative of the *Voyage of H.M.S. Rattlesnake*, refers to the "difficulty of framing so apparently simple a document as a vocabulary, and particularly to show how one must not fall into the too common mistake of putting down as certain every word he gets from a savage, however clearly he may suppose he is understood." He adds that he got at different times and from different individuals for the "shin-bone" words which, in the course of time, he found to mean respectively the "leg," the "shin-bone," and "bone" in general.

Though great care has been bestowed on the vocabularies in this work, it would be unreasonable to suppose that, in all cases, the exact equivalents of the English words have been taken down, or that the lists are free from errors.

Further evidence of the unity of the languages is afforded by the sameness of the personal pronouns, and the constant recurrence of one, at least, of the numerals—the word for “two.” It is only necessary to give a few examples:—

	I.	Thou.	He.
Victoria - - - - -	<i>Ngio</i> - -	<i>Mangee-</i> -	<i>Jilly</i>
	<i>Ngan</i> - -	<i>Ngar</i> - -	<i>Ngait</i>
Moreton Bay - - - - -	<i>Atta</i> - -	<i>Inta</i> - -	<i>Ungda</i>
Queensland (Dippil) - - - - -	<i>Ngai</i> - -	<i>Nginna</i> - -	<i>Unda</i>
Namoi, Liverpool Plains (Kamilaroi) - - - - -	<i>Ngaia</i> - -	<i>Nginda</i> - -	<i>Ngenna</i>
Lake Macquarie, New South Wales - - - - -	<i>Ngatoa</i> - -	<i>Ngintoa</i> - -	<i>Ninwoa</i>
Narrinyeri, South Anstralia - - - - -	<i>Ngap</i> - -	<i>Nginte</i> - -	<i>Kitye</i>
Parnkalla, South Australia - - - - -	<i>Ngai</i> - -	<i>Ninna</i> - -	<i>Panna</i>
King George's Sound, West Australia - - - - -	<i>Adjo, Y'go</i> - -	<i>Nginni</i> - -	<i>Bal</i>
Swan River, West Australia - - - - -	<i>Ngadjo-</i> - -	<i>Nginni</i> - -	<i>Bal</i>

## TWO.

Victoria - - - - -	<i>Boolooman, Pullet.</i>
Moreton Bay - - - - -	<i>Bullae.</i>
Kamilaroi - - - - -	<i>Bular.</i>
Karaula (lat. 29° S.) - - - - -	<i>Bulâr.</i>
Wellington Valley, New South Wales - - - - -	<i>Bulla.</i>
Wollondilly River, New South Wales - - - - -	<i>Pulla.</i>
Bulloo Creek, north of Darling and Warrego - - - - -	<i>Barkalo.</i>
Adelaide tribe, South Australia - - - - -	<i>Purlaitye.</i>

It would appear, from the scanty vocabularies that have been printed, that the native words for “two,” “twice,” “both,” and “four”—common in nearly all the dialects of the eastern and a great portion of the southern parts of Australia—are different or greatly modified in the language of the districts west and north-west of the Great Bight. But they are used in the central parts of the continent. The Dieyerie tribe say for “those two,” *Boolyia*.

A comparison of all the words in the tables for Victoria with words in vocabularies for other parts of the continent seems to show that the language spoken by the tribes of the River Murray and the Western districts of Victoria have closer affinities with the languages of the other parts of the continent than the dialects of the Yarra Yarra, Western Port, and Gippsland tribes have. Indeed the dialects of the Gippsland tribes appear to have been originally either greatly different, or they have been modified since the tribes settled in these parts. From their geographical position, these tribes are in a measure isolated, and any influences that might have affected the dialects of the Murray and the Western districts would not necessarily have extended to them; nor would changes in the language of the people thus situated have spread westward or north-westward.

There are many causes in operation which, in course of time, lead to alterations in the dialects; tending, however, rather to the introduction of new words and the disuse of old words than to any change in the structure of the language. From the information supplied by those best acquainted with the habits of this people, it appears it is a custom—common, if not universal—that when a person dies whose name is the same, or has the same sound, as any word of the

dialect of the tribe, that word thenceforth is never used, or certainly not again resumed until the dead person is forgotten by all but near relatives. In this manner the dialects are in time slightly altered.

Again, new words and phrases would be introduced, and some peculiar modes of expression arise, in consequence of a son-in-law being prohibited from speaking to or using the name of his mother-in-law. A man with two or three wives would not seldom be placed in some difficulty; and if possessed of more than ordinary capacity, might, in extricating himself, make perhaps no trifling additions to the vocabulary.

A powerful man—a warrior, a priest, or a dreamer—would in like manner, even if he did not coin new words, greatly influence the mode of speech in his tribe. His peculiarities would be imitated by the young persons, and perhaps new substantives would be woven into verbs, and new suffixes given to parts of speech.

Indeed it is surprising that there should be a sameness in the structure of the languages throughout Australia, and no greater diversity in words. Having no signs or symbols whereby a word or a sentence could be fixed, without having direct communication with each other; and some tribes, though not far distant, being altogether separated, and being influenced by different physical aspects, different forms of vegetation, and different climates—it is astonishing that the original tongue from which the existing languages and dialects have proceeded is yet vital, and exhibits its character and method in so many almost unvarying aspects throughout such an immense tract.

#### INTERJECTIONS, CRIES, ETC.

The well-known call *Coo-ee*, used when the natives hail each other in the bush, is universally adopted by colonists, and this speaks strongly in its favor. It would be difficult, indeed, to utter any other sound which would be as clear and as soft, as significant, and be carried as far in the forest as this call.

The drumming or droning noise made by the men when engaged in the corroboree, and the grunting sounds they utter, are appropriate to their action.

When a warrior is speaking, and he is interrupted, he cries *Wau-h!* *Wau-h* has a number of different meanings, varying with the tone in which it is uttered. It has as many meanings as "Hear! hear!" in our assemblies. Those words may be spoken scornfully, or encouragingly, or—and this happens with *Wau-h*—when nothing else can be said. The native of Australia is not wanting in skill when engaged in argument, and his *Wau-h*, like our "Hear! hear!" is often used to disconcert an opponent.

*Wagh!* is also equivalent to "Behold!" "Look out!" "Hollo!" "Stop!"

When the natives express satisfaction, or when anything strange is presented to their view, they cry *Ko-ki!* If strongly impressed by a startling statement, they say *Kanti!*—equal to "My word!" and when they wish to express their acquiescence they say *Naa!*

“Yes,” in the dialect of the Lake Hindmarsh people, is *Nyei*; in that of the Yarra Yarra tribe, *Ngie*; in that of the Coast tribe, *Um-um*; but in that of the Upper Loddon it is *Yea-yea*.

“No,” is *Wur-rag* at Lake Hindmarsh; on the Yarra it is *Ta-goong*; at Western Port, *N’uther*; and on the Upper Loddon, *Low-nee-rong*.

“Hark!” in the dialect of the Yarra natives is *Ngarrngak*.

“Hush!” “Hark!” is *Ur! Ur!* amongst the Melbourne people.

“Hark!” “Listen!” is *Thooamee!* in the dialect of the Coast tribe; and “Behold!” “Be still!” is *Noo-gee!* A hoot—a shout of contempt—is, in the language of the same people, *T’thee waugh!* and when they call to each other “to come on,” “to follow”—as an invitation—they say *N’ya-alingo!* I have heard this call in the bush, and the sound is musical and clear.

“Wait!” “Stop!” at Western Port is *Burra!*

When sorrowful, they express their sorrow by a sound like *Yah!*

When highly delighted, I have heard old men utter a prolonged sound like *Ng-ng-ng*.

In the north-western part of Victoria “Listen!” is *Goorrongy!* “Stop!” “Hark!” is *Tyerrickee!* and “Ah!” “Oh!” *Nyoo!*

In the Western district “Wait!” or “Stop a bit!” is *Warma!* or *Detpa!*

Mr. A. W. Howitt, in reply to enquiries, gives the following information:—When pleased, the natives cry *Ko-ki* (Gippsland), and *Ki* (Cooper’s Creek). Grief is expressed by a shrill howl like *Eaw*. It is almost impossible to convey an idea of the sound by any combination of letters. Mr. Howitt says he has heard it at Cooper’s Creek and also in Gippsland.

When joyful, they say *Yackatoon* (Gippsland), a word which *Toolabar*, a native of Gippsland, could not translate. When slightly hurt, as when a finger is cut or bruised, they cry *Ko-ki!* (Gippsland).

They call to each other thus: *Yangi!* (I say! Hollo!) (Gippsland); the reply being *Bow!* (Ay! ay!); or (at Cooper’s Creek) *Copperow!* which is equivalent to “Come here!” the answer being *Abbo*. The latter word is also used as a token of assent. The term *Gow*, of the Cooper’s Creek blacks, is used as a salutation, and may be equivalent to the term “All right,” or the “Welly good” of the Chinaman.

“Yes,” is *Nga*; and “No,” *Nyatbun* (Gippsland).

“Yes,” at Cooper’s Creek, is *Gow* or *Abbo*; and “No” is *Watta*.

An interjection of assent to a speaker is *Mut-ta-tang*, “Talk again;” and one of dissent may be *Mut-jet-bollan*, “Talk lies,” or *Nyatbun*, “No.”

*Wukunda-da-tchuta* is equal to “My word! a fine fellow!”

*Wunnoo-but-kun* has no precise meaning, but is used to express surprise at a great number. For instance, when a black sees a very large mob of cattle coming towards him, he cries *Wunnoo-but-kun!*

Mr. Gason says that, at Cooper’s Creek, *Koopia* is used in calling a child, equivalent to “Come, child!” that *Kulie* signifies “That’s enough, I have said it, that’s sufficient;” and that *Choo* is an exclamation used to draw attention to an object.

The Rev. Mr. Bulmer tells us that a mother's cry of *Lathi!* when a daughter is carried off by a warrior, is peculiarly sad, and sufficient to awaken sympathy in any bosom.

The Rev. Mr. Taplin says that "the Narrinyeri often utter inarticulate sounds, in order to express their feelings and wishes. These answer to our interjections, such as 'Oh! Ah!' &c., only it is not easy to express them by letters. Their method of saying 'yes' and 'no' is very difficult to write down. A sort of grunt, which may perhaps answer to the letters *ny*, pronounced in an affirmative tone, means 'yes;' the same sort of grunt, which can only be written by the same letters, but uttered in a negative, forbidding tone, means 'no.' Their expressions of surprise are the following:—*Kai, hai!* This is a pure interjection, and only means sudden astonishment. *Porluna;* this means 'Oh! children,' and is a common expression of wonder and amazement. *Tyin embe!* is an expression too filthily to be translatable; nevertheless it is a very common interjection of astonishment amongst the old blacks. The word *Koh* is used to attract attention, or to call out to a person to come. It is uttered long, and the *o* very round. The same word *Koh*, uttered short, is a sort of note of interrogation, and is used in asking a question. The *h* is strongly aspirated. A sort of cry, used to attract attention, may be written *Nyaaaaah*, the *h* strongly aspirated. It must be understood, however, that in all these cases our letters only give an approximation to the sound; it must be heard in order to be understood. Some of the old women, by way of salutation on meeting a friend, will say, *Kaw, kah-kah, kah.* It sounds very much like an old crow. All the natives, old and young, when they are hurt, cry out *Nanghai, nanghai, nanghai!*—'My father, my father, my father!' or else, *Nainkova, nainkova, nainkova!*—'My mother, my mother, my mother!' Males usually say the former, females the latter, although not invariably so. It is ludicrous to hear an old man or woman with a grey head, whose parents have been dead for years, when they hurt themselves, cry like children, and say *Nanghai*, or *Nainkova*, as the case may be. The Narrinyeri are skilful in the utterance of emotion by sound. . . . . After I had finished the burial service, to which they were all very attentive, they proceeded in native fashion to raise a loud lamentation over the grave. First of all, old *Kartoimyeri* and *Winkappi* uttered a keen wail in a very long, high note, gradually lowering the tone; this was joined in by all the women present. Then the rest of the men uttered a long, loud, deep-bass groan. As that rolled away, the keen wail of *Kartoimyeri* and *Winkappi*, and the women, broke in; and as that began to lower in tone, the deep groan of the men was heard. This was continually repeated for about ten minutes. . . . . As an expression of grief by sound, it was perfect."\*

A correspondent of Mr. Alfred Howitt's says that a word like *Nin-ki*—the last syllable much prolonged—seems to be a usual way of arresting attention amongst all the blacks of South Australia.

These brief notes afford material which will be of assistance in future researches.

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\* *The Narrinyeri*, pp. 95-6.

## TERMS OF ABUSE.

The terms of abuse used by the natives are strong. I have made careful enquiries respecting these, and the results show that in abusing each other the Aborigines are at least the equals of Europeans. Mr. John Green collected for me several of the phrases used by the natives of the Yarra. One will say to another *Booqurring mane-mane ngabedejew nggi mila Booqurring kianto ngalim-ngalim boongarboon*—"That fellow over there is very sulky with me for nothing. It is himself that is in fault." One will tell another that he is "a liar" (*Mer-rinam moon*); a "great liar" (*Marangi*); a "rascal" (*Keern*); a "terrible rascal" (*Tagarakorong*); and the reply may be possibly "You big eye" (*Taong-gala*); "You crooked eyed" (*Wantarra mrring*); "You big-headed, skin and bone fellow, you!" (*Tanggoola kaong tewrong kalk kalk bornen torong enerop narr karuan*); "You big dirty devil!" (*Torong koo-nog Ngarrong torrongo*); or, "Look at that fellow, he is like a dog!" (*Werre neen mane tonda Yerrangano*).

A woman will accuse another of unchastity: she will say, "*Tagilla narra-moom*;" or, "*Karin na bibol mane boorrnoonto*;" and she could say nothing worse if she were giving evidence in a police court against an enemy.

The Rev. Mr. Bulmer, in reply to my enquiries, writes thus:—"When the natives were angry, and abused each other, they used epithets similar to those of the very lowest class of Europeans; not so bad on the side of blasphemy, but worse on the side of filth. No doubt the reason of this is that the Aboriginal has no superior spirit to blaspheme. As you desire specimens of the epithets used, I give them, as, no doubt, it is necessary, in writing of the Aborigines, to give both sides of their character. In their mild way of scolding, when the cause of quarrel is not very serious, they generally confine themselves to calling nick-names, or they refer to some peculiarity of person, whether deformity or otherwise. It is amusing to hear them commence at the head of the person they are scolding, and end at the toe-nails. Thus they will call a person *Poork gatti* (big head); *Barrat poork* (bald head); *Barrat mree* (squint eye); *Barrat birudang* (bad arm); *Barrat jerran* (bad leg); *Booloon gatty* (belly big); *Barrat jane* (bad foot); *Karlo tooloot* (crane neck); *Barrat nark* (crooked back); and so in like manner refer to all the members of the body. I may remark with regard to the word *Barrat*—which I have translated 'squint,' 'bad,' and 'crooked'—that it is used by the blacks in all these senses, and may perhaps be equivalent to 'deformed.' "\*

There are other forms of abuse:—

Itemque sæpissime, ut narrat Rev. J. Bulmer, de membris pudendis loquuntur; et rationibus vituperandi teterrimi fœdissimique sunt.

In rem longius procedunt quum aliquid de re gravius agitur. Tunc quidem omnem colluviem ex memoria collectam in adversarios sine pudore sine

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\* The natives of the islands of the Pacific abuse each other much in the same terms. One will tell another that he is ugly, has cross eyes, has a big mouth, &c.; and an antagonist will retaliate by calling out "big eyes," "crooked legs," and the like.—See *Wild Life amongst the Pacific Islanders*, by Lamont, p. 309.

dubitatione congerunt. Feminaeque procul dubio pejores si id quidem potest quam ipsi homines. Ut in albis hominibus “damn” aut “proh! fidem” aut “Dii immortales” ita apud eos verba obscaenissima audiri potest.

Ne parentes quidem se retinebunt quominus liberos parvos sermone pudendo alloquantur; liberisque coram disserunt ea quae nunquam impuberibus dici fas est. Matresque semper pene liberis dant nomina nostris auribus foedissima prae illorum sententiis innoxia et pura. Puer saepe nominant *Dango Willin* (lappa). Hoc nomen extremum difficile expressu significat ut lappa cui affigat haerebit ita homo cui nomen “lappa” sit in deliciis veneris inharebit.

### LANGUAGE OF THE NATIVES.

(BY THE REV. JOHN BULMER, OF LAKE TYERS, GIPPSLAND.)

1. In what way is the article expressed and used in the Aboriginal tongue? (*See Remarks.*)

A house	- - - - -	<i>Mangu ketchoon.</i>
The tree	. - - - -	<i>Gingin ngleppur.</i>

2. Is such a thing as gender known in the Aboriginal language? If so, how is it used?—(*See Remarks.*) Give the equivalents of—

Stone	- - - - -	<i>Walloong.</i>
Male kangaroo	- - - - -	<i>Brangolo jirrah.</i>
Female kangaroo	- - - - -	<i>Booyangan jirrah.</i>

And the male and female designations of other animals if there appear to be any regularity in forming the feminine from the masculine.

3. How is the plural formed? Give examples, as—

Kangaroo	- - -	<i>Jirrah.</i>		Men	- - -	
Kangaroos	- - -	(No plural form.)		Tree	- - -	<i>Nyleppur.</i>
Man	- - -	<i>Bra.</i>		Trees	- - -	<i>Yail ngleppur.</i>

4. How are the adjectives used? Are there degrees of comparison, and, if so, how are they formed or expressed? Give examples—

A tall man	- - - - -	<i>Wreckil kani.</i>
A taller man	- - - - -	<i>Gnoolo wreckil kani.</i>
The tallest man	- - - - -	<i>Mack gnoolo wreckil kani.</i>

5. Personal pronouns—

I	- - - -	<i>Ngio.</i>		We	- - - -	<i>Werna.</i>
Thou	- - - -	<i>Mangi.</i>		Ye or you	- - - -	<i>Ngoortana.</i>
He	- - - -	<i>Gindi.</i>		They	- - - -	<i>Thana.</i>
She	- - - -					
It	- - - -					

Is gender known in respect of the personal pronouns?—(*See Remarks.*)  
Are there cases? If so, give equivalents—

I	- - - -			We	- - - -	<i>Werna.</i>
Mine	- - - -	<i>Ngetal.</i>		Ours	- - - -	<i>Ninde thana.</i>
Me	- - - -	<i>Ngio.</i>		Us	- - - -	<i>Werna.</i>



Thou - - - <i>Mangee.</i>	Ye or you - - - <i>Gnowo.</i>
Thine - - - <i>Koothoula.</i>	Yours - - - <i>Ngingal.</i>
Thee - - - <i>Nungoo.</i>	You - - -
He - - - <i>Jilly.</i>	They - - - <i>Mandha.</i>
His - - - <i>Nungal.</i>	Theirs - - - <i>Thanal.</i>
Him - - - <i>Noonga.</i>	Them - - -
She - - -	They - - -
Hers - - -	Theirs - - -
Her - - -	Them - - -

(No feminine pronouns.)

It - - -	They - - -
Its - - -	Theirs - - -
It - - -	Them - - -

(No neuter pronouns.)

6. Relative pronouns—

Who - <i>Nan</i> (also expresses "what").	What - - - <i>Nanma.</i>
Which- <i>Wunman.</i>	That - - - <i>Ketchoon.</i>

Give one or two short sentences showing how the relative pronouns are used.—(See Remarks.)

7. Possessive pronouns—

My - <i>Ngetal.</i>	Our - - - <i>Nindi thanal.</i>
Thy - <i>Ngingal.</i>	Your - - - <i>Ngwana thanal.</i>
His - <i>Ngungal.</i>	Their - - -
Her - (No feminine pronouns.)	

State how they are expressed and used, and give short sentences by way of illustration.—(See Remarks.)

8. Distributive pronouns—

Each - - - <i>Bremba.</i>	Either - - -
Every - - - <i>Ngurtana.</i>	Neither - - -

State how they are expressed and used, and give a few short sentences by way of illustration.—(See Remarks.)

9. Indefinite pronouns—

Some - - - <i>Preporetha.</i>	One - - - <i>Kootook.</i>
Other - - -	Any - - - <i>Nappan.</i>
No - - - <i>Ngalko.</i>	All - - - <i>Girtgan.</i>
None - - - <i>Naatbun.</i>	Such - - -

Are they declined, and, if so, how?—(See Remarks.)

10. Adverbs—

Here - - - <i>Tintaka.</i>	Backward - - - <i>Ngrow.</i>
There - - - <i>Manana.</i>	Forward - - - <i>Ngoolo.</i>
Where - - - <i>Woonman.</i>	Homeward - - - <i>Mellagan.</i>
Hither - - - <i>Bootjee.</i>	Hence - - - <i>Moolo.</i>
Thither - - - <i>Thoondho.</i>	Thence - - -
Whither - - - <i>Wool.</i>	Whence - - -

## 10. Adverbs—

Only - - - -	Perhaps - - -	<i>Kanno.</i>
Alone - - - <i>Ngalquan.</i>	Much - - -	<i>Waycoot.</i>
Solely - - - -	Little - - -	<i>Ngoo-pin.</i>
Again - - - -	Enough - - -	<i>Moondhana.</i>
How - - - -	Often - - -	<i>Mailbran.</i>
Why - - - -	Seldom - - -	<i>Plakoot.</i>
When - - - -	Sometimes - - -	<i>Kengalapan.</i>
Wherefore - - -	Never - - -	
Whether - - -	Once - - -	<i>Kooteganman.</i>
Very - - - -	Twice - - -	<i>Boolonggan.</i>
Together - - -	Thrice - - -	

Are there equivalents in the native language for the above, and how are they used.—(See Remarks.)

## 11. Prepositions.—How are prepositions placed? Give a few short sentences showing how they are used, and give equivalents of—

Above - - - <i>Booloot.</i>	Into - - -	<i>Mangina.</i>
About - - - <i>Paroneta.</i>	Near - - -	<i>Jenana.</i>
After - - - <i>Kendoona.</i>	Nigh - - -	
Against - - - <i>Neerambo.</i>	Of - - -	
Amidst - - - <i>Booth.</i>	Off - - -	<i>Plakoma.</i>
Among - - - <i>Kara.</i>	On - - -	
Around - - - <i>Mateinga.</i>	Over - - -	<i>Boolootha.</i>
At - - - <i>Noondhana.</i>	Round - - -	<i>Maleinga.</i>
Before - - - <i>Nulla.</i>	Through - - -	<i>Moolianga.</i>
Behind - - - <i>Gandee.</i>	Throughout - - -	
Below - - - <i>Thanga.</i>	Till - - -	<i>Mana.</i> <sup>1</sup>
Beneath - - -	To - - -	<i>Keekala.</i>
Beside - - - <i>Thinana.</i>	Towards - - -	<i>Jillianga.</i>
Between - - - <i>Booth.</i>	Under - - -	<i>Thanga-thanga.</i>
Beyond - - - <i>Moonda.</i>	Underneath - - -	<i>Thanga.</i>
By - - -	Until - - -	<i>Keekala.</i>
Down - - - <i>Thanga.</i>	With - - -	<i>Thoolo.</i>
For - - -	Within - - -	<i>Woothae.</i>
From - - - <i>Mangy.</i>	Without - - -	<i>Moona-anga.</i>
In - - -		

## 12. Conjunctions.—How are they used? Give one or two sentences by way of example. Give equivalents of—

Although - - -	Neither - - -	
And - - -	Notwithstanding -	
As - - -	Nor - - -	
Because - - - <i>Wakanal.</i>	Or - - -	<i>Kinna guani.</i>
Both - - - <i>Boola.</i>	So - - -	
But - - -	That - - -	
Either - - -	Than - - -	
For - - -	Though - - -	
If - - - <i>Woothamal kanu.</i>	Unless - - -	
Lest - - -	Yet - - -	

## 13. What are the common interjections?—

<i>Kooki.</i>	<i>Yay</i> (to express sorrow).
<i>Kanti</i> (equal to "my word").	<i>Naa</i> (to express agreement).

## REMARKS.

1. It is a most difficult matter to get the articles; in fact I do not think they have any, for in order to express the definite article they would say "that man;" and for the indefinite article, "another man;" or in their own tongue, *Preppa kani*.

2. In expressing the masculine or feminine they say, *Brangolo jirrah* (that is, male kangaroo); or sometimes they will say, *Jirrah watty* (a big kangaroo); and a female kangaroo is *Booyanga jirrah* (a kangaroo with an ovary); but in describing other animals they say, for females, *Yackan* (mother)—thus, *Yackana koola* (a female or mother bear).

3. In expressing the plural they make no difference where they place an adjective before it. Thus—"one kangaroo" is *Kooto jirrah*; "two kangaroos," *Booloomana jirrah*; but to express a large number of kangaroos they alter the termination of the noun. Thus, they say, *Yaail manda jirrowa* (many kangaroos), or *Yaail manda koolowa* (many native bears); but this is done merely for the sake of euphony, as there seems to me no particular rule on the subject; for they say *Kootopana kani*, that is, "one man;" or *Boolooman kani*, "two men;" and to express many men they say, *Yaail manda kani*—the termination of the noun not being altered at all. So I think we may conclude that they only alter the noun when it would sound abrupt without some affix. They have no way of expressing the plural as we have. They cannot express "trees": they say *Gullepur*, or *Yaail gullepur*, or, for "one stick," *Kallack*; and *Yaail manda kallowa*, for "many sticks." Indeed the blacks have no word to express "tree." The word *Gullepur* may mean a tree, or merely a piece of stick, or even a pipe to smoke with. In just the same way, they have no word for "fish" or "bird." All are distinguished by their proper names, as, for instance, a stringybark tree is *Yangoora*, and an ironbark, *Irrick*. So, in like manner, fish are known by their proper names, as *Kine* (bream), *Tamboon* (perch), *Krinyang* (mullet), &c., &c.; but the whole is known as *Yarnda jaeka* (meat which is in the water).

4. I find it difficult to express how they compare. In comparing, for instance, "big," they say *Quarrail gree* (big canoe); for one bigger, *Mack quarrail gree* (which means a very big canoe); but to express a bigger one still they say *Mack quarrail gatty gree*—that is to say, "a very big, big canoe." And in comparing the word "tall," they say, *Wreckil kani* (a tall man), *Gnolo wreckil kani* (a taller man), and *Mack gnolo wreckil kani* (the tallest man). To express "good," "better," "best," they say—*Laan manda kani* (a good man), *Maek laan manda kani* (a very good man), and *Bremmanda kani* (the best man).

5. I have found it very difficult to get the pronouns, and I may state that they have no gender.

6. To show how the relative pronouns are used, I give an example or two. For instance, "Who goes with me?" is—

*Nanma gegan thulo wanga neeta?*  
Who goes with me?

And "Which is your camp?" is—

*Woonmanda baang ma gningaloong?*  
Which or where camp of yours?

And "What are you carrying in your hand?" is—

*Nanma kertbato man braa guinga?*  
What carry in hand yours?

7. To express the pronoun "my," they say, "for my spear," *Waal ma gnetal* (spear of mine); "thy spear" is *Waal ma gningal* (spear of thine); and "his spear" is *Waal ma gnungal* (spear of his).

8. The distributive pronouns I have found very difficult, as it is hard to make the blacks understand what is meant. I give you one sentence to show the way the pronoun "each" is used. "I will give each of you a spear" is—

*Bremba gegwanatha waal ma gnurtagnangno.*  
To each give I spear and to all of you.

I suppose equivalent to our expression "I will give to each and all of you a spear."

9. The indefinite pronouns are not declined.

10. The adverbs, also, I have found difficult to obtain. The word "homeward" I have given as *Mellagan*; but this merely expresses "to return," and is mostly used to express returning to one's settled home, or to home for the time being. The words I have not given I have failed to procure. I do not think their equivalents exist in the language.

11. Of the prepositions I have given you all I could get, and I add a few sentences to show how they are used. To express "between"—as, for instance, "I was between two kangaroos," they say—

*Moona booth jirrowa.*  
I was between kangaroos.

"Put that rug over the camp" is—

*Kinowa marook munana moola booloolooha baanga.*  
Put rug that way over camp.

"I will go with you" is—

*Kickanat thoolo uanga nindo.*  
Go I there with you.

And "I was under the tree" is—

*Thangana kallacka thin ma gnat.*  
Under tree was I.

## NATIVE WORDS AND THEIR MEANINGS IN ENGLISH.

*Thununa ngi pandan.*  
Going to I strike.

*Thununa ngi woornagan togü jacka.*  
Going to I seek nest bird.

*Thununa ngi bândan.*  
Going to I sleep.

*Thununa ngi tethagengan jack.*  
Going to I chew meat.

*Thununa ngi keppeun.*  
Going to I scold her.

*Thununa ngi pertgana jack tyro.*  
Going to I catch meat line.

*Thununa ngi batgejan gwian.*  
Going to I cut axe.

*Thununa ngi mâng guan nqunga.*  
Going to I to watch him.

*Thununa ngi jibban nat kallack.*  
Going to I burn I stick or wood.

*Thununa ngi leckin nganatha yarn.*  
Going to I pour out I water.

*Thununa ngi wanjani.*  
Going to I take it.

*Thununa ngi tat tat greletha.*  
Going to I keep to myself.

*Thununa ngi jellan boorha ge jenat.*  
Going to I to sharpen by myself.

*Wäl ma ngetalung.*  
Spear of mine.

*Man jilly panda ngan poorko.*  
He hit me head.

*Tarlo jack thialan.*  
Small meat eats.

*Wulginga bundando kälango.*  
How sting (or bite) snake.

*Nerndawa woona dthal.*  
Teeth of his.

*Kinnat gan yarrowa.*  
I am fightable (I was angry).

[Mr. Bulmer gives a further explanation of these phrases in a letter to me. He says that he has used the word *Jack* for "bird" as well as for "meat," and this is the way the blacks always use it when they speak of birds. *Tarlo jack* is "little meat." If they were going to hunt kangaroo, they would use the term *Woorngana jacka*, meaning thereby that they were going to get "meat." He says he has failed to render one sentence, because he could not get it satisfactorily translated. It is this:—"I am going to sharpen my spear." The term *ge jenat* he thinks—he says he is almost sure—is as he has rendered it. *Nat* at the end of the word *Gejen* is a personal pronoun, first person singular; and, he supposes, is used to render the sentence emphatic. He finds that the blacks commonly use pronouns in this manner. To translate some sentences literally is nearly impossible—the corresponding English words would appear to be without sense. For instance, the sentence "I am going to burn a stick (or wood)" would be "I am going I burn a stick"—the *ngi* being, like *nat*, a pronoun, first person singular.]

## THE VERB.—TO HEAR.

## INDICATIVE MOOD.

*Present tense.*

*Wäng-gän at* - - - I hear.  
*Wäng-gän nungäng* - - - he hears.  
*Wäng-gän thanä* - - - they hear.

*Future tense.*

*Wäng-gänä tha oorka* - - - I will hear.  
*Wäng-gän garä* - - - he will hear.  
*Doorowäl wängän* - - - they will hear.

*Compound present tense.*

*Wängani* - - - I am hearing.  
*Nung-gän garä wängän* - - - he is hearing.  
*Wängänä quoit* - - - they are hearing.

## IMPERATIVE.

*Wängän* - - - Hear.

## TO LOVE.

## INDICATIVE MOOD.

*Present tense.*

<i>Woorun yän at</i>	-	-	-	-	-	-	-	-	I love.
<i>Woorun yän nungäng</i>	-	-	-	-	-	-	-	-	he loves.
<i>Woorun yän käro wäro</i>	-	-	-	-	-	-	-	-	they love.

## TO GO.

## INDICATIVE MOOD.

*Present tense.*

<i>Yan gan nat</i>	-	-	-	-	I go.
<i>Yan gan nungäng</i>	-	-	-	-	he goes.
<i>Yan birtan</i>	-	-	-	-	they go.
<i>Yan gan wert</i>	-	-	-	-	we go.

*Future tense.*

<i>Thun uni yän gän at</i>	-	-	I will go.
<i>Yan gan gärä</i>	-	-	he will go.
<i>Blanga jindan</i>	-	-	they will go.

*Compound present tense.*

<i>Plapa nat gara</i>	-	-	-	-	-	-	-	I am going.
<i>Plapän</i>	-	-	-	-	-	-	-	he is going.
<i>Ngändä kindan</i>	-	-	-	-	-	-	-	they are going.

## IMPERATIVE.

<i>Plapä</i>	-	-	-	-	-	-	-	go.
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*Thi alanä jirah thin butha karik.*  
Eat kangaroo in the scrub.

*Käna watha wali, bal ngat melkina.*  
Give me my spear, will I kill.

*Melkin ngat.* } or, I have killed him.  
Killed I.

*Jibban wert bal wert thäng.*  
Roast it all it eat.

*Kootopanä kani mul wangä kewita.*  
One man will go to creek.

*Kootopanü kani mul wangä karika.*  
One man will go to scrub.

*Kootopanü kani mul wangä wäroin.*  
One man will go to forest.

*Nundeing mä wango thungundhä.*  
Meet at the water-hole.

*Wango ya il kinedä.*  
Where plenty fish.

*Wudhä mal kanu kürnding bal wert kang keekaling mookä nungia.*  
If he coo-ee then we will go to him.

*Wudhä mal kano wert loorapa merat wräthun kani.*  
If one of us catch the strange man.

<i>Kana watha wallung</i>	-	-	-	-	-	Give me a stone.
<i>Üü wallung ma nungo</i>	-	-	-	-	-	Give him a stone.
<i>Ucanä jinnä yarn</i>	-	-	-	-	-	I give him some water.
<i>Man yal ucanathü yarn ma ngingo</i>	-	-	-	-	-	I will not give water to you.
<i>Kana wathü lackie</i>	-	-	-	-	-	Give me some bread.
<i>Ucanü jinna ngleppur</i>	-	-	-	-	-	I will give you stick.

*Wackä ucan wern i-ä ngleppur ma ngingo.*  
We give will not stick to you.

*Dindhä ma breth ba ngethül.*  
This is hand of mine.

*Wabilimba.*  
Sing you a song.

*Wunmanä mungan ma nginalung?*  
Where is father of yours?

*Dindhä ma mung-gandan.*  
There is father of mine.

*Thalmä mung-gan dänä.*  
He is father of mine.

*Wackä jinanä mung-gan douna.*  
This not father of mine.

*Booloaman. Kootopan.*  
Two. One.

*Kana watha lack bal nat thang, mack mremanat.*  
Give me bread for me to eat, very hungry I.

“Three” would be expressed thus :—

*Boolooman batha kootook.*  
Two and one.

“Four” thus :—

*Boolooman batha boolung.*  
Two and two.

And so they go on repeating as far as they can. All the numerals they have are “one” and “two.”

*Ban yal thangka yarn.*  
We drink water.

*Wreckil birndang ma nat-kidha.*  
Long arm has my brother.

*Wreckil mandhä bowan dowhan.*  
Long is sister of mine.

*Boolithganda lathe kani mali.*  
Two children man that.

*Kinnamä kallack bal ngin pandü baan.*  
Take stick and you strike dog.

*Thapija kani pandando kallow baan.*  
The man beat (or struck) with stick dog.

*Tata kandä woorin.*  
Rising is the sun.

*Thaprä woorin.*  
Set is the sun.

*Thaprä naran waregando.*  
The moon is risen.

DECLENSION OF SUBSTANTIVES AND PERSONAL PRONOUNS, WITH EXAMPLES OF THE DUAL.

	Singular.		Dual.		Plural.
Nom.	- <i>Kani</i> , a man	- - -	<i>Boolong kani</i> , two men	- -	<i>Womba kani</i> , men.
Gen.	- <i>Wa kani</i> , of a man	- - -	<i>Wa boolonga kani</i> , of two men.	- -	<i>Thungo wanga kani</i> , of the men.
Dat.	- <i>Mo kani</i> , to a man	- - -	<i>Kinna boolonga</i> , to two men	- -	<i>Thulona kani</i> , to the men.
Acc.	- <i>Kani</i> , a man	- - -	<i>Boolong kani</i> , two men	- -	<i>Womba kani</i> , men.
Voc.	- <i>Wagrata kani</i> , O man	- - -	<i>Wagrato boolong kani</i> , O two men.	- -	<i>Wakratgil kani</i> , O the men.
Abl.	- <i>Kinanga kani</i> , by a man	- - -	<i>Kinanga boolonga</i> , by two men	- -	<i>Thana kani</i> , by the men.
Exat.	- <i>Thingo wangona kani</i> , from a man.	- - -	<i>Wanga boola</i> , with two men	- -	<i>Wanga thana kani</i> , from the men.
Ergat.	- <i>Kikana thulona kani</i> , with a man.	- - -	<i>Thula wanga boola</i>	- -	<i>Thitana worna kani</i> , with the men.

*First person.*

	Singular.		Dual.		Plural.
Nom.	- <i>Ngio</i> , I	- - -	<i>Ngalo</i> , we two	- -	<i>Nango</i> , we.
Acc.	- <i>Ngat</i> , me	- - -	<i>Ngalo</i> , us two	- -	<i>Nango</i> , us.
Caus.	- <i>Ngiona</i> , by me	- - -	<i>Ngango</i> , by us two	- -	<i>Werna</i> , by us.

*Second person.*

	Singular.		Dual.		Plural.
Nom.	- <i>Jilana</i> , thou	- - -	<i>Ngoogara</i> , you two	- -	<i>Ngurtana</i> , you.
Acc.	- <i>Jilani</i> , thee	- - -	<i>Ngoogara</i> , you two	- -	<i>Ngurtana</i> , you.
Voc.	- <i>Wakrat denana</i> , O thou	- - -	<i>Kanugara gno</i> , O you two	- -	<i>Wakrat ngurtana</i> , O you.
Caus.	- <i>Nindoma</i> , by thee	- - -	<i>Boolangara</i> , by you two	- -	<i>Thal ngurtana</i> , by you.

*Third person.*

	Singular.		Dual.		Plural.
Nom.	- <i>Jilli</i> , he; <i>Malie</i> , she; <i>Mandha</i> , it	- - -	<i>Booлагano</i> , they two	- -	<i>Thinana</i> , they.
Acc.	- <i>Ngunga</i> , him	- - -	<i>Booлагano</i> , they two	- -	<i>Thinana</i> , them.
Caus.	- <i>Kanu ngunga</i> , by him	- - -	<i>Thanouraganu</i> , by them two	- -	<i>Thana</i> , by them.

The two men went away	- - - - -	<i>Plapa boolung kani.</i> Go two men.
The names of the two men	- - - - -	<i>Thara boolung kani.</i>
I gave a spear to the two men	- - - - -	<i>Ukatho waal boolung kani.</i> Gave I spear two men.
I speared the two men	- - - - -	<i>Pandatho boolung kani.</i> Speared I two men.
I slept with the two men	- - - - -	<i>Baandathan wanga bulla.</i> Slept I with two.
I ran away from the two men	- - - - -	<i>Windathani thungo wanga bulla.</i> Ran I from the two.
The two men caught me	- - - - -	<i>Loorapa bulla gnan.</i> Caught two me.
I caught the two men	- - - - -	<i>Loorapa gnio bulla.</i> Caught I two.
I saw the tracks of the two men	- - - - -	<i>Tacka gnio bulla wanik.</i> Saw I two tracks.
I go	- - - - -	<i>Balnai yang.</i>
We two go	- - - - -	<i>Yangan gnai.</i>
We go	- - - - -	<i>Plapan wert.</i>
You go	- - - - -	<i>Yan imba.</i>
You two go	- - - - -	<i>Plapimb baook.</i>

## NOUNS AND VERBS, GIPPSLAND.

NOUNS.		VERBS.	
Sleep	- - - - <i>Bairndan.</i>	To sleep	- - - <i>Bairndanweet.</i>
A knot	- - - <i>Thulunba.</i>	To net or knit	- - - <i>Krendang.</i>
A cut	- - - <i>Bowga.</i>	To cut	- - - <i>Batgejan.</i>
A fight	- - - <i>Pandean.</i>	To fight	- - - <i>Yarrak.</i>
Growth (enlargement)	- <i>Berngan.</i>	To grow	- - - <i>Berngan.</i>
Love (affection)	- - <i>Woorinyan.</i>	To love	- - - <i>Woorinyan.</i>
A call	- - - <i>Karndan.</i>	To call	- - - <i>Karndogan.</i>
A blow	- - - <i>Pandan.</i>	To beat	- - - <i>Pandean.</i>
A cleft	- - - <i>Tarregan.</i>	To cleave	- - - <i>Taramban.</i>
A smear	- - - <i>Maneba.</i>	To smear	- - - <i>Kartaban.</i>
A spear	- - - <i>Waal.</i>	To spear	- - - <i>Krindha.</i>
Speed	- - - <i>Minamit.</i>	To hasten	- - - <i>Wutherama.</i>
Death	- - - <i>Nowoot.</i>	To die	- - - <i>Tirtygan.</i>
Hunting (sport)	- - <i>Warrangwan.</i>	To hunt	- - - <i>Worgan.</i>
Sweat	- - - <i>Blanda blanda.</i>	To sweat or perspire	- <i>Blanda blanda.</i>
Life	- - - <i>Bagwan.</i>	To live	- - - <i>Warrapanana.</i>
Rest	- - - <i>Gwandoban.</i>	To rest	- - - <i>Gwandoban.</i>

[I have obtained these words from the Rev. Mr. Bulmer, to show the relation that exists between nouns and verbs. They afford some hints as to the modes in which words have been formed, and the reader can easily add largely to the list by an examination of the vocabularies in this work.]

NATIVE STORY.—English—*Bundah Wark.*

Two blacks, a man and a woman, named Paddy and Kitty; the two went from Lake Tyers, *Bolung kani, bra il woorcat, thärbä Paddy batha Kitty bulla plapa mungä Wärunngatty,* to get some swans' feathers and opossum skins for sale. There was no flour at the station. *wurnalla murn mundärrä bathä mürük ualla. Näbä lack munga bullagan.*

So the two went away for one month, promising to return when the flour came. *Plapa bulla ma koocealla wanedä, bulla mellagalithä mal ngalla belligalitha lack.*



The two went down the Lakes with other two blacks. One day the two  
*Kicka bullä thallä yak mullo jettak mullo wanga preppä bullung gäna. Mal plapa bulla*

left their camp to go and hunt by themselves, and were never seen again.  
*thungo kooto brun thulo woorngällä ngül qanä bulla, nandha kang barratha mräkandha.*

One day the blacks were hunting in the scrub near some water, when one man picked up a bone.  
*Woorngan kani wrak thundho kàrika dundho yara yärnda, kootopa kani ma mutba bring.*

He thought it was a kangaroo bone. He looked again and found it was the bone of a black.  
*Kaang koonganu ngal yal bringa jiroua. Kaang bürath jungarra kaang bringa kani.*

Some more blacks came up and took away the mud and found the body of Kitty.  
*Bürath batha kaang preperwitha kani ma kina mulla yenella tackan kani machta.*

All the blacks knew the body, because she had a lame leg. All the blacks said some  
*Kani thungo wango, ma kirtirra matho. Thun garra kani mal*

one had murdered her.  
*jelmbandho kani.*

### NATIVE STORY.—*Bundah Wark*—English.

*Boolung kani, bra il woorcat, thärbla Paddy batha Kitty. Bulla plapa munga Wärnungatty*  
 Two blacks, man and woman, named Paddy and Kitty. Two went from Lake Tyers

*urnalla murn mundarra batha müruk, ualla. Nätba lack munga bullagan. Plapa bulla*  
 to get swan feathers and opossum rug, to give away. No flour at the station. Went the two

*ma kooto alla waneda. Bulla mellagalithä mal ngalla belligalitha lack. Kicka bulla thulla yak*  
 for one moon. To return when comes flour. Went the two to the west

*mullo jettak. Mullo wanga preppä bullung gäna. Mal plapa bulla thungo kooto brun.*  
 by the sea beach. Went with them other two men. Went the two one day.

*Thulo woorngälla ngül qana bulla. Nandha kaang barratha mrü kandha. Woorngan*  
 To hunt by themselves the two went. Never seen were their faces again. Hunting were

*kani wrak thundo kàrika, thundo yara yärnda. Kootopa kani ma mutba bring.*  
 the blacks in a place where was scrub, where was also water. One black picked up a bone.

*Kaang koonganu ngal yal bringa jiroua. Kaang barrath jungarra kaang bringa*  
 Then thought he this is a bone of a kangaroo. Then looking again found there the bone of

*kani. Barrath batha kaang preperwitha kani ma kina mulla yenella tackan kani*  
 a black. Looked another there more blacks and they got by lifting and saw a black's

*machta. Kani thungo wang-a ma kirtirra matho. Thungarra kani mal jelmbandho*  
 body. Blacks knew when she was lame. Knew blacks that she had been tomahawked

*kani.*  
 by blacks.\*

### NATIVE LANGUAGE, GIPPSLAND AND MURRAY.

English.	Native.
What name you? - - - - -	(G. L.) <i>Wun-man thari gina?</i> (M.) <i>Wingi a nimba?</i>
Where is the track? - - - - -	(G. L.) <i>Wanick indra?</i> Track where is it? (M.) <i>Windarra yuthero?</i> Where is the track?
Where are the other blacks? - - -	(G. L.) <i>Wunman preppa kani?</i> Where are other blacks? (M.) <i>Windarra karo waimbia?</i> Where are other blacks?

\* In *The History of Bolgan*, in this work, Mr. Alfred Howitt gives a similar account of the finding of poor Kitty's bones.

English.	Native.
I lie - - - - -	(G. L.) <i>Jate bolato.</i> Lie I. (M.) <i>Purragia appa.</i> Lie I.
You lie, &c. - - - - -	(G. L.) <i>Jate bolando.</i> Lie you. (M.) <i>Purragia imba.</i> Lie you. (M.) <i>Yaton purragia.</i> He lies. (M.) <i>Purragia gnalie.</i> Lie we. (M.) <i>Purragia urta.</i> Lie all (or, you all lie).
I am hungry, &c. - - - - -	(G. L.) <i>Ganuganat.</i> Hungry I. (M.) <i>Wilka wilk appa.</i> Hungry I. (G. L.) <i>Nindo ganuganook.</i> You hungry. (M.) <i>Wilka wilkimba.</i> Hungry you.
Hungry - - - - -	(M.) <i>Yaton wilka wilk anna.</i> He is hungry. (M.) <i>Wilka wilk urta.</i> Hungry all (or, all are hungry).
Our father, &c. - - - - -	(G. L.) <i>Mungan oura.</i> Father our. (M.) <i>Ninnin kambia.</i> Our father. (M.) <i>Kambe i. Nammarrri.</i> Father my. Mother my.
My camp - - - - -	(G. L.) <i>Muck gnetal gambanja.</i> My camp.† (M.) <i>Yapperi.</i> Camp (or, my camp).
Where is the meat ? - - - - -	(G. L.) <i>Wudha jack?</i> Where meat ? (M.) <i>Windarra manba?</i> Where meat ?
No meat - - - - -	(G. L.) <i>Natbunda jack.</i> No meat. (M.) <i>Natha manba.</i> No meat.
Afraid, &c. - - - - -	(G. L.) <i>Jer-ag anat.</i> Afraid I. (M.) <i>Gno-yal nappa.</i> Afraid I. (G. L.) <i>Jer-ag ando.</i> Afraid you. (M.) <i>Gno-yal nimba.</i> Afraid you. (G. L.) <i>Natbunda jer-ag anat.</i> Not afraid I. (M.) <i>Illa gno-yal nappa.</i> Not afraid I.

English.	Native.
Cut a canoe to get meat for all - - -	(G. L.) <i>Panda gnin oura gri wur iatanga.</i> Cut you for all canoe meat.
Go - - - - -	(G. L.) <i>Pangat yanning.</i> I go. (G. L.) <i>Yan imba.</i> Go you. (G. L.) <i>Yan ga nal.</i> Go we two. (M.) <i>Paddy wappa.</i> Go I. (M.) <i>Paddy waimba.</i> Go you. (M.) <i>Paddy urta.</i> Go we. (M.) <i>Paddy walie.</i> Go we two.
Where is my canoe stick? - - -	(G. L.) <i>Wunman gendook muck gnetal?</i> Where is canoe stick of mine?
Bathe - - - - -	(M.) <i>Yakake wappa.</i> Bathe I. (M.) <i>Yakake waimba.</i> Bathe you. (M.) <i>Yaton yakake wanna.</i> He bathes. (M.) <i>Yakake walie.</i> Bathe we two.
I go to another country or place - - -	(M.) <i>Paddy wappa karo kara.</i> Go I another country (or place).
What do you think? &c. - - -	(M.) <i>Minna uring nindo?</i> What think you? (M.) <i>Uring ato.</i> Think I. (M.) <i>Yaton uri wanna.</i> He thinks.
You do not speak - - - - -	(M.) <i>Illa parel go rimba.</i> Do not speak you.
Who stole my bread? - - - - -	(M.) <i>Winjea karnmia mani?</i> Who stole bread my?
I speak not to you - - - - -	(M.) <i>Illa kulpera notama.</i> Not speak I to you.
You spoke to me - - - - -	(M.) <i>Nindo kulpera gnana.</i> You spoke to me.

Mr. Bulmer adds this note:—“I thought it best to give you specimens of both languages—Gippsland and Murray—so that you might see the construction of both. I think we may safely venture to say that the construction of all the native languages, which must have originally come from the same source, is the same. One thing I have observed with regard to the language—it is a double language. They have two words to express everything. This is very convenient to a people who have occasionally to disuse a word, on the death of a friend whose name sounded like the word they lay aside. For instance, when



English.	Murray.	Gippsland.
Whose is this ?	<i>Arn ahie</i>	<i>Gnana lack a dinda.</i>
Where is the road ?	<i>Windarra ghutero</i>	<i>Wanick indra.</i>
Mine	<i>Gnie</i>	<i>Gnetal.</i>
Grass	<i>Mutho</i>	<i>Bun.</i>
Ferns		<i>Ge uan.</i>
Swan	<i>Young oly</i>	<i>Gidi.</i>
Pelican	<i>Gnang kero</i>	<i>Burran.</i>
Black duck	<i>Miralie</i>	<i>Wrang.</i>
Kangaroo	<i>Bul o li a</i>	<i>Jirrah.</i>
Wallaby	<i>Marringa</i>	<i>Tharogangy.</i>
Bandicoot	<i>Bogany</i>	<i>Min nack.</i>
Emu	<i>Kalty</i>	<i>Mi owero.</i>
Opossum	<i>Pirlta</i>	<i>Wa-gin.</i>
Native bear		<i>Kallah.</i>
Eel		<i>No-yang.</i>
Spear	<i>Kalkro</i>	<i>Wall.</i>
Club-shield	<i>Marraga</i>	<i>Marraga.</i>
Spear-shield	<i>Karragame</i>	<i>Bamerook.</i>
Boomerang	<i>Wana</i>	<i>Wangin.</i>
Club	<i>Pira</i>	<i>Kallack.</i>
Instrument for throwing spear	<i>Yarramba</i>	<i>Mirriwan.</i>
Eagle	<i>Bilyarra</i>	<i>Quarnamerung.</i>
Crow	<i>Wacko or Wa-ku</i>	<i>Gnar-o-kal.</i>
North		<i>Be-ara.</i>
South		<i>Tha.</i>
East		<i>Kar-wi.</i>
West		<i>Yack.</i>
Doctor	<i>Makega</i>	<i>Mullay mallang.</i>
Tall	<i>Barlaro</i>	<i>Wreckel.</i>
Short	<i>Pimby</i>	<i>Tookal a pan.</i>
Blood	<i>Kandarra</i>	<i>Karu do barra.</i>
Hands	<i>Murra</i>	<i>Bret.</i>
Feet	<i>Thina</i>	<i>Jane.</i>
Knees	<i>Thingee</i>	<i>Bun.</i>
Elbows	<i>Kuppoa</i>	<i>Jill ung.</i>
Mouth	<i>Yelha</i>	<i>Ka-at.</i>
Chin	<i>Wacka</i>	<i>Yain.</i>
Hair	<i>Burlky</i>	<i>Lit.</i>
Forehead	<i>Bick ho</i>	<i>Nen.</i>
Ear	<i>Ury</i>	<i>W-ring.</i>
Teeth	<i>Nandy</i>	<i>Gnarn-dack.</i>
Tongue	<i>Tar-lin-ya</i>	<i>Jilline.</i>
Throat	<i>Bern-ba</i>	<i>Tull-oit.</i>
Finger nails	<i>Mel inya</i>	<i>Tagera-bret.</i>
Liver	<i>Thanganya</i>	<i>Wall-ow-atack.</i>
Fat	<i>Murney</i>	<i>Warne wan</i>
Checks	<i>Gnerly</i>	<i>Wa-ang.</i>
Stomach	<i>Kuruto</i>	<i>Bullon.</i>
Flesh	<i>Wanga</i>	<i>Wor-ri a tang.</i>
Eyes	<i>Makey</i>	<i>Mri.</i>
Man	<i>Maly</i>	<i>Brah.</i>
Woman	<i>Nongo</i>	<i>Woor-cat.</i>
Boy	<i>Wilyango</i>	<i>Lathe.</i>
Girl	<i>Nongo mote pa</i>	<i>Tarl woor-cat.</i>
Dog	<i>Kad dely</i>	<i>Ba-an.</i>



English Name.	Aboriginal Name.	English Name.	Aboriginal Name.
Small bird with patch of red over tail	<i>Bribatith.</i>	Scorpion - - -	<i>Koongun.</i>
Small bird like tom-tit	<i>Ya rang.</i>	Earwig - - -	<i>Ngara-ngara.</i>
Geese - - -	<i>Nath.</i>	<i>Trees, &amp;c.</i>	
Snipe - - -	<i>Klik.</i>	Ironbark - - -	<i>Baroin.</i>
Spoon-bill duck - -	<i>Wyung.</i>	Box-tree - - -	<i>Tü-kan.</i>
Darter or serpent-bird	<i>Tharwan.</i>	White-gum - - -	<i>Balook.</i>
Mountain duck - -	<i>Kara-gnark.</i>	Mahogany of Snowy River	<i>Pinnak.</i>
Sand-piper - - -	<i>Kewet-kewet.</i>	Wattle - - -	<i>Mart.</i>
White hawk - - -	<i>Boon boong.</i>	Lightwood - - -	<i>Yowan.</i>
Small grey hawk	<i>Troon wagga.</i>	She-oak - - -	<i>Bäru.</i>
Grey plover - - -	<i>Bungil bowrdang.</i>	Cherry-tree - - -	<i>Ballat.</i>
Quail - - -	<i>Ooro bi gnanang.</i>	Stringybark - - -	<i>Yungoora.</i>
Penguin - - -	<i>Tarlo birndang.</i>	Mountain ash - - -	<i>Yawat.</i>
Water-hen - - -	<i>Neerloony.</i>	Red-gum - - -	<i>Yooro.</i>
<i>Insects, &amp;c.</i>		Tea-tree - - -	<i>Birt.</i>
Spider - - -	<i>Mermandho.</i>	Tea scrub on hummocks	<i>Nowart.</i>
Tarantula - - -	<i>Waanluna hani.</i>	Currant-tree - - -	<i>Lirra.</i>
Mason fly - - -	<i>Kookoonda mioicera.</i>	Pittosporum undulatum	<i>Bürt-bürt.</i>
March fly - - -	<i>Narracort.</i>	Honeysuckle - - -	<i>Boen.</i>
Mosquito - - -	<i>Newan.</i>	Kangaroo apple - - -	<i>Koonyang.</i>
Cricket - - -	<i>Ta jerrat.</i>	Musk-tree - - -	<i>Barri mebbok.</i>
Small moth - - -	<i>Tarlo kung-kung.</i>	Fern-tree - - -	<i>Karak.</i>
Frog - - -	<i>Tatelak.</i>	Fern, light-green one	<i>Geewan.</i>
Bull-frog - - -	<i>Blook.</i>	Nettle - - -	<i>Mäbun.</i>
Sting-ray - - -	<i>Büülangoorh.</i>	Sow-thistle - - -	<i>Thalak.</i>
Bulldog ant - - -	<i>Dibban.</i>	Common grass - - -	<i>Ban.</i>
Large-headed ant	<i>Purk gatti.</i>	Grass-tree - - -	<i>Tarndang.</i>
Small black ant - -	<i>Wooyoot.</i>	Cabbage-tree - - -	<i>Thapalla.</i>
Louse - - -	<i>Nin.</i>	Reed - - -	<i>Kowat.</i>
Grass tick - - -	<i>Danga.</i>	Cutting grass, used for making baskets	<i>Krowan.</i>
Grasshopper, locust	<i>Bapahan.</i>	Rush grown on swamps, with broad flat leaf	<i>Toorook.</i>
Grub - - -	<i>Krang.</i>	Round rush - - -	<i>Booroot.</i>
Large moth - - -	<i>Bä bukan.</i>	White-currant shrub	<i>Karrovert.</i>
Butterfly - - -	<i>Ngaravert.</i>	Raspberry - - -	<i>Yallaban.</i>
Black beetle - - -	<i>Ngoorin.</i>	Tall fern-tree - - -	<i>Kakawert.</i>
Fly - - -	<i>Naroon.</i>	Short fern-tree - - -	<i>Dagal.</i>
Bee - - -	<i>Kaangal.</i>		
Mantis - - -	<i>Bungil towera.</i>		
Centipede - - -	<i>Ngow-ook thuringa.</i>		

LANGUAGE OF THE NATIVES OF THE PINE PLAIN TRIBE, NORTH WIMMERA,  
AND GENERALLY UNDERSTOOD IN THE WESTERN DISTRICT, THE LODDON,  
AND SWAN HILL.

(Carefully collected from some very intelligent blacks from that tribe living at Lake Wellington Mission Station in Gippsland.)

(BY THE REV. F. A. HAGENAUER, OF LAKE WELLINGTON, GIPPSLAND.)

English.	Native.
I am going to strike - - - -	<i>Daak ginyan.</i>
To strike	going am I.
I am going to find a nest - - - -	<i>Yaak ginyan laangy-banyee.</i>
To find	going am I (a) nest (of a) bird.
I am going to lie down - - - -	<i>Goomin ginyan.</i>
To lie down	going am I.

English.	Native.
I am going to chew the meat - - -	<i>Itatye ginyan ngowee.</i> To chew going am I the meat.
I am going to scold her - - -	<i>Tyallee ginyan.</i> To scold her going am I.
I am going to chop with an axe - - -	<i>Taardow ginyan batye goorook.</i> To chop going am I with an axe.
I am going to watch him - - -	<i>Maan-maan tyerry ginyan.</i> To watch him going am I.
I am going to burn the wood - - -	<i>Werrick ginyan wanyip.</i> To burn going am I the wood.
I am going to pour out the water - - -	<i>Gaal ginyan cattying.</i> To pour out going am I the water.
I am about to take it - - -	<i>Gaam-maan ginyan.</i> To take it about am I (going).
I intend to keep it - - -	<i>Woorrpamitt ynootyán.</i> To keep it intend I.
I am going to sharpen my spear - - -	<i>Litwoong ginyan ngary balleck.</i> To sharpen going am I my spear.
He hit me on the head - - -	<i>Tacking propanpeck.</i> He hit me on the head (my head).
The bird eats - - -	<i>Bany tyechelang.</i> The bird eats.
How does the snake bite and kill man ? -	<i>Tyanango goottilang goornmill buntinong wootye?</i> How does bite the snake to kill man ?
With his teeth - - -	<i>Lee allook.</i> With his teeth.
I was angry - - -	<i>Goollinan.</i> Angry was I.

### THE VERB "GOONGEE."

TO LOVE, TO CREATE BY LOVE, TO MAKE, TO DO.

Singular.	INDICATIVE MOOD.		Plural.
	<i>Present tense.</i>		
<i>Goongeenou</i> - - - I love.		<i>Goongeeenan</i> - - - We love.	
<i>Goongeen</i> - - - Thou lovest.		<i>Goongeenat</i> - - - You love.	
<i>Goongeeena</i> - - - He loves.		<i>Goongeenatt</i> - - - They love.	
	<i>Past tense.</i>		
<i>Goongeenong</i> - - - I loved.		<i>Goongeenango</i> - - - We loved.	
<i>Goongeeeno</i> - - - Thou lovedst.		<i>Goongeenange</i> - - - You loved.	
<i>Goongeeena</i> - - - He loved.		<i>Goongeenang</i> - - - They loved.	
	<i>Perfect tense.</i>		
<i>Goongeeenon mala</i> - - - I have loved.		<i>Goongeenango malan</i> - We have loved.	
<i>Goongeeeno mala</i> - - - Thou hast loved.		<i>Goongeenange malan</i> - You have loved.	
<i>Goongeeena mala</i> - - - He has loved.		<i>Goongeenang malan</i> - They have loved.	
	<i>Pluperfect tense.</i>		
<i>Goongeeenon malana</i> - I had loved.		<i>Goongenanon malanon</i> - We had loved.	
<i>Goongeeenone malana</i> - Thou hadst loved.		<i>Goongenange malanon</i> - You had loved.	
<i>Goongeeena malana</i> - He had loved.		<i>Goongeenanga malanan</i> - They had loved.	



Singular.

*Future tense.*

Plural.

<i>Goongeengnon maleck</i> - I shall love.		<i>Goongengnangnon maleck</i> We shall love.
<i>Goongeengnon maloock</i> - Thou shalt love.		<i>Goongeengnott maloock</i> - You shall love.
<i>Goongengo maloock</i> - He shall love.		<i>Goongeengnott maloock</i> - They shall love.

*Future perfect tense.*

<i>Goongeengnanon mala</i> - I shall have loved.		<i>Goongeenango malano</i> - We shall have loved.
<i>Goongeengnona mala</i> - Thou wilt have loved.		<i>Goongeenang malano</i> - You shall have loved.
<i>Goongeengnonan mala</i> - He will have loved.		<i>Goongenango mulano</i> - They shall have loved.

POTENTIAL MOOD.

*Present tense.*

<i>Goonganeeget</i> - - May I love.		<i>Goongareegett</i> - - May we love.
<i>Goongareeget</i> - - Mayst thou love.		<i>Goongategett</i> - - May you love.
<i>Goongangeeget</i> - - May he love.		<i>Goongatyeegett</i> - - May they love.

*Past tense.*

Not to be found out ; likely not to exist.

*Perfect tense.*

<i>Goonganeeget mala</i> - May I have loved.		<i>Goongareegett malan</i> - May we have loved.
<i>Goongareeget mala</i> - Mayst thou have loved		<i>Goongategett malan</i> - May you have loved.
<i>Goongangeeget mala</i> - May he have loved.		<i>Goongatyeegett malan</i> - May they have loved.

*No Pluperfect tense.*

SUBJUNCTIVE MOOD.

*Present tense.*

<i>Gattoongnoong goonget</i> - If I love.		<i>Gattoonganoroong goonget</i> If we love.
<i>Gattoonga goonget</i> - If thou love.		<i>Gattoongattoong googet</i> - If you love.
<i>Gattoongoroong goongett</i> If he love.		<i>Gattoongaroong googett</i> - If they love.

IMPERATIVE MOOD.

*Goongack!*

*Goongack!*

SENTENCES IN ENGLISH AND ABORIGINAL.

A kangaroo is feeding in the scrub - -	-	<i>Miyooock goray dyickeling ganya patta galk.</i> There kangaroo is feeding thick one scrub.
Get me my spear and I will kill him - -	-	<i>Manacke tyarrameek bovann.</i> Hand me here my spear him kill I will.
I have killed him - - - - -	-	<i>Boyeenann.</i> Killed him I have.
Let us roast him - - - - -	-	<i>Bovango ba towango.</i> Let us roast him and eat him.
One of us go down to the creek - - -	-	<i>Kiup bangoroock yarrowa parrall.</i> One of us go down to the creek.
One of us will go into the scrub - - -	-	<i>Kiup bangoroock yarrowa ganya patta galk.</i> One of us go into (down) thick one scrub.
One of us go into the forest (number of large trees)	-	<i>Kiup bangoroock yarrowa goroong goroong ngatta galk.</i> One of us go into large large high scrub.
We will meet at the big water-hole, where the fish are plentiful	-	<i>Weeyonbing yango maago goroongo yaram,</i> Meet we will at large water-hole, <i>yannoong gettyowelly werrinyal,</i> where are plenty fishes.

If one of us catch the stranger, let him coo-cc and we will run to him	<i>Gattoong kiup prengoorroock garroock ginyoong</i> If one among us him catch <i>goolloom-goolloom, garntallya bam tyerryngango.</i> stranger, call for (us) run all will.
Give me a stone - - - - -	<i>Woogageen kiup goottyappo.</i> Give me a stone.
Give him a stone - - - - -	<i>Woogag kiup goottyapp.</i> Give him a stone.
I give you some water - - - - -	<i>Woonannoong kattyong.</i> I give you water.
I will not give you any water - - - - -	<i>Bogee wannoong wooging kattyong.</i> I will not give water.
Give me some bread - - - - -	<i>Woogag geen bannyimmo.</i> Give me bread.
We will give you a stick - - - - -	<i>Wooging ngang tangoonoong galko.</i> Give we will you a stick.
We will not give you a stick - - - - -	<i>Wooyeeba tangoonoong wannoong woging galko.</i> We will you not give a stick.
Give me some bread to eat, I am hungry - - - - -	<i>Woogaggeen bannyimmo, weeyann.</i> Give me bread, I am hungry.
This is my hand - - - - -	<i>Gimpa manyaneck.</i> Here is my hand.
Sing a song - - - - -	<i>Waarrangack gattngatth.</i> Sing a song.
Where is my father ? - - - - -	<i>Mameck gimpa?</i> My father where is ?
He is my father - - - - -	<i>Ngooa mameck.</i> He is my father.

Father. My father. Our father.  
*Mamen. Mameck. Mamengoroock.*

My father comes.  
*Mameck woata.*

Your father comes.  
*Mamooek woata.*

His or her father comes.  
*\*Ginio mamooek woata.*

(\**Ginio* signifies "that one's.")

Our father comes.  
*Mamengoroock woata.*

Your father comes.  
*Mamentack woata.*

Their father comes.  
*Mamentack woata.*

That one's father comes.  
*Ginior mamooek woata.*

My father is here - - - - -	<i>Gimpa mameck.</i> Here is my father.
Our father is here - - - - -	<i>Gimpa mamengoroock.</i> Here is our father.
He is not my father - - - - -	<i>Ngooat mameck.</i> Not is my father.

One.	Two.	Three.	Four.	Five.
<i>Kiup.</i>	<i>Boollett.</i>	<i>Boollett ba kiup.</i>	<i>Boollett ba boollett.</i>	<i>Boollett ba boollett ba kiup.</i>

Six.

*Boollett ba boollett ba boollett.*

A great, great many - - - - -	<i>Galloopp galloopp.</i>
We drink water - - - - -	<i>Gcopango kattyong.</i> We drink water.
My brother has a long arm - - - - -	<i>Goottangeek</i> [ <i>tyowang pattymgoroock.</i> My younger brother a very long arm has.
My sister is very tall - - - - -	<i>Tyaattyeck tyowang goroock.</i> My sister very tall is.

He has two children	- - - -	-	<i>Gilla boolaven boollett piampango.</i> He has two children.
Take a stick and beat the dog	- - -	-	<i>Manacke galk tagack gall.</i> Take a stick beat dog.
The dog is beaten with a stick	- - -	-	<i>Tachalanaek or gall tachannaek galho.</i> The dog he is beaten with a stick.
The sun is rising	- - - -	-	<i>Prinna ngauoe.</i> Is rising sun.
The sun is set already	- - - -	-	<i>Ngoomming ngathin ngauoe.</i> Already is down sun.
The moon is risen	- - - -	-	<i>Prinnon mityaan.</i> Risen is moon.
What have I done to you ?	- - - -	-	<i>Nyannon tyam goangin tyoorr mangin ?</i> I have what done to you ?
The day after to-morrow	- - - -	-	<i>Perpeck ngooa ngauoe.</i> To-morrow after this day.
Where is your mother ?	- - - -	-	<i>Winya bapooek ?</i> Where is your mother ?
My mother speaks	- - - -	-	<i>Bapeck woreeka.</i> My mother speak.

## DECLENSION OF SUBSTANTIVES AND PERSONAL PRONOUNS.

	Singular.		Dual.
Nom.	- - A man, <i>Wootye</i>	- - - -	Two men, <i>Booletye wootye.</i>
Gen.	- - Of a man, <i>Wootyogitg</i>	- - - -	Of two men, <i>Wootyegitg booletye.</i>
Dat.	- - To a man, <i>Wootyooek</i>	- - - -	To two men, <i>Booletye wootyook.</i>
Acc.	- - A man, <i>Wootye</i>	- - - -	Two men, <i>Booletye wootye.</i>
Voc.	- - O man! <i>Wootyoh!</i>	- - - -	O two men! <i>Booletye wootyoh!</i>
Abl.	- - By a man, <i>Wootyookal</i>	- - - -	By two men, <i>Booletye wootyookal.</i>
Exat.	- - From a man, <i>Wootyenoong</i>	- - - -	From two men, <i>Booletye wootyenoong.</i>
Ergat.	- - With a man, <i>Wootyell</i>	- - - -	With two men, <i>Booletye wootyool.</i>

Plural. Plural.  
(The same as dual, only to use the word *Getyonwell* instead of *Booletye*), like—

Nom.	- Men, <i>Getyonwell wootye.</i>	Voc.	- O men! <i>Getyonwell wootyoh!</i>
Gen.	- Of men, <i>Getyonwell wootyegitg.</i>	Abl.	- By men, <i>Getyonwell wootyookal.</i>
Dat.	- To men, <i>Getyonwell wootyook.</i>	Exat.	- From men, <i>Getyonwell wootyenoong.</i>
Acc.	- Men, <i>Getyonwell wootye.</i>	Ergat.	- With men, <i>Getyonwell wootyool.</i>

*First person.*

	Singular.		Dual.		Plural.
Nom.	- I, <i>Wallooreck</i>	- -	We two, <i>Walloonganook</i>	- -	We, <i>Walloongingoraek.</i>
Acc.	- Me, <i>Walloonoongeek</i>	- -	Us two, <i>Walloongoongnoek</i>	- -	Us, <i>Wallogingoraek.</i>
Caus.	- By me, <i>Wallogalleek</i>	- -	By us two, <i>Walloongoongnalloek</i>	- -	By us, <i>Wallogallingoraek.</i>

*Second person.*

	Singular.		Dual.
Nom.	- - Thou, <i>Walloongin</i>	- - -	You two, <i>Boolet wool.</i>
Acc.	- - Thee, <i>Walloongin</i>	- - -	You two, <i>Boolet wool.</i>
Voc.	- - O thou! <i>Walloongeen!</i>	- - -	O you two! <i>Boolet woollen!</i>
Caus.	- - By thee, <i>Wallogallet</i>	- - -	By you two, <i>Boolet woollek.</i>

The Rev. Mr. Hagenauer states that he could not find out the remainder from any of the blacks belonging to the Pine Plain tribe who reside at Lake Wellington. They said that the old men knew more, but they had not learnt it from them.

A SHORT ABORIGINAL STORY, IN THEIR OWN LANGUAGE, WITH THE CORRECT ENGLISH BELOW.

*Geo goongeenang mamengorack meg megy youwee, goray perrippen manye*  
 (When) first made (the) great father every living beast, (the) kangaroo run off (on his) fore  
*ha tyinnallook ngollo gaal; goolloom goolloomoo mortannin mallookoom dooloo wooyarin*  
 and hind legs like (the) dog; (but) a strange blackfellow hunted after him until got short  
*mannyook. Nyattyementon! Porannyatta goolloom goolloom dorin, goray perrippen*  
 his fore-legs. Him poor fellow! When at night (the) strange blackfellow slept, (the) kangaroo run off  
*tyinnallook nimpa yetya. Payoongmingoo torroponen tyinnallook gimpa mengoon.*  
 (on) his hind-legs to this country. Since that time (it) went on hind legs here about till now.

COLLECTION OF WORDS IN THE ABORIGINAL LANGUAGE.

(BEING THE LANGUAGE UNDERSTOOD IN THE WESTERN DISTRICT, THE NORTH-WESTERN DISTRICT, THE LODDON, AND SWAN HILL, BUT BELONGING ESPECIALLY TO THE NORTH-WEST OR THE PINE PLAIN TRIBE.)\*

Aboriginal.	English.	Aboriginal.	English.
<i>Bunn</i> - - -	ashes.	<i>Dom-dom pirney</i> - - -	vessel, pot.
<i>Boorrinn</i> - - -	dark.	<i>Daalko</i> - - -	good.
<i>Bopoop</i> - - -	little boy.	<i>Daako manye</i> - - -	a good hand.
<i>Boiltack</i> - - -	to hate.	<i>Derriboott</i> - - -	shore, bank.
<i>Boring</i> - - -	smoke.	<i>Datty oock</i> - - -	little river.
<i>Bar</i> - - -	and.	<i>Dennyng</i> - - -	frost.
<i>Bapen</i> - - -	mother.	<i>Dallan</i> - - -	to let.
<i>Baring</i> - - -	to cut.	<i>Danta</i> - - -	down.
<i>Bunn</i> - - -	dirt.	<i>Danta gaamparyvik</i> - - -	to pull down.
<i>Boott</i> - - -	grass.	<i>Daap tap kooya</i> - - -	to awake.
<i>Bootety</i> - - -	both.	<i>Dat-ngat</i> - - -	new.
<i>Booletye</i> - - -	two.	<i>Dattuck</i> - - -	a young tree.
<i>Baan</i> - - -	hole.	<i>Dilm-dilm</i> - - -	to crack.
<i>Booywonga</i> - - -	to wipe.	<i>Darn dam</i> - - -	to rattle.
<i>Brann</i> - - -	rivulet.	<i>Dootwillang</i> - - -	corner.
<i>Bootylang</i> - - -	to go along with wind or water.	<i>Darnoylong</i> - - -	to recover.
<i>Brama</i> - - -	to press out.	<i>Datt yerrung</i> - - -	knock together.
<i>Boottarty lang</i> - - -	fastening.	<i>Goongin</i> - - -	to love.
<i>Bonbonty lang</i> - - -	shivering.	<i>Goongin</i> - - -	to make.
<i>Biggy</i> - - -	to get up.	<i>Goongin</i> - - -	to create.
<i>Borangamda dera</i> - - -	suoring (great sleep).	<i>Goortampy</i> - - -	dissatisfied.
<i>Baring</i> - - -	road.	<i>Ganylong</i> - - -	shaving.
<i>Baring gy grasing</i> - - -	dray track.	<i>Garning</i> - - -	carrying.
<i>Winya pirpa baring?</i> - - -	whither leads this road?	<i>Gamgam</i> - - -	horse.
<i>Boorrip payoony</i> - - -	run quick.	<i>Goorroock</i> - - -	magpie.
<i>Boorripa loga</i> - - -	fetch it quick.	<i>Gaal</i> - - -	dog.
<i>Doorrt</i> - - -	star.	<i>Gorya</i> - - -	kangaroo.
<i>Dickele</i> - - -	to eat.	<i>Ga</i> - - -	nose.
<i>Dora</i> - - -	to sleep.	<i>Girrip</i> - - -	leg.
<i>Dora mameck</i> - - -	my father sleeps.	<i>Goorra</i> - - -	throat.
		<i>Goorritmill</i> - - -	snake.

\* Mr. Hagenauer states that he has found that the blacks generally have two words to express the same thing—so that words taken down by different writers, or by the same writer at different times, may vary very much even in the same tribe. He adds that, in his belief, a word having the same sound as the name of any person in the tribe was let drop, and another substituted for it, when that person died; hence the continual change in the language.

Aboriginal.	English.	Aboriginal.	English.
<i>Gama</i> - - -	large wallaby.	<i>Nganwe</i> - - -	sun.
<i>Gni</i> - - -	little.	<i>Nganwe</i> - - -	light.
<i>Gatyiwee</i> - - -	come down	<i>Ngattyē</i> - - -	greedy.
<i>Galla-galla goock</i> - - -	old woman.	<i>Nga</i> - - -	yes.
<i>Gotoock</i> - - -	younger brother.	<i>Ngaranopan</i> - - -	old man.
<i>Galick</i> - - -	there.	<i>Nganiyoock</i> - - -	husband.
<i>Gimpa</i> - - -	here.	<i>Nga-paranginon</i> - - -	yes, I am tired.
<i>Ginga leerrndel</i> - - -	in the camp.	<i>Nyee</i> - - -	words.
<i>Gilla</i> - - -	she.	<i>Ngang gimpa</i> - - -	to dwell here.
<i>Goolk</i> - - -	blood.	<i>Ngack</i> - - -	hail.
<i>Gotyoock</i> - - -	rock, stone.	<i>Ngarya</i> - - -	she-oak tree.
<i>Gorrack</i> - - -	sand.	<i>Ngarrang</i> - - -	to like much.
<i>Gootyill</i> - - -	dew.	<i>Ngatoock</i> - - -	a piece.
<i>Geera</i> - - -	leaf.	<i>Nyacka</i> - - -	to immerse.
<i>Gaalk</i> - - -	tree.	<i>Nyatpan</i> - - -	no.
<i>Gimpa mya</i> - - -	about here.	<i>Ngoorra willang</i> - - -	rain clouds.
<i>Get mampa ginga</i> - - -	perhaps it is here.	<i>Ngun goot</i> - - -	first.
<i>Gampanyoock</i> - - -	deep.	<i>Ngango</i> - - -	how.
<i>Gayoowaa</i> - - -	stiff.	<i>Ngango pory?</i> - - -	how many?
<i>Gaal poongy non</i> - - -	I break through.	<i>Nganwee</i> - - -	day.
<i>Ginio</i> - - -	that.	<i>Ngo gett</i> - - -	well.
<i>Gam pipiang</i> - - -	beautiful.	<i>Nga ngy ring?</i> - - -	what?
<i>Gy ga galack gimpa</i> - - -	his own.	<i>Ngun win</i> - - -	at that time.
<i>Gingma</i> - - -	this.	<i>Ngoly</i> - - -	this one.
<i>Gangeck</i> - - -	for me.	<i>Ngango</i> - - -	beginning.
<i>Gally tyerriwat</i> - - -	question.	<i>Nguan</i> - - -	place.
<i>Gromack</i> - - -	answer.	<i>Ngatta</i> - - -	afraid.
<i>Gio?</i> - - -	where?	<i>Ngill pa it</i> - - -	thin.
<i>Giang</i> - - -	they.	<i>Ngang-ngang inong</i> - - -	I forget.
<i>Ganpa</i> - - -	shall.	<i>Nganga gimpa?</i> - - -	how is it?
<i>Ginia</i> - - -	certain.	<i>Ngangonong</i> - - -	I see.
<i>Gorack</i> - - -	ours.	<i>Nganginontong</i> - - -	we see.
<i>Gam ma</i> - - -	to take upon.	<i>Ngalloock-nyalloock tyu</i> - - -	large bushes.
<i>Gi-y-nang</i> - - -	vain.	<i>Ngaak</i> - - -	shade.
<i>Galpa weyoong</i> - - -	to understand.	<i>Ngallynyoock</i> - - -	enemy
<i>Galpa weyanong</i> - - -	I understand.	<i>Ngallynyoock</i> - - -	evil spirit.
<i>Gaalgoock</i> - - -	handle.	<i>Ngattyā</i> - - -	the evil spirit or devil.
<i>Goolyee</i> - - -	good-natured.	<i>Kattyong</i> - - -	water.
<i>Goort gorooock</i> - - -	peaceable.	<i>Kaoppala</i> - - -	to drink.
<i>Goorrongy!</i> - - -	listen! hear!	<i>Kalky pan yoong</i> - - -	white clay.
<i>Gattyē</i> - - -	warm.	<i>Kutgoorria</i> - - -	not willing.
<i>Gattyē wa</i> - - -	hot summer.	<i>Kooya</i> - - -	thoroughly.
<i>Gaalpawya</i> - - -	to rend or split.	<i>Kyah</i> - - -	one.
<i>Gaanpap</i> - - -	thick.	<i>Kooyoo watt</i> - - -	sorrowful.
<i>Gaolkwill</i> - - -	rush.	<i>Koolloollum</i> - - -	proud.
<i>Goallia</i> - - -	angry.	<i>Lyeh</i> - - -	tooth.
<i>Goollia?</i> - - -	are you angry?	<i>Lanangorook</i> - - -	single woman.
<i>Goollinong</i> - - -	I am angry.	<i>Larundel</i> - - -	camp.
<i>Goorooock goorroock mo-rang</i> - - -	the clouds are red.	<i>Lit</i> - - -	top, point.
<i>Galpunga</i> - - -	to break.	<i>Littia</i> - - -	sharp.
<i>Gimpun ma</i> - - -	explain yourself.	<i>Liroock</i> - - -	woman.
<i>Gia-gia you wanyoock</i> - - -	he cries.	<i>Limoock timoock</i> - - -	heritage.
<i>Gina nyayack</i> - - -	on one side.	<i>Lou wee ging</i> - - -	all done, finished.
<i>Ngary</i> - - -	duck.	<i>Loud yo wa bopoop</i> - - -	the little boy cries.
<i>Ngunye</i> - - -	whiskers.	<i>Loom</i> - - -	small wood brushes.
		<i>Larpelaan</i> - - -	noise.

Aboriginal.	English.	Aboriginal.	English.
<i>Miroo-ack</i> - - -	fowls.	<i>Mootlyorong</i> - - -	I find it.
<i>Mo-ah</i> - - -	eye.	<i>Maranggoock</i> - - -	revenge.
<i>Manye</i> - - -	finger.	<i>Mirma</i> - - -	selfish.
<i>Mark manye</i> - - -	hand (hand or mother of the finger).	<i>Morrang</i> - - -	very dark.
<i>Mittyan</i> - - -	moon.	<i>Moockoy</i> - - -	to rest.
<i>Morang</i> - - -	sky.	<i>Moock y non</i> - - -	I rest.
<i>Ming-ming ylang</i> - - -	give me some.	<i>Monino</i> - - -	louse.
<i>Manacka katying</i> - - -	give me some water.	<i>Moninoyeck</i> - - -	I have lice.
<i>Manacka wongip</i> - - -	give me some wood.	<i>Morriacky</i> - - -	very little.
<i>Matymoock</i> - - -	wife.	<i>Maalgoompip</i> - - -	nothing.
<i>Mamooch</i> - - -	father.	<i>Nanye?</i> - - -	how? what?
<i>Mameck</i> - - -	my father.	<i>Nyogoong</i> - - -	willing.
<i>Mameck dora</i> - - -	my father sleeps.	<i>Nyat bonn mabra</i> - - -	the river upwards.
<i>Malyowipe</i> - - -	useless.	<i>Nanyo nayoon?</i> - - -	how is the quality?
<i>Malp ma mi wa</i> - - -	I do not understand (never did it before).	<i>Nangoorna?</i> - - -	how is it?
<i>Moom we ya</i> - - -	jealous.	<i>Nimtyerrwat</i> - - -	it is so-so.
<i>Moom we ya on</i> - - -	I was jealous.	<i>Nyagack</i> - - -	look round.
<i>Maleck</i> - - -	shall.	<i>Nyooingin</i> - - -	belonging.
<i>Moom we ya on maleck</i> - - -	I shall be jealous.	<i>Nyarrangynan</i> - - -	I know.
<i>Mittyack</i> - - -	rain.	<i>Nyanon?</i> - - -	I what?
<i>Maroong</i> - - -	pine-trec.	<i>Nyanon goongin?</i> - - -	what have I doue?
<i>Manacke</i> - - -	to bring.	<i>Nyanon goongin tyoor-</i>	what have I done to
<i>Malack</i> - - -	by-aud-by.	<i>mangin?</i> - - -	you?
<i>Moroon men</i> - - -	to save.	<i>Nya woa?</i> - - -	to whom does it belong?
<i>Moroon men on katying</i> - - -	I save any one from the water.	<i>Nyoorr tuma</i> - - -	to lurk.
<i>Mamengoroock</i> - - -	our great father.	<i>Nyallo</i> - - -	spring.
<i>Mamengoroock goongin</i> - - -	our great father loves and makes.	<i>Nyoo!</i> - - -	Ah! Oh!
<i>Mamengoroock tyjor monk goongin</i> - - -	our great father first made the world	<i>Nyrrren yeng non</i> - - -	I remember.
<i>ba goonyi booletye wootye</i> - - -	and then he made both men	<i>Nyn nin</i> - - -	satisfied.
<i>ba liroock ba yawwe</i> - - -	and women, and beasts.	<i>Ny ty woary</i> - - -	make room.
<i>Mooh</i> - - -	inlet.	<i>Nyoo nooing ngarwe!</i> - - -	Ah! this day.
<i>Mityoock</i> - - -	skin.	<i>Nap goonga wroa</i> - - -	to stare with the eyes.
<i>Micka</i> - - -	rich.	<i>Nyoo malook</i> - - -	to find again.
<i>Manack ganyeck gima</i> - - -	fetch it for me.	<i>Nyappa wa unta</i> - - -	to accompany.
<i>Mampa</i> - - -	to think.	<i>Noomittang</i> - - -	he cries loud.
<i>Manpanon</i> - - -	I think.	<i>Nyang non</i> - - -	I sit.
<i>Mang gacka ngau</i> - - -	a fine place.	<i>Nyang</i> - - -	to sit.
<i>Mooroock</i> - - -	handle.	<i>Nyantamoock</i> - - -	to wait.
<i>Moockin yirr</i> - - -	beginning.	<i>Nyoomim</i> - - -	that will do.
<i>Maring</i> - - -	he takes it up.	<i>Nyo koong</i> - - -	it belongs to you.
<i>Maringanon</i> - - -	I take it up.	<i>Nanyima</i> - - -	to play about.
<i>Mampy non</i> - - -	I am hot.	<i>Nimpa worecka</i> - - -	to speak against.
<i>Manpy</i> - - -	hot.	<i>Neoruenyooch ngarwe-</i>	sunbeam.
<i>Mi ya</i> - - -	winter, very cold.	<i>Nyongeeck</i> - - -	belong to me.
<i>Manacka</i> - - -	to carry.	<i>Propoock</i> - - -	head.
<i>Mode mo a lang</i> - - -	cold, suffering from cold.	<i>Pattyng</i> - - -	knee.
<i>Empy ni lang</i> - - -	to keep warm.	<i>Poorrap</i> - - -	calf of the leg.
<i>Marit-marit</i> - - -	a cool breeze.	<i>Prapa</i> - - -	slow walking.
<i>Mameck woata</i> - - -	my father comes.	<i>Purpurria</i> - - -	lazy.
<i>Mora</i> - - -	little auts.	<i>Prooinga</i> - - -	to ent himself.
		<i>Parangyary?</i> - - -	are you tired?
		<i>Paragio</i> - - -	tired.
		<i>Poorraparoock</i> - - -	to lie on the ground.
		<i>Poorrparnon</i> - - -	I lay down.
		<i>Panitya</i> - - -	a piece of land.
		<i>Propoock</i> - - -	hill, head (the same).

Aboriginal.	English.	Aboriginal.	English.
<i>Pick</i> - - -	red clay.	<i>Tyerroock</i> - - -	deserted place.
<i>Pringo ninyo</i> - - -	to pass by.	<i>Tannpill</i> - - -	cloudy.
<i>Prapra</i> - - -	to build.	<i>Trinnta</i> - - -	bull.
<i>Papilligatt</i> - - -	to go on foot.	<i>Turmy-turmy</i> - - -	lively.
<i>Puan</i> - - -	small.	<i>Turngatto</i> - - -	a swollen place or spot.
<i>Paripa</i> - - -	run.	<i>Tyo yon mack</i> - - -	to teach.
<i>Prippalee</i> - - -	bring it soon.	<i>Tyat tyiny</i> - - -	to rest.
<i>Ponayano</i> - - -	to roast meat.	<i>Tyanga-tyango</i> - - -	take eat.
<i>Purpuria</i> - - -	slow.	<i>Turnack</i> - - -	on your back.
<i>Perwooa yama</i> - - -	to do it.	<i>Tyerrngatt</i> - - -	new.
<i>Pny-pny yama</i> - - -	willing.	<i>Tyootoock</i> - - -	the end.
<i>Payucke</i> - - -	to flow.	<i>Tyerricke!</i> - - -	stop! listen!
<i>Puwoya</i> - - -	to continue.	<i>Tratyegat nyalloonga</i> - - -	you come in spring.
<i>Purnya</i> - - -	swollen, to swell.	<i>Tyarryga</i> - - -	be stands.
<i>Prantoonoirang</i> - - -	blind.	<i>Tyalla wook</i> - - -	not ripe, unripe.
<i>Poornporoong</i> - - -	shoulder.	<i>Tyallick-tyallick</i> - - -	evening.
<i>Pirro</i> - - -	sandy place.	<i>Tarrongo</i> - - -	stretch.
<i>Pangoog</i> - - -	a little meat.	<i>Tarra</i> - - -	white.
<i>Pah!</i> - - -	hark!	<i>Tarrabunn</i> - - -	white ashes.
<i>Pallarang</i> - - -	to bow down.	<i>Tullengack</i> - - -	to skin.
<i>Parpack nyuwoa ngaræ</i>	the day after to-morrow.	<i>Tyally goongack dalky</i>	he makes fun about it.
<i>Proog goongy</i> - - -	on one side.	<i>tya</i>	
<i>Parpack</i> - - -	to-morrow.	<i>Tyerry gotip</i> - - -	let it stand.
<i>Papoolwill</i> - - -	flat.	<i>Taab taab!</i> - - -	easy! easy!
<i>Pota</i> - - -	shake down.	<i>Tyerry gallang goock</i> - - -	stop with him.
<i>Poollapull</i> - - -	little ones.	<i>Wy gon</i> - - -	to die.
<i>Perringgoock</i> - - -	tail.	<i>Wy gonon</i> - - -	I am dying.
<i>Pogooch</i> - - -	life, spirit, soul.	<i>Woata</i> - - -	to come.
<i>Pytyick</i> - - -	fly.	<i>Wroagy yee</i> - - -	nothing more.
<i>Paring</i> - - -	roots.	<i>Willa</i> - - -	wind.
<i>Pirripa</i> - - -	to lead on.	<i>Woata willa</i> - - -	the wind comes.
<i>Poorgooch</i> - - -	pull it off.	<i>Woata gorong a willa</i> - - -	strong wind comes.
<i>Pennimack</i> - - -	to cover.	<i>Wary</i> - - -	go.
<i>Penpenny mill</i> - - -	to cover it with a blanket.	<i>Warynon</i> - - -	I go.
<i>Pariya</i> - - -	to move on.	<i>Woarrtoock</i> - - -	outside.
<i>Tyerrap</i> - - -	mouth.	<i>Woatapook</i> - - -	inside.
<i>Tyallee</i> - - -	tongue.	<i>Woatyema</i> - - -	it clears up.
<i>Talyoock</i> - - -	arm.	<i>Woa</i> - - -	crow.
<i>Tyenna</i> - - -	foot.	<i>Wonyip</i> - - -	fire.
<i>Tyippa</i> - - -	to swim.	<i>Wogacky wonyip</i> - - -	give me some fire.
<i>Tyiranga</i> - - -	a long journey.	<i>Woata non</i> - - -	I wait.
<i>Tantala</i> - - -	to walk fast.	<i>Woata non ginio</i> - - -	I wait for him.
<i>Ton wick wonyip</i> - - -	to split wood.	<i>Wary wya</i> - - -	go away.
<i>Ton wick</i> - - -	to split.	<i>Willyinywill</i> - - -	birds.
<i>Tittymee</i> - - -	to close.	<i>Winya bulluckneck?</i> - - -	how can you say so?
<i>Toonga</i> - - -	fear.	<i>Woomylang</i> - - -	very miserable.
<i>Tyippa mamooch</i> - - -	your father swims.	<i>Wiyaty</i> - - -	to love, to like.
<i>Turriya</i> - - -	to recover.	<i>Wrawonmakatyiny</i> - - -	to take out of the water.
<i>Turriyanon</i> - - -	I recover.	<i>Wrawonmak</i> - - -	to take off.
<i>Tyagook</i> - - -	my land.	<i>Woornack</i> - - -	sunshine.
<i>Tyammoonya</i> - - -	very dry.	<i>Woorynack</i> - - -	grey fish.
<i>Tya</i> - - -	earth, land.	<i>Wya</i> - - -	to wish, to long for.
<i>Tya-it</i> - - -	island.	<i>Wooggagacknon</i> - - -	I want it.
<i>Tyarryman</i> - - -	to plant.	<i>Willa</i> - - -	opossum.
<i>Tyaak</i> - - -	reeds.	<i>Wiall</i> - - -	guni-tree.
<i>Tyoormong</i> - - -	he will.	<i>Whinya?</i> - - -	where?

Aboriginal.	English.	Aboriginal.	English.
<i>Wrawy</i> - - -	to climb.	<i>Wootwoara</i> - -	black clouds.
<i>Wogack</i> - - -	to give.	<i>Wallapit propoock</i> -	on the head.
<i>Wanyip</i> - - -	wood.	<i>Worooa</i> - - -	green.
<i>Wagageck</i> - -	give me.	<i>Werona</i> - - -	quiet, to soften temper.
<i>Wagageck wanyip</i> -	give me wood.	<i>Willannen</i> - - -	to change.
<i>Wawook</i> - - -	elder brother.	<i>Yanacka</i> - - -	come on, move on.
<i>Waweek</i> - - -	my elder brother.	<i>Yanacka galik</i> - -	they shall come on.
<i>Worecke</i> - - -	to speak.	<i>Yanacka gio pata</i> -	all shall come.
<i>Worecke nameck</i> -	my father speaks.	<i>Yarang</i> - - -	go away.
<i>Winya mamen?</i> - -	where is my father?	<i>Yura</i> - - -	belongs.
<i>Woomelang</i> - - -	poor.	<i>Yura parang</i> - - -	it belongs to my ground.
<i>Wagant</i> - - -	hail.	<i>Yura parnag non</i> -	I put it on my ground.
<i>Wi woock</i> - - -	to lift up.	<i>Yara parrack</i> - -	put it on my land.
<i>Wi wy non</i> - - -	I lift up.	<i>Yarram</i> - - -	fine river, large river.
<i>Wi wy non wonyip</i> -	I lift up wood.	<i>Yauve</i> - - -	beast.
<i>Worrenga</i> - - -	to shake.	<i>Yauve</i> - - -	meat.
<i>Worrenga propoock</i> -	to shake the head.	<i>Yama</i> - - -	not willing.
<i>Woam</i> - - -	to ask.	<i>Yally</i> - - -	property.
<i>Woamanon</i> - - -	I ask.	<i>Yally peck</i> - - -	my property.
<i>Winyaroo?</i> - - -	who?	<i>Yally pengorook</i> -	our property.
<i>Wootye</i> - - -	man.	<i>Yianya non gampa?</i> -	why should I not?
<i>Willkilla</i> - - -	to look round, to turn.	<i>Yingoorna</i> - - -	to-day.
<i>Woak</i> - - -	beyond.	<i>Yoompa</i> - - -	to take from the fire.
<i>Woak tyetook</i> - -	beyond time, endless.	<i>Yall yallama</i> - -	a cool evening.
<i>Wallo</i> - - -	near.	<i>Yirrymalla</i> - - -	unfastening.
<i>Winyang?</i> - - -	how far?	<i>Yampy anon</i> - - -	I am better.
<i>Winyarangit</i> - - -	to whom.	<i>Yowanyoock</i> - - -	to shout.
<i>Wiatt gatty</i> - - -	spring time little warm.	<i>Yargan</i> - - -	to look.
<i>Walpa</i> - - -	burned.	<i>Yarganon</i> - - -	I look.
<i>Wya-wya</i> - - -	tough.	<i>Yarganon gangam</i> -	I look for the horse.
<i>Wityapoock</i> - - -	the centre.	<i>Yattya</i> - - -	bad.
<i>Wootgoorrack</i> - -	sandhill.	<i>Yarring</i> - - -	gone away.
<i>Woagga</i> - - -	to laugh.	<i>Yawirr</i> - - -	animal.
<i>Woagganon</i> - - -	I laugh.	<i>Yirma</i> - - -	lightly.
<i>Woagganinin</i> - -	laughing at me.	<i>Yanginanoock</i> - -	we all together.

## THE DIALECT OF THE BRABROLONG AND NEIGHBOURING TRIBES.

(By A. W. HOWITT, F.G.S., WARDEN AND POLICE MAGISTRATE, BAIRNSDALE, GIPPSLAND.)

Mr. Howitt has furnished short stories—native and English—illustrative of the dialects spoken by the Brabrolong and neighbouring tribes; and has added the following examples of the dual:—

I, <i>Ngin.</i>	You and I (dual), <i>Nallu.</i>	We (all), <i>Warra.</i>
<i>Blabba nalla jilli moolla Nibboray.</i>	<i>Nunda blabba nalla bagovrin jilli moolla Nibboray.</i>	
Walk we now to Nibbor.	Not walk we sun-down now to Nibbor.	
(That is to say, "We will not go to Nibbor now it is sun-down.")		
<i>Kunkerun nalla brundu.</i>	<i>Turntulla nalla jilli moolla Nibboray.</i>	
Too late we (will go) to-morrow.	Horseback we now (go) to Nibbor.	
<i>Turntun</i> = Horse.		





SPECIMENS OF THE LANGUAGE OF THE NATIVES OF LAKE HINDMARSH.  
(By the Rev. A. Hartmann.)

INFINITIVE.

To COME—*Woaarta*.

		INDICATIVE.			
		<i>Present.</i>			<i>Past.</i>
Singular.		I come, &c.	Plural.	Singular.	I came, &c. Plural.
<i>Woaartin yan</i>	- - -	<i>Woaartin nuandang.</i>		<i>Woaartin nan</i>	- - - <i>Woaartin nang-o.</i>
<i>Woaartin yar</i>	- - -	<i>Woaartin yat.</i>		<i>Woaartin nar</i>	- - - <i>Woaartin nut.</i>
<i>Woaartin</i>	- - -	<i>Woaartin nitch.</i>		<i>Woaartin ga</i>	- - - <i>Woaartin nitch.</i>

*Future.*

Singular.		I shall come, &c.	Plural.
<i>Woaartin yuan</i>	- - -	<i>Woaartin nuandang.</i>	
<i>Woaartin yuar</i>	- - -	<i>Woaartin gut.</i>	
<i>Woaartin ga</i>	- - -	<i>Woaartin gitch.</i>	

POTENTIAL.

		<i>Present.</i>			<i>Past.</i>
Singular.		I can come, &c.	Plural.	Singular.	I could come, &c. Plural.
<i>Woaarti yan</i>	- - -	<i>Woaarti andang.</i>		<i>Woaartian malla</i>	- - - <i>Woaartiyandang malla.</i>
<i>Woaarti yar</i>	- - -	<i>Woaarti gut.</i>		<i>Woaartiar malla</i>	- - - <i>Woaartiyat malla.</i>
<i>Woaarti ya</i>	- - -	<i>Woaarti gitch.</i>		<i>Woaartiya malla</i>	- - - <i>Woaartiyitch malla.</i>

IMPERATIVE.

Singular.		Plural.
<i>Woaarti</i>	- - - - -	<i>Woaarti wat.</i>

(To Beat—*Daka*; To Burn—*Walpa*; and many more like *Woaarta*.)

ACTIVE.

INFINITIVE.

To SEE—*Nyü-ngä*.

INDICATIVE.

		<i>Present.</i>			<i>Past.</i>
Singular.		I see, &c.	Plural.	Singular.	I saw, &c. Plural.
<i>Nyangan</i>	- - -	<i>Nyanganang-o.</i>		<i>Nyainan</i>	- - - <i>Nyainang-o.</i>
<i>Nyangar</i>	- - -	<i>Nyangat.</i>		<i>Nyainar</i>	- - - <i>Nyainut.</i>
<i>Nyainy</i>	- - -	<i>Nyangitch.</i>		<i>Nyain</i>	- - - <i>Nyainitch.</i>

*Future.*

Singular.		I shall see, &c.	Plural.
<i>Nyakinyan</i>	- - -	<i>Nyakinyang-o.</i>	
<i>Nyakinyar</i>	- - -	<i>Nyakinyut.</i>	
<i>Nyaking</i>	- - -	<i>Nyakingitch.</i>	

POTENTIAL.

		<i>Present.</i>			<i>Past.</i>
Singular.		I can, may see, &c.	Plural.	Singular.	I could, might see, &c. Plural.
<i>Nyanyan</i>	- - -	<i>Nyanyuang-o.</i>		<i>Nyawar malla</i>	- - - <i>Nyawuandang malla.</i>
<i>Nyanyar</i>	- - -	<i>Nyanyut.</i>		<i>Nyawar malla</i>	- - - <i>Nyawuat malla.</i>
<i>Nyanya</i>	- - -	<i>Nyanyitch.</i>		<i>Nyawa malla</i>	- - - <i>Nyawitch malla.</i>

IMPERATIVE.

Singular.		Plural.
<i>Ngagak</i>	- - - - -	<i>Nganganurning.</i>

## PASSIVE.

INFINITIVE.—(None.)

## INDICATIVE.

<i>Present.</i>			<i>Past.</i>		
Singular.	I am seen, &c.	Plural.	Singular.	I was seen, &c.	Plural.
<i>Nyain naingn</i>	- - -	<i>Nyain niyangorin.</i>	<i>Nyain nain</i>	- - -	<i>Nyain niyangorin.</i>
<i>Nyain nyiurnung</i>	- - -	<i>Nyain niyurding.</i>	<i>Nyain niurnung</i>	- - -	<i>Nyain niyurding.</i>
<i>Nyain nyitch</i>	- - -	<i>Nyain nityanning.</i>	<i>Nyain itch</i>	- - -	<i>Nyain nityanning.</i>

*Future.*

Singular.	I shall be seen, &c.	Plural.
<i>Nyakin naingn</i>	- - - - -	<i>Nyakin niyangorin.</i>
<i>Nyakin niurnung</i>	- - - - -	<i>Nyakin niyurding.</i>
<i>Nyakin nigteh</i>	- - - - -	<i>Nyakin nityanning.</i>

## POTENTIAL.

*Present.*Same as future, with *Mamba* affixed.*Past.*

Same as present.

## IMPERATIVE.

Singular.	Plural.
<i>Nyapa yunning</i>	- - - - - <i>Nyapa nyangorin.</i>

## PASSIVE.

*Daka*—TO BEAT.

INFINITIVE.—(None.)

## INDICATIVE.

<i>Present.</i>			<i>Past.</i>		
Singular.	I am beaten, &c.	Plural.	Singular.	I was beaten, &c.	Plural.
<i>Dakun naingn</i>	- - -	<i>Dakun niyangorin.</i>	<i>Dakin nain</i>	- - -	<i>Dakin niyangorin.</i>
<i>Dakun niyurnung</i>	- - -	<i>Dakun niyurding.</i>	<i>Dakin niurnung</i>	- - -	<i>Dakin niyurding.</i>
<i>Dakun nitich</i>	- - -	<i>Dakun nityanning.</i>	<i>Dakin nitich</i>	- - -	<i>Dakin nityanning.</i>

*Future.*

Singular.	I shall be beaten, &c.	Plural.
<i>Dakingn naingn</i>	- - - - -	<i>Dakingn niyangorin.</i>
<i>Dakingn niurnung</i>	- - - - -	<i>Dakingn niyurding.</i>
<i>Dakingn nitich</i>	- - - - -	<i>Dakingn nityanning.</i>

## POTENTIAL.

*Present.*Same as future, with *Mamba* affixed.*Past.*

Same as present.

## IMPERATIVE.

Singular.	Plural.
<i>Dakabayunning</i>	- - - - - <i>Dakabayurding.</i>

## INFINITIVE.

TO GIVE—*Woka*.

## INDICATIVE.

		<i>Present.</i>						<i>Past.</i>		
Singular.		I give, &c.	Plural.			Singular.		I gave, &c.	Plural.	
<i>Wokin yan</i>	-	-	-	<i>Wooin yandang.</i>		<i>Wooin nan</i>	-	-	-	<i>Wooin nuandang.</i>
<i>Wokin yar</i>	-	-	-	<i>Wooin yat.</i>		<i>Wooin nar</i>	-	-	-	<i>Wooin nut.</i>
<i>Wooin</i>	-	-	-	<i>Wooin nitch.</i>		<i>Wooin ga</i>	-	-	-	<i>Wooin nitch.</i>

*Future.*

Singular.		I shall give, &c.		Plural.		
<i>Wokin yan</i>	-	-	-	-	-	<i>Wokin yango.</i>
<i>Wokin yar</i>	-	-	-	-	-	<i>Wokin yat.</i>
<i>Wokin</i>	-	-	-	-	-	<i>Wokin nitch.</i>

## POTENTIAL.

*Present.—(None.)*

Singular.		I would give, &c.		Plural.		
<i>Wokian malla</i>	-	-	-	-	-	<i>Wokiandang malla.</i>
<i>Wokiar malla</i>	-	-	-	-	-	<i>Wokiyat malla.</i>
<i>Wokitch malla</i>	-	-	-	-	-	<i>Wokiyitch malla.</i>

A kangaroo is feeding in the scrub.  
*Menjun tyakilingn ganyabegalk.*

Get me my spear and I will kill him.  
*Managa ngek ngärimballek bä brangum mallan.*

I have killed him.  
*Mallan brangum (or) brangumin nan.*

Let us roast him and eat him.  
*Böwang-u bä työwang-u.*

One of us will go down to the creek.  
*Giapbenggurrah nyäkinyo gatyivinyo datyak ga.*

One of us will go into the scrub.  
*Giapbenggurrah nyäkinyo ganyabegalk.*

We will meet at the big water-hole, where the fish are plentiful.  
*Wöupbenyang-o marko gurung-u yäram, gumbunung wäräp tyanardi.*

If one of us catch the strange blackfellow, let him coo-ee and we will run to him.  
*Gädung giapburang ngurrah gärgula matmeyt wutyu gandalia bä bärapiandang tyermanuk.*

Give me a stone. Give him a stone. I will give you some water.  
*Woka gek gutyap. Woka nuk gutyap. Wokin yanung catyen-o.*

I will not give you any water. Give me some bread.  
*Bäwanung wokiu catyen-o. Woka gek banyim.*

We will give you a stick. We will not give you a stick.  
*Wokin nuandang unmy galk o. Bäwuandang unang wokiu galk-o.*

Give me some bread to eat; I am hungry.  
*Woka gek banyim jöwan; wekan.*

This is (here) my hand. Sing a song.  
*Kimba manya ngek. Gägali gikiyo.*

Where is your father? My father is hero.  
*Windya män? Mämek kimba.*

He is my father. He is not my father.  
*Nyogung mämek. Nyo bäwa manek.*

One. Two. Three. Four. Five. Ten (hand).  
*Giap. Buleth. Buletpa giap. Buletpa buleth. Bulet buleth giap. Buletpedi manya.*

Twenty. We drink water. He has two children.  
*Ngullo buletpedi manya. Gopang-o catyen. Galimbä buleth wärinditeh.*

My sister is very tall. My brother has a long arm.  
(younger) (elder)  
*Tjüttyck gutanydek tyuwurang batyin gurk. Wäwek gutek tyuwurang datyak.*

Take a stick and beat the dog.  
*Manak galk bü düka gal.*

The dog is beaten with a stick.  
*Gal mallu dükin galk-o.*

The sun is rising (risen already).  
*Nyöwi brinun brinin.*

The sun is setting (set already).  
*Nyöwi ngäkin ngäkung.*

The moon is risen.  
*Mityen brinin.*

Where are you going?  
*Winya ngarra ngüka?*

What are you going to do?  
*Nyöwar gungnyin?*

What do you want?  
*Nyöwar guter?*

What is the matter with you?  
*Nyangar yuma?*

How long?  
*Nyatuk?*

I came yesterday.  
*Wourtinan tyalligare.*

Come to me to-morrow.  
*Wortiar garek barebap.*

Do not wait. Do not forget.  
*Nyangar mirmingu. Nyangar mellimingu.*

Take care of yourself.  
*Nyar kellen nyär.*

What is that?  
*Nyähnyo?*

When did you come?  
*Nyettugar woartin?*

Make haste.  
*Nyct wannu.*

Tell him to come.  
*Geyagart yarowaga.*

Give that to him.  
*Woka gaduk.*

Let me see that.  
*Nyow wanung.*

Come and help me.  
*Yanak wokar gin manya.*

Wait! (or, stop a bit!)  
*Warmu! (or, Detpu!)*

The Rev. Mr. Hartmann says that the moods and tenses given are the only ones he could get from the blacks. They have only one gender in their language. The *itch* of the third person plural scarcely expresses the sound; the *ch* should be pronounced as the German *ch* in the words *ich, mich, sich*.

#### AN OLD NATIVE STORY.

*Duan gapm menjun gumbarram mellan kitya buroin.*  
 (Name meaning squirrel) tracked (a) kangaroo (and was) sleeping out many (a) night.

*Weenbulain-yo wäpeullen Duan ba nyainmen dumang.*  
 (Name meaning spider) found out Duan and (Duan) saw him (Weenbulain) (certain way of coming).

*Wourtun Weenbulain nyum bämbin nyum Duan ba bärpin ba wräwin galk-a.*  
 Come Weenbulain then frighten that Duan and (made him) run and climb a tree.

*Nyubendin woartin Weenbulain bundin nyuin galk bendinung.*  
 (When) on the tree came Weenbulain (and) bit through with one bite that tree on which was

*Duan, buikin tyabaperamen ba geka yuägi galk, yingurnan yummin malluk.*  
 Duan, (the tree) falling (Duan) jumped and (got) to another tree, and so on till

*brangayin Duan. Tyamalluk bundin Weenbulain-yo galk wänmawnyen tyagung giap garan nyuin.*  
 tired Duan. Then bite Weenbulain trees round about leaving one that

*bendinung Duan. Tyamalluk woartin bundin nyum galk bendinung Duan, nyuin.*  
 on which was Duan. Then came (and) bit that tree on which was Duan, then

*buiken galk. Weenbulain-yo bundin men Duan nyuin. Duan-a nganangäk buletchi,*  
 fell the tree. Weenbulain bit (killed) Duan then. Duan (had) nephews two,

*Brambambull dädwän bulanguk wityuwa wanyuk larndang, ba tyawräk bewa.*  
 Brambambull (by name) waiting both (for) his return (to) the camp, and as he did not

*woartin, bikin beelang yarkin bulang uk nunangurn müttyen bulang tyanang-i.*  
 come, they went off both in search of him (and) soon found track

*tyarbap budak. Gapin bulang geu tyakal bundinung Weenbulain-yo.*  
 of uncle (Duan). They tracked (him) to the place where he had been bitten by Weenbulain.

*Müttyen bulang buang bundinung Weenbulain-yo, ba ngepen bulang. Nugung-a woartin bulanguk.*  
 They found (him) dead bitten by Weenbulain, and buried (him). Of course they went after

*Weenbulain-ya, gapin bulang tyuoräng gä. Weenbulain-ya buletyuk mang gep.*  
 Weenbulain, tracking (him) all the way. Weenbulain (had) two daughters.



*Reptiles, &c.*

Lizards—				
large	-	-	-	<i>Gen.</i>
"	-	-	-	<i>Yürkurn.</i>
smaller	-	-	-	<i>Dárdal.</i>
smallest	-	-	-	<i>Mümi wáthúp.</i>
Iguana	-	-	-	<i>Dyoyú.</i>
" with white tip of tail	-	-	-	<i>Watyá.</i>
Snakes—				
diamond	-	-	-	<i>Dyallan.</i>
black	-	-	-	<i>Gürnwil.</i>
death-adder	-	-	-	<i>Lirk.</i>
grey snake	-	-	-	<i>Mort mút mrr.</i>
Scorpion	-	-	-	<i>Berequíl.</i>
Centipede	-	-	-	<i>Dyenga warak.</i>
Frog	-	-	-	<i>Den.</i>
Toad	-	-	-	<i>Dook.</i>
Tarantula	-	-	-	<i>Wirnbolen.</i>
Dragon fly	-	-	-	<i>Gindenden.</i>
Blue fly	-	-	-	<i>Büp býtyik.</i>
House fly	-	-	-	<i>Bityik.</i>
Flat black beetle	-	-	-	<i>Boínka.</i>
Grasshopper	-	-	-	<i>Ngar-ngar.</i>
Cricket	-	-	-	<i>Didibúroin.</i>

*Birds.*

Emu	-	-	-	<i>Göwir.</i>
Black swan	-	-	-	<i>Gúnówar.</i>
Crane	-	-	-	<i>Goliqúr.</i>
Pelican	-	-	-	<i>Batyangal.</i>
Native companion	-	-	-	<i>Kútyún.</i>
Wild turkey	-	-	-	<i>Ngarüw.</i>
" goose	-	-	-	<i>Ngarówar.</i>

Mallee-hen	-	-	-	<i>Löwan.</i>
Ducks—				
mountain	-	-	-	<i>Bityangún.</i>
black	-	-	-	<i>Ngare.</i>
teal	-	-	-	<i>Wipi.</i>
musk	-	-	-	<i>Tyúdwil.</i>
wood	-	-	-	<i>Walrong.</i>
Eaglehawk	-	-	-	<i>Wrepil.</i>
Laughing jackass	-	-	-	<i>Goorúngúng.</i>
Cockatoos—				
black, with red under wing	-	-	-	<i>Girin.</i>
" " yellow "	-	-	-	<i>Gáruel.</i>
white, with yellow top-knot	-	-	-	<i>Ginap.</i>
white, with red top-knot	-	-	-	<i>Kellelek.</i>
" with no top-knot, but red under wing	-	-	-	<i>Catyagur.</i>
Common green parrot	-	-	-	<i>Tyetyúrt.</i>
Crow	-	-	-	<i>Wúr.</i>
Magpie	-	-	-	<i>Gúruk.</i>
Water-hen	-	-	-	<i>Carori.</i>
Australian redbreast	-	-	-	<i>Tyaligúritgúritch.</i>
Blue mountain parrot	-	-	-	<i>Calingat.</i>
Swallow	-	-	-	<i>Gurawitchwitch.</i>
Cuckoo	-	-	-	<i>Gürimül.</i>
Curlew	-	-	-	<i>Will.</i>

*Fishes.*

Cray-fish	-	-	-	<i>Wúlúnak.</i>
Black-fish	-	-	-	<i>Wirrap.</i>
Silver-fish	-	-	-	<i>Dárpkut.</i>
Mussel	-	-	-	<i>Betyin.</i>

SPECIMENS OF THE LANGUAGE SPOKEN BY THE ABORIGINAL TRIBES OF  
LAKE HINDMARSH.

(BY THE REV. F. W. SPIESEKE.)

## NOUNS—CONCISE VOCABULARY.

<i>Mahm</i>	-	-	-	father.	<i>Ko-kurn</i>	-	-	-	grandfather.
<i>Bahp</i>	-	-	-	mother.	<i>Mihm</i>	-	-	-	grandmother (mother's mother).
<i>Woawa</i>	-	-	-	eldest brother.	<i>Kok-wan</i>	-	-	-	grandmother (father's mother).
<i>Kut</i>	-	-	-	youngest brother.	<i>Wut-yo</i>	-	-	-	man; <i>lirok</i> .
<i>Tyat</i>	-	-	-	eldest sister.	<i>Bang</i>	-	-	-	body.
<i>Kottuwan</i>	-	-	-	youngest sister.	<i>Wut-yo-pah lirok</i>	-	-	-	men and women.
<i>Kap-kap-tjirr</i>	-	-	-	family.	<i>Burp</i>	-	-	-	head.
<i>Wat-yip</i>	-	-	-	male child.	<i>Wirnbull</i>	-	-	-	ear.
<i>Mang-yip</i>	-	-	-	female child.	<i>Mir</i>	-	-	-	eye.
<i>Ngan-nit</i>	-	-	-	husband.	<i>Kahr</i>	-	-	-	nose.
<i>Mat-yum</i>	-	-	-	wife.	<i>Tyarp</i>	-	-	-	mouth.
<i>Bo-pup</i>	-	-	-	male infant.	<i>Li-a</i>	-	-	-	tooth.
<i>Bo-pup-gurk</i>	-	-	-	female infant.	<i>Burp-po-rung</i>	-	-	-	shoulder.
<i>Nan-nan-gurk</i>	-	-	-	young woman.	<i>Tat-yack</i>	-	-	-	arm.
<i>Kul-kon</i>	-	-	-	young man.					
<i>Jung-kum</i>	-	-	-	virgin.					

<i>Man-ya</i> - - - hand.	<i>Mir</i> - - - hole in the ground.
<i>Tyang</i> - - - chest.	<i>Ban</i> - - - hole in a tree.
<i>Kra</i> - - - leg.	<i>Kut-yep</i> - - - stone.
<i>Kin-na</i> - - - foot.	<i>War-ror-lar</i> - - - door.
<i>Bap man-yo</i> - - - thumb.	<i>Kat-yin</i> - - - water.
<i>Yul-lup yul-lup man-yo</i> finger.	<i>Kal-lei-yer-rau-will</i> - - - conversation.
<i>Bap kin-nä</i> - - - big toe.	<i>Tyal-le-yer-rang</i> - - - quarrel.
<i>Wat-yip wat-yip kin-nä</i> toe.	<i>Yah-lei-e</i> - - - peace.
<i>Kol-kon</i> - - - soul.	<i>Tat-yer-rap</i> - - - fight.
<i>Bohk</i> - - - spirit.	<i>Tyal-le</i> - - - language.
<i>Ngau-we</i> - - - sun.	<i>Kat-ye</i> - - - summer.
<i>Turt</i> - - - star.	<i>Wiht</i> - - - autumn.
<i>Dan-bill</i> - - - cloud.	<i>Mei-a</i> - - - winter.
<i>Mun-der</i> - - - thunder.	<i>Ngäl-lo</i> - - - spring.
<i>Wil-lin-buck</i> - - - lightning.	<i>Lei-muck</i> - - - inheritance, succession.
<i>Mit-yack</i> - - - rain.	<i>Dat-nal-lo-kuck</i> - - - the centre.
<i>Nyak</i> - - - hail.	<i>Ba-ruck</i> - - - the middle.
<i>Nyun</i> - - - storm, hurricane.	<i>Yahrm-bei-e</i> - - - relief.
<i>Wil-la</i> - - - wind, breeze.	<i>Wuig-wa</i> - - - exchange.
<i>Wui-yung wui-yung-ka-</i> whirlwind.	<i>Meät-meät</i> - - - foreigner, stranger.
<i>Kalk</i> - - - tree.	<i>Keh-le-de</i> - - - brightness.
<i>Woar-tuck</i> - - - branch.	<i>Bar-ring</i> - - - road, way.
<i>Kir-ra</i> - - - leaf.	<i>La-bul-la</i> - - - friend.
<i>Bo-wat</i> - - - grass.	<i>Kul-lin-ye-calk</i> - - - enemy.
<i>Bi-al</i> - - - gum-tree.	<i>Tut-ye</i> - - - rest.
<i>Mah-rong</i> - - - pine-tree.	<i>Worp-woa</i> - - - sorrow.
<i>Pullut</i> - - - box-tree.	<i>Gul-li</i> - - - anger.
<i>Bäp</i> - - - white-gum.	<i>Mo-kin-ye</i> - - - beginning.
<i>Wit-yin-will</i> - - - bird.	<i>Tyir-tuck</i> - - - end.
<i>Kau-wirr</i> - - - emu.	<i>Yäp</i> - - - the light.
<i>Ngar-re</i> - - - duck (black).	<i>Bu-roing</i> - - - darkness.
<i>Kurn-will</i> - - - snake.	<i>Bä-nau-we-rang</i> - - - obstruction, standing in the way.
<i>Lar</i> - - - house.	<i>Bän-nau-wo-reang</i> - - - obstruction, lying in the way.
<i>Kur-räck</i> - - - sand.	
<i>Tyar</i> - - - soil.	
<i>Big</i> - - - clay.	

There is no plural number; they express it thus only:—*Kc-yap kalk*, “one tree;” *Pul-let kalk*, “two trees;” *Pul-let ke-yap kalk*, “three trees;” *Pul-let pul-let kalk*, “four (2 times 2) trees;” *Pul-let pul-let ke-yap kalk*, “five (2 times 2 and 1) trees;” *Kc-yap ke-yap*, “some trees” (seldom used, however); *Kit-tyau-will kalk*, “many trees” (they usually make use of).

Could never detect an article as yet, neither definite nor indefinite.

#### PRONOUNS (PERSONAL).

	Singular.	
<i>Ngan</i> - - I.	<i>Ngar</i> - - you, thou.	<i>Ngait</i> - - he, she, it.
<i>Nyeck</i> - - mine, my.	<i>Ngin</i> - - yours, thine.	<i>Nguck</i> - - his, hers, its.
<i>Ngär-rin</i> - me.	<i>Ngan-nung</i> - you, thee.	<i>Ngün</i> - - him, her, it.
	Plural.	
<i>Ngo</i> - - we.	<i>Ngat</i> - - you.	<i>Ngatts</i> - - they.
<i>Ngän-dack</i> - ours.	<i>Ngo-dack</i> - yours.	<i>Nycün-nack</i> theirs.
<i>Ngan-dank</i> - us.	<i>Din</i> - - you.	<i>Ngin</i> - - them.



## SOME RELATIVE PRONOUNS.

<i>Win-yar</i> - - - who.	<i>Win-ya-tuck</i> - - - which.
<i>Win-ya-rait</i> - - - whose.	<i>Ngan</i> - - - what.
<i>Win-yer</i> - - - whom.	

## SOME ADJECTIVE PRONOUNS.

<i>Yar-wo-kat</i> - - - each, every.	<i>Mo-wil</i> - - - all.
<i>Ke-yap wullack</i> - - either, one of two.	<i>Ying-yur-ne</i> - - - such.
<i>Kihng-ma</i> - - - this, these.	<i>Yo-wa</i> - - - other, another.
<i>Man-yo</i> - - - that, those.	<i>Wull</i> - - - both.
<i>Yo-an-yo-dack</i> - - - any.	<i>Ke-yap</i> - - - one.

## SHOWING THE POSITION OF THE POSSESSIVE PRONOUNS.

<i>Mahm</i> - - - father.	<i>Mahm-en-dack</i> - - - our father.
<i>Mahm-eck</i> - - - father mine, my father.	<i>Mahm-ang-ngo-dack</i> - your father.
<i>Mahm-in</i> - - - your father.	<i>Mahm-en-nuck</i> - - - their father.
<i>Mahm-uch</i> - - - his, her father.	
<i>Bahp</i> - - - mother.	<i>Bahp-en-dack</i> - - - our mother.
<i>Bahp-eck</i> - - - mother mine, my mother.	<i>Bahp-ngo-dack</i> - - your mother.
<i>Bahp-in</i> - - - your mother.	<i>Bahp-en-nuck</i> - - - their mother.
<i>Bahp-uck</i> - - - his, her mother.	

It will be observed that, either for convenience, or euphony's sake, the pronouns are generally slightly altered.

## ON THE INFLECTION OF THE VERBS.

*Woh-räg*—TO SPEAK.

Singular.	Plural.
<i>Woh-räg-ngan</i> - - - I speak.	<i>Wo-räg-ango</i> - - - we speak.
<i>Woh-räg-ngar</i> - - - you speak.	<i>Wo-räg-o-ngat</i> - - - you speak.
<i>Woh-räg-e kinya</i> - - speaks that one, he speaks.	<i>Wo-räg-ngatts</i> - - - they speak.
<i>Woh-räg-in-ngan</i> - - I spoke.	<i>Woh-räg-in-nang-o</i> - - we spoke.
<i>Woh-räg-in-ngar</i> - - you spoke.	<i>Woh-räg-in-ngat</i> - - you spoke.
<i>Woh-räg-in kinya</i> - - he, she spoke.	<i>Woh-räg-in-ngatts</i> - - they spoke.
<i>Mal-lan woh-räg-in</i> - - I have spoken.	<i>Mal-lang-o woh-räg-in</i> - we have spoken.
<i>Mal-lar woh-räg-in</i> - - you have spoken.	<i>Mal-lat woh-räg-in</i> - - you have spoken.
<i>Mal-la kinya wo-räg-in</i> - he, she has spoken.	<i>Mal-latts woh-räg-in</i> - - they have spoken.

Singular.	
<i>Woh-räg-in-ngan mah-luck</i> - - - - - I shall or will speak.	
<i>Woh-räg-in-ngar mah-luck</i> - - - - - you shall or will speak.	
<i>Woh-räg-in kinya mah-luck</i> - - - - - he, she shall or will speak.	

Plural.	
<i>Woh-räg-in-ngang-o mah-luck</i> - - - - - we shall speak.	
<i>Woh-räg-in-ngat mah-luck</i> - - - - - you shall speak.	
<i>Woh-räg-in-ngatts mah-luck</i> - - - - - they shall speak.	

In the above, too, the pronouns are here and there somewhat changed.

## SHOWING THE POSITION OF ADJECTIVES.

<i>Yat-yen-ke lar</i> - - a bad house.	<i>Kat-ye-lang-man-yo</i> - a sick hand.
<i>Yat-yen-ke kall</i> - - a bad dog.	<i>Kat-ye-langan</i> - - sick am I, I am sick.
<i>Deäl-ke lar</i> - - a good house.	<i>Kat-ye-langar</i> - - you are sick.
<i>Deäl-ke kall</i> - - a good dog.	<i>Kat-ye-langait</i> - - he, she is sick. (See personal pronouns.)
<i>Yut-yen-ke wut-yo</i> - a bad man.	<i>Kat-ye-langango</i> . - we are sick.
<i>Deäl-ke wut-yo</i> - a good man.	

## A FEW ADVERBS.

<i>Ying-a</i> - - - so.	<i>Ngak</i> - - - why.
<i>Wur-rag</i> - - - no.	<i>Ngung-ya-gung</i> - - again.
<i>Nyei</i> - - - yes.	<i>Kit-yau-wil-lä</i> - - often.
<i>Tyurme</i> - - - very.	<i>Ngat-yap-gung</i> - - almost.
<i>Ngang-o</i> - - - how.	

In the above, sound	<i>a</i>	as 'a' in father.
	<i>e</i>	as 'a' in rake, sake.
	<i>i</i>	as 'i' in sin, ship.
	<i>o</i>	like 'o' no, so.
	<i>u</i>	like 'nh' or 'oo' in pool.
	<i>ü</i>	like 'e' in clerk.
	<i>ei</i>	like the English 'ie' in die.
	<i>au</i>	like the English 'ou' in thon.
	<i>ng</i>	is produced by the nape bone or upper part of the mouth.

## WORDS IN THE DIALECT OF THE TRIBES NEAR WICKLIFFE.

The following words and sentences in the native language are contributed by Charles Gray, Esq., of Nareeb Nareeb, near Wickliffe, in the Western district of Victoria.

Mr. Gray informs me that the names of the tribes of whose language he has given specimens are *Bak-on-date* and *Bank-neit*.

That spoken by "Sambo" and others is the *Bank-neit*.

<i>Yanginyan tuckinyan.</i> I am going to strike.	<i>Yanginyan carnynunang catyin.</i> I am going to pour out the water.
<i>Yanginyan tambullan larnook.</i> I am going to find a nest.	<i>Yanginyan moochchallan.</i> I am going to take it.
<i>Yanginyan quombeyan.</i> I am going to lie down.	<i>Mallach combaip.</i> I intend to keep it.
<i>Yanginyan wartupin yowierie.</i> I am going to chew the meat.	<i>Yanginyan paitnainyan taarack.</i> I am going to sharpen my spear.
<i>Yanginyan pawinyan.</i> I am going to scold her.	<i>Tackinang poorpanack.</i> He hit me on the head.
<i>Yanginyan bacottunyan toolin coochil.</i> I am going to fish with a line.	<i>Yowie chackelong.</i> The bird eats.
<i>Yanginyan touwenan tatarmu.</i> I am going to chop with my axe.	<i>Ka-ka wattii parne.</i> Come to the creek.
<i>Yanginyan weerkinyan we.</i> I am going to burn the wood.	<i>Macongoo wearyea wee.</i> Let us make a fire.

*Wearie minæ cal.*  
Beat that dog.

*Delki poa-poo!*  
What a pretty baby!

*Martok walla.*  
It is raining hard.

*Winnyera lar-nook?*  
Whose mia-mia is that?

*Nangwar kelang?*  
What are you saying?

*Coonara naram-naram?*  
Are you a king?

*Yonggalla bamba beyell coolpoosnella?*  
Will you come to bark that gum-tree?

*Mutchumaraten cutchukaru.*  
Bring me a white parrot.

*Wa wa wat peal.*  
Climb that tree.

*Oka pappen.*  
Give me a waddy.

*Caraburanga paramel.*  
Let us hunt the emu.

*Partum mechum meyattang wellango.*  
I will get some opossum skins.

*Mung larnoke paramel.*  
Here is an emu's nest.

*Charem taratto.*  
Throw the boomerang.

*Bung-bung gilang.*  
You are very stupid.

*Tinggard newnewa wellicorn?*  
Will you sew that rug?

*Mung larnoke.*  
Here is a nest.

*Pawayat mang yowierie.*  
You roast that meat.

*Wiricat wee.*  
Make the fire.

*Tuwagat wee.*  
Chop firewood.

*Oka coponqnia cutyen.*  
Give me a drink of water.

*Ka-ka. Yingellieyango.*  
Come ou. Let us sing.

*Yangewat.*  
Go away.

*Yanginyan nutin lannanuke nyacootinyan keetnu.*  
I am going to watch him.

*Ka ka wattie yat kingga canyoke Nareeb Nareeb.*  
Come with me to Nareeb Nareeb.

*Yangoor ootang coonmeel poondean titcooyin coolie? Mal leangerook.*  
How does the snake bite to kill mau? With his teeth.

#### NATIVE WORDS GIVEN—

	By "Willis," "Timor," "Bobby," "Jack," "Annie," and others.	By "Joe."	By "Sambo," "Caubra," and others.
The nose - - -	<i>Ca</i> - - -	<i>Cayangerack</i> - - -	<i>Caboong.</i>
The eyes - - -	<i>Meyr</i> - - -	<i>Meyangerack</i> - - -	<i>Minantyen.</i>
The hair - - -	<i>Nurrah</i> - - -	<i>Nurreangerack</i> - - -	<i>Nurrah.</i>
The cheek - - -	<i>Moorrack</i> - - -	<i>Murachyangerack</i> - - -	<i>Wang.</i>
The month - - -	<i>Woorock</i> - - -	<i>Wooruyangerack</i> - - -	<i>Woorocknong.</i>
The whiskers - - -	<i>Nunnie</i> - - -	<i>Nunnuyangerack</i> - - -	<i>Merrang.</i>
The ears - - -	<i>Wimbool</i> - - -	<i>Wemboolyangerack</i> - - -	<i>Weenyang.</i>
The forehead - - -	<i>Kunnu</i> - - -	- - -	<i>Middin.</i>
The throat - - -	<i>Coon</i> - - -	- - -	<i>Cutnong.</i>
The chest - - -	<i>Chang</i> - - -	- - -	<i>Murtoon.</i>
The arms - - -	<i>Tutyack</i> - - -	- - -	<i>Woorck</i> (arm).
The legs - - -	<i>Kur</i> - - -	- - -	<i>Binnong</i> (leg).
The hands - - -	<i>Munya</i> - - -	- - -	<i>Murrang</i> (hand).
The feet - - -	<i>Chinna</i> - - -	- - -	<i>Timang</i> (foot).

It will be observed that the words obtained by Mr. Gray from "Joe" are the same as those given by "Willis," "Timor," "Bobby," and "Annie;" but "Joe" uses the pronoun.

In speaking of the "arms," "legs," &c., "Joe," when meaning "both arms," "both legs," &c., would use the word *Boolite*.—(See *Boolicht*, "two," *post*.)

		"WILLIS," "TIMOR," "BOBBY," "ANNIE," AND OTHERS.										
One	-	-	-	-	-	-	-	-	-	-	-	<i>Kiab.</i>
Two	-	-	-	-	-	-	-	-	-	-	-	<i>Boolicht.</i>
Three	-	-	-	-	-	-	-	-	-	-	-	<i>Cartore.</i>
Four	-	-	-	-	-	-	-	-	-	-	-	<i>Boolite be boolite.</i>
Five	-	-	-	-	-	-	-	-	-	-	-	<i>Kiamonya.</i>
Six	-	-	-	-	-	-	-	-	-	-	-	<i>Barook.</i>
Seven	-	-	-	-	-	-	-	-	-	-	-	(No word.)
Eight	-	-	-	-	-	-	-	-	-	-	-	<i>Boolite be boolite be boolite be boolite.</i>
Nine	-	-	-	-	-	-	-	-	-	-	-	(No word.)
Ten	-	-	-	-	-	-	-	-	-	-	-	<i>Boolite kiamonya.</i>
Evil spirit	-	-	-	-	-	-	-	-	-	-	-	<i>Mooropc.</i>
Good	-	-	-	-	-	-	-	-	-	-	-	<i>Delcuke.</i>
Aboriginal woman	-	-	-	-	-	-	-	-	-	-	-	<i>Bang-banggo.</i>
Aboriginal man	-	-	-	-	-	-	-	-	-	-	-	<i>Coolech.</i>
Head	-	-	-	-	-	-	-	-	-	-	-	{ <i>Porpe.</i> <i>Porpeyangerack.</i> <i>Pinnoe.</i>
Skull	-	-	-	-	-	-	-	-	-	-	-	{ <i>Kalk.</i> <i>Barrang.</i>
A shield	-	-	-	-	-	-	-	-	-	-	-	<i>Mulca.</i>

## SOME WORDS OF THE LANGUAGE OF THE WESTERN TRIBES OF VICTORIA.

(COLLECTED BY N. THORNLY, ESQ.)

The following native words, with the meanings in English, are from the tribes of the Western district. I am indebted to N. Thornly, Esq., Land Surveyor, for this compilation. He has been so thoughtful as to place on record the native names of many localities.

Native Names.	Meaning in English.	Native Names.	Meaning in English.
<i>Annya</i> - - -	beard.	<i>Bapora</i> - - -	Mostyn township, old crossing place.
<i>Ar-va-wan</i> - - -	black and white geese.	<i>Braite</i> - - -	hail.
<i>Brimboal</i> - - -	the ear.	<i>Bow</i> - - -	name of swamp, Mount Talbot station.
<i>Booite</i> - - -	grass, herbs.	<i>Belar</i> - - -	red-ochre, paint.
<i>Beéal</i> - - -	gum-tree	<i>Bulart</i> - - -	grey hair, old.
<i>Bruk-bruk</i> - - -	the oak-tree, swamp oak.	<i>Brit-brit</i> - - -	plover.
<i>Baaker</i> - - -	Glenelg River.	<i>Bujuke</i> - - -	kangaroo-rat.
<i>Byambynee</i> - - -	woman.	<i>Babrook</i> - - -	heath.
<i>Baaring</i> - - -	road, or path.	<i>Babrooten</i> - - -	scrub.
<i>Bramburra</i> - - -	name of late chief.	<i>Burumbuart</i> - - -	junction of the Salt Creek with Glenelg, Harrow.
<i>Byaduk</i> - - -	stone tomahawk.	<i>Byerr</i> - - -	meeting, hunt, Parliament.
<i>Brepa</i> - - -	waddy.	<i>Booring</i> - - -	smoke.
<i>Brim-brim</i> - - -	spring of water.	<i>Caitian</i> - - -	water.
<i>Bunn</i> - - -	bank, ridge, hillock.	<i>Caroopook</i> - - -	hill.
<i>Bacci</i> - - -	soft, boggy.	<i>Carong carack</i> - - -	mountains.
<i>Bowan</i> - - -	roast, to cook.	<i>Cowan or cowah</i> - - -	native name for Mount Arapiles.
<i>Boolite</i> - - -	two.	<i>Corra</i> - - -	kangaroo.
<i>Boolite pre boolite</i> - - -	four.	<i>Cowcn</i> - - -	emu.
<i>Beeor</i> - - -	sweet, honey.		
<i>Beerik</i> - - -	native cat.		
<i>Boreang</i> - - -	the Victoria Range.		
<i>Beeaar</i> - - -	stream, running water.		

Native Names.	Meaning in English.	Native Names.	Meaning in English.
<i>Cobe vidion</i> - -	native turkey (bustard).	<i>Ill-i-ra</i> - -	native hut, my-my-a.
<i>Crew</i> - - -	native water-hen (bald coot).	<i>Ingurrapamba</i> - -	fear, frightened.
<i>Curran geerip</i> - -	adult.	<i>Jerrywarrook</i> - -	the White Lake of Major Mitchell.
<i>Coopan</i> - - -	to drink.	<i>Jell-jell</i> - - -	name of a lagoon, Pine hills.
<i>Callcoop</i> - - -	bones.	<i>Jerrigwarra</i> - -	swamp near the Mallee scrub.
<i>Corre</i> - - -	mouth.	<i>Kadnook</i> - - -	flat; name of S. G. Henty's station near Harrow.
<i>Calite</i> - - -	light.	<i>Kombaiy</i> - - -	lying down, rest.
<i>Carran mell</i> - -	snake.	<i>Kiata</i> - - -	summer, heat
<i>Caiite</i> - - -	one.	<i>Keepa</i> - - -	salt.
<i>Caiite pu boolite</i> - -	three.	<i>Leanguel</i> - - -	a native weapon.
<i>Cooack</i> - - -	sand.	<i>Lalanguite</i> - -	name of a lagoon, Pine hills.
<i>Coolanchurrep</i> - -	anger.	<i>Lak</i> - - -	a stone, rock.
<i>Caa</i> - - -	the nose.	<i>Leea</i> - - -	teeth.
<i>Connadoyen</i> - -	Lake Wallace.	<i>Loomalangan</i> - -	to cry, to weep.
<i>Coite urn</i> - - -	native companion.	<i>Maen</i> - - -	a kind of tea-tree.
<i>Cacep</i> - - -	one tree.	<i>Moorang</i> - - -	clouds.
<i>Conawarr</i> - - -	swan.	<i>Murrandana</i> - -	thunder; name of one of Armitage's stations, S. Adelaide road.
<i>Coryca</i> - - -	paddy melon, small kangaroo.	<i>Mutak</i> - - -	the skin.
<i>Connecwirrecow</i> - -	head of the Tea-tree Creek, Longlands.	<i>Manya</i> - - -	the hands.
<i>Connee</i> , forehead; <i>wirrecow</i> , tea-tree.		<i>Merr</i> - - -	the eye.
<i>Capr kelly</i> - - -	name of large salt lake.	<i>Muarmun</i> - - -	to hear.
<i>Colcepo</i> - - -	name of a lagoon, Pine hills.	<i>Mallee</i> - - -	thicket.
<i>Carrak</i> - - -	the magpie.	<i>Mood</i> - - -	winter, cold in the abstract.
<i>Corrondeeble</i> - -	part of Salt Creek, near Harrow.	<i>Monmott</i> - - -	to feel cold.
<i>Culla-culla</i> - - -	name of lagoon, Mullagh station.	<i>Moray</i> - - -	the root of a tree.
<i>Connepra</i> - - -	name of lagoon, Pine hills.	<i>Mallee parbool</i> - -	name of a tea-tree lake, Mullagh.
<i>Colingechup</i> - - -	name of lagoon, Pine hills.	<i>Mallangancee</i> - -	another, Pine hills.
<i>Cherrieweerup</i> or } native name of Clunie <i>cherryweerup</i> - } station.		<i>Mallanbool</i> - - -	a reedy swamp, Pine hills.
<i>Carn carmul</i> - - -	native name of lagoon, Pine hills.	<i>Mortart</i> - - -	Pleasant Banks, Affleck's station.
<i>Delk</i> - - -	good water.	<i>Manyonda</i> - - -	swamp on Lake Wallace station.
<i>Drajurk</i> - - -	reeds, bulrushes, flags.	<i>Moonjam</i> - - -	a dry lake on Mullagh station.
<i>Dank teeranite</i> - -	fight, battle.	<i>Merrymerie</i> - -	old sheepwash on Salt Creek, seven miles from Harrow.
<i>Dy jark</i> - - -	the arm.	<i>Morrpaga</i> - - -	the face or countenance.
<i>Docker</i> - - -	bark of trees.	<i>Moonya</i> - - -	a house.
<i>Dakingle</i> - - -	to kill.	<i>Marroo</i> - - -	pine-tree.
<i>Dewrang</i> - - -	high, lofty.	<i>Moodya</i> - - -	St. Mary's Lake, Mount Arapiles.
<i>Drik-drik</i> - - -	limestone, lime.	<i>Munda</i> - - -	Townsend's old station, Tea-tree Creek, Longlands.
<i>Dyea</i> - - -	earth, soil.	<i>Merrick</i> - - -	an egg.
<i>Geayoul</i> - - -	forest, plenty, many.	<i>Na a prup</i> - - -	hair.
<i>Gurra</i> - - -	red.	<i>Na yan can</i> - - -	to see, look.
<i>Gurracoop</i> - - -	blood.	<i>Palpara</i> - - -	a lake on Mullagh station, twelve miles from Harrow.
<i>Gorra</i> - - -	a chief or king.		
<i>Gorran Doranan</i> - -	the present chief of the tribe.		
<i>Gatum-gatum</i> - - -	the boomerang.		
<i>Gritjurk</i> - - -	mosquito.		
<i>Gatall</i> - - -	Maryvale old home-station lake.		

## THE ABORIGINES OF VICTORIA:

Native Names.	Meaning in English.	Native Names.	Meaning in English.
<i>Pobrick</i>	- - a lake on Pine hills.	<i>Worrah</i>	- - black color.
<i>Prop</i>	- - the head.	<i>Willa</i>	- - opossum.
<i>Pallite</i>	- - cherry-tree.	<i>Wirreecoo</i>	- - a kind of tea-tree.
<i>Pa-pidjeck</i>	- - a fly.	<i>Wanwin</i>	- - black water-holes, twelve miles from Harrow, Adelaide road.
<i>Popope</i>	- - a child, infant.	<i>Watcegat</i>	- - come, come here.
<i>Punandecgin</i>	- - salt or brackish water.	<i>Wydung</i>	- - bandicoot.
<i>Pirrepango</i>	- - run, flight.	<i>Weetya</i>	- - the blackwood-tree.
<i>Rapel</i>	- - eaglehawk.	<i>Wale</i>	- - the curlew (little bustard).
<i>Tchakel</i>	- - lake.	<i>Wombalano</i>	- - love, pretty, lovely, beautiful.
<i>Tchakel-tchakel</i>	- - lakes.	<i>Ulcarrt</i>	- - the old Grange home-station in 1840.
<i>Tort</i>	- - stars.	<i>Mulleraterong</i>	- - the site of Hamilton town-ship.
<i>Tord wirrup</i>	- - hawk.	<i>Ulebowening</i>	- - Wannon, at junction of Grange Burn.
<i>Tchina</i>	- - foot, footmark.	<i>Tapook</i>	- - Mount Napier.
<i>Ticoyan</i>	- - to cat.	<i>Bucaan</i>	- - Grange Burn (running stream).
<i>Toolang</i>	- - stringybark forest.	<i>Woorack</i>	- - plains.
<i>Tare</i>	- - spear.	<i>Warackoorack</i>	- - honeysuckle plains.
<i>Tooloy</i>	- - wattle-tree gum.	<i>Bruck-bruck-</i>	- - she-oak tree.
<i>Tar ar nite</i>	- - white color.	<i>Toolang</i>	- - stringybark.
<i>Toolka</i>	- - the Cape Barren geese.	<i>Marroo</i>	- - pine-trees.
<i>Toolondo</i>	- - swamp at Chas. Officer's home-station.	<i>Cooakwoorack</i>	- - sandy plains.
<i>Tchila</i>	- - the tongue.	<i>Warwanbool</i>	- - gum-trees.
<i>Tit-tit</i>	- - strong, or strong man.	<i>Woolpooa</i>	- - Glenisla swamp, near Carter's home-station.
<i>Urangara</i>	- - the sun.	<i>Bepeha</i>	- - Solitary hill, situated about four miles north-west of Carter's homestead.
<i>Urancooya</i>	- - snow.	<i>Loothook</i>	- - swamp, east of the Glenisla home-station three miles.
<i>Wee</i>	- - fire.	<i>Bellemenah</i>	- - point of the Victoria immediately eastward of Glenisla station.
<i>Wallie</i>	- - rain.	<i>Lambruk</i>	- - Carter's home-station.
<i>Woorah or Woorack</i>	- a plain, level country.		
<i>Waroek</i>	- - honeysuckle-tree.		
<i>Willkin</i>	- - native dog.		
<i>Wayang</i>	- - hurricane, high wind.		
<i>Win-win tie</i>	- - a boy eight or ten years old.		
<i>Willintick</i>	- - lightning.		
<i>Walling</i>	- - burnt black log.		
<i>Wallpar</i>	- - dead tree.		
<i>War wan bool</i>	- - green color, growing tree.		
<i>Weekeer</i>	- - dead body.		
<i>Waa</i>	- - the crow.		
<i>Winani</i>	- - a hollow tree.		

## NATIVE TERMS USED BY THE UPPER GLENELG TRIBE.

<i>Wur het e gera</i>	- - clear lake.	<i>Car che cur</i>	- - white.
<i>Chac chagel</i>	- - name of district.	<i>Beap-beap</i>	- - wood duck.
<i>Nur coung</i>	- - birds, native companion.	<i>Choluel</i>	- - musk duck.
<i>Woorcep</i>	- - grey parrot.	<i>Jilpanger</i>	- - skylark.
<i>Moo ro curt</i>	- - green leek.	<i>Dope worra</i>	- - lizards, common kind.
<i>Raling ur</i>	- - blue mountain.	<i>Chooyoo</i>	- - large tree.

## NAMES OF SOME SWAMPS WITHIN THREE MILES OF CLEAR LAKE.

<i>Jallur.</i>		<i>Lurmut.</i>		<i>Wcobe.</i>
<i>Bow</i> (pronounced "hough").		<i>Carchap.</i>		<i>Poorpigproc.</i>

NATIVE NAMES OBTAINED FROM ABORIGINES AT GLENISLA, WITH TRANSLATION, LOCALITY, ETC.

Native Names.	Pronounced.	Meaning in English.
<i>Mekonongweerap</i> - -	<i>Mee-konong-wee-rap</i> - -	The black-fish cannot get any higher up (Rosebrook).
<i>Weerap</i> - - -	- - - - -	Black-fish.
<i>Konong</i> - - -	- - - - -	A hill or any impediment of any kind. This is a small fall in the creek at Rosebrook.
<i>Bujam-bujam</i> - -	<i>Boojam-boojam</i> - -	A water-hole at Rosebrook home-station.
<i>Burrai gurrai</i> - -	<i>Burr-ay gurray</i> - -	A kangaroo camp. Any kangaroo camp.
<i>Krambruk</i> - - -	As spelt - - -	A sandy place.
<i>Jahrpoohl</i> - - -	<i>Ja-rap-oohl</i> - -	A water-hole in the Glenelg, at the crossing of the Horsham road, by Cavendish.
<i>Ganangenyavie</i> - -	<i>Ja-nang-en-yaw-wee</i> - -	The entrance north end of the Victoria Range.
<i>Konangiedwara</i> - -	<i>Ko-nang-e-dura</i> - -	A small creek from the mountains east of Glenisla.
<i>Kartukil</i> - - -	<i>Car-tuccl</i> - - -	A large swamp lying at the base of the hills east of Lambreck.
<i>Larngebunyah</i> - -	<i>Larnge-e-bunyah</i> - -	The high mountains immediately north of the Chimney-pot Gap, Victoria Range.
<i>Ming-ming</i> - - -	As spelt - - -	A large swamp in Woolhpoocer, near the east boundary.
<i>Chukicallipurt</i> - -	<i>Chuck-il-calli-purt</i> - -	A swamp at Brin Springs homestead.
<i>Wonwondah witchoop</i> - -	<i>Won-won-dah wit-choop</i> - -	Another swamp adjoining the last.
<i>Yarragallum</i> - - -	<i>Yarragallum</i> - - -	A swamp at Rosebrook sheepwash.
<i>Mucateatchin</i> - - -	<i>Mu-cat-cat-chin</i> - -	A spring at the base of the Black Range, east side.

Native Names.	Meaning in English.
<i>Catchin</i> - - -	Water.
<i>Wallah</i> - - -	Rain.
<i>Wurtipook wallah</i> - - -	A little rain ( <i>i.e.</i> , a shower).
<i>Wallay</i> - - -	An opossum.
<i>Chokivil</i> - - -	The musk duck.
<i>Goburt</i> - - -	A she-oak tree.
<i>Koray</i> - - -	A kangaroo.
<i>Mooree</i> - - -	The black duck.
<i>Pecall</i> - - -	Gum.
<i>Johie</i> - - -	An emu.
<i>Billewirrup</i> - - -	Rock wallaby.

Native Names.	Meaning in English.
<i>Woorak</i> - - -	Honeysuckle-tree.
<i>Beereek</i> - - -	A native eat.
<i>Rappell</i> - - -	Eaglehawk.
<i>Buor</i> - - -	Honeysuckle scrub.
<i>Norkwook</i> - - -	A native companion.
<i>Goroke</i> - - -	Magpie.
<i>Boboh</i> - - -	Young wattle-tree.
<i>Kolabatyin</i> - - -	A wild turkey.
<i>Jallakin</i> - - -	Kangaroo-rat.
<i>Don-gan-gce</i> - - -	Wattle gum.
<i>Dakakamudah</i> - - -	A large crane.
<i>Bo or Bohe</i> - - -	A bandicoot.

LANGUAGE.—LAKE CONDAIL.

The following sentences in the native language were written down at my request, in 1870, by Mr. Joseph Shaw, of the Lake Condah Aboriginal Station :—

<i>Purtoko</i>	<i>purpoyah</i>	<i>thinbetch</i>	<i>ko.</i>
Strike	going	am I	to.
<i>Manoko</i>	<i>wortno</i>	<i>purpoyah</i>	<i>thinbetch ko.</i>
Find	nest	going	am I to.
<i>Yow</i>	<i>wakko</i>	<i>purpoyah</i>	<i>thinbetch ko.</i>
Lie	down	going	am I to.

<i>Matthala</i>	<i>patpattha</i>	<i>purpoyah</i>	<i>thinbetch ko.</i>
Meat	chew	going	am I to.
<i>Keyoko</i>	<i>thanambur</i>	<i>purpoyah</i>	<i>thinbetch ko.</i>
Scold	her	going	am I to.
<i>Nawkana</i>	<i>pettoko</i>	<i>ko</i>	<i>purpoyah thinbetch.</i>
Watch	him	to	going am I.

<i>Piepie</i>	<i>chko</i>	<i>purpoyah</i>	<i>thinbetch</i>	<i>ko.</i>	<i>Thokkin</i>	<i>purpurtin.</i>		
Burn	wood	going	am I	to.	Eats	bird.		
<i>Kang</i>	<i>oko</i>	<i>porich</i>	<i>purpoyah</i>	<i>thinbetch</i>	<i>ko.</i>	<i>Winthey</i>	<i>o-o-than</i>	<i>pundan</i>
Pour	out	water	going	am I	to.	How	does	bite
<i>Man</i>	<i>eyah</i>	<i>purpoyah</i>	<i>thinbetch</i>	<i>ko.</i>	<i>Noatpey</i>	<i>thangan</i>	<i>dekoa.</i>	<i>marr</i>
Take	it	about	am I	to.	His	teeth	with.	<i>kooranga</i>
<i>Man</i>	<i>eyah</i>	<i>natthoat</i>	<i>pa</i>	<i>ko.</i>	<i>Whattha</i>	<i>lingan</i>	<i>thunkil</i>	<i>natthoat.</i>
Intend	it	I	keep	to.	Angry	very	was	I.

*Purtaninna* *pim* *hungan* *theclung.*  
Hit head me he.  
(“on the” left out.)

<i>Yeornyearn</i>	<i>dekoa</i>	<i>kutchil-kutchil</i>	<i>purpoyah</i>	<i>thinbetch</i>	<i>ko.</i>
Fish	with	line	going	am I	to.
<i>Natthoat</i>	<i>purpurkorto</i>	<i>dekoa</i>	<i>minurko</i>	<i>ko</i>	<i>purpoyah</i>
My	axe	with	chop	to	going
<i>Purnukhoyah</i>	<i>tharana</i>	<i>natthoat</i>	<i>purpoyah</i>	<i>thinbetch</i>	<i>ko.</i>
Sharpen	spear	my	going	am I	to.

NOTE.—Mr. Shaw, in a letter to me, states that the definite and indefinite articles are left out, as he cannot gather any letter or word corresponding to them.

VOCABULARY OF THE LANGUAGE SPOKEN BY THE TRIBES INHABITING THE COUNTRY ABOUT THE RIVERS CRAWFORD, STOKES, AND LOWER PARTS OF THE WANNON AND GLENELG.

(COMPILED BY C. J. TYERS, ESQ., IN 1842.)

English.	Aboriginal.	English.	Aboriginal.
Hair - - -	<i>Nerlång.</i>	Stars - - -	<i>Kà-kà-tirring.</i>
Forehead - -	<i>Kerning.</i>	Rain - - -	<i>Karpine.</i>
Mouth - - -	<i>Wullòng.</i>	Thunder - -	<i>Mundòl.</i>
Head - - -	<i>Kolàn.</i>	Fire - - -	<i>Wenie or ween.</i>
Eyes - - -	<i>Mring.</i>	Water - - -	<i>Pårreek.</i>
Nose - - -	<i>Karpòng.</i>	Moon - - -	<i>Bumbòðke or parremboðke.</i>
Teeth - - -	<i>Tung-ung.</i>	Wind - - -	<i>Nürrajung.</i>
Stomach - -	<i>Bollåwing or werràng.</i>	Sky - - -	<i>Mòn-bòng.</i>
Back - - -	<i>Torràide or werrip.</i>	Rainbow - -	<i>To-rån.</i>
Thigh - - -	<i>Karrip.</i>	Smoke - - -	<i>Too-òong or poyn-burtòng.</i>
Feet - - -	<i>Denòng or tendòng.</i>	Heat or hot -	<i>Kà-loin.</i>
Calf of leg -	<i>Nurròke.</i>	Very cold -	<i>Mote-mote.</i>
Hand - - -	<i>Murrung or murrung.</i>	White man -	<i>Anmatie or kummae-mèrring.</i>
Chin - - -	<i>Narràng.</i>	White woman -	<i>Narran-gòroc.</i>
Tongue - - -	<i>Terlingae.</i>	Black man -	<i>Koolòying.</i>
Lips - - -	<i>Werròng.</i>	Black woman -	<i>Port-port-nurròng.</i>
Ears - - -	<i>Werring.</i>	Male child -	<i>Popòpe.</i>
Neck - - -	<i>Norlaim.</i>	Female child -	<i>Nürun-gooroc.</i>
Shoulder - -	<i>Neèt.</i>	Young man -	<i>Kol-kòn.</i>
Elbow - - -	<i>Terling.</i>	Young woman -	<i>Par-roit.</i>
Arm - - -	<i>Worròc.</i>	Old black man -	<i>Port-peep-port-peep.</i>
Breast - - -	<i>Naupung.</i>	Childbirth -	<i>Po-ling-pà-tà.</i>
Knee - - -	<i>Perrong.</i>	Mother - - -	<i>Nerpung.</i>
Sun - - -	<i>Tirring.</i>	Father - - -	<i>Bebi.</i>
Sunrise - -	<i>Wun-u-wa-tirring.</i>	Kangaroo - -	<i>Goràng.</i>
Sunset - - -	<i>U-wa-tirring.</i>	Emu - - -	<i>Korpring.</i>



English.	Aboriginal.
Dog - - -	<i>Karl.</i>
Black-fish - -	<i>Cockmun.</i>
Bream - - -	<i>Kolul.</i>
Eagle (kills opossums, kangaroos, bandicoots, &c.)	<i>E-ung gârra.</i>
White cockatoo	<i>Mruçh or karrakeët.</i>
Black cockatoo -	<i>Wee-lâng.</i>
Bullock - - -	<i>Murründie-weëring, nurrundie-guëring.</i>
Horse - - -	<i>Nharr.</i>
Mosquito - - -	<i>Murro càrra.</i>
Fly - - -	<i>Mannâg or monnûc.</i>
Wild duck - - -	<i>Wôrren-ëet.</i>
Large wild duck	<i>Kârra-wârren.</i>
Mussel - - -	<i>Torlope.</i>
Blue parrot - -	<i>Turròot.</i>
Snake - - -	<i>Koorông.</i>
Native cat - - -	<i>Tât-tât-karreep.</i>
Bandicoot - - -	<i>Curroi.</i>
Kangaroo-rat - -	<i>Perròok.</i>
Lizard - - -	<i>Eròok.</i>
Opossum - - -	<i>Karra-mòok.</i>
Grass - - -	<i>Noo-tông.</i>
Tree - - -	<i>Lang.</i>
Blackwood - - -	<i>Moo-tâng.</i>
Leptospermum -	<i>Boonông.</i>
Gum-tree - - -	<i>Tuárt.</i>
Banksia - - -	<i>Werite.</i>
Reedy-grass - -	<i>Turrâc.</i>
Stones - - -	<i>Murrai.</i>
Bone - - -	<i>Nerkin.</i>
Marrow - - -	<i>Tring.</i>
Hut or tent - -	<i>Bungâirie.</i>
House - - -	<i>Wooru.</i>
Large house - -	<i>Mâtee-worrn.</i>
Spear - - -	<i>Tâiril-kripeer and yarra-yarra.</i>
Waddy - - -	<i>Kunnûc.</i>
Waddy - - -	<i>Mâttrông [shape of leon-ile].</i>

English.	Aboriginal.
Boomerang - -	<i>Gattom-gattom.</i>
Basket carried on the back of women containing wood	<i>Koo-wîn.</i>
Shield - - -	<i>Mulcârie.</i>
Band worn round forehead	<i>Kinning.</i>
Sack or bag - -	<i>Koròne.</i>
Blanket or bed -	<i>Yung.</i>
No (negative) -	<i>Yû-a-pâh.</i>
Little or small -	<i>Wot-a-wêet.</i>
Large - - -	<i>Mâ-trong.</i>
Good - - -	<i>Noe-tehong.</i>
Bring fire - - -	<i>Ma-na-weein.</i>
Bring water - -	<i>Ma-na-parreët.</i>
You walk or go	<i>Yun-a-kûh.</i>
You sleep - - -	<i>Yew-a-kâ.</i>
Go to sleep - -	<i>Yew-uttiah.</i>
I walk - - -	<i>Yun-nuttiah.</i>
Talk to me - - -	<i>Proë-wun-nâl.</i>
I say - - -	<i>La-cannòo.</i>
I talk to you -	<i>Prayer-un-ung.</i>
I can see - - -	<i>Nâ-eòd.</i>
I can see a horse	<i>Nâ-còo-nharrh.</i>
You threw - - -	<i>Yun-da-nin.</i>
You threw a spear	<i>Yun-da-nin-kripèer.</i>
I threw - - -	<i>Yon-dròo.</i>
You jumped - -	<i>Pâp-coo-pâ-nin.</i>
I jump - - -	<i>Pâp-coo-pâ.</i>
I drink - - -	<i>Pâ-tâ.</i>
You drink - - -	<i>Tâ-toò.</i>
Come here - - -	<i>Wat-tâi.</i>
Dead - - -	<i>Gulpin or gulin-na.</i>
Act of pulling the hair from the chin	<i>Kree-pin-narrâng.</i>
Child on woman's back	<i>Wen-a-pâ.</i>

Mr. Tyers added the following, namely :—

English.	Aboriginal.	English.	Aboriginal.
Watch or clock - -	<i>Ka-ka-tirring.</i>	Gun - - -	<i>Punguète.</i>
Good sheep (mutton ?)	<i>Noëtehong mattal.</i>	Boots - - -	<i>Wan-denông.</i>
Beef - - -	<i>Tarrap nooing.</i>	Bottle - - -	<i>Pee-yal.*</i>
Sheep - - -	<i>Leep.</i>	Trousers - - -	<i>Kanat-kancep.</i>
Sheepskin - - -	<i>Meetong-leep-not.</i>	Hat - - -	<i>Mopèl-kolan.</i>
Road, or dry track -	<i>Wurrowing.</i>		

\* This name probably indicated not the vessel but the contents. *Beal* is the name, in the Western district, of an exhilarating liquor prepared from the flowers of the *Banksia*.—See page 210, vol. 1.

The natives pointed out to Mr. Tyers what they said was a large hill in the sky. They indicated the place as being towards the south-west, and they informed him that it was the residence of *Wcen-min-not Karing*, the Supreme Being, who, they supposed, caused rain, thunder, lightning, wind, &c. They affirmed that they did not believe in a future state, nor that this great black-fellow was the author of their existence; but they attributed to his agency all deaths from lightning.

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Names of LOCALITIES.

Source of the Wando	- - - - -	<i>Pat-la-panroo.</i>
River Crawford, near the road	- - - - -	<i>Mirrâ-nodn.</i>
Water-hole, four miles above the road	- - - - -	<i>Mirreep.</i>
Brian's Creek	- - - - -	<i>Kordite.</i>
John Henty's Creek	- - - - -	<i>Too-wâron.</i>
Frank Henty's Creek	- - - - -	<i>Woc-woc-coorn.</i>
Stokes'	- - - - -	<i>Bodn-a-rong.</i>
Winter's Creek	- - - - -	<i>Wa-coom.</i>
River Glenelg	- - - - -	<i>Bo-câr.</i>
Fitzroy	- - - - -	<i>Wungot-pâloon.</i>
Grampians	- - - - -	<i>Murrai-bug-gum.</i>
Wannon of Sir Thomas Mitchell	- - - - -	<i>Karrawalla.</i>

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NICK-NAMES OF EARLY SETTLERS.

Signification.

Mr. M.	-	<i>Coot-narrâng</i>	-	Hair on chin (Mr. M. wears an imperial).
G. W.	-	<i>Lirrt-pidjoong</i>	-	Singing or humming.
T. W.	-	<i>Tum-terlingae</i>	-	Playing with tongue (Mr. W. has a peculiar manner of moving his tongue when speaking).
F. H.	-	<i>Terreep</i>	-	Not known.
J. H.	-	<i>Mundol-wort</i>	-	Named after a black man who was killed by thunder; probably the first musket they heard fired was by Mr. H., which they compared to thunder.
Mr. M.	-	<i>Wun-werrang</i>	-	One who pouts.

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EXPLANATION OF SYMBOLS USED TO POINT OUT THE PRONUNCIATION.

â as in "cart."

â accented.

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## LIST OF WORDS.—ENGLISH—NATIVE.

(COMPILED BY THE GUARDIANS OF ABORIGINES IN THE COLONY OF VICTORIA.)

On the 4th July 1863, I forwarded a number of printed papers to the Local Guardians of Aborigines in the Colony of Victoria, with the request that they would write opposite to each printed (English) word the word in the Aboriginal language having exactly the same meaning. It was suggested in the circular letter accompanying the printed form that the Guardians should take care to ascertain whether more than one word was used in the same sense by the Aborigines, and, if so, to give all such words, noting the circumstances under which they were used.

The correspondents whose replies are attached performed the work with exceeding care, and the results are very valuable.

The lists are here arranged geographically.

## MURRAY DISTRICT.

## TANGAMBALANGA.

*Pallanganmiddah Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Gerree.</i>	Star - - -	<i>Jiembra.</i>
Woman - - -	<i>Giree.</i>	Sky - - -	<i>Youivilla.</i>
Father - - -	<i>Mangah.</i>	Night - - -	<i>Tooma.</i>
Mother - - -	<i>Bigah.</i>	Day - - -	<i>Koonda.</i>
Son - - -	<i>Yuairo.</i>	Fire - - -	<i>Kurraw.</i>
Daughter - - -	<i>Yuariga.</i>	Air - - -	<i>Kurre</i> } only known as
Brother - - -	<i>Waanga.</i>	Wind - - -	<i>Kurre</i> } wind.
Sister - - -	<i>Tiega.</i>	Earth - - -	<i>Merre</i> } only known as
Head - - -	<i>Booaw.</i>	Ground - - -	<i>Merre</i> } country.
Hair - - -	<i>Booaw.</i>	Soil - - -	<i>Merre</i> }
Eye - - -	<i>Mee.</i>	River - - -	<i>Kiewra</i> } any water.
Ear - - -	<i>Mirimbah.</i>	Sea - - -	<i>Kiewra</i> }
Mouth - - -	<i>Deirah.</i>	Stone - - -	<i>Poongah.</i>
Tongue - - -	<i>Tierah.</i>	Tree - - -	<i>Wondah.</i>
Teeth - - -	<i>Teera.</i>	Wood - - -	<i>Tau-wa</i> } only name for
Hand - - -	<i>Murrah.</i>	Stick - - -	<i>Tau-wa</i> } wood.
Finger - - -	<i>Youllon.</i>	Bird - - -	<i>Murregah.</i>
Foot - - -	<i>Teyrah.</i>	Egg - - -	<i>Narrangah.</i>
Toe - - -	<i>Youllon.</i>	Snake - - -	<i>Tueyon.</i>
Belly - - -	<i>Moolloona.</i>	Eagle - - -	<i>Warrimoo.</i>
Blood - - -	<i>Koroo.</i>	Crow - - -	<i>Berontha.</i>
Bone - - -	<i>Kieeta.</i>	Mopoke - - -	<i>Bingami.</i>
Sun - - -	<i>Koonda.</i>	Kangaroo - - -	<i>Boodgoo.</i>
Moon - - -	<i>Yow-warra.</i>		

THOMAS MITCHELL, Tangambalanga.

## BARNAWARTHA.

*Emu Mudjug Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Müng.</i>	Star - - -	<i>Jemba.</i>
Woman - - -	<i>Belagera.</i>	Sky - - -	<i>Thuran.</i>
Father - - -	<i>Mamah.</i>	Night - - -	<i>Burandmg.</i>
Mother - - -	<i>Gunèe.</i>	Day - - -	<i>Erah.</i>
Son - - -	<i>Burü.</i>	Fire - - -	<i>Wanga.</i>
Daughter - - -	<i>Burü.</i>	Air - - -	<i>Ningara.</i>
Brother - - -	<i>Carcon.</i>	Wind - - -	<i>Towarah.</i>
Sister - - -	<i>Mingel.</i>	Earth - - -	<i>Towaruh.</i>
Head - - -	<i>Cumbugong.</i>	Ground - - -	<i>Thagound.</i>
Hair - - -	<i>Huran.</i>	Soil - - -	<i>Thagound.</i>
Eye - - -	<i>Mill.</i>	River - - -	<i>Murrumbidjah.</i>
Ear - - -	<i>Mutha.</i>	Sea - - -	None. *
Mouth - - -	<i>Erang.</i>	Stone - - -	<i>Willong.</i>
Tongue - - -	<i>Tulling.</i>	Tree - - -	<i>Wonder.</i>
Teeth - - -	<i>Terah.</i>	Wood - - -	<i>Kegel.</i>
Hand - - -	<i>Murrah.</i>	Stick - - -	<i>Kegel.</i>
Finger - - -	<i>Yellou.</i>	Bird - - -	<i>Jeepeen.</i>
Foot - - -	<i>Jeunong.</i>	Egg - - -	<i>Cobugah.</i>
Toe - - -	<i>Yellou.</i>	Snake - - -	<i>Thòrd.</i>
Belly - - -	<i>Burrabee.</i>	Eagle - - -	<i>Weramu.</i>
Blood - - -	<i>Gornyah.</i>	Crow - - -	<i>Wargon.</i>
Bone - - -	<i>Thubal.</i>	Mopoke - - -	<i>Gogooq.</i>
Sun - - -	<i>Neera.</i>	Kangaroo - - -	<i>Murray.</i>
Moon - - -	<i>Cobadong.</i>		

\* Natives here have never seen the sea, and consequently have no name for it.

Blacks never use a dead person's name if possible, and always feel angry when mentioned by others.

DAVID REID, Barnawartha.

## ECHUCA.

English.	Australian.	English.	Australian.
Man - - -	<i>Moanit.</i>	Hand - - -	<i>Peeyin.</i>
A dead man - - -	<i>Moa.</i>	Finger - - -	<i>Teechera.</i>
Woman - - -	<i>Layarut.</i>	Foot - - -	<i>Tehinna.</i>
Father - - -	<i>Kaiya</i> or <i>kaiyow.</i>	Toe - - -	<i>Daybon.</i>
Mother - - -	<i>Kána</i> (the <i>a</i> as in "car").	Belly - - -	<i>Bouilly.</i>
Son - - -	<i>Yáka</i> (the <i>a</i> as in "car").	Blood - - -	<i>Mowa.</i>
Child - - -	<i>Koluka.</i>	Bone - - -	<i>Lillima.</i>
Daughter - - -	<i>Kateena.</i>	Sun - - -	<i>Yongya.</i>
Brother - - -	<i>Banyip.</i>	Moon - - -	<i>Yongwida.</i>
Sister - - -	<i>Táigipa.</i>	Star - - -	<i>Druttra</i> or <i>truttra.</i>
Head - - -	<i>Mwóngery.</i>	Sky - - -	<i>Yurúta</i> or <i>dátala</i> ( <i>a</i> as in "far").
Hair - - -	<i>Bóko.</i>	Night - - -	<i>Bona.</i>
Eye - - -	<i>Maa</i> ( <i>a</i> as in "far").	Day - - -	<i>Wongda.</i>
Ear - - -	<i>Marrno.</i>	Fire - - -	<i>Bichya.</i>
Mouth - - -	<i>Kotta.</i>	Air - - -	
Tongue - - -	<i>Tallye</i> (the <i>a</i> as in "tallow").	Wind - - -	<i>Bangya.</i>
Teeth - - -	<i>Derra.</i>		

## ECHUCA.

English.	Australian.	English.	Australian.
Whirlwind - - -	<i>Mommeera.</i>	Stick - - -	<i>Tratgola.</i>
Earth - - -	<i>Wókka.</i>	Bird - - -	<i>Chonda (tchonda).</i>
Ground - - -	<i>Wókka.</i>	Egg - - -	<i>Putyánga.</i>
Soil - - -	<i>Wyeera (to dig the soil).</i>	Snake - - -	<i>Kona.</i>
River - - -	<i>Tongula or tongala.</i>	Eagle - - -	<i>Ihwámmery.</i>
Sea - - -	-	Crow - - -	<i>Wárkil.</i>
Stone - - -	<i>Ecoga.</i>	Mopoke - - -	<i>Koko.</i>
Tree - - -	<i>Tuinya.</i>	Kangaroo - - -	<i>Kyemery.</i>
Wood - - -	<i>Mootta.</i>	Emu - - -	<i>Pekerómdia.</i>

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused, and another substituted to indicate such natural object?—Such does not appear to be the case; but the blacks do not willingly mention the names of the dead.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—I have not been able to ascertain any.

The tribe in this neighbourhood is known as the Echuca tribe, and on the opposite side of the Murray as the Moama tribe, these being the native names of the localities.

C. E. STRUTT, Echuca.

## GUNBOWER.

English.	Australian.	English.	Australian.
Man - - -	<i>Coolie.</i>	Star - - -	<i>Toort.</i>
Woman - - -	<i>Lubra.</i>	Sky - - -	<i>Marny.</i>
Father - - -	<i>Mamook.</i>	Night - - -	<i>Boorin.</i>
Mother - - -	<i>Pábook.</i>	Day - - -	<i>Károok.</i>
Son - - -	<i>Mangkowook.</i>	Fire - - -	<i>Wannup.</i>
Daughter - - -	<i>Unganook.</i>	Air - - -	<i>Bonguchirp.</i>
Brother - - -	<i>Wúwook.</i>	Wind - - -	<i>Mirin.</i>
Sister - - -	<i>Koortuncook or chajook.</i>	Earth - - -	<i>Churr.</i>
Head - - -	<i>Mooruncook.</i>	Ground - - -	<i>Churr.</i>
Hair - - -	<i>Narranncook.</i>	Soil - - -	<i>Kooruck.</i>
Eye - - -	<i>Mirinook.</i>	River - - -	<i>Murray.</i>
Ear - - -	<i>Wirrinboolook.</i>	Sea - - -	Not known.
Mouth - - -	<i>Chirbook.</i>	Stone - - -	<i>Larr.</i>
Tongue - - -	<i>Chálinook.</i>	Tree - - -	<i>Becal.</i>
Teeth - - -	<i>Leánook.</i>	Wood - - -	<i>Becal, and goombowel (dead wood).</i>
Hand - - -	<i>Máunucok.</i>	Stick - - -	<i>Lordwill.</i>
Finger - - -	<i>Máunucok.</i>	Bird - - -	<i>Withebower.</i>
Foot - - -	<i>Chinucok.</i>	Egg - - -	<i>Mirkook.</i>
Toe (big) - - -	<i>Bobchininook.</i>	Snake (black) - - -	<i>Goornwill.</i>
Other toes - - -	<i>Wothebotchchininook.</i>	Snake (brown) - - -	<i>Coolowoo.</i>
Ankle - - -	<i>Mircok.</i>	Eaglehawk - - -	<i>Wirbill.</i>
Belly - - -	<i>Billincook.</i>	Crow - - -	<i>Wáa.</i>
Blood - - -	<i>Koorcook.</i>	Mopoke - - -	<i>Wáwoke.</i>
Bone - - -	<i>Mirdirook.</i>	Kangaroo - - -	<i>Cooray.</i>
Sun - - -	<i>Mooree.</i>		
Moon - - -	<i>Wiewill.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—It is not the custom here.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—None.

NOTE.—So far as I can learn, they use no generic terms, the application being wholly individual—unless in the case of fish, which here is generally called "*Munjei*," or "*Mungi*."

GEORGE HOUSTON, Gunbower Station, Durham Ox.

### KULKYNE.

English.	Australian.	English.	Australian.
Man - - -	<i>Wotungi.</i>	Morning star - - -	<i>Nunkumbil.</i>
Woman - - -	<i>Lio.</i>	Stars - - -	<i>Narre-bil.</i>
Father - - -	<i>Màami.</i>	Sky - - -	<i>Nerick.</i>
Mother - - -	<i>Pàapie.</i>	Night - - -	<i>Biangri.</i>
Son - - -	<i>Piungo.</i>	Day - - -	<i>Beianung.</i>
Daughter - - -	<i>Muring.</i>	Fire - - -	<i>Neic-wunapi.</i>
Brother - - -	<i>Bullardie.</i>	Air - - -	<i>Nàaung, nàandie.</i>
Sister - - -	<i>Mìne.</i>	Wind - - -	<i>Weirreit.</i>
Head - - -	<i>Durut-boopi.</i>	Earth - - -	<i>Teangi.</i>
Hair - - -	<i>Kiut-carangie.</i>	Ground - - -	<i>Nuidt.</i>
Eye - - -	<i>Mai.</i>	River - - -	<i>Ludht, kolaidhe.</i>
Ear - - -	<i>Mural-wimpoli.</i>	Sea - - -	No term for this word.
Mouth - - -	<i>Dhuck-chapie.</i>	Stone - - -	<i>Kotabi.</i>
Tongue - - -	<i>Màat.</i>	Tree - - -	<i>Bullot-bullandi.</i>
Teeth - - -	<i>Ruruc-leang.</i>	Wood - - -	<i>Leitpar.</i>
Hand - - -	<i>Wuin.</i>	Stiek - - -	<i>Kulgi, boop.</i>
Finger - - -	<i>Munangi.</i>	Bird - - -	<i>Waangi, warrandul.</i>
Foot - - -	<i>Jahn.</i>	Egg - - -	<i>Bait, miki.</i>
Toe - - -	<i>Nagugadun.</i>	Snake - - -	<i>Karnie.</i>
Belly - - -	<i>Meurt.</i>	Eagle - - -	<i>Maundil.</i>
Blood - - -	<i>Kuroc.</i>	Crow - - -	<i>Wàak.</i>
Bone - - -	<i>Beagim.</i>	Mopoke - - -	<i>Rorp-rorp, duni-dunit.</i>
Sun - - -	<i>Nung.</i>	Kangaroo - - -	<i>Bulukone-quangi.</i>
Moon - - -	<i>Bait.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—The names of the deceased persons are seldom or never mentioned by them.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—I don't know.

ANGUS MACINTYRE, Kulkynie, Lower Murray.

## KULKYNE, LOWER MURRAY.

[Information obtained from a native named *Wye-nye-a-nine.*]

English.	Australian.	English.	Australian.
Man - - -	<i>Bang.</i>	Ground - - -	<i>Dtchar.</i>
Woman - - -	<i>Lay-yurrk.</i>	Soil - - -	<i>Dtchar.</i>
Father - - -	<i>Maw-mook.</i>	River - - -	<i>Lowtookk.</i>
Mother - - -	<i>Paw-book.</i>	Sea - - -	No name.
Son - - -	<i>Wedtha-book.</i>	Stone - - -	<i>La.</i>
Daughter - - -	<i>Meen-gawk.</i>	Tree - - -	<i>Be-al.</i>
Brother - - -	<i>Goodmen-yook.</i>	Wood - - -	<i>Goom-bowie.</i>
Boy - - -	<i>Pine-go.</i>	Stick - - -	<i>Led-will.</i>
Sister - - -	<i>Djaw-djook.</i>	Bird - - -	<i>Wig-krook.</i>
Head - - -	<i>Mooran-yook.</i>	Egg - - -	<i>Mir-kook.</i>
Hair - - -	<i>Gnaran-yook.</i>	Snake - - -	<i>Korrr-will.</i>
Eye - - -	<i>Minook.</i>	Kangaroo - - -	<i>Koorr-ray.</i>
Ear - - -	<i>Rimbullok.</i>	Opossum - - -	<i>Willah.</i>
Mouth - - -	<i>Woorun-yook.</i>	Eagle - - -	<i>Werr-bill.</i>
Tongue - - -	<i>Chalin-yook.</i>	Crow - - -	<i>Wah.</i>
Teeth - - -	<i>Le-an-yook.</i>	Mopoke - - -	<i>Wook-wook.</i>
Hand - - -	<i>Man-yan-ook.</i>	Parrot - - -	<i>Djee-jugk.</i>
Finger - - -	<i>Ki-ab-me.</i>	Native companion	<i>Kood-thun.</i>
Foot - - -	<i>Chin-an-yook.</i>	Emu - - -	<i>Kow-ill.</i>
Toe - - -	<i>Baub-chin yanook.</i>	Wild turkey - - -	<i>Gnarrow.</i>
Belly - - -	<i>Bill-in-yook.</i>	Cockatoo parrot - - -	<i>Wir-rib.</i>
Blood - - -	<i>Koor-kook.</i>	Swan - - -	<i>Kon-noorr-a.</i>
Bone - - -	<i>Maddarook.</i>	Wild geese - - -	<i>Gnauk.</i>
Sun - - -	<i>Now-ay.</i>	Murray cod - - -	<i>Poin-jall.</i>
Moon - - -	<i>Wine-will.</i>	River Murray - - -	<i>Mill-ieu.</i>
Star - - -	<i>Tordt.</i>	Wood to make	<i>Marung.</i>
Sky - - -	<i>Marny or marung.</i>	fire-stick	
Night or dark - - -	<i>Poor-run.</i>	Fire-stick - - -	<i>Marung wunthup.</i>
Day - - -	<i>Barrb.</i>	One - - -	<i>Kiab.</i>
Fire - - -	<i>Wan-nap.</i>	Two - - -	<i>Buled (or puled) ya.</i>
Air - - -	No word.	Three - - -	<i>Buled ya kiab.</i>
Wind - - -	<i>Merrin.</i>	Four - - -	<i>Buled-buled.</i>
Earth - - -	No name apparently.	Five - - -	<i>Buled-buled kiab, and so on.</i>
Plain - - -	<i>Warrk.</i>		

*Guam koo-e! war warang all willah.*  
Come on! we will look out 'possum.

*Mankatah willah.*  
There is a 'possum.

*Willah! mankatah willah.*  
'Possum! there is a 'possum.

*Bird-o-men willah.*  
I caught an opossum.

*Guam! parry ang all kooray.*  
Come on! we will look out kangaroo.

*Man-ak buledya kooyun.*  
You bring him two fellows' spear.

*Mambangall ngar kin koorra migo mindeah.*  
If we see any kangaroos in the bend [of  
the creek] we will catch them.

Men are never named after stones, trees, &c.; but when dead their names are not again heard.

## JUNCTION OF MORCOVIA CREEK AND RIVER MURRAY.

English.	Australian.	English.	Australian.
Man - - -	<i>Nunna.</i>	Pine - - -	<i>Murr.</i>
Woman - - -	<i>Burrup.</i>	Willow - - -	<i>Boelgie.</i>
Father - - -	<i>Bicht.</i>	Myall - - -	<i>Thurla.</i>
Mother - - -	<i>Gnack.</i>	Saltbush - - -	<i>Naretha.</i>
Son - - -	<i>Ki.</i>	Grass - - -	<i>Thurlum.</i>
Daughter - - -	<i>Murruin.</i>	Gum - - -	<i>Thunine.</i>
Brother - - -	<i>Gunn.</i>	Spear - - -	<i>Mulbar.</i>
Sister - - -	<i>Myie.</i>	Camp - - -	<i>Rarp.</i>
Wife - - -	<i>Thirtololo.</i>	Stone - - -	<i>Mock or kibba.</i>
Husband - - -	<i>Thovin.</i>	Earth - - -	<i>Rue.</i>
Step-brother - - -	<i>Weetincuppot.</i>	Ground - - -	<i>Nithe.</i>
Step-sister - - -	<i>Jackitt.</i>	Water - - -	<i>Ook.</i>
Grandfather - - -	<i>Ferrin.</i>	Night - - -	<i>Reun.</i>
Grandmother - - -	<i>Mame.</i>	Day - - -	<i>Nungrum.</i>
Infant - - -	<i>Rinmee.</i>	Wind - - -	<i>Werriell.</i>
Small - - -	<i>Murlong.</i>	Air - - -	<i>Yair.</i>
Large - - -	<i>Yuroung.</i>	Fire - - -	<i>Arroung.</i>
Sleep - - -	<i>Yermun.</i>	Murray River - - -	<i>Lutte.</i>
Dream - - -	<i>Routhun.</i>	Lake - - -	<i>Punk.</i>
Canoe - - -	<i>Youngoup.</i>	Fishing-net - - -	<i>Thale.</i>
Smoke - - -	<i>Toum.</i>	Fight - - -	<i>Thulkee.</i>
Ashes - - -	<i>Bonga.</i>	Yes - - -	<i>Yai.</i>
Grave - - -	<i>Bumba.</i>	No - - -	<i>Yetho.</i>
Quick - - -	<i>Nickernurlee.</i>	Head - - -	<i>Cobbra or petuwup.</i>
Slow - - -	<i>Pulgark.</i>	Forehead - - -	<i>Dinn.</i>
Eagle - - -	<i>Mundle.</i>	Hair - - -	<i>Dreut.</i>
Bird - - -	<i>Buncmun.</i>	Eyebrow - - -	<i>Yinmow.</i>
Curlew - - -	<i>Weelne.</i>	Eye - - -	<i>Langur.</i>
Swan - - -	<i>Coulthou.</i>	Nose - - -	<i>Cup.</i>
Crane - - -	<i>Whimba.</i>	Ear - - -	<i>Marl.</i>
Cockatoo (white) - - -	<i>Run.</i>	Cheek - - -	<i>Teek.</i>
Cockatoo (black) - - -	<i>Raik.</i>	Mouth - - -	<i>Moun.</i>
Emu - - -	<i>Renine.</i>	Tongue - - -	<i>Mutt.</i>
Parrot - - -	<i>Merlingow.</i>	Neck - - -	<i>Younge.</i>
Pigeon - - -	<i>Cunnup.</i>	Shoulder - - -	<i>Tunmul.</i>
Crow - - -	<i>Tulong.</i>	Chest - - -	<i>Rack.</i>
Teal - - -	<i>Tuppot.</i>	Arm - - -	<i>Mul.</i>
Musk duck - - -	<i>Boutong.</i>	Back - - -	<i>Poem.</i>
Black duck - - -	<i>Crupung.</i>	Leg - - -	<i>Cuppim.</i>
Wood duck - - -	<i>Wonnon.</i>	Knee - - -	<i>Troot.</i>
Opossum - - -	<i>Waeynag.</i>	Skin - - -	<i>Look.</i>
Wallaby - - -	<i>Merrinee.</i>	Flesh - - -	<i>Nul.</i>
Dog - - -	<i>Kign.</i>	Fat - - -	<i>Cutt.</i>
Black snake - - -	<i>Murnin-nulma.</i>	Hand - - -	<i>Woun.</i>
Brown snake - - -	<i>Punpung-nulma.</i>	Foot - - -	<i>Thun.</i>
Mallee snake - - -	<i>Waitmarouk.</i>	Toe - - -	<i>Gndie-thun.</i>
Whip snake - - -	<i>Tunart.</i>	Finger - - -	<i>Convolvoun.</i>
Carpet snake - - -	<i>Buecurage.</i>	Blood - - -	<i>Courrouc.</i>
Adder - - -	<i>Mayakwonn.</i>	Bone - - -	<i>Cum.</i>
Kangaroo - - -	<i>Bulyoukeur.</i>	Sun - - -	<i>Nung.</i>
Egg - - -	<i>Bate.</i>	Moon - - -	<i>Bite.</i>
Wood - - -	<i>Whitha.</i>	Star - - -	<i>Dingee.</i>
Stick - - -	<i>Burgh.</i>	Sky - - -	<i>Wango.</i>
Box-tree - - -	<i>Bulloot.</i>	Rain - - -	<i>Mugga.</i>



English	Australlan.	English.	Anstrallan.
Frost - - -	<i>Lurgoo.</i>	Darling River -	<i>Yanc.</i>
Fog - - -	<i>Mow.</i>	Edward River -	<i>Cullart.</i>
Thunder - - -	<i>Mundara.</i>	Murrumbidgee River	<i>Reen.</i>
Lightning - - -	<i>Wirlilbule.</i>	Lachlan River -	<i>Durrum.</i>
Soul - - -	<i>Coule.</i>	Tomahawk - - -	<i>Thurin.</i>
Fish - - -	<i>Marm.</i>	Club - - -	<i>Murrull.</i>
Cod-fish - - -	<i>Mentintul.</i>	Shield - - -	<i>Bulrill.</i>
Perch-fish - - -	<i>Gerric.</i>	Summer - - -	<i>Welya.</i>
Cray-fish - - -	<i>Mowarc.</i>	Winter - - -	<i>Yuit.</i>
Mussels - - -	<i>Muer.</i>	Owl - - -	<i>Pupinar.</i>
Opossum rug -	<i>Mattura.</i>	Bat - - -	<i>Rocheul.</i>

## TYNTYNDYER.

This paper applies to the *Watty-watty* and *Litchoo-litchoo* tribes only.

English.	Anstrallan.	English.	Anstrallan.
Man - - -	<i>Wortongie.</i>	Sky - - -	<i>Tyrl.</i>
Woman - - -	<i>Liour.</i>	Night - - -	<i>Tolkine-nowie.</i>
Father - - -	<i>Mamie.</i>	Day - - -	<i>Keely-nowie.</i>
Mother - - -	<i>Baboo.</i>	Fire - - -	<i>Wanup.</i>
Son - - -	<i>Wortongie wertiwoo.</i>	Air - - -	No word.
Daughter - - -	<i>Liour wertiwoo.</i>	Wind - - -	<i>Willangie.</i>
Brother - - -	<i>Wawoo, if older; and Balarin,</i> <i>if younger.</i>	Earth - - -	<i>Tungie.</i>
Sister - - -	<i>Minie.</i>	Ground - - -	<i>Tungie.</i>
Head - - -	<i>Poorp.</i>	Soil - - -	<i>Tungie.</i>
Hair - - -	<i>Gneeningin.</i>	River - - -	<i>Milloo.</i>
Eye - - -	<i>Mirnoo.</i>	Sea - - -	<i>Cowie kayiny</i>
Ear - - -	<i>Wirumpoolen.</i>	Stone - - -	<i>Muckie.</i>
Mouth - - -	<i>Woorinen</i> (this is also applicable to the bows of a canoe).	Tree - - -	<i>Boorongie.</i> (This applies to a number of trees; they have not any name for tree in the singular.)
Tongue - - -	<i>Tchilinen.</i>	Wood - - -	
Teeth - - -	<i>Leangin.</i>	Stick - - -	
Hand - - -	<i>Murnungin.</i>	Bird - - -	They have not any name for bird, each bird has a distinct- tive name only.
Finger - - -	Each finger has a separate name.	Egg - - -	<i>Mirkoo.</i>
Foot - - -	<i>Chinangin.</i>	Snake - - -	<i>Cannie.</i>
Toe - - -	Each toe has a separate name.	Eagle - - -	<i>Perrit-perrit.</i>
Belly - - -	<i>Wootchivoo.</i>	Crow - - -	<i>Wangie.</i>
Blood - - -	<i>Jinka-jinka.</i>	Mopoke - - -	<i>Jinny-jinny.</i>
Bone - - -	<i>Calwe.</i>	Kangaroo - - -	<i>Koorangie.</i>
Sun - - -	<i>Nowie.</i>		
Moon - - -	<i>Meatian.</i>		
Star - - -	<i>Toort.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—Men and women have all names with some local meaning or personal peculiarity. When a person dies, the name is forgotten from that time forward, and if a local name, it is at once changed; this causes very great difficulty in arriving at a knowledge of their history.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—There are not any other causes for changes in the language.

PETER BEVERIDGE, Tyntyndyer, Swan Hill.

MILDURA.

*Yerre-yerre Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Wir.</i>	Star - - -	<i>Boul.</i>
Woman - - -	<i>Coormup.</i>	Sky - - -	<i>Nurnt.</i>
Father - - -	<i>Bait.</i>	Night - - -	<i>Wangry.</i>
Mother - - -	<i>Acha.</i>	Day - - -	<i>Bay-a-nauk.</i>
Son - - -	<i>Ri.</i>	Fire - - -	<i>Mick.</i>
Daughter - - -	<i>Uru.</i>	Air - - -	<i>Nitch.</i>
Brother - - -	<i>Coque.</i>	Wind - - -	<i>Wirit.</i>
Sister - - -	<i>Micka.</i>	Earth - - -	<i>Nat-ya.</i>
Head - - -	<i>Turt.</i>	Ground - - -	<i>Bambill.</i>
Hair - - -	<i>Moor-il.</i>	Soil - - -	<i>Carool.</i>
Eye - - -	<i>Me.</i>	River - - -	<i>Lut.</i>
Ear - - -	<i>Mural.</i>	Sea - - -	<i>Wi-a-runk.</i>
Mouth - - -	<i>Turk.</i>	Stone - - -	<i>Thauk.</i>
Tongue - - -	<i>Maita.</i>	Tree - - -	<i>Burnell.</i>
Teeth - - -	<i>Rurk.</i>	Wood - - -	<i>Boup.</i>
Hand - - -	<i>Wina.</i>	Stick - - -	<i>Bull-the-bull.</i>
Finger - - -	<i>Ak-a-quim.</i>	Bird - - -	<i>Boyump.</i>
Foot - - -	<i>Thina.</i>	Egg - - -	<i>Bet.</i>
Toe - - -	<i>Ak-a-quim.</i>	Snake - - -	<i>Thoke.</i>
Belly - - -	<i>Moort.</i>	Eagle - - -	<i>Maw-an-dil.</i>
Blood - - -	<i>Coorook.</i>	Crow - - -	<i>Walk.</i>
Bone - - -	<i>By-imp.</i>	Mopoke - - -	<i>Co-cock.</i>
Sun - - -	<i>Nunk.</i>	Kangaroo - - -	<i>Bu-lu-cool.</i>
Moon - - -	<i>Pyte.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—Yes; name given always of a natural object, but not disused after death.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—Names do not alter here.

H. JAMESON, J.P., Mildura, Lower Murray.

YELTA.

*Marowra Language.*—Spoken by the *Yaako-yaako* tribe, inhabiting the Murray from about ten miles above the Darling Junction to a little below the Rufus (the feeder of Lake Victoria), about fifty miles, and by all the tribes on the Darling, to about 350 miles above its junction with the Murray. About

half-way between Mount Murchison and Fort Bourke a change in dialect is discernible, and at Fort Bourke the *Kamilaroi* language commences, which is understood by the tribes on nearly all the tributaries of the Darling.

English.	Australian.	English.	Australian.
Man - - -	<i>Maa-lee.</i>	Star - - -	<i>Boorlee.</i>
Woman - - -	<i>Nongo.</i>	Sky - - -	<i>Kara wina.</i>
Father - - -	<i>Kambia.</i>	Night - - -	<i>Ton-kon-ko.</i>
Mother - - -	<i>Nuamagh.</i>	Day - - -	<i>Minki.</i>
Son - - -	<i>Weymbra.</i>	Fire - - -	<i>Nan-day-lee, hoon-ega.</i>
Daughter - - -	<i>Weymbra.</i>	Air - - -	<i>Tapuroo.</i>
Brother - - -	<i>Kokquia.</i>	Wind - - -	<i>Yerto.</i>
Sister - - -	<i>Wertooia.</i>	Earth - - -	<i>Merndi.</i>
Head - - -	<i>Therto, kokoro.</i>	Ground - - -	<i>Pom pon deroo.</i>
Hair - - -	<i>Boorkee.</i>	Soil - - -	<i>Merndi.</i>
Eye - - -	<i>Maykee.</i>	River - - -	<i>Berlerroo.</i>
Ear - - -	<i>Uree, munga.</i>	Sea - - -	None, having no idea of it.
Mouth - - -	<i>Yelka.</i>	Stone - - -	<i>Yernda.</i>
Tongue - - -	<i>Therlinyia.</i>	Tree - - -	<i>Yarra.</i>
Teeth - - -	<i>Nandee.</i>	Wood - - -	<i>Yarra.</i>
Hand - - -	<i>Mombanna, mera.</i>	Stick - - -	<i>Katy yarra.</i>
Finger - - -	<i>Merra.</i>	Bird - - -	<i>Wonga.</i>
Foot - - -	<i>Thinna.</i>	Egg - - -	<i>Pirty.</i>
Toe - - -	<i>Nerlka thinna.</i>	Snake - - -	<i>Tooroo.</i>
Belly - - -	<i>Koorntoo.</i>	Eagle - - -	<i>Bilyarra.</i>
Blood - - -	<i>Kandara.</i>	Crow - - -	<i>Waukoo.</i>
Bone - - -	<i>Pina.</i>	Mopoke - - -	<i>Wau-poo-a.</i>
Sun - - -	<i>Yhuk-ko.</i>	Kangaroo - - -	<i>Bool-oolye.</i>
Moon - - -	<i>Pytoa.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—I believe it is; and when the person dies, all words having a similar sound are disused and others substituted. When a person of any importance dies, the change is often very great.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—I am not aware of any other cause than the above. Sometimes a word is revived after the body of the deceased is supposed to have become dust; this causes, I think, the duplicate words.

The name of a place is as frequently given as that of a bird or animal.

As an instance of the great changes which take place in the language in the course of comparatively few years, I may mention that a few months ago an elderly woman and two lads were met with on the upper part of the ana branch, who had come in from the "scrub," and had never before seen a white man. The language they speak is evidently a dialect of the *Marowra*, but it is so different that the other blacks can understand very little of what they say. I have not had an opportunity of seeing them myself, so I only speak from hearsay evidence.

The supposition is (and the older blacks have an indistinct recollection of the circumstance) that the man, having stolen his wife, escaped with her into

the scrub between the ana branch and the South Australian boundary, where they have remained ever since : when the water has dried up, getting it from the roots of Mallee, or native wells, one of which has been recently discovered. Having no intercourse with any other blacks during a period of fifteen to twenty years, they would be unacquainted with the changes which have taken place in the language during that time ; and speaking that which was current when they went away, and which is now, greater part of it, obsolete, they are not readily understood. The man is supposed to be dead, and the woman with her two sons have made their way to the creek. Such appear to be the facts of the case so far as I have been able to ascertain.

THOS. HILL GOODWIN.

Church Mission Station, Yelta, 15th August 1863.

WIMMERA DISTRICT.

LAKE HINDMARSH.

*Kurm-me-lak Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Wutyo.</i>	Moon - - -	<i>Mityän.</i>
Woman - - -	<i>Leirock.</i>	Star - - -	<i>Turt.</i>
Father - - -	<i>Mahn.</i>	Sky - - -	<i>Wur-wur.</i>
Mother - - -	<i>Bap.</i>	Night - - -	<i>Burroin.</i>
Son* - - -	<i>Watyip.</i>	Day - - -	<i>Nyau-we</i> (also used for sun).
Daughter - - -	<i>Many-kep.</i>	Fire - - -	<i>Wan-yap.</i>
Brother (eldest) -	<i>Woaw.</i>	Air - - -	<i>Wurrän-wurrän.</i>
Brother (youngest)	<i>Kut.</i>	Wind - - -	<i>Wellä.</i>
Sister (eldest) -	<i>Tyat.</i>	Earth - - -	<i>Tyar.</i>
Sister (youngest) -	<i>Kurtuan.</i>	Ground - - -	<i>Tyar.</i>
Head - - -	<i>Burp.</i>	Soil - - -	<i>Tyar.</i>
Hair - - -	<i>Narraburp.</i>	River - - -	<i>Bar.</i>
Eye - - -	<i>Mir.</i>	Sea - - -	<i>Nyam-mat.</i>
Ear - - -	<i>Wirbull.</i>	Stone - - -	<i>Kut-yap.</i>
Mouth - - -	<i>Tyarp.</i>	Tree - - -	<i>Kalk</i> } (also used for wood
Tongue - - -	<i>Tyalle.</i>	Wood - - -	<i>Kalk</i> } and bone).
Teeth - - -	<i>Lia.</i>	Stick - - -	<i>Lead.</i>
Hand - - -	<i>Manja.</i>	Bird - - -	<i>Wit-yin-will.</i>
Finger - - -	<i>Yullup-yullup-manja.</i>	Egg - - -	<i>Mirk.</i>
Foot - - -	<i>Kinna.</i>	Snake - - -	<i>Tyu-rang-kuk-nalluck.</i>
Toe - - -	<i>Bap-kinna.</i>	Eagle - - -	<i>Wirp-pill.</i>
Belly - - -	<i>Belly.</i>	Crow - - -	<i>Woa.</i>
Blood - - -	<i>Gurk.</i>	Mopoke - - -	<i>Kar-tuk.</i>
Bone - - -	<i>Kalk</i> (also used for wood).	Kangaroo - - -	<i>Min-yo.</i>
Sun - - -	<i>Nyau-we.</i>		

\* The father calls his son *Watyip*, but the mother calls him *Pein-yu*.

It is the custom sometimes of giving names of any natural object to men and women, and on the death of persons so named, the word is disused and another word substituted to indicate such natural objects.

F. W. SPIESEKE, Ebenezer.

## HORSHAM.

English.	Australian.	English.	Australian.
Man - - -	<i>Wootcha.</i>	Moon - - -	<i>Mit-chen.</i>
Woman - - -	<i>Lyurock.</i>	Star - - -	<i>Durht or Turht.</i>
Father - - -	<i>Marmie.</i>	Sky (clouds) -	<i>Mrarng.</i>
Mother - - -	<i>Barpee.</i>	Night (darkness) -	<i>Bore-un.</i>
Son - - -	<i>Watchip.</i>	Day - - -	<i>Nyow-ee.</i>
Daughter - - -	<i>Mun-gare-wee.</i>	Fire - - -	<i>Wan-yup.</i>
Brother (elder my) -	<i>Warh-weck.</i>	Air - - -	<i>Bo-ercook.</i>
Brother (younger my)	<i>Eoiteck.</i>	Wind - - -	<i>Wil-lah.</i>
Sister (elder my) -	<i>Jar-jeck.</i>	Earth - - -	<i>Yar.</i>
Sister (younger my)	<i>Eoitwun-deck.</i>	Ground - - -	<i>Yar.</i>
Head (my) - - -	<i>Boorpeck.</i>	Soil - - -	- - -
Hair - - -	<i>Ngrah-boorup.</i>	River - - -	<i>Bu-ar.</i>
Eye - - -	<i>Mirrh.</i>	Sea (the great water)	<i>Ngar-mutch.</i>
Ear - - -	<i>Wor-imbull.</i>	Stone - - -	<i>Ko-chup.</i>
Mouth - - -	<i>Jarp.</i>	Tree - - -	By its species.
Tongue - - -	<i>Chally.</i>	Wood - - -	<i>Kaalk.</i>
Teeth - - -	<i>Lear.</i>	Stick - - -	<i>Waddy, woddy.</i>
Hand - - -	<i>Mun-ya.</i>	Bird - - -	<i>Yow-wirh.</i>
Three large fingers	<i>Watchip-watchip.</i>	Egg - - -	<i>Myrh-uck.</i>
The little finger -	<i>Kerting mun-ya.</i>	Snake - - -	<i>Kurn-will.</i>
Foot - - -	<i>Jin-na.</i>	Eagle - - -	<i>Werare-pil.</i>
Big toe - - -	<i>Barp jin-na.</i>	Crow - - -	<i>Wah.</i>
Belly - - -	<i>Billy.</i>	Mopoke - - -	- - -
Blood - - -	<i>Kor-ruck.</i>	Kangaroo - - -	<i>Kor-ay.</i> The male one <i>Moit</i> ; female, <i>Min-joon.</i>
Bone - - -	<i>Ka-alk</i>		
Sun - - -	<i>Nyow-ee.</i>		

CHAS. WILSON, Walmer, Horsham.

English.	Dialect of the Lake Hindmarsh Tribe.	Dialect of the Horsham Tribe.
Man - - - - -	<i>Woot-cha</i>	<i>Kul-lee.</i>
Woman - - - - -	<i>Ly-urook</i>	<i>Bin-gee.</i>
Father - - - - -	<i>Mah-nee</i>	<i>Bah-pee.</i>
Son - - - - -	<i>Wot-chip.</i>	
Daughter - - - - -	<i>Mung-airwee.</i>	
Brother (an older one) -	<i>Wah-wee.</i>	
Brother (younger) - - -	<i>Kor-tee.</i>	
Sister (an older one) -	<i>Jah-jee.</i>	
Sister (younger) - - -	<i>Kortuün-dee</i>	<i>Kor-togeck.</i>
Head, calf of leg - - -	<i>Bore-up.</i>	
Head (my) - - - - -	<i>Borc-peck.</i>	
Hair - - - - -	<i>Ng-rah-boreup</i>	
Eye - - - - -	<i>Mirrh.</i>	
Ear - - - - -	<i>Wor-imbull.</i>	
Mouth - - - - -	<i>Jarp.</i>	
Tongue - - - - -	<i>Chal-lee.</i>	
Teeth - - - - -	<i>Lce-ar.</i>	
Hand - - - - -	<i>Mun-ya.</i>	

English.	Dialect of the Lake Hindmarsh Tribe.	Dialect of the Horsham Tribe.
Fingers (the three larger ones)	- <i>Watchip-watchip.</i>	
Finger (the little one)	- - - <i>Kerting mun-ya.</i>	
Foot	- - - - <i>Jin-na.</i>	
Toe (the big one)	- - - - <i>Barp jin-na.</i>	
Belly	- - - - <i>Bil-ly.</i>	
Blood, magpie	- - - - <i>Koi-ruck or Korruck.</i>	
Bone, wood	- - - - <i>Kaalk.</i>	
Sun (day)	- - - - <i>Nyow-ee.</i>	
Moon	- - - - <i>Mit-chen</i>	- - - - <i>Yairt.</i>
Star	- - - - <i>Durt or Turt.</i>	
Sky, heavens, clouds	- - - - <i>M-rarng.</i>	
Thick black clouds	- - - - <i>Tan-bill.</i>	
Night (darkness)	- - - - <i>Bore-un.</i>	
Day (sun)	- - - - <i>Nyow-ee.</i>	
Fire	- - - - <i>Wan-yup</i>	- - - - <i>Wee.</i>
Air	- - - - <i>Boör-cook.</i>	
Spirit	- - - - <i>Eer-arook.</i>	
Wind	- - - - <i>Wil-lah</i>	- - - - <i>Wahd-wahd.</i>
Earth	- - - - <i>Jah.</i>	
Ground	- - - - <i>Jah.</i>	
Soil.		
River	- - - - <i>Bu-ar</i>	- - - - <i>Burh.</i>
Sea (the great water)	- - - - <i>Ng-ar-mutch.</i>	
Stone	- - - - <i>Ko-chup</i>	- - - - <i>Larh.</i>
Stick	- - - - <i>Wad-dy.</i>	
Bird	- - - - <i>Yow-wirh.</i>	
Egg	- - - - <i>Mirrh-uck</i>	- - - - <i>Mirrh-cook.</i>
Snake	- - - - <i>Kurn-will</i>	- - - - <i>Kurn-ill.</i>
Eagle	- - - - <i>Werare-pil.</i>	
Crow	- - - - <i>Wah</i>	- - - - <i>Wah.</i>
Mopoke	- - - - <i>Kah-took</i>	- - - - <i>Wah-pook.</i>
Kangaroo	- - - - <i>Kor-ay.</i>	
Male kangaroo	- - - - <i>Moit.</i>	
Female kangaroo	- - - - <i>Mun-goön.</i>	

I have endeavoured in the foregoing list of words to write them in syllables which would give the correct sound of the word.

With regard to the question, Is it "the custom of giving the name of any natural object to a man or woman?" I would answer *it is*; but whether or not that name is changed to some other word on the death of the black I am not able at this moment to say positively. One thing is certain, *that the blacks on no account* mention the name of a deceased black (the native name), and I know of only one instance where the blacks have not taken offence at the name given to a deceased black by the whites being still retained by another black of the tribe. This black, however, brought the name from another tribe, a short time after the death of her namesake and predecessor.

*Tah-chet mah-rung* is one of the names of Tallyho, of the Lake tribe. *Mah-rung* is the name of the pine-tree. *Jaretté* is the boy Henry's name. *Jair* is the name of the tea-tree of the Mallee. I think it should be pronounced rather *Jurh*.

*Wungawetté* is a boy's name. *Wung-ourn* is the native name of a place near Pine Plains.

*Bairn-umin* is a boy's name, and is the native word for "he cuts through," or "he runs," or "pierces through," as with a spear.

*Nepur-nin* is a girl's name; a native verb, too, which signifies "to bury, to hide."

From the foregoing remarks you will, perhaps, draw your own conclusions. I have only been about nineteen months among the blacks, and during that period have had to study their language under great disadvantages. However, I am inclined to the opinion that the Aboriginal tongue has ever been, from the causes you point out, and also with those which every language is subject to, combined, a changeable one.

Having been requested by Mr. C. Wilson, J.P., to fill up the paper forwarded to him, I have had much pleasure in doing so as far as I have been able, and would be most happy to give any other information that is in my power.

JOB FRANCIS, Walmer.

### GLENORCHY.

#### *Djappuminyou Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Coullee.</i>	Star - - -	<i>Dourt.</i>
Woman - - -	<i>Bibagou.</i>	Sky - - -	<i>Marng.</i>
Father - - -	<i>Maarm.</i>	Night - - -	<i>Bouroin.</i>
Mother - - -	<i>Bauppee.</i>	Day - - -	<i>Ghnarweeyun.</i>
Son - - -	<i>Watchippe.</i>	Fire - - -	<i>Wee.</i>
Daughter - - -	<i>Maguppe.</i>	Air - - -	<i>Gnargoutch.</i>
Brother - - -	<i>Wuawie.</i>	Wind - - -	<i>Miya.</i>
Brother (younger)	<i>Gouttee.</i>	Earth - - -	<i>Djak.</i>
Sister - - -	<i>Djaihee.</i>	Ground - - -	<i>Djak.</i>
Head - - -	<i>Bourp.</i>	Mud - - -	<i>Bieck.</i>
Hair - - -	<i>Gnarra.</i>	Soil - - -	<i>Bounn.</i>
Eye - - -	<i>Mirkk.</i>	River - - -	<i>Birke.</i>
Ear - - -	<i>Wearboull.</i>	Sea - - -	<i>Waughree.</i>
Mouth - - -	<i>Wourrough.</i>	Stone - - -	<i>Laugh.</i>
Tongue - - -	<i>Tchallee.</i>	Tree - - -	<i>Gulpougarrá.</i>
Teeth - - -	<i>Leah.</i>	Wood - - -	<i>Culke; same as bone.</i>
Hand - - -	<i>Munyah.</i>	Stick - - -	<i>Wattipeculke.</i>
Finger - - -	<i>Wingerapp.</i>	Bird - - -	<i>Yarburgurr.</i>
Foot - - -	<i>Jinna.</i>	Egg - - -	<i>Mirrke.</i>
Toe - - -	<i>Baupjinna.</i>	Snake - - -	<i>Cournemille.</i>
Belly - - -	<i>Charrowine.</i>	Eagle - - -	<i>Gnarraille.</i>
Blood - - -	<i>Goork.</i>	Crow - - -	<i>Waagh.</i>
Bone - - -	<i>Culke.</i>	Mopoke - - -	<i>Kartouk.</i>
Sun - - -	<i>Ghnarwee.</i>	Kangaroo - - -	<i>Coorah.</i>
Moon - - -	<i>Yen.</i>		

WILLIAM DENNIS, Carr's Plains.

## UPPER RICHARDSON.

English.	Australian.	English.	Australian.
Man - - -	<i>Watcha.</i>	Star - - -	<i>Doort.</i>
Woman - - -	<i>Biang-biango.</i>	Sky - - -	<i>Marang.</i>
Father - - -	<i>Mamie.</i>	Night - - -	<i>Booring.</i>
Mother - - -	<i>Papie.</i>	Day - - -	<i>Berrip.</i>
Son - - -	<i>Watchepie.</i>	Fire - - -	<i>Wee.</i>
Daughter - - -	<i>Mongeri.</i>	Air - - -	<i>Narwart.</i>
Brother - - -	<i>Wa wie.</i>	Wind - - -	<i>Narwart.</i>
Sister - - -	<i>Gatie.</i>	Earth - - -	<i>Dyah.</i>
Head - - -	<i>Boorp.</i>	Ground - - -	<i>Dyah.</i>
Hair - - -	<i>Niabook.</i>	Soil - - -	<i>Dyah.</i>
Eye - - -	<i>Meer.</i>	River - - -	<i>Booringatchni.</i>
Ear - - -	<i>Wrimbool.</i>	Sea - - -	No name given.
Mouth - - -	<i>Woor.</i>	Stone - - -	<i>Lach.</i>
Tongue - - -	<i>Jallie.</i>	Tree - - -	<i>Galk.</i>
Teeth - - -	<i>Leah.</i>	Wood - - -	<i>Galk.</i>
Hand - - -	<i>Manyah.</i>	Stick - - -	<i>Galk.</i>
Finger - - -	<i>Bap wanyah.</i>	Bird - - -	<i>Yowra-yowra.</i>
Foot - - -	<i>Ginah.</i>	Egg - - -	<i>Mirk.</i>
Toe - - -	<i>Bap ginah.</i>	Snake - - -	<i>Goorinmill.</i>
Belly - - -	<i>Charawin.</i>	Eagle - - -	<i>Warpil.</i>
Blood - - -	<i>Goook.</i>	Crow - - -	<i>Wiaa.</i>
Bone - - -	<i>Callac.</i>	Mopoke - - -	<i>Warpoke.</i>
Sun - - -	<i>Nyawie.</i>	Kangaroo - - -	<i>Goora.</i>
Moon - - -	<i>Yeen.</i>		

*The name of the Tribe cannot be ascertained.*

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—It is not the custom often to do so, and when done so after death it is never used.

R. McLACHLAN, Upper Richardson.

## AVOCA.

[From the two Aborigines on the late trial of *Queen v. Symes*—viz., Samson, *alias Koo-ker-mon-dur*, and Martin, *alias Ra-ker-nun*.]

English.	Australian.	English.	Australian.
Man - - -	<i>Koo-lie.</i>	Ear - - -	<i>Wymbool-look.</i>
Woman - - -	<i>Too-ra.</i>	Mouth - - -	<i>Woor-uk.</i>
Father - - -	<i>Mar-mook.</i>	Tongue - - -	<i>Tar-lee.</i>
Mother - - -	<i>Bar-boop.</i>	Teeth - - -	<i>Lee-are.</i>
Son - - -	<i>Boo-poop.</i>	Hand - - -	<i>Mun-nar.</i>
Daughter - - -	<i>Wy-ar-poop.</i>	Finger - - -	<i>Won-in-mun-nar.</i>
Brother - - -	<i>Woor-wook.</i>	Foot - - -	<i>Tee-nar.</i>
Sister - - -	<i>Koor-took.</i>	Toe - - -	<i>Won-nin-tee-nar.</i>
Head - - -	<i>Boor-kook.</i>	Belly - - -	<i>Kun-nar.</i>
Hair - - -	<i>Nar-boor-kook.</i>	Blood - - -	<i>Koor-kook.</i>
Eye - - -	<i>Myn-ook.</i>	Bone - - -	<i>Karl-kook.</i>



English.	Australian.	English.	Australian.
Sun - - -	<i>Nar-wee.</i>	Sea - - -	<i>Woor-ree.</i>
Moon - - -	<i>Yean.</i>	Stone - - -	<i>Lar.</i>
Star - - -	<i>Tourt.</i>	Tree - - -	<i>Kalk.</i>
Sky - - -	<i>Woor-woor.</i>	Wood - - -	<i>Moo-tuk.</i>
Night - - -	<i>Boo-run.</i>	Stick - - -	<i>Kalk.</i>
Day - - -	<i>Kar-pul.</i>	Bird - - -	<i>Yal-war.</i>
Fire - - -	<i>Wee.</i>	Egg - - -	<i>Broom-boon.</i>
Air - - -	<i>Narn-goot.</i>	Snake - - -	<i>Kul-mil.</i>
Wind - - -	<i>Mer-ring.</i>	Eagle - - -	<i>Wear-pil.</i>
Earth - - -	<i>Kap-pen.</i>	Crow - - -	<i>War.</i>
Ground - - -	<i>Tu-nyt.</i>	Mopoke - - -	<i>Weel-mul.</i>
Soil - - -	<i>Kun-nar.</i>	Kangaroo - - -	<i>Kor-ror.</i>
River - - -	<i>Wool-lar.</i>		

WM. THOMAS, Guardian of Aborigines.

UPPER LODDON.

DAYLESFORD.

*Monulgundeech Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Koolee.</i>	Moon - - -	<i>Yern.</i>
Woman - - -	<i>Touroi.</i>	Star - - -	<i>Toort.</i>
Father - - -	<i>Marm.</i>	Sky - - -	<i>Wrur-wrur.</i>
Mother - - -	<i>Barp.</i>	Night - - -	<i>Boorinen</i> ; darkness, <i>borine.</i>
Son - - -	<i>Wareep</i> ; occasionally by the mother <i>gnanap.</i>	Day - - -	<i>Gnoween</i> ; daybreak, <i>bearp.</i>
Daughter - - -	<i>Mangjup.</i>	Fire - - -	<i>Wee.</i>
Brother - - -	<i>Waroo</i> , older brother; <i>kut</i> , younger brother.	Air - - -	No name; breath, <i>nryngouch.</i>
Sister - - -	<i>Jarch</i> , older sister; <i>kutook</i> , younger sister.	Wind - - -	<i>Merin.</i>
Head - - -	<i>Boorp.</i>	Earth - - -	<i>Jaa.</i>
Hair - - -	<i>Guerra.</i>	Ground - - -	<i>Jaa.</i>
Eye - - -	<i>Ma.</i>	Soil - - -	<i>Jaa.</i>
Ear - - -	<i>Weimbul.</i>	River - - -	<i>Bur</i> ; large river, <i>gneurae-</i> <i>bur</i> ; small river, <i>wonume-</i> <i>bur.</i>
Mouth - - -	<i>Wooroo.</i>	Sea - - -	<i>Waree</i> ; <i>wonume waree</i> , small sea.
Tongue - - -	<i>Chalie.</i>	Stone - - -	<i>La.</i>
Teeth - - -	<i>Lecar.</i>	Tree - - -	<i>Kulk</i> (every variety of tree has its distinctive name).
Hand - - -	<i>Mirna.</i>	Wood - - -	
Finger - - -	No name; <i>barpmirna</i> , thumb.	Stick - - -	<i>Dradra.</i>
Foot - - -	<i>Jinna.</i>	Bird - - -	<i>Yarbooka.</i>
Toe - - -	No name; <i>barppiinna</i> , great toe.	Egg - - -	<i>Boom-boom.</i>
Belly - - -	<i>Koona.</i>	Snake - - -	<i>Kunmil.</i>
Blood - - -	<i>Gourk.</i>	Eagle - - -	<i>Waa-pil.</i>
Bone - - -	<i>Kolk.</i>	Crow - - -	<i>War</i> , white-eyed crow; <i>ma-</i> <i>ring-un</i> , black-eyed crow.
Sun - - -	<i>Gnowee.</i>	Mopoke - - -	<i>Kurook.</i>
		Kangaroo - - -	<i>Goura.</i>

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and

another substituted to indicate such natural object?—It is the custom to give the names of natural objects to both males and females, and upon the death of a person so named for his or her relations to abstain from the use of such name for a few months or a year, the length of time depending upon the respect felt for the person; but it is not customary for the tribe to cease to use such name.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—No.

W. E. STANBRIDGE, Wombat.

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LOWER LODDON.

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BOORT.

*Lower Loddon Tribe.*

English.	Australian.	English.	Australian.
Man - -	<i>Wootho.</i>	Moon - -	<i>Waingwill.</i>
Woman - -	<i>Lurook.</i>	Star - -	<i>Doort.</i>
Father - -	<i>Marmoke.</i>	Sky - -	<i>Tulgitcha.</i>
Mother - -	<i>Barbook.</i>	Night - -	<i>Pooroon.</i>
Son - -	<i>Watheby paingo.</i>	Day - -	<i>Parrep.</i>
Daughter - -	<i>Popomen.</i>	Fire - -	<i>Wannop.</i>
Brother - -	<i>Warwook, elder; goodmanyook, younger.</i>	Air - -	<i>Merrin.</i>
Sister - -	<i>Tarduke.</i>	Wind - -	<i>Merrin.</i>
Head - -	<i>Boourbook,* youyourook.</i>	Earth - -	<i>Char.</i>
Hair - -	<i>Narranyuke.</i>	Ground - -	<i>Char.</i>
Eye - -	<i>Min-nook.</i>	Soil - -	<i>Char.</i>
Ear - -	<i>Weembulloke.</i>	River("Loddon")	<i>Gunboveroo.</i>
Month - -	<i>Cherbook.</i>	Sea - -	Inland blacks never saw it, and so have no name.
Lip - -	<i>Ouroonyuke.</i>	Stone - -	<i>Lar.</i>
Tongue - -	<i>Charlinyook.</i>	Trec - -	<i>Carlk.</i>
Teeth - -	<i>Leeanyook.</i>	Wood - -	<i>Carlk.</i>
Hand - -	<i>Manarnyuke.</i>	Stick - -	<i>Waddy.</i>
Finger - -	<i>Wathep-wathep manarnyuke.</i>	Bird - -	<i>Watheboryhwirr.</i>
Foot - -	<i>Chinarnyook.</i>	Egg - -	<i>Merrk.</i>
Toe - -	<i>Parp chinarnyook.</i>	Snake - -	<i>Coonwill.</i>
Belly - -	<i>Wanarnyuke.</i>	Eagle - -	<i>Warepill.</i>
Blood - -	<i>Coorkgook.</i>	Crow - -	<i>Warr.</i>
Bone - -	<i>Carlyook.</i>	Mopoke - -	<i>Cardook.</i>
Sun - -	<i>Gnarwee.</i>	Kangaroo - -	<i>Cooreè (Coura).</i>

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—Yes; see above; \* "*Bourbook*" is name of a dead blackfellow; now it is "*Youyourook*."

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—I know of no other.

HENRY GODFREY, Boort, Lower Loddon.

## WESTERN DISTRICT.

## BALMORAL.

*Glenelg Tribe.*

English.	Australian.	English.	Australian
Man - -	<i>Cooly</i> or <i>beng</i> , meaning either one man or a number.	Moon - -	<i>Yern.</i>
Woman - -	<i>Bang-bang-go.</i>	Star - -	<i>Dort.</i>
Father - -	<i>Marmuke</i> ; my father, <i>marmek</i> ; your, <i>marmeu</i> ; his, <i>marmuke</i> (the <i>u</i> as in "Luke").	Sky - -	<i>Dunbil.</i>
Mother - -	<i>Papuke</i> (the <i>a</i> pronounced like <i>a</i> in "after").	Night - -	<i>Boroinu</i> (dark); (the <i>oi</i> as in "point").
Son - -	<i>Wachepuke.</i>	Day - -	<i>Nyawi</i> (sun); (the <i>nya</i> must be pronounced as one syllable).
Daughter - -	<i>Mung-a-ok</i> ( <i>a</i> like <i>a</i> in "mate").	Fire - -	<i>Wee</i> (and which also means firewood).
Brother - -	<i>Wawuke</i> (elder), <i>cotok</i> (younger).	Air - -	<i>Gnang-goitch.</i>
Sister - -	<i>Dgatyuke.</i>	Wind - -	<i>Mering.</i>
Head - -	<i>Boorpuke.</i>	Earth - -	<i>Tcha.</i>
Hair - -	<i>Gnerraboorp</i> ( <i>a</i> like <i>a</i> in "after").	Ground - -	<i>Tcha.</i>
Eye - -	<i>Meurnok.</i>	Soil - -	(sand) <i>Coorak</i> ; (clay) <i>Militur</i> ; (mud) <i>Beak</i> (one syllable).
Ear - -	<i>Wroom-bolok.</i>	River - -	<i>Gnul-ok-ok.</i>
Mouth - -	<i>Worro.</i>	Sea - -	<i>Numaitch</i> (two syllables).
Tongue - -	<i>Chal-inuke.</i>	Stone - -	<i>La</i> (the <i>a</i> as in "after").
Teeth - -	<i>Leanuke.</i>	Tree - -	<i>Calk.</i>
Hand - -	<i>Manya.</i>	Wood - -	<i>Calk.</i>
Finger - -	(thumb) <i>Babmanya</i> ; (little finger) <i>Griting.</i>	Stiek - -	<i>Coo-er-ong.</i>
Foot - -	<i>Ginna.</i>	Bird - -	<i>Your-your</i> (the <i>ou</i> as in "devour").
Toe - -	(big toe) <i>Babginna.</i>	Egg - -	<i>Mirk.</i>
Belly - -	<i>Billy.</i>	Snake - -	<i>Coornvel.</i>
Blood - -	<i>Gork.</i>	Eagle - -	<i>Wrappel.</i>
Bone - -	<i>Calk.</i>	Crow - -	<i>Wa</i> ( <i>a</i> as in "after").
Sun - -	<i>Nyawi</i> ( <i>nya</i> must be pronounced as one syllable).	Mopoke - -	<i>Cartok</i> ( <i>a</i> as in "after").
		Kangaroo - -	<i>Curre</i> (two syllables).

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—The custom of giving the name of any natural object to a man or woman is not uncommon, the following being instances in point:—*Colabatyin* (a turkey), also a man's name; *Bullt-kinna* (a sheep), also a man's name; *Bonyea* (testes), also a man's name. The writer is not sufficiently familiar with the names of women to be able to give examples, but believes the same custom extends to them. Upon the death of a person named, according to the custom mentioned, the word or name of the natural object is not disused, neither is another substituted. When speaking of a deceased person, his or her name is never mentioned.

I am not aware of any causes in operation leading to changes in the names of things. None of the words or names of things *familiar to me* have been disused or altered during the last twelve or thirteen years.

C. M. OFFICER, Mount Talbot, Balmoral.

## SANDFORD.

*Wannon Tribe, Meerinygil.*

English.	Australlan.	English.	Australlan.
Man - - -	<i>Koomongmorang.</i>	Star - - -	<i>Barite barrite.</i>
Woman - - -	<i>Nooranygouk.</i>	Sky - - -	<i>Murnbull.</i>
Father - - -	<i>Papie.</i>	Night - - -	<i>Booron.</i>
Mother - - -	<i>Noorong.</i>	Day - - -	<i>Woorum durrong.</i>
Son - - -	<i>Cooprak.</i>	Fire - - -	<i>Ween and goonda.</i>
Daughter - - -	<i>Nuart.</i>	Air - - -	<i>Nood maring (good day).</i>
Brother - - -	<i>Wardi.</i>	Wind - - -	<i>Narcejuek.</i>
Sister - - -	<i>Kurkie.</i>	Earth - - -	<i>Maring.</i>
Head - - -	<i>Coolan.</i>	Ground - - -	
Hair - - -	<i>Nullong.</i>	Soil - - -	
Eye - - -	<i>Moorung.</i>	River - - -	<i>Boogarra.</i>
Ear - - -	<i>Hooaung.</i>	Sea - - -	<i>Narmutt.</i>
Mouth - - -	<i>Mullong.</i>	Stone - - -	<i>Moorie.</i>
Tongue - - -	<i>Talline.</i>	Tree - - -	<i>Parliep.</i>
Teeth - - -	<i>Tungung.</i>	Wood - - -	
Hand - - -	<i>Murrong.</i>	Stick - - -	<i>Lurt.</i>
Little finger - - -	<i>Gridding.</i>	Bird - - -	<i>Mudmurdull.</i>
Foot - - -	<i>Dinnung.</i>	Egg - - -	<i>Coollay.</i>
Toe - - -	<i>Gridding dinnung.</i>	Snake - - -	<i>Coorong.</i>
Belly - - -	<i>Bulline.</i>	Eagle - - -	<i>Necyangarra.</i>
Blood - - -	<i>Carmarrow.</i>	Crow - - -	<i>Warng.</i>
Bone - - -	<i>Burgine.</i>	Mopoke - - -	<i>Doorreedoonit.</i>
Sun - - -	<i>Turrung.</i>	Kangaroo - - -	<i>Koorang.</i>
Moon - - -	<i>Dangitt.</i>		

J. H. JACKSON, Sandford.

## HAMILTON.

*Upper Wannon Tribe.*

English.	Australlan.	English.	Australlan.
Man - - -	<i>Colae.</i>	Belly - - -	<i>Belly.</i>
Woman - - -	<i>Bangbango.</i>	Blood - - -	<i>Roark.</i>
Father - - -	<i>Mammy.</i>	Bone - - -	<i>Calk.</i>
Mother - - -	<i>Pappy.</i>	Sun - - -	<i>Nowe.</i>
Son - - -	<i>Whacheappa.</i>	Moon - - -	<i>Yaen.</i>
Daughter - - -	<i>Mongawwee.</i>	Star - - -	<i>Toort.</i>
Brother - - -	<i>Whave.</i>	Sky - - -	<i>Mauren.</i>
Sister - - -	<i>Chache.</i>	Night - - -	<i>Borrine.</i>
Head - - -	<i>Boorup.</i>	Day - - -	<i>Belpa.</i>
Hair - - -	<i>Nahra.</i>	Fire - - -	<i>We.</i>
Eye - - -	<i>Mareh.</i>	Air - - -	<i>Wayoungwayonga.</i>
Ear - - -	<i>Brimbol.</i>	Wind - - -	<i>Mya.</i>
Mouth - - -	<i>Cone.</i>	Earth - - -	<i>Minagoty.</i>
Tongue - - -	<i>Charle.</i>	Ground - - -	<i>Jah.</i>
Teeth - - -	<i>Layha.</i>	Soil - - -	<i>Neapein.</i>
Hand - - -	<i>Monyah.</i>	River - - -	<i>Yarram.</i>
Finger - - -	<i>Kyup.</i>	Sea - - -	<i>Anmitech.</i>
Foot - - -	<i>Chena.</i>	Stone - - -	<i>Lah.</i>
Toe - - -	<i>Patyena.</i>	Tree - - -	<i>Galk.</i>

English.	Australian.	English.	Australian.
Wood - - -	<i>We</i> (same as fire).	Eagle - - -	<i>Rappil</i> .
Stick - - -	<i>Koyarrook</i> .	Crow - - -	<i>Woa</i> .
Bird - - -	<i>Weet-weet</i> .	Mopoke - - -	<i>Cartook</i> .
Egg - - -	<i>Mirk</i> .	Kangaroo - - -	<i>Goora</i> .
Snake - - -	<i>Coornweel</i> .		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—This custom does not prevail; the father is said to dream a name for his child. The name of the dead is never mentioned, and one holding the same name in the tribe has it changed.

P. LEARMONTH, Hamilton.

PORTLAND.

*Tourahonong Tribe.*

(61 now living—1863.)

English.	Australian.	English.	Australian.
Man - - -	<i>Mhara</i> .	Star - - -	<i>Minkil</i> .
Woman - - -	<i>Tunumbu</i> .	Sky - - -	<i>Murnong</i> .
Father - - -	<i>Pepint</i> .	Night - - -	<i>Boron</i> .
Mother - - -	<i>Nerung</i> .	Day - - -	<i>Nunung</i> .
Son - - -	<i>Copenyong</i> .	Fire - - -	<i>Wein</i> .
Daughter - - -	<i>Nrarton</i> .	Air - - -	<i>Lallapeorn</i> .
Brother - - -	<i>Wadi</i> .	Wind - - -	<i>Urndock</i> .
Sister - - -	<i>Charki</i> .	Earth - - -	<i>Mering</i> .
Head - - -	<i>Pim</i> .	Ground - - -	
Hair - - -	<i>Narat</i> .	Soil - - -	<i>Pullang</i> .
Eye - - -	<i>Ming</i> .	River - - -	<i>Wurran</i> .
Ear - - -	<i>Wing</i> .	Sea - - -	<i>Naumut</i> .
Mouth - - -	<i>Olung</i> .	Stone - - -	<i>Murrai</i> .
Tongue - - -	<i>Talian</i> .	Tree - - -	<i>Waurut</i> .
Teeth - - -	<i>Tungun</i> .	Wood - - -	<i>Wein</i> .
Hand - - -	<i>Murrung</i> .	Stick - - -	<i>Leigt</i> .
Finger - - -	<i>Kiapork</i> .	Bird - - -	<i>Purpurin</i> .
Foot - - -	<i>Youk</i> .	Egg - - -	<i>Minyong</i> .
Toe - - -	<i>Merriniouk</i> .	Snake - - -	<i>Corang</i> .
Belly - - -	<i>Torkung</i> .	Eagle - - -	<i>Neunghur</i> .
Blood - - -	<i>Ghereek</i> .	Crow - - -	<i>Warl</i> .
Bone - - -	<i>Buckin</i> .	Mopoke - - -	<i>Munkight</i> .
Sun - - -	<i>Nuriung</i> .	Kangaroo - - -	<i>Corang</i> .
Moon - - -	<i>Turro</i> .		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—They name the child after the spot it is born at, and *do not* change the name of the place after the death of the so-called black.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—I cannot discover that changes are made in the names of things.

J. N. McLEOD.

Mr. McLeod gives the names of some of the weapons used by the natives:—

Australian.	English.	Australian.	English.
<i>Murrawong</i>	- like the lion-ile.	<i>Chunuch</i>	- a kind of club.
<i>Mapur</i>	- a club.	<i>Coyong</i>	- large spear.
<i>Peping</i>	- a kind of club.	<i>Taira</i>	- little spear.
<i>Mulcarra</i>	- club-shield.	<i>Narracoort</i>	- spear-shield.

#### WARRNAMBOOL.

English.	Australian.	English.	Australian.
Man	- <i>Maar.</i>	Star	- <i>Punjell.</i>
Woman	- <i>Tonambool.</i>	Sky	- <i>Murnong.</i>
Father	- <i>Tobach.</i>	Night	- <i>Borone.</i>
Mother	- <i>Nerra.</i>	Day	- <i>Tern.</i>
Son	- <i>Tookayn.</i>	Fire	- <i>Ween.</i>
Daughter	- <i>Knaard.</i>	Air	- <i>Urnduc.</i>
Brother	- <i>Cogo.</i>	Wind	- <i>Urnduc.</i>
Sister	- <i>Cukia.</i>	Earth	- <i>Merring.</i>
Head	- <i>Pim.</i>	Ground	- <i>Merring.</i>
Hair	- <i>Aran.</i>	Soil	-
Eye	- <i>Meir.</i>	River	- <i>Purcet.</i>
Ear	- <i>Wurn.</i>	Sea	- <i>Mertitch.</i>
Mouth	- <i>Knoolong.</i>	Stone	- <i>Merri.</i>
Tongue	- <i>Tuline.</i>	Tree	- <i>Wooroot.</i>
Teeth	- <i>Tongun.</i>	Wood	- <i>Ween.</i>
Hand	- <i>Merra.</i>	Stick	- <i>Ween.</i>
Finger	- <i>Merra.</i>	Bird	- <i>Purt purdee.</i>
Foot	- <i>Jinnung.</i>	Egg	- <i>Mernunc.</i>
Toe	- <i>Jinnung.</i>	Snake	- <i>Coorang.</i>
Belly	- <i>Jucco.</i>	Eagle	- <i>Eanger.</i>
Blood	- <i>Kemi.</i>	Crow	- <i>Wah.</i>
Bone	- <i>Puckine.</i>	Mopoke	- <i>Cooramcet.</i>
Sun	- <i>Uuna.</i>	Kangaroo	- <i>Koroit.</i>
Moon	- <i>Yer-yer.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—It is common, but not disused.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—None.

A. M. MUSGROVE, Warrnambool.

## WICKLIFFE.

*River Hopkins Tribe.*

English.	Australlan.	English.	Australlan.
Man - - -	<i>Cooley.</i>	Star - - -	<i>Tatinowie.</i>
Woman - - -	<i>Lubra.</i>	Sky - - -	<i>Tootpunue.</i>
Father - - -	<i>Marmae.</i>	Night - - -	<i>Pooroin.</i>
Mother - - -	<i>Parpae.</i>	Day - - -	<i>Perpoamin.</i>
Son - - -	<i>Popoey.</i>	Fire - - -	<i>Ween or wee.</i>
Daughter - - -	<i>Mangowie.</i>	Air - - -	<i>Waryotyangerack.</i>
Brother - - -	<i>Wowie.</i>	Wind - - -	<i>Miya.</i>
Sister - - -	<i>Titeyae.</i>	Earth - - -	<i>Ya.</i>
Head - - -	<i>Cabra or poorpeck.</i>	Ground - - -	<i>Ya.</i>
Hair - - -	<i>Marah.</i>	Soil - - -	<i>Ya.</i>
Eye - - -	<i>Macinyarack.</i>	River - - -	<i>Par.</i>
Ear - - -	<i>Rimbool.</i>	Sea - - -	The blacks here have no name for "sea."
Mouth - - -	<i>Learangerack.</i>	Stone - - -	<i>Lah.</i>
Tongue - - -	<i>Taleangerack.</i>	Tree - - -	<i>Peeal.</i>
Teeth (mouth) - - -	<i>Learangerack.</i>	Wood - - -	<i>Poort.</i>
Hand - - -	<i>Munyangarack.</i>	Stick - - -	<i>Calk.</i>
Finger - - -	<i>Munyangarack.</i>	Bird - - -	<i>Pur-pur</i>
Foot - - -	<i>Kinneyangerack.</i>	Egg - - -	<i>Mairt.</i>
Toe - - -	<i>Poptineyangerack.</i>	Snake - - -	<i>Kurnwill.</i>
Belly - - -	<i>Billeyangerack.</i>	Eagle - - -	<i>Yannul.</i>
Blood - - -	<i>Cookyangerack.</i>	Crow - - -	<i>War.</i>
Bone - - -	<i>Callyangerack</i>	Mopoke - - -	<i>Yib-yib.</i>
Sun - - -	<i>Nowie.</i>	Kangaroo - - -	<i>Curah.</i>
Moon - - -	<i>Yen.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—Not that I can discover; but the blacks have great aversion to naming a deceased member of their tribe.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—When I have had an opportunity of conversing with some of the more intelligent of the blacks, I shall endeavour to answer this.

CHAS. GRAY, Nareeb Nareeb.

## CARNGHAM.

*Mount Emu Tribe.*

English.	Australlan.	English.	Australlan.
Man - - -	<i>Koimoit.</i>	Sister (elder) - - -	<i>Totorang.</i>
Woman - - -	<i>Koimoit-bapanet.</i>	Sister (younger) - - -	<i>Bambrak.</i>
Father - - -	<i>Pittong.</i>	Head - - -	<i>Moork.</i>
Mother - - -	<i>Yuttong.</i>	Hair - - -	<i>Nuir-moork.</i>
Son - - -	<i>Maun.</i>	Eye - - -	<i>Mere.</i>
Daughter - - -	<i>Yarrangook.</i>	Ear - - -	<i>Worn.</i>
Brother (elder) - - -	<i>Yandang.</i>	Mouth - - -	<i>Wora.</i>
Brother (younger) - - -	<i>Yangat.</i>	Tongue - - -	<i>Glannan.</i>

English.	Australian.	English.	Australian.
Teeth - - -	<i>Lea.</i>	Soil - - -	
Hand - - -	<i>Marna.</i>	River - - -	<i>Boranborak.</i>
Finger - - -	<i>Wonmarna.</i>	Sea - - -	<i>Yorran.</i>
Foot - - -	<i>Jenir.</i>	Stone - - -	<i>Jaw.</i>
Toe - - -	<i>Natin jenir.</i>	Tree - - -	<i>Car.</i>
Belly - - -	<i>Tong.</i>	Wood - - -	<i>Wing.</i>
Blood - - -	<i>Corriek.</i>	Stick (a long one)	<i>Talk.</i>
Bone - - -	<i>Nal.</i>	Stick (a short one)	<i>Martalk.</i>
Sun - - -	<i>Maira.</i>	Bird - - -	<i>Yonbarrah.</i>
Moon - - -	<i>Yaan.</i>	Egg - - -	<i>Ja.</i>
Star - - -	<i>Torporrum.</i>	Snake - - -	<i>Conmoit.</i>
Sky - - -	<i>Lacorra, worrawark.</i>	Eagle - - -	<i>Mairompiak.</i>
Night - - -	<i>Morkalla.</i>	Crow - - -	<i>Waa.</i>
Day - - -	<i>Morrayail.</i>	Mopoke - - -	<i>Waanwanal.</i>
Fire - - -	<i>Weeing.</i>	Kangaroo - - -	<i>Kaima.</i>
Air - - -	<i>Manabyupjay.</i>	Mountain (large)	<i>Cawa.</i>
Wind - - -	<i>Mia.</i>	Mountain (small)	<i>Purapura.</i>
Earth - - -	<i>Yorwockjaa.</i>	Water - - -	<i>Yallack.</i>
Ground - - -	<i>Cha.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—On a death taking place, any relations of the same name always change their names, as they never wish to hear the name of the deceased mentioned.

ANDW. PORTEOUS, Carngham.

#### CAMPERDOWN.

#### *Colongulac Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Ummodthe.</i>	Little finger - - -	<i>Kittimoraangtin.</i>
Woman - - -	<i>Unnodthe.</i>	Thumb - - -	<i>Neramoraangtin.</i>
Father - - -	<i>Pepie.</i>	Foot - - -	<i>Dinangtin.</i>
Mother - - -	<i>Nerong.</i>	Big toe - - -	<i>Qurangadinangtin.</i>
Son - - -	<i>Quoburr.</i>	Belly - - -	<i>Thorangtin.</i>
Daughter - - -	<i>Gharn.</i>	Blood - - -	<i>Queroantnin.</i>
Brother - - -	<i>Wardie.</i>	Bone - - -	<i>Pughine.</i>
Young brother	<i>Cuoghuaon or kohrer.</i>	Sun - - -	<i>Fherne.</i>
Sister - - -	<i>Kakie.</i>	Moon - - -	<i>Borangnatin.</i>
Grandfather	<i>Gnarpurn.</i>	Star - - -	<i>Whythurb.</i>
Uncle - - -	<i>Mamin.</i>	Sky - - -	<i>Murnong.</i>
Aunt - - -	<i>Twollier.</i>	Night - - -	<i>Booroon.</i>
Head - - -	<i>Piematnin.</i>	Day - - -	<i>Hulogetin.</i>
Hair - - -	<i>Harat.</i>	Fire - - -	<i>Whacan.</i>
Eye - - -	<i>Merang.</i>	Air - - -	<i>Undapun.</i>
Ear - - -	<i>Weiringnatnin.</i>	Wind - - -	<i>Urndook.</i>
Mouth - - -	<i>Wooroonangtin.</i>	Earth - - -	<i>Merrin.</i>
Tongue - - -	<i>Talgarnangtin.</i>	Ground - - -	<i>Merrin.</i>
Teeth - - -	<i>Tonganantin.</i>	Soil - - -	<i>Merrin.</i>
Hand - - -	<i>Moraangtin.</i>	River - - -	<i>Burong.</i>



English.	Australian.
Sea - - -	<i>Ummut.</i>
Stone - - -	<i>Merri.</i>
Tree - - -	<i>Woorot, big tree; loang,</i> little tree.
Wood - - -	<i>Boarb.</i>
Stick - - -	<i>Queroo; chips, pipepi.</i>
Bird - - -	<i>Boetken.</i>
Egg - - -	<i>Merrick.</i>
Snake - - -	<i>Koorang.</i>
Eaglehawk - - -	<i>Keroolet.</i>
Crow - - -	<i>Waang.</i>
Mopoke - - -	<i>Youitpin.</i>
Kangaroo - - -	<i>Quoorie.</i>
Magpie - - -	<i>Quadree.</i>

English	Australian.
Minah - - -	<i>Poech.</i>
Black magpie - - -	<i>Kilthen.</i>
Opossum - - -	<i>Pieech.</i>
Native cat - - -	<i>Cowbonye.</i>
Bandicoot - - -	<i>Kecrooie.</i>
Kangaroo-rat - - -	<i>Berrook.</i>
Dead man - - -	<i>Qualbenron.</i>
Mouse - - -	<i>Bunnuth or bunnuth.</i>
Duck - - -	<i>Doolwah.</i>
Horse - - -	<i>Capmaturah.</i>
Eel - - -	<i>Quean.</i>
Fine day - - -	<i>Culline.</i>
Wet day - - -	<i>Murhang.</i>

R. D. SCOTT, Camperdown.

## COLAC.

English.	Australian.
Man - - -	<i>Mondel.</i>
Woman - - -	<i>Noodnawett, lubra.</i>
Father - - -	<i>Maahma.</i>
Mother - - -	<i>Paahpa.</i>
Son - - -	<i>Kraompweet.</i>
Daughter - - -	<i>Woorcut.</i>
Brother - - -	<i>Kraompweet.</i>
Sister - - -	<i>Pernborret.</i>
Head - - -	<i>Moranyenuc.</i>
Hair - - -	<i>Kaenmorackenuc.</i>
Eye - - -	<i>Mrinyeduc.</i>
Ear - - -	<i>Weinyeduc.</i>
Mouth - - -	<i>Woronyeduc.</i>
Tongue - - -	<i>Talanyeduc.</i>
Teeth - - -	<i>Meerinyeduc.</i>
Hand - - -	<i>Macnyinuc.</i>
Finger - - -	<i>Lerinyinuc.</i>
Foot - - -	<i>Kenaeyenuc.</i>
Toe - - -	<i>Kenaeyenuc.</i>
Belly - - -	<i>Woranyenuc.</i>
Blood - - -	<i>Korockyenuc.</i>
Bone - - -	<i>Yeerbingyenuc.</i>
Sun - - -	<i>Naah.</i>
Moon - - -	<i>Paartput.</i>
Star (small)-	<i>Karrankaran.</i>

English.	Australian.
Star (large)-	<i>Orlebbelet.</i>
Sky - - -	<i>Poolootnoomarang.</i>
Night - - -	<i>Pooroonna.</i>
Day - - -	<i>Wooremolleen.</i>
Fire - - -	<i>Weeing.</i>
Air - - -	<i>Parkoolook.</i>
Wind - - -	<i>Pearing.</i>
Earth - - -	<i>Moora.</i>
Ground - - -	<i>Tha.</i>
Soil - - -	<i>Moora.</i>
River - - -	<i>Praah.</i>
Sea - - -	<i>Lamat.</i>
Stone - - -	<i>Drae.</i>
Tree - - -	<i>Coorlong; lightwood tree,</i> <i>luan.</i>
Wood - - -	<i>Kalerack.</i>
Stick - - -	<i>Kooroorook.</i>
Bird - - -	<i>Thitthit.</i>
Egg - - -	<i>Poetchon.</i>
Snake - - -	<i>Kaanlang.</i>
Eagle - - -	<i>Orlimerick.</i>
Crow - - -	<i>Kairaicrook.</i>
Mopoke - - -	<i>Kachearra.</i>
Kangaroo - - -	<i>Korak.</i>

PRO WILLIAM DENNIS, ALEXR. DENNIS, Birregurra.

## THE YARRA AND WESTERN PORT.

## YARRA YARRA.

*Woocwoorong or Yarra Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Koolin.</i>	Star - - -	<i>Durt pirram.</i>
Womau - - -	<i>Baggarkruk.</i>	Sky - - -	<i>Woorowoor.</i>
Father - - -	<i>Mamaneek.</i>	Night - - -	<i>Booren.</i>
Mother - - -	<i>Babaneek.</i>	Day - - -	<i>Yalingboo.</i>
Son - - -	<i>Booboopceek.</i>	Fire - - -	<i>Wein.</i>
Daughter - - -	<i>Manggebeek.</i>	Air - - -	<i>Erlark.</i>
Brother - - -	<i>Worndoolong.</i>	Wind - - -	<i>Moonmoot.</i>
Sister - - -	<i>Leewooruk.</i>	Earth - - -	<i>Yearmooceek.</i>
Head - - -	<i>Kawanug.</i>	Ground - - -	<i>Beek.</i>
Hair - - -	<i>Yarrie.</i>	Soil - - -	<i>Nutcundra beek.</i>
Eye - - -	<i>Merring.</i>	River - - -	<i>Brrering (Bur-erring, R. Yarra).</i>
Ear - - -	<i>Werring.</i>	Sea - - -	<i>Waring.</i>
Mouth - - -	<i>Wooroong.</i>	Stone - - -	<i>Lang.</i>
Tongue - - -	<i>Jellung.</i>	Tree - - -	<i>Treang.</i>
Teeth - - -	<i>Leeung.</i>	Wood - - -	<i>Kalk.</i>
Hand - - -	<i>Marnung.</i>	Stick - - -	<i>Y-boo kalk.</i>
Finger - - -	<i>Woonmoonmillrt.</i>	Bird - - -	<i>Quip-quip.</i>
Foot - - -	<i>Jeenoong.</i>	Egg - - -	<i>Terrentra.</i>
Toe - - -	<i>Babeen jeenoong.</i>	Snake - - -	<i>Kaan.</i>
Belly - - -	<i>Booet.</i>	Eagle - - -	<i>Bundjell.</i>
Blood - - -	<i>Kurruk.</i>	Crow - - -	<i>Wiang.</i>
Bone - - -	<i>Neelung.</i>	Mopoke - - -	<i>Kookoom.</i>
Sun - - -	<i>Nawin.</i>	Kangaroo - - -	<i>Koem.</i>
Moon - - -	<i>Meneam.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—Yes, very common; but never changed after death.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—None.

JOHN GREEN, Yarra Flats.

## WESTERN PORT.

*The Boon-oor-rong or Coast Tribe.*

English.	Australian.	English.	Australian.
Man - - -	<i>Koo-lin.</i>	Head - - -	<i>Kow-ung.</i>
Woman - - -	<i>Bag-rook.</i>	Hair - - -	<i>Yar-ra.</i>
Father - - -	<i>Mar-mon.</i>	Eye - - -	<i>My-ring.</i>
Mother - - -	<i>Par-pun.</i>	Ear - - -	<i>Wer-ring.</i>
Son - - -	<i>Mum.</i>	Month - - -	<i>Nung-bil-bun-uk.</i>
Daughter - - -	<i>Mon-mon-dik.</i>	Tongue - - -	<i>Tal-lang.</i>
Brother - - -	<i>Won-do-long.</i>	Teeth - - -	<i>Lee-ung-er.</i>
Sister - - -	<i>Lour-rook.</i>	Hand - - -	<i>My-rong.</i>

English.	Australian.	English.	Australian.
Finger - - -	<i>Mun-ung.</i>	Ground - - -	<i>Beek.</i>
Foot - - -	<i>Tee-nan.</i>	Soil - - -	<i>Kung-ar.</i>
Toe - - -	<i>Bub-bub-bi-tee-nan.</i>	River - - -	<i>War-neet.</i>
Belly - - -	<i>Won-nup.</i>	Sea - - -	<i>War-réen.</i>
Blood - - -	<i>Kul-mul.</i>	Stone - - -	<i>Lang.</i>
Bone - - -	<i>Neyln.</i>	Tree - - -	<i>Ter-rung.</i>
Sun - - -	<i>Ner-wein.</i>	Wood - - -	<i>Kulh.</i>
Moon - - -	<i>Myn-e-am.</i>	Stick - - -	<i>Kulh-kulh.</i>
Star - - -	<i>To-pi-ram.</i>	Bird - - -	<i>Koy-up-koy-up.</i>
Sky - - -	<i>Woor-woor-ror.</i>	Egg - - -	<i>Tir-ral-le-lirr.</i>
Night - - -	<i>Bo-run.</i>	Snake - - -	<i>Karn.</i>
Day - - -	<i>Yel-lin-wa.</i>	Eagle - - -	<i>Pun-gil.</i>
Fire - - -	<i>Wee-en.</i>	Crow - - -	<i>Warng.</i>
Air - - -	<i>Ang.</i>	Mopoke - - -	
Wind - - -	<i>Mon-moot.</i>	Kangaroo - - -	<i>Ko-em-ko-em.</i>
Earth - - -	<i>Beek-beek.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—It is the custom of naming infants, male or female, on any particular incident at their birth, especially the males. *Ex.*: Gellibrand, a noted black; his Aboriginal name was *Ber-uke*, “a kangaroo-rat,” from a kangaroo-rat running through the miam at his birth. Billy Lonsdale, equally noted; Aboriginal name *Polceorong*, after “cherry-tree,” where his mother brought him forth. Another particular instance: A lubra in labor, the miam caught fire; she was caught out and fire extinguished; the child was named *Weing-parn*, “fire and water.” *Wonga*, the present chief of the Yarra tribe, was born at the foot of Arthur’s Seat; Aboriginal name *Wonga*.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—I am aware such is the general opinion, but I have never known any material alteration, save at death they cannot and will not repeat the name for a certain time; but *Ber-uke*, *Polceorong*, *Weing-parn*, and *Wonga*, when dead, will not alter in a single iota the original name of Arthur’s Seat, &c.

WM. THOMAS, Guardian of Aborigines.

Melbourne, 17th August 1863.

#### GIPPSLAND.

##### FLOODING CREEK AND BUSBY PARK.

English.	Australian.	English.	Australian.
Man - - -	<i>Gum-na.</i>	Daughter - - -	<i>Toot-buk.</i>
Woman - - -	<i>Woo-gut.</i>	Brother - - -	<i>Tunn-tunn.</i>
Father - - -	<i>Mun-gunn.</i>	Sister - - -	<i>Bou-ung.</i>
Mother - - -	<i>Year-kunn.</i>	Head - - -	<i>Poo-ruk.</i>
Son - - -	<i>Leech.</i>	Hair - - -	<i>Lect.</i>

English.	Australian.	English.	Australian.
Eye - - -	<i>Myree.</i>	Air - - -	
Ear - - -	<i>Woor-ring.</i>	Wind - - -	<i>Krow-woor.</i>
Mouth - - -	<i>Kart.</i>	Earth - - -	<i>Turrn.</i>
Tongue - - -	<i>Tal-lan.</i>	Ground - - -	<i>Woorck.</i>
Teeth - - -	<i>Un-duk.</i>	Soil - - -	
Hand - - -	<i>Brect.</i>	River - - -	<i>Woon-doon.</i>
Finger - - -	<i>Laa-ra-breect.</i>	Sea - - -	<i>War-ren.</i>
Foot - - -	<i>Tey-yan.</i>	Stone - - -	<i>Wool-lun.</i>
Toe - - -	<i>Tey-yan.</i>	Tree - - -	<i>Kul-luk.</i>
Belly - - -	<i>Book-lun.</i>	Wood - - -	<i>Kul-luk.</i>
Blood - - -	<i>Krook.</i>	Stick - - -	<i>Kul-luk.</i>
Bone - - -	<i>Byrng.</i>	Bird - - -	<i>Klart.</i>
Sun - - -	<i>Woo-run.</i>	Egg - - -	<i>Poc-ung.</i>
Moon - - -	<i>Nger-run.</i>	Snake - - -	<i>Too-roo.</i>
Star - - -	<i>Pree-eel.</i>	Eagle - - -	<i>Poen-rung.</i>
Sky - - -	<i>Noort.</i>	Crow - - -	<i>Nar-ru-quon.</i>
Night - - -	<i>Pook-kun.</i>	Mopoke - - -	<i>Woor-quok.</i>
Day - - -	<i>Woo-run.</i>	Kangaroo - - -	<i>Tir-rer.</i>
Fire - - -	<i>Tou-war-rar.</i>		

WILLIAM THOMAS, Melbourne.

#### LAKE WELLINGTON.

1. *Tarranarrackel Tribe*; 2. *Wollum, or Wolloom, or Woolloom*; 3. *Bellum-bellum*; 4. *Moomoo and Ngattban.*

English.	Australian.	English.	Australian.
Man - - -	<i>Kanny.</i>	Star - - -	<i>Breell.</i>
Woman - - -	<i>Wookatt.</i>	Sky - - -	<i>Ngoorroott.</i>
Father - - -	<i>Moonkan.</i>	Night - - -	<i>Paddhalkack.</i>
Mother - - -	<i>Yackan.</i>	Day - - -	<i>Wurring</i> (like sun; used in the same sense as the Hebrew).
Son - - -	<i>Leed</i> ; also boy.	Fire - - -	<i>Tour.</i>
Daughter - - -	<i>Toorbackan.</i>	Air - - -	<i>Krow-woorr,</i>
Brother - - -	<i>Dandang</i> , the eldest; <i>bro-</i> <i>mang</i> , the youngest.	Wind - - -	<i>Krow-woorr.</i>
Sister - - -	<i>Bawang.</i>	Earth - - -	<i>Wrack.</i>
Head - - -	<i>Brook.</i>	Ground - - -	<i>Wrack.</i>
Hair - - -	<i>Litt.</i>	Soil - - -	<i>Wrack.</i>
Eye - - -	<i>Moöch.</i>	River - - -	<i>Bongurra.</i>
Ear - - -	<i>Wring.</i>	Sea - - -	<i>Warringa.</i>
Mouth - - -	<i>Gad</i> or <i>gaad.</i>	Stone - - -	<i>Walloong.</i>
Tongue - - -	<i>Tyelling.</i>	Tree - - -	<i>Talk</i> , large tree; <i>gallack</i> , small tree.
Teeth - - -	<i>Ngirrndock.</i>	Wood - - -	<i>Mritt.</i>
Hand - - -	<i>Pritt.</i>	Stick - - -	<i>Kallooch.</i>
Finger - - -	<i>Pritt.</i>	Bird - - -	<i>Ngalloong.</i>
Finger nail - - -	<i>Dackerpritt.</i>	Egg - - -	<i>Boogyang.</i>
Foot - - -	<i>Tyain.</i>	Snake - - -	<i>Toorroong.</i>
Toe - - -	<i>Yackanytyainda.</i>	Eagle - - -	<i>Quarnnamarroo.</i>
Belly - - -	<i>Bullum.</i>	Crow - - -	<i>Ngarroogall.</i>
Blood - - -	<i>Krook.</i>	Mopoke - - -	<i>Wookooch.</i>
Bone - - -	<i>Pring.</i>	Kangaroo - - -	<i>Tyirra.</i>
Sun - - -	<i>Wurring.</i>		
Moon - - -	<i>Ngirrang.</i>		

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—Each blackfellow has his Aboriginal name, which is no more mentioned after his death, except at fights; but none could give me a satisfactory answer to the question.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—It seems to me that the greatest reason of the many changes is, *that it is not a written language*, and, consequently, they cannot all be taught after the manner and in the same forms. The same changes would naturally take place in any other language. The construction of the language, however, remains the same, the personal pronouns ending in all cases at the end of the substantive or verb, which makes it short and beautiful.

F. A. HAGENAUER, Lake Wellington Mission Station.

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LAKE TYERS.

*Bundah Wark Kani, or the Swan Reach Tribe or Men.*

English.	Australian.	English.	Australian.
Man - - -	<i>Brah.</i>	Star - - -	<i>Brayel.</i>
Woman - - -	<i>Woorcat.</i>	Sky - - -	<i>Note.</i>
Father - - -	<i>Mung-gan.</i>	Night - - -	<i>Bookang.</i>
Mother - - -	<i>Yackan.</i>	Day - - -	<i>Wurrin.</i>
Son - - -	<i>Latheba.</i>	Fire - - -	<i>Towera.</i>
Daughter - - -	<i>Turtbakan.</i>	Air - - -	<i>Walputjan.</i>
Brother - - -	<i>Tandha-gnunert.</i>	Wind - - -	<i>Krowaro.</i>
Sister - - -	<i>Landha-gonert.</i>	Earth - - -	<i>Wark.</i>
Head - - -	<i>Purk.</i>	Ground - - -	<i>Wark.</i>
Hair - - -	<i>Lit.</i>	Soil - - -	<i>Munduckan.</i>
Eye - - -	<i>Mrc.</i>	River - - -	<i>Bougari.</i>
Ear - - -	<i>Wring.</i>	Sea - - -	<i>Waring.</i>
Mouth - - -	<i>Kaat.</i>	Stone - - -	<i>Wallung.</i>
Tongue - - -	<i>Jelline.</i>	Tree - - -	<i>Nappur.</i>
Teeth - - -	<i>Nerudack.</i>	Wood - - -	<i>Kanby.</i>
Hand - - -	<i>Bret.</i>	Stick - - -	<i>Kalack.</i>
Finger - - -	<i>Tagara bret.</i>	Bird - - -	<i>Tuin.</i>
Foot - - -	<i>Ja-an.</i>	Egg - - -	<i>Bo-yang.</i>
Toe - - -	<i>Tagara ja-an.</i>	Snake - - -	<i>Kalang and thurring.</i>
Belly - - -	<i>Bullon.</i>	Eagle - - -	<i>Quornamero.</i>
Blood - - -	<i>Karndobara.</i>	Crow - - -	<i>Waggara.</i>
Bone - - -	<i>Bring.</i>	Mopoke - - -	<i>Wokuk.</i>
Sun - - -	<i>Wurrin.</i>	Kangaroo - - -	<i>Jirrah.</i>
Moon - - -	<i>Nerran.</i>		

JOHN BULMER, Lake Tyers, Gippsland.

Church Mission Station, Lake Tyers,  
18th August 1863.

SIR,—I have the honor to acknowledge the receipt of yours of the 4th July. I am sorry I could not answer it sooner, but it arrived so late in the month that I had not time to get it ready by return of post. I have given you a list of words; I think they are correct; I have used every caution in collecting them. You will observe, on examining my list, that the blacks have two or three words to express the same thing.

It is customary among these blacks to disuse a word when a person has died whose name was the same, or even of the same sound. I find great difficulty in getting blacks to repeat such words. I believe this custom is common to all the Victorian tribes, though in the course of time the word is resumed again. I have seen among the Murray blacks the dead freely spoken of when they have been dead some time. I have seen them have a little *Uram* (fiuu) at the expense of a dead black, though I dare say the man had been dead nearly twenty years; though I do not think they would refer to the dead, even at that distance of time, in the presence of any relatives who might be alive. I have no doubt this custom alters the language a little. I know of no other obvious causes which might alter the language, though I should think languages which are not reduced to writing must alter in the course of years, more especially where they have customs similar to the Australian Aborigine.

With regard to the giving of names, they sometimes name a person from the country where he was born. The blacks have great objections to speak of a person by name. In speaking to each other, they address the person spoken to as brother, cousin, friend, or whatever relation the person spoken to bears. Sometimes a black bears a name which we would term merely a nick-name, as the left-handed (*Yanguia*), or the bad-handed (*Murra muthi*), or the little man (*Kato wirtu*). They would speak of a person by this name while living, but they would never mention the proper name. I found great difficulty in collecting the native names of the blacks here. I found afterwards that they had given me wrong names; and, on asking the reason why, was informed they had two or three names, but they never mentioned their right name for fear any one got it when they would die.

With regard to the list of words, I found sometimes, when they had more than one word to express the same thing, that the other word related to something else. For instance, the word "brother;" they gave me the words *Thandhagunert* and *Thandhay*, which means an elder brother, while *Brammun* means a younger brother; and the word "mother"—*Yuckan* and *Loombaruk*; the latter word refers to a mother's sister. While the mother is alive her sister is called *Preppa yackan*—that is, another mother—but when she is dead the *Preppa yackan* is changed to *Loombaruk*. Again, the kangaroo is called *Jirrah*, and also *Pangilowertan*; the latter word refers to the animal when he is full of grass, looking corpulent. I have found no words exactly to express mercy, justice, faith, and other words which it is so necessary for

Missionaries to know. I found a word among the Murray blacks to express compassion for anything; it is *Thangan-appel*, a word equal to "bowels of mercy," but literally it is the liver, as *Thanyanya* refers exclusively to the liver, and all the affections are placed there, as *Thangan patolana*, to be hungry, *Thangan thillia*, to be hard-hearted or strong in the liver, &c. The above word is the only one I have met which expresses any feeling of compassion. With regard to "justice," I have not found a word to express it, though the blacks in this district have the word *Na-a* to express satisfaction when justice is done. The word "faith" I do not think is represented at all; they merely say, if they believe a person, "You are telling the truth," or, *vice versa*, "You are telling a lie."

I hope I have given you the information you require. Should you again need my services, I may state I shall be happy to get all the information I can.

I have the honor to be, Sir,  
Faithfully yours,

JOHN BULMER.

R. Brough Smyth, Esq.,  
Secretary to Central Board for Protection of Aborigines.

*The Bundhul Wark Kani, the Swan Reach Tribe.*

English.	Australlian.	English.	Australlian.
Man - - -	<i>Brah, bragnolo.</i>	Moon - - -	<i>Nerran, waan.</i>
Woman - - -	<i>Woorcat.</i>	Star - - -	<i>Brael, tirmnil.</i>
Father - - -	<i>Mungan, mamang.</i>	Night - - -	<i>Bookang, lallat, booknat.</i>
Mother - - -	<i>Yachun, wandack.</i>	Day - - -	<i>Wurrin.</i>
Son - - -	<i>Latheba, gnawia.</i>	Fire - - -	<i>Towera, kumballan.</i>
Daughter - - -	<i>Turtbackan, tharagunang.</i>	Air - - -	<i>Watputjan.</i>
Sister - - -	<i>Lundhagunert, tatagunert.</i>	Wind - - -	<i>Krowero.</i>
Brother - - -	<i>Tandhagunert, gnuloi.</i>	Earth - - -	<i>Wrak, mundhukan</i>
Head - - -	<i>Purk, gnawang, whyera.</i>	Ground - - -	<i>Mrairra.</i>
Hair - - -	<i>Lit, mundha-mundha.</i>	Soil - - -	Same as ground.
Eye - - -	<i>Mri, meragut.</i>	River - - -	<i>Bowgari, warndecan.*</i>
Ear - - -	<i>Wring, nucko-nucko.</i>	Sea - - -	<i>Waring, nerkubundha.†</i>
Mouth - - -	<i>Kaat, gna-angat.</i>	Stone - - -	<i>Wallung, nerowera.</i>
Tongue - - -	<i>Jelline, mambarrang.</i>	Tree - - -	<i>Nlappur, kunbal.</i>
Teeth - - -	<i>Nerdack, yadat.</i>	Wood - - -	<i>Kullack.</i>
Hand - - -	<i>Bret, yowan, gnarranman.</i>	Stiek - - -	<i>Kallack.</i>
Finger nails - - -	<i>Tagara, bret.</i>	Bird - - -	<i>Tarlo jaak (small meat).</i>
Toe - - -	<i>Tagara, jaan.</i>	Egg - - -	<i>Bo-yang, tha, thuja.</i>
Foot - - -	<i>Jaan.</i>	Snake - - -	<i>Kalang, thurrung.</i>
Belly - - -	<i>Bullon, wertan, tarndan.</i>	Eagle - - -	<i>Quornamero, thuronack.</i>
Blood - - -	<i>Karndobarra, krook, nurruk.</i>	Crow - - -	<i>Wa-gara, gnuro-jal.</i>
Bone - - -	<i>Bring.</i>	Mopoke - - -	<i>Wokuk, abin.</i>
Sun - - -	<i>Wurrin, kalyarro.</i>	Kangaroo - - -	<i>Jirrah.</i>

\* The word *Warndecan* is at present not used on account of the death of a black. I was told the word in confidence; I was not to repeat it again.

† The word *Nerkubundha* refers to its being boundless. When they look upon the sea and see no trees, they say *Nerkubundha!* The sea-water is called *Karrang-garrang*, on account of its bad taste.

## DECLENSION OF NOUN, USE OF POSSESSIVE PRONOUN, ETC.

The following papers were prepared at my request by the gentlemen whose names appear at the head of each list:—

(FROM THE REV. A. HARTMANN, LAKE HINDMAUSL.)

English.	Native.
I see an opossum - - - - -	<i>Nyangan wille.</i> See I opossum.
An opossum is eating the leaves - - -	<i>Janga willetch gera.</i> Eating opossum leaves.
The tail of an opossum - - - - -	<i>Berki wille.</i> Tail opossum.
I gave leaves to an opossum - - - - -	<i>Woyinan gerang* wille.</i> Gave I leaves to opossum.
I took the food from an opossum - - -	<i>Märinan banyim willynyung.</i> Took I food opossum from.
The heart in an opossum - - - - -	<i>Woityibük mangaga willejal.</i> Heart inside opossum.
I found a young one with an opossum - - -	<i>Moityinan watyibi wille bayanyuek.</i> Found I young one opossum mother with.

English.	Native.
Hand - - -	<i>Manya.</i> Hand.
My hand - - -	<i>Manyangek.*</i> Hand my.
His hand - - -	<i>Manyanyuk.</i> Hand his, or of him.
Her hand - - -	Same.
Your hand - - -	<i>Manyangin.*</i> Hand your.
Hands - - -	<i>Manya.</i> Hands.
My hands - - -	Same as singular.
His hands - - -	Same as singular.
Her hands - - -	Same as singular.
Your hands - - -	Same as singular.

English.	Native.
Their hands - - -	<i>Manyanganak.*</i> Hands their.
Tree - - -	<i>Kalk.</i> Tree.
A tree - - -	<i>Kiapi kalk.</i> A (or one) tree.
The tree - - -	<i>Nyuinma kalk.</i> The tree.
This tree - - -	<i>Ginma kalk.</i> This tree.
That tree - - -	Same as the tree.
Trees - - -	Same as tree.
The trees - - -	Same as the tree.
Some trees - - -	<i>Kiap-kiap kalk.</i> Some trees.

\* *Ny* as in "sing."

(FROM THE REV. JOHN BULMER, LAKE TYERS, GIPPSLAND.)

English.	Native.
I see an opossum - - - - -	<i>Takana wadthan.</i> See I opossum.
An opossum is eating the leaves - - -	<i>Dhanda wadthando jerrang.</i> Eating opossum an leaves.
The tail of an opossum - - - - -	<i>Wreha wadthanda.</i> Tail opossum.
I gave leaves to an opossum - - - - -	<i>Ukatha jerrang wadthango.</i> Gave I leaves opossum to.



- I took the food from an opossum - - - *Kinnga nath lak thunga wanga wadthana.*  
Took I food from an opossum.
- The heart in an opossum - - - *Pipaka wadthanda manyina.*  
Heart opossum in an.
- I found a young one with an opossum - - - *Mulbana latha wadthana uanga yakanart.*  
Found I young opossum with mother its.

English.	Native.	English.	Native.
Hand - -	<i>Bret.</i>	Your hands -	<i>Bret githa kara.</i> Haud of yours.
My hand -	<i>Bretitha.</i> Haud my.	Their hands -	<i>Brethana.</i> Hand theirs.
His hand -	<i>Bretha.</i> Hand his.	Tree - -	<i>Nglepapur uatti.</i> Wood great.
Her hand -	<i>Bretha nungowa.</i> Hand hers.	A tree - -	<i>Kallak jinanna.</i> Wood that is.
Your haud -	<i>Bretjinna.</i> Hand yours.	The tree -	<i>Ngarra kallak.</i> The tree or wood.
Hands - -	No plural form. Would be expressed thus : One hand, two hand, or many hand. Thus : <i>Kootopana bret,</i> oue hand ; <i>Boolomana bret,</i> two hand ; <i>Yail bret,</i> many hand.	This tree -	<i>Dinthaka kallak.</i> This tree.
My hands -	<i>Bret bathal.</i> Hand mine.	That tree -	<i>Mandthaka kallak.</i> That tree.
His hands -	<i>Bret kinna.</i> Hand his.	Trees - -	<i>Yail kallak.</i> Many tree.
Her hands -	<i>Bretha.</i> Hand hers.	The trees -	<i>Manyina nara kallak.</i> That is the tree.
		Some trees -	<i>Wagut kallak.</i> Some trees.

(FROM THE REV. F. A. HAGENAUER, LAKE WELLINGTON, GIPPSLAND.)

English.	Native.
I see an opossum - - - - -	<i>Takana wadthan.</i> See I opossum.
An opossum is eating the leaves - - -	<i>Daanda wadthando yerrang.</i> Eating opossum leaves.
I gave leaves to an opossum - - - -	<i>Ukatha yerrang wadthango.</i> Gave I leaves opossum to.
The tail of an opossum - - - - -	<i>Wrecka wadthanda.</i> Tail opossum.
I took the food from an opossum - - -	<i>Kinnga nattach thunga uango wadthana.</i> Took I food from an opossum.
The heart in an opossum - - - - -	<i>Papaka wadthunda manyina.</i> Heart opossum in an.
I found a young one with an opossum - - -	<i>Mulbani latha wadthunda wanga yakan.</i> Found I young opossum with mother.

English.	Native.	English.	Native.
Hand - -	<i>Bret.</i>	Your hand -	<i>Bretjina.</i> Hand you.
My hand -	<i>Bretitaa.</i> Hand my.	Hands - -	<i>Yail bret.</i> Many hand. (No plural.)
His hand -	<i>Breta.</i> Hand his.	His hauds -	<i>Bret kinna.</i> Hauds his.
Her hand -	<i>Breta nungowa.</i> Hand her.		

English.	Native.	English.	Native.
Her hands -	<i>Breta.</i> Hands her.	This tree -	<i>Dintacka kallack.</i> This tree.
Your hands -	<i>Bretgita kara.</i> Hand yours.	That tree -	<i>Mandacka kallack.</i> That tree.
Their hands	<i>Bretana.</i> Hand theirs.	Trees -	<i>Yail kallack.</i> Many trees.
Tree -	<i>Ngleppaa watty.</i> Wood great.	The trees -	<i>Mangina nara kallack.</i> That is the tree.
A tree -	<i>Kallack yennana.</i> Tree that is a.	Some trees -	<i>Wangoot kallack.</i> Some trees.
The tree -	<i>Ngara kallack.</i> The tree.		

(FROM MR. JOHN GREEN, CORANDERRK, UPPER YARRA.)

English.	Native.
I see an opossum - - - - -	<i>Walert ngangonin.</i> Opossum see au I.
An opossum is eating the leaves - - - -	<i>Ba walert tangerboon moorrin da.</i> Is opossum eating leaves the.
The tail of an opossum - - - - -	<i>Walert kane moeaborren.</i> Opossum the tail of.
I gave leaves to an opossum - - - - -	<i>Yurama din benjeroo moorrin da walert.</i> Gave I two leaves to opossum.
I took the food from an opossum - - - - -	<i>Konga din tangee ba walert on.</i> Took I food from opossum an.
The heart in an opossum - - - - -	<i>Daronggo me walert da.</i> Heart in opossum the.
I found a young one with an opossum - - -	<i>Brimbonga din walert booboop nga look.</i> Found I opossum young one with.

English.	Native.	English.	Native.
Hand -	<i>Manang.</i>	Their hands -	<i>Noot to manang.</i> Their hand.
My hand -	<i>Manangeek.</i> Hand my.	Tree -	<i>Tarang.</i> Tree.
His hand -	<i>Manaugoo.</i> Hand his.	A tree -	
Her hand -	<i>Jedo manangoo.</i> Her hand.	The tree -	<i>Kane tarang.</i> The tree.
Your hand -	<i>Manango jenna.</i> Hand your.	This tree -	<i>Manee tarang.</i> This tree.
Hands -	<i>Benjeroo manang.</i> Two hand.	That tree -	<i>Managa tarang.</i> That tree.
My hands -		Trees -	<i>Tarang benjeroo.</i> Tree two.
His hands -		The trees -	
Her hands -		Some trees -	<i>Youange tarang.</i>
Your hands -			

## YARRA TRIBE.

The following vocabulary of the language of the tribe of Aborigines inhabiting the River Yarra, and a few short sentences in the native tongue, with translations, were compiled by Mr. John Green, the Inspector of Aboriginal Stations in Victoria.

English.	Native.	English.	Native.
Abandon - -	<i>Waltan'i.</i>	Barefoot - -	<i>Yearrnjenong.</i>
Abate - - -	<i>Wykrook.</i>	Bashful - -	<i>Wiling-jek.</i>
Abdomen - -	<i>Boojin.</i>	Bat - - -	<i>Boléang.</i>
Abed - - -	<i>Karenboon.</i>	Battle - - -	<i>Jelpchering.</i>
Abhor - - -	<i>Booang.</i>	Bawl - - -	<i>Marr-roong.</i>
Ability - - -	<i>Balet'tak.</i>	Beak - - -	<i>Bargimboon.</i>
Abject - - -	<i>Nulin.</i>	Beard - - -	<i>Ngarrin.</i>
Able - - -	<i>Kyinandoo.</i>	Beat - - -	<i>Tinghurtini.</i>
Abolution - -	<i>Karwarboun.</i>	Bee - - -	<i>Manerlong.</i>
Abolish - - -	<i>Meleemak.</i>	Beef - - -	<i>Bulgana.</i>
Abominable -	<i>Booang.</i>	Begone - - -	<i>Yane-toee.</i>
Abortion - -	<i>Nitprang'i.</i>	Belong - - -	<i>Noogal.</i>
About (near) -	<i>Kyn'oo.</i>	Bewail - - -	<i>Marrocn.</i>
Above - - -	<i>Koov-ee.</i>	Beyond - - -	<i>Kaberring.</i>
Absent (in mind) -	<i>Abenden ngargit.</i>	Birds - - -	<i>Queep-queep.</i>
Absent (not here) -	<i>Yani'jak.</i>	Birth - - -	<i>Tongberang'i.</i>
Abstain - - -	<i>Nin'wilt-teni.</i>	Bitter - - -	<i>Balim-balim.</i>
Abuse (v. to abuse)	<i>Nilimjak.</i>	Black - - -	<i>Wooga'ring or Koonarrt-been.</i>
Accelerate - -	<i>Woonudongnak.</i>	Bladder - -	<i>Balk.</i>
Accept - - -	<i>Wandan-nata.</i>	Blind - - -	<i>Bamooen.</i>
Accidentally -	<i>Ngabenden-ngain'gi.</i>	Blood - - -	<i>Goorrh.</i>
Accommodation -	<i>Milliptak.</i>	Blue - - -	<i>Woorrkharreen.</i>
Accompany - -	<i>Yané bangal.</i>	Blunt - - -	<i>Warrup.</i>
Accomplish - -	<i>Moonghanin.</i>	Boat - - -	<i>Koorong.</i>
Accusation - -	<i>Malle tombangin.</i>	Body - - -	<i>Tooleroom.</i>
Adjoin - - -	<i>Nullei jerring.</i>	Bone - - -	<i>Nea'ling'o.</i>
Adjourn - - -	<i>Waltan'i.</i>	Boot - - -	<i>O'look or jenongolook.*</i>
Adjudge - - -	<i>Kooptoon-nga-ge.</i>	Bosom - - -	<i>Birring.</i>
Admire - - -	<i>Boorndup.</i>	Bottom - - -	<i>Moom.</i>
Admit - - -	<i>Tylbydin.</i>	Boy - - -	<i>E'an'in.</i>
Adoption - - -	<i>Wangoong'i.</i>	Brain - - -	<i>Torn'do'un.</i>
Adorn - - -	<i>Tirredoon-boorndoen.</i>	Brat - - -	<i>Nilimjak.</i>
Adult - - -	<i>Karre-nen.</i>	Bread - - -	<i>Nooroug.</i>
Adulterate - -	<i>Boorroam.</i>	Breast - - -	<i>Brim-brim.</i>
Adulterer - -	<i>Burmeen.</i>	Breath - - -	<i>Nga-angò.</i>
Away - - -	<i>Yan'i.</i>	Breathing - -	<i>Wan-ang-goon.</i>
Babbler - - -	<i>Yar'an-nul.</i>	Bring - - -	<i>Wan'da-gat.</i>
Babe - - -	<i>Booboop.</i>	Brother - - -	<i>Bang-gan'oo.</i>
Bachelor - - -	<i>Yan'yeen.</i>	Brow - - -	<i>Meené-an.</i>
Back - - -	<i>Ngark.</i>	Brown - - -	<i>Yallen.</i>
Backbite - - -	<i>Perangoolin.</i>	Bucket - - -	<i>Tarrnook.</i>
Bad - - -	<i>Nilin.</i>	Build - - -	<i>Ngi-a-gat.</i>
Bag - - -	<i>Bilang.</i>	Burn - - -	<i>Nang-goun.</i>
Bait - - -	<i>Toorroo.</i>	Bustard - - -	<i>Warrn-murn.</i>
Bake - - -	<i>Nangeebuk.</i>	Butterfly - -	<i>Balam-balam.</i>
Bald - - -	<i>Tawcet.</i>	Buttock - - -	<i>Jerran-nu.</i>
Bare - - -	<i>Yearrn.</i>		

\* *Jenong* is foot.

English.	Native.	English.	Native.
Canoe - - -	<i>Koorong.</i>	Daughter - - -	<i>Meeng-gip.</i>
Cap - - -	<i>Kamper kaóng.</i>	Daunt - - -	<i>Bamboon.</i>
Carve (wood) - - -	<i>Néaroo.</i>	Dauntless - - -	<i>Ngabon-bamboon.</i>
Cat - - -	<i>Be'de dil.</i>	Dawn (of day) - - -	<i>Brarungun.</i>
Catch - - -	<i>Bangagat.</i>	Day - - -	<i>Karremeen.</i>
Cave - - -	<i>Merring-jak-koren.</i>	Daybreak - - -	<i>Brarungun.</i>
Centre - - -	<i>Bagora.</i>	Daylight - - -	<i>Weandakgoongen.</i>
Change - - -	<i>Wookè hirè-bang-al.</i>	Dead - - -	<i>Wykit.</i>
Chant - - -	<i>Engeng.</i>	Deaf - - -	<i>Ngawoon.</i>
Charcoal - - -	<i>Kanendurr.</i>	Dear - - -	<i>Yeadabilling</i>
Chat - - -	<i>Toomjerring bolin.</i>	Debase - - -	<i>Nilinjak-kooroo'gi.</i>
Cheek - - -	<i>Wangò.</i>	Debate - - -	<i>Tonehringnin.</i>
Child - - -	<i>Boopoop, or Boopup, or Booboop.</i>	Decamp - - -	<i>Waltani.</i>
Choke - - -	<i>Gather-moun.</i>	Decay - - -	<i>Buderanangi.</i>
Clay - - -	<i>Bigoorn.</i>	Deceit - - -	<i>Manerang-ngoön.</i>
Clean - - -	<i>Barmberring.</i>	Deck (to dress) - - -	<i>Kan-berrbay.</i>
Climb - - -	<i>Warrnagat.</i>	Deep - - -	<i>Boon-gim.</i>
Coat - - -	<i>Goattak.</i>	Defeat - - -	<i>Kinandak-koongnoon.</i>
Cold - - -	<i>Mooter ween.</i>	Defend - - -	<i>Moorndak-koongadàn.</i>
Colic - - -	<i>Jerren-nen.</i>	Defile (v. to defile) - - -	<i>Nilinjak-kooroo'gi.</i>
Come - - -	<i>Wandeat.</i>	Defy - - -	<i>Kinondak-koongnoon.</i>
Comfort - - -	<i>Boordup.</i>	Delicious - - -	<i>Yering gim.</i>
Coming - - -	<i>Boorrnoone.</i>	Deliver - - -	<i>Moorndak-koongad'an.</i>
Conjoin - - -	<i>Jerrboongun.</i>	Demon - - -	<i>Ngarrang.</i>
Converse - - -	<i>Toomcherring.</i>	Dent - - -	<i>Barrip.</i>
Cord - - -	<i>Woodol-woodol.</i>	Deny - - -	<i>Ngabeden-dak.</i>
Corn (on foot, &c.) - - -	<i>Berrpeet.</i>	Depart - - -	<i>Yeanéato.</i>
Corpse - - -	<i>Werrgabil.</i>	Descend - - -	<i>Barrawee.</i>
Costive - - -	<i>Balert-tak.</i>	Desire - - -	<i>Indankoongnunjunu.</i>
Cough - - -	<i>Koonin-goon.</i>	Destroy - - -	<i>Jel'bad'ool.</i>
Cramp - - -	<i>Jennaboorré.</i>	Dew - - -	<i>Warroong.</i>
Crane - - -	<i>Karween (the first man).</i>	Dim - - -	<i>Boorreen.</i>
Create (to make) - - -	<i>Boocegigat.</i>	Din - - -	<i>Tallgarru.</i>
Creator (maker of all things)	<i>Bunjel.</i>	Dinner - - -	<i>Tangerboon.</i>
Creek - - -	<i>Gurrnoong.</i>	Dirge - - -	<i>Toomé karra nun.</i>
Creep - - -	<i>Derrindoen.</i>	Dirt - - -	<i>Mun-ncep.</i>
Creeping - - -	<i>Derrinjee.</i>	Dirty - - -	<i>Nilinjak.</i>
Cripple - - -	<i>Ngarrboun.</i>	Discomfort - - -	<i>Jeengngaring.</i>
Crooked - - -	<i>Wanderring.</i>	Discontent - - -	<i>Wakè harroong ngon.</i>
Crow - - -	<i>Wang (the second man).</i>	Dish - - -	<i>Wilin-wilin.</i>
Cruel - - -	<i>Nilinjak-kooring.</i>	Ditty (song) - - -	<i>Engeng.</i>
Cry - - -	<i>Marroun.</i>	Dive - - -	<i>Gorron gown.</i>
Cudgel - - -	<i>Kudjerrong.</i>	Divide - - -	<i>Loong-goonak.</i>
Cut - - -	<i>Bendi.</i>	Dizzy - - -	<i>Ngiren-nen.</i>
Cutting - - -	<i>Bendadol.</i>	Do - - -	<i>Jeeng-gooak.</i>
Damage - - -	<i>Nilim.</i>	Doctor - - -	<i>Werrerup.</i>
Damp - - -	<i>Taban.</i>	Dog - - -	<i>Earingin.</i>
Damsel - - -	<i>Burnnè or moonmoondik.</i>	Down - - -	<i>Be or we.</i>
Dance - - -	<i>Ngarrg'cé</i>	Drag - - -	<i>Koorbi-gat.</i>
Danger - - -	<i>Nilim.</i>	Dread - - -	<i>Bamboon.</i>
Daring - - -	<i>Ngabon-bamboon.</i>	Dream - - -	<i>Yiookgen.</i>
Dark - - -	<i>Booreen.</i>	Dress - - -	<i>Boodin-gin.</i>
Darling - - -	<i>Yadabiling.</i>	Drink - - -	<i>Obà-gat.</i>
Dastard - - -	<i>Bamboon.</i>	Dry - - -	<i>Goon-boon-noon.</i>
		Duck - - -	<i>Toolim.</i>
		Dull - - -	<i>Deem-deen-dak.</i>

English.		Native.	English.		Native.		
Dung	-	-	Koonoong.	Fast (swift)-	-	Berren-berren.	
Dust	-	-	Maneep.	Fat	-	-	Marrimbool.
Dwarf	-	-	Mooree.	Father-in-law	-	Kondo'lang'o.	
Dwelling	-	-	Elim or wil'im.	Fatherless	-	-	Moorré.
Dying	-	-	Weargarangûon.	Fear	-	-	Bamboon.
Eagle	-	-	Bunjel.	Feast	-	-	Tan'arbè.
Ear	-	-	Wooring.	Feeble	-	-	Murrincen.
Early	-	-	Moolookoo.	Feed	-	-	Tangerboun.
Earth	-	-	Yéamen'eenbik.	Feel	-	-	Bang'adinen.
Ease	-	-	Ngawebi.	Fect	-	-	Jenongbertoorr.
Eat	-	-	Tangarrbéá.	Feign	-	-	Marrnen.
Eaten	-	-	Tangarrbathan.	Felon	-	-	Nilimjak-koorren.
Edge	-	-	Lang'o.	Female	-	-	Budjurr.
Edging	-	-	Ngeroo.	Fetch	-	-	Windága.
Eel	-	-	Eok.	Feud	-	-	Wakering.
Efface	-	-	Woorewogat.	Few	-	-	Wílak-wálak.
Effects	-	-	Nowalekno.	Fib	-	-	Marrening.
Egg	-	-	Dirrandirr.	Fiend (bad spirit).	-	-	Ngarrong.
Ejeet	-	-	Databéágat.	Fight	-	-	Jeltchering.
Eke	-	-	Permbagat.	Fighter	-	-	Koon'dmoon.
Elope	-	-	Man'ngan.	Fill	-	-	Jaboon.
Elude	-	-	Welipteen.	Fire	-	-	Ween.
Emaciate	-	-	Nilimjak-korring.	Fish	-	-	Malloren.
Embrace	-	-	Moondani.	Fishing	-	-	Goolak-keni.
Emigrate	-	-	Yean'i.	Flat	-	-	Woorh.
Empty	-	-	Tendebeik.	Flay	-	-	Ter'embegat.
Encounter	-	-	Toomjerringan.	Flea	-	-	Moon-ong.
Encumber	-	-	Bardon'agan.	Fleabitten	-	-	Boondo'ang moononga.
End	-	-	Kangoo.	Flee	-	-	Berren-berren.
Ending	-	-	Tendebeik.	Flesh	-	-	Weeringam.
Enjoy	-	-	Yarwinboo'dek.	Flew	-	-	Gamagooen.
Enlarge	-	-	Woorro-kon'ga-gat.	Fling	-	-	Booembegat.
Every	-	-	Yearmeen.	Float	-	-	Yarragoon.
Evident	-	-	Inimbardi.	Flock	-	-	Boolodoon.
Evil	-	-	Nilimjak-kooring.	Flour	-	-	Noorrong.
Excellent	-	-	Qeeing boordup.	Flown	-	-	Gamagooen.
Excite	-	-	Toomb'igat.	Fly	-	-	Gamagooen.
Expend	-	-	Tendebeik.	Fog (mist)	-	-	Boorrang.
Expire	-	-	Werrarang-ngon.	Folk	-	-	Koolinjerrk.
Fable	-	-	Marrening.	Fond (to love)	-	-	Ycadabilin.
Fact	-	-	Twarren-nga-gi.	Food	-	-	Qeap.
Fade	-	-	Weryi.	Foot	-	-	Jenong.
Fain	-	-	Boodambunin.	Footpath	-	-	Bajjenong.
Faint-hearted	-	-	Bambun.	Fop	-	-	Toolap.
Fair	-	-	Qeente boordup.	Forbid	-	-	Toomatining-goongak.
Fall	-	-	Baderin boon.	Foreknowledge	-	-	Nyargooinin twarn.
False	-	-	Marrcen.	Forerun	-	-	Bambornang'i.
Father	-	-	Marmun.	Foretell	-	-	Toombadinin twarn.
Fame	-	-	Boordup.	Forget	-	-	Nabidin ngaringi.
Fameless	-	-	Nilimjak.	Fornicator	-	-	Barmeen.
Family	-	-	Booboop narrkwarren.	Forsake	-	-	Yeaninin.
Famine	-	-	Taong-gan.	Frail	-	-	Marrinernen.
Famish	-	-	Nerribreenin.	Fret	-	-	Wa itken.
Fancy	-	-	Boodamboo'in.	Frost	-	-	Tangbilk.
Farewell	-	-	Twaginín.	Full	-	-	Doorneen.
Far	-	-	Booér.	Fume	-	-	Booung.

English.	Native.	English.	Native.
Fun - - -	<i>Jellikeha.</i>	Heart - - -	<i>Dorroong.</i>
Fur - - -	<i>Beelgoeren.</i>	Heat - - -	<i>Nanger-boun.</i>
Gale - - -	<i>Boolootó moonmot.</i>	Heavens - - -	<i>Lark.</i>
Gape (to yawn)	<i>Yarramoen.</i>	Heavy - - -	<i>Barnboon goorreen.</i>
Gather - - -	<i>Bargoongagat.</i>	Hell - - -	<i>Nilimjak-yelim.</i>
Gave - - -	<i>Wongadain.</i>	Help - - -	<i>Tamboonamon.</i>
Geese - - -	<i>Bikmoom.</i>	Here (in this place)	<i>Mag-golee or máng.</i>
Girdle - - -	<i>Milargarin.</i>	Hide (keep out of sight)	<i>Willip-keen.</i>
Give - - -	<i>Woonga gat, or umalek, or yunma-leeek.</i>	High - - -	<i>Yarrbat.</i>
Glad - - -	<i>Barbornenin.</i>	Hill - - -	<i>Banool.</i>
Glow - - -	<i>Yanggemdakgoon-non.</i>	Ice - - -	<i>Tangbulk.</i>
God - - -	<i>Bonjel.</i>	Idea - - -	<i>Ngang-garra-moomin-in.</i>
Going - - -	<i>Yan'i.</i>	Identity - - -	<i>Ngalek-ki-noo-changoon-twan taka.</i>
Gone - - -	<i>Yan'i'j.</i>	Idiot - - -	<i>Nganga-dak-ki-no.</i>
Good - - -	<i>Boordup.</i>	Ignorant - - -	<i>Intank-a.</i>
Grandmother	<i>Maloong-goongò.</i>	Ill - - -	<i>Cherarmen.</i>
Grass - - -	<i>Banneem.</i>	Ill-nature - - -	<i>Bookquaren.</i>
Grasp - - -	<i>Banga-gat.</i>	Imbibe - - -	<i>Nuboun.</i>
Grease - - -	<i>Marrambool.</i>	Imbolder - - -	<i>Babert-ching-ka.</i>
Great - - -	<i>Boolootó.</i>	Imitate - - -	<i>Burrong-gi.</i>
Greedy - - -	<i>Balert-kang.</i>	Immediate - - -	<i>Wat-ching-ka.</i>
Green - - -	<i>Woorwarren or Woorwarreen.</i>	Immense - - -	<i>Wourrt-ta-boo.</i>
Greyhead - - -	<i>Lamboun-kawang.</i>	Immerse (cover with water)	<i>Gooroong-ki.</i>
Grim - - -	<i>Nilimjak-koorren.</i>	Immovable - - -	<i>Tam-marrneen.</i>
Groan - - -	<i>Tirrt-tooleen.</i>	Immure (shut in)-	<i>Tarrt-koorin-bagat.</i>
Growl - - -	<i>Wa keen.</i>	Impaint - - -	<i>Merrebagat.</i>
Grub - - -	<i>Milerrk.</i>	Impeach - - -	<i>Ngat-toonan.</i>
Grumble - - -	<i>Wa keen.</i>	Impede - - -	<i>Toort-koo-dong-a din.</i>
Guide - - -	<i>Loorendé-gat.</i>	Impel - - -	<i>Urrduk ju-at.</i>
Gum - - -	<i>Kerrang.</i>	Impiety - - -	<i>Tankirra-bil.</i>
Gun - - -	<i>Trang boolábil.</i>	Impostor - - -	<i>Marrin-ing-juno.</i>
Ha! - - -	<i>Ki!</i>	Improve - - -	<i>Marrin-ing.</i>
Haggard - - -	<i>Jeeng-ngarring.</i>	In - - -	<i>Koorungee.</i>
Hail - - -	<i>Kav-ing.</i>	Inconstant - - -	<i>Moor-moor-ween.</i>
Hair - - -	<i>Yarré.</i>	Increase - - -	<i>Karri-nun.</i>
Hairy - - -	<i>Mooram-marren.</i>	Incurable - - -	<i>Ngabin-na win.</i>
Half - - -	<i>Marroo.</i>	Independent (free)	<i>Yering-garrine.</i>
Hamstring - - -	<i>Karra-gora.</i>	Inquire - - -	<i>Bila-doin.</i>
Hand - - -	<i>Marnong.</i>	Insane - - -	<i>Anga-woo-in.</i>
Handful - - -	<i>Jaboon-marnong.</i>	Insects - - -	<i>Toombak.</i>
Happy - - -	<i>Barrbon-neen.</i>	Inside - - -	<i>Booje.</i>
Hard - - -	<i>Balert-tak.</i>	Insnares (to catch)-	<i>Bung-un.</i>
Hark! - - -	<i>Ngarrngak!</i>	Instantly - - -	<i>Bungoon-narroo.</i>
Haste - - -	<i>Berrn-berrn.</i>	Insufferable - - -	<i>Man-doin-qua-neen.</i>
Hat - - -	<i>Komperkawang.</i>	Insult - - -	<i>Book-o-warren.</i>
Hatchet - - -	<i>Karrgeen.</i>	Intend - - -	<i>Yan-kranginin.</i>
Hawk - - -	<i>Bulok-bulok.</i>	Intestines - - -	<i>Boore-boore-do.</i>
Head - - -	<i>Kawang.</i>	Intoxicate - - -	<i>Ngirin-nen.</i>
Headache - - -	<i>Lulerneen-kawang.</i>	Introduce - - -	<i>Geerp.</i>
Headband - - -	<i>Birrbak-kawangin.</i>	Invade - - -	<i>Boombrec-kaling-i.</i>
Heal - - -	<i>Ngarra-jarra-noun.</i>	Invalid - - -	<i>Charen-neen-mel-bo.</i>
Health - - -	<i>Boon-marrit-tak gooreen.</i>	Invisible - - -	<i>Ngabina-mang-oon.</i>
Hear - - -	<i>Ngarrn-gak-go.</i>	Invite - - -	<i>Toomba-din-juno.</i>
Hearing - - -	<i>Ngarrngur-boodin.</i>		

English.	Native.	English	Native.
Ire - - -	<i>Book-kooring.</i>	Lonesome - - -	<i>Gan-gan.</i>
Irregular - - -	<i>Na-boon-tin marr-neen-manee.</i>	Long - - -	<i>Boorr.</i>
Is - - -	<i>Ma-gi-gal.</i>	Longing - - -	<i>Mel-both-a dak-barring.</i>
Island - - -	<i>Ba-gerr-brip.</i>	Look - - -	<i>Nang-nak.</i>
Jaw - - -	<i>Wang-at-ta.</i>	Lost - - -	<i>Yu-burn-angi.</i>
Jealous - - -	<i>Bang-neen.</i>	Love - - -	<i>Onem-da.</i>
Jesting - - -	<i>Laga-ba-boo-en.</i>	Low (not high) -	<i>Morrt.</i>
Join - - -	<i>Kerr-boo-on-ool.</i>	Lungs - - -	<i>Woorba-oolook.</i>
Joint - - -	<i>Toor-rong.</i>	Lnrk (hide) - - -	<i>Marra-go.</i>
Joy - - -	<i>Burd-up.</i>	Lying - - -	<i>Karrem-bin.</i>
Jugular - - -	<i>Berr-up.</i>	Mad - - -	<i>Nanga-wo-en.</i>
Jump - - -	<i>Yurrm-up.</i>	Made - - -	<i>Ela-mong-gi.</i>
Kangaroo - - -	<i>Mirrm.</i>	Maggot - - -	<i>Moona long.</i>
Kangaroos (two) -	<i>Mirrm-bootor.</i>	Maid - - -	<i>Burnnie.</i>
Kangaroos (many)	<i>Mirrm-boolok.</i>	Malady (sick) -	<i>Jerrin-neen.</i>
Keep - - -	<i>Marrn-ak.</i>	Man - - -	<i>Kolin or koolin.</i>
Kick - - -	<i>Karrak.</i>	Man-eater - - -	<i>Tah-jerran-ia.</i>
Kidney - - -	<i>Marr-up.</i>	Manful - - -	<i>Boo-gi il.</i>
Kill - - -	<i>Chil-buk.</i>	Manhood - - -	<i>Jeebook.</i>
Kin - - -	<i>Kerr-up-unon.</i>	Manna - - -	<i>Kun-am boora.</i>
Kiss - - -	<i>Moo-porn-dak.</i>	Many - - -	<i>Woor-tin-do.</i>
Knee - - -	<i>Barreng.</i>	Mark - - -	<i>Danda-gat.</i>
Kneel - - -	<i>Barreng-ge-gorree.</i>	Marriage - - -	<i>Yuram-magat.</i>
Knew - - -	<i>Ngarrn-gi.</i>	Marrow - - -	<i>Birrm.</i>
Knife (sharp stone)	<i>Kal-boon-kal-boon.</i>	Marsh - - -	<i>Tool.</i>
Knock - - -	<i>Toondook.</i>	Massacre - - -	<i>Ull-ull.</i>
Know - - -	<i>Ngarr-gi.</i>	Mate - - -	<i>Jerrup.</i>
Lad - - -	<i>Wya-luk.</i>	Meat - - -	<i>Queup.</i>
Lake - - -	<i>Bol-lok.</i>	Melt - - -	<i>Ballan-doon.</i>
Lame - - -	<i>Ngarrboon.</i>	Memory - - -	<i>Ngargerr-moon.</i>
Lament - - -	<i>Woorrboun.</i>	Men - - -	<i>Kolin dorr.</i>
Land - - -	<i>Bik.</i>	Men (two) - - -	<i>Koolin-bootor.</i>
Language - - -	<i>Ngool.</i>	Men (many) - - -	<i>Koolin-boolok.</i>
Large - - -	<i>Woor-to.</i>	Met - - -	<i>Nakorang-an-ang.</i>
Last - - -	<i>Wan-qunde.</i>	Meteor - - -	<i>El-a-laug-i.</i>
Lazy - - -	<i>Wa-boorrn.</i>	Midday - - -	<i>Til-ang-ge-karrâ-meen.</i>
Leaf (of tree) -	<i>Jerrang.</i>	Midnight - - -	<i>Til-ang-ge-nala-go.</i>
Leak - - -	<i>Boec-goun.</i>	Midway - - -	<i>Bag-garr-doe.</i>
Leap - - -	<i>Yurnee.</i>	Milk - - -	<i>Brim-brim.</i>
Least - - -	<i>Wy-krook.</i>	Milky-way - - -	<i>Tirrn-galk.</i>
Liee - - -	<i>Moon-ong.</i>	Mind (my mind) -	<i>Nga-ang-garra noominin.</i>
Liek - - -	<i>Jam-bak.</i>	Mine (belonging to me)	<i>Nooga-leek.</i>
Life - - -	<i>Mooroop.</i>	Mist - - -	<i>Boorr-arrang.</i>
Light - - -	<i>Ya-ang-gim.</i>	Mistletoe - - -	<i>Balee.</i>
Lightning - - -	<i>Derreng-o.</i>	Mistake - - -	<i>To-ton-taw-dan.</i>
Like - - -	<i>Bootham-narra.</i>	Mock - - -	<i>Boorr-go-neen.</i>
Lip - - -	<i>Woorroong.</i>	Moon - - -	<i>Meene-an.</i>
Listen - - -	<i>Ngang-gak.</i>	Moonlight - - -	<i>Meene-an-toon.</i>
Little - - -	<i>Wy-krook.</i>	Mosquito - - -	<i>Go-gook.</i>
Liver - - -	<i>Bootho.</i>	Moth - - -	<i>Tarr-ien.</i>
Lizard - - -	<i>Toorrop.</i>	Mother - - -	<i>Bâboop.</i>
Load - - -	<i>Barn-burn.</i>	Mountain - - -	<i>Ngarrak.</i>
Loath - - -	<i>Booang.</i>	Moustaches - - -	<i>Ngarrin.</i>
Locust - - -	<i>Na lang na lang.</i>	Mouth - - -	<i>Nga-angdak.</i>
Log - - -	<i>Woorree-kalk.</i>	Move - - -	<i>Togip.</i>

English.	Native.	English.	Native.
Much - - -	<i>Woot-too-korreen.</i>	Pay - - -	<i>Marrmoolle-ak.</i>
Mud - - -	<i>Beg-gooreen.</i>	Peace - - -	<i>Daminon-mon.</i>
Murder - - -	<i>Chil-bá-dol.</i>	Pebble (stone) - -	<i>Moomowroong.</i>
Murderer - - -	<i>Moon-a-bil.</i>	People - - -	<i>Moorre kolindirr.</i>
Mushroom - - -	<i>Beak-goorna.</i>	Perfect - - -	<i>Tende beck.</i>
Musk-tree - - -	<i>Tull.</i>	Perspire - - -	<i>Mooroun-mooroun.</i>
Myself - - -	<i>Wan.</i>	Piece - - -	<i>Kongi-gik-wy krook.</i>
Naked - - -	<i>Yerran.</i>	Pinch - - -	<i>Chile-buk.</i>
Name - - -	<i>Narreen.</i>	Pit - - -	<i>Mirreeng.</i>
Narrow - - -	<i>Tarri-mang-garr.</i>	Pith (in wood) - -	<i>Brong-gi.</i>
Nasty - - -	<i>Bilim-bilim.</i>	Play - - -	<i>Chilak-kerreng.</i>
Navel - - -	<i>Mcendook.</i>	Please - - -	<i>Onemdá.</i>
Near - - -	<i>Tang-an-doea.</i>	Plenty - - -	<i>Woot-ton-oo.</i>
Neck - - -	<i>Koorrn.</i>	Plover - - -	<i>Perret-perret.</i>
Need - - -	<i>Boo-dom-boun.</i>	Point - - -	<i>Chin-chin-mirrn.</i>
Neglect - - -	<i>To-goom-boun.</i>	Polish - - -	<i>Boornerr-win.</i>
Nephew - - -	<i>Karri-karri-imboo.</i>	Pregnant - - -	<i>Koonoong-warren.</i>
Nest - - -	<i>Elmo-garang.</i>	Press (to squeeze)	<i>Moondak.</i>
Net - - -	<i>Garrt-kirrk.</i>	Pretty - - -	<i>Burrd up-orren.</i>
Never - - -	<i>Ta-goong.</i>	Prevent - - -	<i>Me-am bak.</i>
News - - -	<i>Koocoon.</i>	Pride - - -	<i>Doleen.</i>
Next - - -	<i>Koon-at-tew.</i>	Promise - - -	<i>Toomballangin.</i>
Nice - - -	<i>Boorrd up.</i>	Protect - - -	<i>Dill-bá-din.</i>
Night - - -	<i>Boorren-de.</i>	Provide - - -	<i>Ge-gu-boo-dani.</i>
Nimble - - -	<i>Warrk-warrk.</i>	Provoke - - -	<i>Toomboon e angin.</i>
No - - -	<i>Tá-goong.</i>	Pull - - -	<i>Koorr-bak.</i>
Noise - - -	<i>Werreng-jerren.</i>	Pursue - - -	<i>Tarra-gak.</i>
None - - -	<i>Tá-yoo.</i>	Putrid - - -	<i>Booderinin.</i>
North - - -	<i>Win-malee.</i>	Puzzle - - -	<i>Nga-boon-din-nga-goen.</i>
Nose - - -	<i>Ká-ang.</i>	Quarrel - - -	<i>Wá-kerrá-bil.</i>
Notch - - -	<i>Barríp.</i>	Quartz - - -	<i>Barrwong-ge-moong.</i>
Now - - -	<i>Mangee.</i>	Racing - - -	<i>Boon-gerreen.</i>
Nurse - - -	<i>Moonda-gat.</i>	Rage - - -	<i>Chipjerreng.</i>
Oar - - -	<i>Kana-goo-ulom.</i>	Rain - - -	<i>A-l.</i>
Offer - - -	<i>Toom-bal-ang-anin.</i>	Rainbow - - -	<i>Eren be-al.</i>
Oft - - -	<i>Mel-boo.</i>	Ramble - - -	<i>Yabb-lunn.</i>
Oil - - -	<i>Yu-nok.</i>	Rap - - -	<i>Moonee-muk.</i>
Old - - -	<i>Tarrde-boop.</i>	Rattle - - -	<i>Moorrá-moorrá.</i>
Once - - -	<i>Kooptoon-doe.</i>	Raven - - -	<i>Wâng.</i>
One - - -	<i>Kooptoon.</i>	Ready - - -	<i>Jim bree nin.</i>
Open - - -	<i>Yarra-me.</i>	Receive - - -	<i>Gong a dirr.</i>
Opiniou - - -	<i>Moonang-narruki.</i>	Recital - - -	<i>None-ninde-toom-bik.</i>
Orator - - -	<i>Moondá toom-dae-neen.</i>	Recoil - - -	<i>Yurrd-boon.</i>
Orphan - - -	<i>Moorree-yak.</i>	Rectify - - -	<i>Burdap-tágo-konga-din.</i>
Out - - -	<i>Berrnat-to.</i>	Red - - -	<i>Grook-warreen or krook-krook warrabil.</i>
Over - - -	<i>Koonda-lát.</i>	Reed - - -	<i>Jerrerr.</i>
Owl - - -	<i>Go-goom.</i>	Reek (smoke) - -	<i>Boorrt.</i>
Pain - - -	<i>Brreng-gerre-neen.</i>	Refresh - - -	<i>Larrge-gi-ang-ing-in.</i>
Pair - - -	<i>Boolla-oen.</i>	Regret - - -	<i>Woorr-ba din-dá.</i>
Palm (of hand) - -	<i>Boothe-manang.</i>	Reject - - -	<i>Boorrdadin.</i>
Pap - - -	<i>Brim-brim.</i>	Rejoice - - -	<i>Barrboon in in dá.</i>
Papa - - -	<i>Marrm-moon or warree-geek.</i>	Rejoin - - -	<i>Bonde-mak.</i>
Paroquet - - -	<i>Yu boop.</i>	Relative (same blood)	<i>Gerrbik.</i>
Parrot - - -	<i>Bro-gil.</i>	Relieve - - -	<i>Nga-ongak-kan.</i>
Part (of anything)	<i>Long-ge-gerre-bi.</i>		



English.	Native.	English.	Native.
Remain - - -	<i>Mang-an.</i>	See - - -	<i>Nang-ak.</i>
Remove - - -	<i>Warrongak.</i>	Seek - - -	<i>Ye-ô-gak.</i>
Rend - - -	<i>Torroomuk.</i>	Self - - -	<i>Kanje groong.</i>
Renew - - -	<i>Wa-dam-buk.</i>	Send - - -	<i>Woorree-mak.</i>
Repent - - -	<i>Wilke.</i>	Sepulchre (grave)	<i>Mirreny.</i>
Reply - - -	<i>Toombuk-tâ.</i>	Sew - - -	<i>Marrgak.</i>
Reproach - - -	<i>New-lim-quen-nootin.</i>	Shade - - -	<i>Yunak.</i>
Reprove - - -	<i>Nga-bo-darra-nyago-konga-da.</i>	Shame - - -	<i>Wol-anin.</i>
Resound - - -	<i>Karang krom-ya breen.</i>	Shell - - -	<i>Tal-lang.</i>
Rest - - -	<i>Nga-we.</i>	Shin - - -	<i>Kat-ge-grang.</i>
Restless - - -	<i>Wilke-wilke ni-e-â.</i>	Shine - - -	<i>Bathel-moon.</i>
Retrace - - -	<i>Nook-kindan-twakin-a-â.</i>	Short - - -	<i>Morrt.</i>
Retract - - -	<i>Twa-gorrah-ngooleen.</i>	Shoulder - - -	<i>Ngang-gerr.</i>
Reward - - -	<i>Mabrim-boon-neen.</i>	Shower - - -	<i>Che-brong.</i>
Rib - - -	<i>Darrneen.</i>	Shrub - - -	<i>Yerrin.</i>
Right - - -	<i>Boordup.</i>	Shut - - -	<i>Tootkorak.</i>
Rigid - - -	<i>Balerrt.</i>	Shy - - -	<i>Bam-be.</i>
Rip - - -	<i>Berre-muk.</i>	Sick - - -	<i>Cherrin-neen.</i>
Ripe - - -	<i>Toegoeen.</i>	Side - - -	<i>Marr.</i>
Rise - - -	<i>Koma-gee.</i>	Sigh - - -	<i>Nyanat-â.</i>
Road - - -	<i>Parreng.</i>	Sinew - - -	<i>Berr boo.</i>
Roast - - -	<i>Nang-am-buk.</i>	Sing - - -	<i>Engeng.</i>
Rock - - -	<i>Moojerr.</i>	Sister - - -	<i>Latingata.</i>
Rod - - -	<i>Parrim.</i>	Sit - - -	<i>Ngalimbe.</i>
Root - - -	<i>Werrook.</i>	Skin - - -	<i>Morrook.</i>
Rope - - -	<i>Woodel-woodel.</i>	Skull - - -	<i>Galk-ka-âng.</i>
Rotten - - -	<i>Boderrin-in.</i>	Sky - - -	<i>Woorrworra.</i>
Rough - - -	<i>Newlim-grook.</i>	Slay - - -	<i>Gil-boak.</i>
Round - - -	<i>Wallan-wallan.</i>	Sleep - - -	<i>Ngi-gool.</i>
Rug - - -	<i>Tadool-todool.</i>	Sleepy - - -	<i>Bande-ang-nan-ngi-golt ta.</i>
Rumbling - - -	<i>Moornn-moon.</i>	Sleet - - -	<i>Kabbing.</i>
Run - - -	<i>Worre wee.</i>	Slender - - -	<i>Kalk-kalk-mirrin broong.</i>
Runaway - - -	<i>Worror-anginee.</i>	Slip - - -	<i>Borror goidin.</i>
Sad - - -	<i>Woorrboon.</i>	Slow - - -	<i>Bidjit-bidjit.</i>
Said - - -	<i>Mallee-go-ia.</i>	Small - - -	<i>Wy krook.</i>
Same - - -	<i>Noone-in-de.</i>	Smoke - - -	<i>Boorrt.</i>
Sand - - -	<i>Breg-gerr.</i>	Snake - - -	<i>Koormiel.</i>
Sang - - -	<i>Engi.</i>	Snore - - -	<i>Newaragolin.</i>
Sap - - -	<i>Doo-â-no.</i>	Snow - - -	<i>Kabbing.</i>
Sarsaparilla - - -	<i>Wattee-mulleen.</i>	Soft - - -	<i>Dogil-dogil.</i>
Sassafras - - -	<i>Ching koong.</i>	Some - - -	<i>Wonga geeh.</i>
Sat - - -	<i>Ngornn-i.</i>	Something - - -	<i>Ngin-ing-oo-milla.</i>
Satan - - -	<i>Ngarrang.</i>	Son - - -	<i>Boo-boo-gorrt.</i>
Satisfy - - -	<i>Twarn-de-groong.</i>	Son-in-law - - -	<i>Koon-de-long.</i>
Save - - -	<i>Marr-mak.</i>	Song - - -	<i>Engak-eng-eng.</i>
Saw - - -	<i>Ngang-â-din.</i>	Soon - - -	<i>Mooloo-ko.</i>
Say - - -	<i>Ang-ing-nar-goen.</i>	Soot - - -	<i>Woogarrâ-bil.</i>
Scab - - -	<i>Ba-borrom.</i>	Sorry - - -	<i>Woobedin.</i>
Scabby - - -	<i>Ba-brom à olok.</i>	Soul - - -	<i>Moerop.</i>
Scar - - -	<i>Boorran.</i>	Sour - - -	<i>Karrm-karrm.</i>
Scarc - - -	<i>Noorrbil-bong-ak.</i>	South - - -	<i>Mirreen or wa-boorn.</i>
Scatter - - -	<i>Ki-e bo-ling-go-â grak.</i>	Spark - - -	<i>Be-be dinen.</i>
Sea - - -	<i>Ballim-be warreen.</i>	Spawn (of fish) - - -	<i>Drre-drre-mâlun.</i>
Secure - - -	<i>Moong-moong-gak.</i>	Speak - - -	<i>Toom-nee.</i>
Seed - - -	<i>Koorr.</i>	Spear - - -	<i>Dârr.</i>
		Speed - - -	<i>Wondil.</i>

English.	Native.	English.	Native.
Spend - - -	<i>Loott koradin.</i>	Swim - - -	<i>Erra-ge.</i>
Spew - - -	<i>Koorr-mi.</i>	Swing - - -	<i>Boorra-boorra ben.</i>
Spit - - -	<i>Jug-an-dak.</i>	Tail - - -	<i>Mooce boo.</i>
Spittle - - -	<i>Ká-gool.</i>	Take - - -	<i>Kongak.</i>
Split - - -	<i>Lal go-mak.</i>	Talk - - -	<i>Toom-nee.</i>
Spoke - - -	<i>Toom nangi.</i>	Talking - - -	<i>Toom-nangi.</i>
Sport - - -	<i>Likje bi.</i>	Tall - - -	<i>Krang-niel.</i>
Spring (of water)	<i>Bun-ding.</i>	Taste - - -	<i>Barra-dak.</i>
Spy (a) - - -	<i>Merrtt.</i>	Tattle - - -	<i>Erraneen-barrong-noon.</i>
Squat - - -	<i>Brrim-brrim.</i>	Tears - - -	<i>Pawije mirreng.</i>
Squeeze - - -	<i>Moon-dak.</i>	Teeth - - -	<i>Leeang.</i>
Squint - - -	<i>Ngat-warra-mirreng.</i>	Tell - - -	<i>Toom-buk.</i>
Stab - - -	<i>Borr-gi.</i>	Tempest - - -	<i>Wett-mulleen.</i>
Stake - - -	<i>Ngarrm bool.</i>	Tendou - - -	<i>Beerip.</i>
Stand - - -	<i>Tarre-dee.</i>	Terror - - -	<i>Bambadin.</i>
Star - - -	<i>Toorrt.</i>	Testicles - - -	<i>Moortt.</i>
Stare - - -	<i>Tun-gong-i.</i>	Thanks - - -	<i>Ngoon godjin.</i>
Start - - -	<i>Noorrp-tang-a-din.</i>	That - - -	<i>Kon-nooe.</i>
Steep - - -	<i>Moorr.</i>	The - - -	<i>Gee.</i>
Stench - - -	<i>Boo-ang.</i>	Their - - -	<i>Mallee goblin.</i>
Stick - - -	<i>Kalk.</i>	Thief - - -	<i>Be at tangi.</i>
Stiff - - -	<i>Yul-orrt-ten.</i>	Thigh - - -	<i>Nyarrge jerrin.</i>
Still-born - - -	<i>Weak a bil-mamboodil.</i>	Thiu - - -	<i>Gal-gal mirran.</i>
Sting - - -	<i>Birringun.</i>	Thirsty - - -	<i>Kon bon-non.</i>
Stomach - - -	<i>Ba-boogoorrn.</i>	Thistle - - -	<i>Brugl-brugl.</i>
Stone - - -	<i>Moajerr.</i>	Thorn - - -	<i>Warr.</i>
Stoop - - -	<i>Mije korree.</i>	Those - - -	<i>Waoll.</i>
Stream - - -	<i>Wane-wan.</i>	Thought - - -	<i>Non noo-ngarrang-hana noo-noon.</i>
Stride - - -	<i>Yulerrt-te.</i>	Three - - -	<i>Boollo-ween-bagoop.</i>
Strife - - -	<i>Boomool-lunga dool.</i>	Threw - - -	<i>Bo-em badin.</i>
String - - -	<i>Purrt-tean.</i>	Throat - - -	<i>Korren.</i>
Strong - - -	<i>Ballerrt.</i>	Tbumb - - -	<i>Ba-bo-ün marnang.</i>
Struck - - -	<i>Chil-bi-eng-an.</i>	Thunder - - -	<i>Woonda bil.</i>
Stupid - - -	<i>Nung-á-ween.</i>	Thy - - -	<i>Wan.</i>
Subtle - - -	<i>Err-noon-bordon-m unee.</i>	Tie - - -	<i>Berrbak.</i>
Suck - - -	<i>Brim-buk.</i>	To - - -	<i>Kondee.</i>
Suffocate - - -	<i>Moom-goonga-nool.</i>	Told - - -	<i>Toomba-dool.</i>
Sulky - - -	<i>Chipjerreng.</i>	Tomahawk - - -	<i>Karreging.</i>
Summer - - -	<i>Ngumi-e-ak-korreen.</i>	To-morrow - - -	<i>Yeram-boo-ee.</i>
Sun - - -	<i>Ngumi.</i>	Tongue - - -	<i>Jállin.</i>
Sunburnt - - -	<i>Nangi-ngumeá.</i>	Top - - -	<i>Koong-jerrang.</i>
Sung - - -	<i>We-eng-á-din.</i>	Topple - - -	<i>Baderrambe.</i>
Sunk - - -	<i>Kan-dongadin.</i>	Torn - - -	<i>Toorrm-toorrm-mi.</i>
Sunrise - - -	<i>Bukje-korreen-ngumi.</i>	Tortoise - - -	<i>Bandubun.</i>
Sunset - - -	<i>Kroong kontew-ngumi.</i>	Track - - -	<i>Barreng.</i>
Sunshine - - -	<i>Birkjen-ngumi.</i>	Travail - - -	<i>Mam-badool.</i>
Supple - - -	<i>Doober-doober.</i>	Travel - - -	<i>Yanon-inon.</i>
Suppurate - - -	<i>Karre noon.</i>	Traveller - - -	<i>Bren-nonooll.</i>
Sure - - -	<i>New-noon.</i>	Tree - - -	<i>Kalk or bajerrang.</i>
Surfeit - - -	<i>Ebeing-god-a-din.</i>	Tribe - - -	<i>Marra-nee-guma-guna.</i>
Swallow - - -	<i>Bett-bett ngom bil.</i>	Trick - - -	<i>Ngom-bong-ngak.</i>
Swam - - -	<i>Erra ga din.</i>	Tripe - - -	<i>Brra-brra-doo.</i>
Swamp - - -	<i>Boollok.</i>	Trouble - - -	<i>Wabong-ngon-boo-jeek.</i>
Swan - - -	<i>Goon á-warr.</i>	True - - -	<i>Goon-golong-ngi.</i>
Sweat - - -	<i>Moorreen-moorreen.</i>	Trust - - -	<i>Tarrn-doon-nonin.</i>
Sweet - - -	<i>Doo-en.</i>		

English.	Native.	English.	Native.
Try - - -	<i>Bramuk.</i>	Vexed - - -	<i>Chip-jerrbiengin.</i>
Tumour - - -	<i>Karre-ni.</i>	Vile - - -	<i>Newlum.</i>
Turn - - -	<i>Wilke.</i>	Villain - - -	<i>Nullim.</i>
Twilight - - -	<i>Ban-bam-errim.</i>	Virgin - - -	<i>Burne-burne.</i>
Twist - - -	<i>Minak.</i>	Visible - - -	<i>Nga-ga-din.</i>
Two - - -	<i>Bolloween.</i>	Visit - - -	<i>Du-wan-koo-nongi.</i>
Ugly - - -	<i>Jeng-yerring.</i>	Voice (sound emitted by the mouth)	<i>Ngoloo or in-nong-ool-toom-noon.</i>
Uleer - - -	<i>Boom-borre-meang.</i>	Vomit - - -	<i>Krrum-mee.</i>
Unable - - -	<i>Mon-tooleen-narr.</i>	Wail (lamentation)	<i>Jale marrn-ngol.</i>
Unborn - - -	<i>Nabadool-mam-na-gi.</i>	Wailing - - -	<i>Manjerring.</i>
Unclean - - -	<i>Intarr-worra-baleen.</i>	Wake - - -	<i>Tarra be</i>
Under - - -	<i>Koon-doe.</i>	Walk (v.) - - -	<i>Yan.</i>
Understand - - -	<i>Ngang-kou-narr-an ta.</i>	Wand (a small stick)	<i>Jerrer.</i>
Uneasy - - -	<i>New lim-tea-korre nin.</i>	Wandering - - -	<i>Yalbilum-korrneen.</i>
Uneaten - - -	<i>Nga-be-din-tangerr-bi.</i>	Want - - -	<i>Nono-no-bodom-boun.</i>
Uneven - - -	<i>Nga - boun - bolin - tarreng-bren or wan-wan-dirra-bil.</i>	War - - -	<i>Ngalang.</i>
Unfair - - -	<i>Ngaboon-noon-koorreen.</i>	War (s.) - - -	<i>Terrak-trangi.</i>
Unfaithful - - -	<i>Marrangi.</i>	Warm - - -	<i>Toom-badin.</i>
Unfasten - - -	<i>Boodoom-ngak-kannooi.</i>	Wart - - -	<i>Perrpe.</i>
Unfit - - -	<i>Nilimjak.</i>	Waste (to diminish or spend)	<i>Toorongjering-noorong.</i>
Unfold - - -	<i>Boo-dong-nak or boorm-mak.</i>	Water (s.) - - -	<i>Paen.</i>
Unfortunate - - -	<i>Mirrinta kooangdin.</i>	Water (fresh) - - -	<i>Paen.</i>
Unfrequent - - -	<i>Ngabonda koojetanin.</i>	Water (salt, as of the sea)	<i>Palem warren.</i>
Unhappy - - -	<i>Nga-be-din-da-wang-een.</i>	Wattle (the tree so called)	<i>Kirrang.</i>
Unite - - -	<i>Boonde-mak balletak.</i>	Wax (s.) - - -	<i>Bejering.</i>
Unjust - - -	<i>Wy-koorong koogajek.</i>	We - - -	<i>Wat.</i>
Unkind - - -	<i>Nga-boun-da, or burrd-up korre-nowee, or ngaboon-boodom-babon.</i>	Weak - - -	<i>Barrbontak-korreene.</i>
Unseen - - -	<i>Nga-be-din-da-nang-i.</i>	Wear (to waste) - - -	<i>Toorongjering-noorong.</i>
Unsound - - -	<i>Boodorrarin.</i>	Weather (the state of the air)	<i>Berring tak.</i>
Untrue - - -	<i>Man-in-da.</i>	Weep (to shed tears)	<i>Eb-ngoling.</i>
Untruth - - -	<i>Man-in-da.</i>	Welcome (kind reception)	<i>Womin je ka.</i>
Unweary - - -	<i>Nga-be-din-da-wa-borreene.</i>	Well (a spring of water)	<i>Ban-ding.</i>
Unwelcome - - -	<i>Nga - be - din - da - boodom-boun.</i>	Well (not sick) - - -	<i>Boordup tak kooreen.</i>
Unwell - - -	<i>Nillamturrong.</i>	Wet (rainy, moist)	<i>Karrgaling.</i>
Up - - -	<i>Koobi.</i>	Whale (a large fish)	<i>Be-ti-el.</i>
Uphill - - -	<i>Wangerrip.</i>	What (p.) - - -	<i>Ining-jak.</i>
Upper - - -	<i>Kabbareng.</i>	Wheeze (v.) - - -	<i>Kart turring.</i>
Upright - - -	<i>Utten.</i>	Whelp (a puppy dog)	<i>Boobop yerranginin.</i>
Uprise - - -	<i>Kooma-ge-koobi.</i>	When - - -	<i>Narooe.</i>
Upward - - -	<i>Kabbareng.</i>	Whenee - - -	<i>Inonga.</i>
Urine - - -	<i>Ballge.</i>	Whenever - - -	<i>Moolok rangino.</i>
Us - - -	<i>Wy.</i>	Where - - -	<i>Intoorring.</i>
Uvula - - -	<i>Doo-mak.</i>	Whereabouts - - -	<i>Intoorring.</i>
Vale (a valley)	<i>Doon-ngorm.</i>	Whet (to sharpen)	<i>Kirk-kirk-konak.</i>
Vanish - - -	<i>Euk-bood-eng-ngi.</i>	Which - - -	<i>Wenerop.</i>
Vapour - - -	<i>Boorrong.</i>	While - - -	<i>Kooringkoono-angin.</i>
Vast - - -	<i>Woorr-ucorr.</i>		
Vein - - -	<i>Barring-ge krook-nat.</i>		
Venom - - -	<i>Bon-non-gi.</i>		
Verdant - - -	<i>Woon-waren.</i>		

English.	Native.	English.	Native.
Whirring (noise by a bird's wing)	<i>Kart-tirring.</i>	Word (part of speech)	<i>Ngol.</i>
Whisper (a low voice)	<i>Bran-bran-kojaraboline.</i>	World (the earth)	<i>Beek tak maen.</i>
Whistle (the sound made by the lips)	<i>Dort tangia.</i>	Worm - - -	<i>Torro.</i>
White - - -	<i>Lamboorreen.</i>	Worse - - -	<i>Nulin.</i>
Whither - - -	<i>Either.</i>	Would - - -	<i>Koodong-ninerr.</i>
Who - - -	<i>Ela.</i>	Wound (s.) - -	<i>Meangatta.</i>
Whole - - -	<i>Luttrin-nangi.</i>	Wrangle (to dispute)	<i>Toorerap.</i>
Whose - - -	<i>Eidal.</i>	Wrap (to roll together)	<i>Mone-mone mah.</i>
Why - - -	<i>Ain-ing-tali.</i>	Wrath - - -	<i>Boogil.</i>
Wide - - -	<i>Wilt-korring.</i>	Wrench (to pull forcibly)	<i>Koorrbak.</i>
Widow - - -	<i>Moolin grook.</i>	Wrest (to twist)	<i>Koorrbak.</i>
Widower - - -	<i>Warrbil.</i>	Wriggle (to move to and fro)	<i>Borrtjerin bolan.</i>
Will (choice, command)	<i>Ngabedin.</i>	Wring (to twist)	<i>Min nak.</i>
Win (to win a game)	<i>Toengorrt tani.</i>	Wrinkle (as in the face)	<i>Nanborrjerin.</i>
Wince (to shrink with pain)	<i>Wan-noonin.</i>	Wrist - - -	<i>Ngoangnatta.</i>
Wind (n.) - -	<i>Moonmoot.</i>	Writhe (to distort)	No word.
Winding (turning about)	<i>Winder-boring.</i>	Wrong (s.) - -	<i>Nullimdak.</i>
Windy - - -	<i>Kooreentak-korranen.</i>	Wry (crooked)	<i>Wy-drring.</i>
Wing (part of a bird)	<i>Tarago.</i>	Yam (the root so called)	<i>Barrm.</i>
Wink (to shut the eyes)	<i>Milip-milip-boni.</i>	Yawn (to gape)	<i>Yerram-yerram mooni.</i>
Winter - - -	<i>Berrentak.</i>	Yell (to make a noise)	<i>Karrim-neen.</i>
Wish (longing, desire)	<i>Intak-kongi.</i>	Yellow - - -	<i>Babedirreen.</i>
Wish (to have a strong desire)	<i>Intak-kongi.</i>	Yelp (to yelp as a dog)	<i>Warram boorboon.</i>
Withhold - -	<i>Twobongon.</i>	Yes - - -	<i>Ngie.</i>
Within - - -	<i>Mangkie.</i>	Yesterday - -	<i>Yollinkoe.</i>
Wives - - -	<i>Boolim-korrttin.</i>	Yet (nevertheless)	<i>Koong.</i>
Woe - - -	<i>Woo.</i>	Yield (to produce)	<i>Woort tanoo.</i>
Woman - - -	<i>Baggarrook or bajor.</i>	You - - -	<i>Warr.</i>
Womanhood	<i>Woortbarrmgrookje.</i>	Young (not old)	<i>Tarrango.</i>
Womankind	<i>Woortbarrmgrookje.</i>	Young (the offspring of any creature)	<i>Booboopreek.</i>
Womb - - -	<i>Korreec-korreec-noo.</i>	Your - - -	<i>In or din; your hand, manongin.</i>
Women - - -	<i>Woortanobajer.</i>	Youth (a young person)	<i>Wylak.</i>
Women (two)	<i>Baggarrook-bootor or bajor-bootor.</i>	Yonthful - - -	<i>Yean yan.</i>
Women (many)	<i>Baggarrook-boolok.</i>	Zeal - - -	<i>Toolangi.</i>
Wonder (s.)	<i>Inta-barra kong-gani juno.</i>	Zig-zag (winding)	<i>Toonda nulm baling ta hojen.</i>
Wood (a forest)	<i>Kalk.</i>		
Wood-ashes	<i>Bona be mancep.</i>		

The plural of all living creatures is expressed by adding "bootor" if only two, and "boolok" when more than two, to the singular noun.

The plural of nouns—of stone, stick, star, &c., &c.—is expressed by adding *pirm*. Thus—

Stone - - -	<i>Lung.</i>	Sticks - - -	<i>Kalk-pirm.</i>
Stones - - -	<i>Lung-pirm.</i>	Star - - -	<i>Turrt.</i>
Stick - - -	<i>Kalk.</i>	Stars - - -	<i>Turrt-pirm.</i>

The sexes are distinguished by adding "ly-goon" (male), and "booner" (female). Thus—

Male kangaroo - *Mirm-ly-goon.* | Female kangaroo - *Mirm-booner.*

Possession is indicated thus—

Stiek my - - - *Kalk-eek.* | Stiek his - - - *Kalk-o.*

English.	Native.	English.	Native.
My hand - -	<i>Manang-eek.</i>	Mother - -	<i>Pa-pa.</i>
My hands - -	<i>Benjere manang-eek.</i>	Stepmother - -	<i>Wardè grook.</i>
My foot - -	<i>Jenong-eek.</i>	Wife - -	<i>Brim bin.</i>
My feet - -	<i>Benjere jenong-eek.</i>	Widow - -	<i>Bundun grook.</i>
My leg - -	<i>Jerring-eek.</i>	Daughter - -	<i>Mang keep or kerin.</i>
My legs - -	<i>Benjere jerring-eek.</i>	Sister - -	<i>Lee woork.</i>
My head - -	<i>Ka ang-eek.</i>	Sister-in-law - -	<i>Yam murrk.</i>
My body - -	<i>Miram-eek.</i>	Aunt - -	<i>Bum boora.</i>
My hair - -	<i>Yarr-eek.</i>	Niece - -	<i>Ba pi.</i>
My eyes - -	<i>Mirring-eek.</i>	Wedding - -	<i>Karbo baggarrook yeram mial.</i>
My ears - -	<i>Wering-eek.</i>	Friend - -	<i>Kircep.</i>
My nose - -	<i>Kang-eek.</i>	Ancestors - -	<i>Lee wik.</i>
My teeth - -	<i>Leong-eek.</i>	Tribe - -	<i>Nara nee kanie-kanie.</i>
My mouth - -	<i>Nanda-eek.</i>	I hear - -	<i>Ngarukadin.</i>
My lips - -	<i>Worong-eek.</i>	They hear - -	<i>Noollang ngarngit.</i>
Your hand - -	<i>Manang ng na.</i>	We hear - -	<i>Ngargian.</i>
Your hands - -	<i>Benjere manang ingna.</i>	Come - -	<i>Warry wee.</i>
Their hands - -	<i>Manang noota me kia weet.</i>	I come - -	<i>Ye'ye'yan ue won.</i>
My horse - -	<i>Katadarnook-eek.</i>	We come - -	<i>Breenen ngan.</i>
Your horse - -	<i>Kata darnook ingna.</i>	Go - -	<i>Berr yanee.</i>
My house - -	<i>Willim-eek.</i>	I go - -	<i>Malan yané.</i>
Your house - -	<i>Willim mina.</i>	We go - -	<i>Berr yanee bit.</i>
Their house - -	<i>Noota kia weet willim.</i>	They go - -	<i>Yanina moonaga.</i>
My dog - -	<i>Maramb-eek warraing.</i>	I am going - -	<i>Wentoom moong yaninin.</i>
My kangaroo - -	<i>Miram-b-eek kooe em or quoo-eem.</i>	We are going - -	<i>Wendit ka yanin.</i>
My face - -	<i>Meni ba gan-eek.</i>	They are going - -	<i>Yanooyul moonaga.</i>
Man - -	<i>Kolin.</i>	Give me a stone - -	<i>Koongageek lung.</i>
Old man - -	<i>Weekabil.</i>	Give him a stone - -	<i>Koongogoono lung.</i>
Young man - -	<i>Yean in.</i>	I gave you some water - -	<i>Woongana ngalan bawn.</i>
Grandfather - -	<i>Biring groong.</i>	I will not give you	<i>Ngiabaner nelena woongana</i>
Father - -	<i>Marman.</i>	some water	<i>bawn yéota.</i>
Father-in-law - -	<i>Gonhilang.</i>	Give me some bread - -	<i>Koontabageek noorong.</i>
Stepfather - -	<i>Ynong-marman.</i>	We will give you a	<i>Woongana ngana kalk.</i>
Husband - -	<i>Naing groong.</i>	stick	
Widower - -	<i>Warbil.</i>	We will not give	<i>Ngabeninalina woongan kalk.</i>
Son - -	<i>Maman moo.</i>	you a stick	
Son-in-law - -	<i>Karry-karry imboo.</i>	Give me some bread	<i>Woongageek noorong nery</i>
Brother - -	<i>Wondowlong or bang gan.</i>	to eat, I am hungry	<i>bery nen.</i>
Brother-in-law - -	<i>Kooreit.</i>	This is my hand - -	<i>Kabbe marnong-eek.</i>
Stepbrother - -	<i>Tati.</i>	Sing me a song - -	<i>E'ingook e ing e iny.</i>
Uncle - -	<i>Garrgook.</i>	Where is your father? - -	<i>Iutoom marman?</i>
Nephew - -	<i>Woorning.</i>	He is my father - -	<i>Myo marman.</i>
Cousin - -	<i>Beeninang.</i>	My father is here - -	<i>Marman-eek myo.</i>
Woman - -	<i>Baggurrook.</i>	He is not my father - -	<i>Ngaboon myo marmaneeek.</i>
Old woman - -	<i>Moondegrook.</i>	We drink water - -	<i>Ngobenin bawn.</i>
Young woman - -	<i>Moondik.</i>	My brother has a	<i>Panggangen-eek nerem tar ago.</i>
Girl - -	<i>Moon-moondik.</i>	long arm	
Children - -	<i>Booboop nark.</i>	My sister is very tall	<i>Leearook-eek nerem ta.</i>
Grandmother - -	<i>Maling tra.</i>	He has two children	<i>Benjeroo booboop.</i>
		The sun is rising - -	<i>Naween wary ween.</i>

English.	Native.
The sun is set	- <i>Naween koorgoén.</i>
It is raining	- <i>Purmen bawn.</i>
It is a fine day	- <i>Naweenda.</i>
It is a cold day	- <i>Mooter boon pan'dill.</i>
It is frosty	- <i>Tang billk.</i>
It is snowing	- <i>Kaving.</i>
That is a fine tree	<i>Burdup tirang.</i>
That is good grass	<i>Burdup booit.</i>
I am sick	- <i>Toe win.</i>

English.	Native.
I am well	- <i>Burdup koory ein.</i>
Take a stick and beat the dog.	<i>Koongak kalk teibok.</i>
The dog is beaten with a stick.	<i>Teibok kaka kalk.</i>
Where are you going?	<i>Wether yanon?</i>
I am going to the mountain.	<i>Yanenin-nayara goit.</i>

A kangaroo is feeding in the scrub.  
*Quoocem tanjarboom yerrin oot.*

I have killed him.  
*Malanong pardé-ya.*

One of us will go down the creek.  
*Miram nga'at yané bit mithe koorong noot.*

We will meet at the big water-hole, where the fish are plentiful.  
*Mala-doong nangee'a tamboor teenoo, noo-noo kooding (\*toobet ba by cook).*

\* Fish and eels.

One.	Two.	Three.	Four.	Five.
<i>Kambo.</i>	<i>Benjero.</i>	<i>Benjero kambo.</i>	<i>Benjero-benjero.</i>	<i>Benjero-benjero ba kambo.</i>

Six.  
*Benjero-benjero ba benjero, &c.*

Sun	-	-	<i>Ngumi</i> or <i>na-ween.</i>
Sunrise	-	-	<i>Windar-ring.</i>
Morning	-	-	<i>Bar-ring</i> or <i>yar-am-bring.</i>
Sunset	-	-	<i>Qurm-qun.</i>
Evening	-	-	<i>Mollok-mollok.</i>

Night (dark)	-	<i>Morp-poreen.</i>
Moon	-	<i>Tra-bujeen</i> or <i>meane-am.</i>
Light (day)	-	<i>Karry-mean.</i>
Stars	-	<i>Turt pir'am</i>
Star	-	<i>Turt.</i>

I am going to strike	-	-	<i>Mängee*</i> <i>yea-noonj'ó'in†</i> <i>koondee chil bunen.</i> Am going I to strike.
I am going to find a nest	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee yékinin elum'ó.</i> Am going I to find nest a.
I am going to lie down	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee kanam'boobik.</i> Am going I to lie down.
I am going to chew the meat	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee tângurr'boonin koeap'ta.</i> Am going I to chew meat the.
I am going to scold her	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee wygar'oo.</i> Am going I to scold her.
I am going to fish with a line	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee koolook-chabik ind'o wood'l-wood'l.</i> Am going I to fish with a line.
I am going to chop with my axe	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee tibarrábik karrgeen tak.</i> Am going I to chop axe my.
I am going to watch him	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee náng-narra-noominin.</i> Am going I to watch him.
I am going to burn the wood	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee werrgá-ni-wan kalk.</i> Am going I to burn the wood.
I am going to pour out the water	-	-	<i>Mängee</i> <i>yea-noonj'ó'in</i> <i>koondee je-gan'iu-wan páen.</i> Am going I to pour out the water.

\* *Mängee* might be rendered "Be," thus:—"I be going to strike."

† *Yea-noonj'ó,* "going," or *yanon,* "go," in all cases signifies that the person has to walk to do the thing: I am going to strike—*Mängee chilbunen'in.*  
Be strike I.

- I am about to take it - - - *Mângee koon'gin'in wan.*  
Am about take I it.
- I intend to keep it - - - *Mângee marrn-non-in wan.*  
Am intend keep I it.
- I am going to sharpen my spear - *Mângee yean-noonjô'in koondée burr-narrab'ik goeeon'tak.*  
Am going I to sharpen spear my.
- He hit me on the head - - - *Chill'âng-an kâwâng'oo malee.*  
Hit on the head my he.
- The bird eats - - - - *Qui'ip-qui'ip tangârboun.*  
Bird eats.
- How does the snake bite to kill a man ?—With his teeth. *Moordak kooderboûn boonderboon koolon-noong werrp-poderboûn*  
How does bite snake kill  
*koolin'tak ?—Bondang'in leângoo.*  
man a ? — With his teeth.
- I am very angry - - - - *Mângee chipcher'non'in.*  
Am angry very I.

Me - - - <i>Wân</i> or <i>wâr.</i>		Her pipe - - <i>Piptoo.</i>
He - - - <i>Mainée.</i>		Their pipes - - <i>Pipoo'gob bilin.</i>
They - - - <i>Jânûboolin.</i>		I go - - - <i>Mângee yean-onin.</i>
We (two) - - <i>Wy.</i>		We go - - - <i>Mângee yeanébi</i>
We (many) - - <i>Wy-jak.</i>		They go - - - <i>Mângee yeanébool.</i>
My pipe - - <i>Pipeek.</i>	He go - - - <i>Mângee yeanéboom.</i>	
Your pipe - - <i>Pipin.</i>	She go - - - <i>Mângee yeani-dool-ching-ká.</i>	
His pipe - - <i>Pipjin.</i>		

NOTE.—You will notice that the word *Mângee* is used in the plural as well as in the singular. The same word (*Mângee*) is used thus :—*Mângee*: There in that place, or there it is; *Mâng*: Here in this place, or here it is.

My dog - - - <i>Yerâng-in'eck.</i> Dog my.		Her dog - - - <i>Yerâng-in'ô.</i> Dog her.
His dog - - - <i>Yerâng-in'din.</i> Dog his.		Their dog - - - <i>Yerâng-in oogob-bilin.</i> Dog their.

At that time there were a great many men, women, and children, but now there are but few of us. But since we began to settle and live in our own houses, we have improved much. *Noogalloe kolin ba badjurr ba boobop boola doi. Mange walak-walak koorong-korreta boonto-y boom-brong-ngi lak-broongi ba billi ngalamboonaje ellim-mong-atta maen borrdoptak koorreeni.*

We are now happier, and glad to see so many children about us. *Mange jen-de-y borrdoptak korre-galeen barndoen nangonoado warrt-toon-to boobop koorreen barrneen yarr-wal-an-e bo-ongatta.*

Some are coming home; they are now tired of the bush. *Twagoon-nile wa bongarryby worroro balk-tak.*

SONG—*Wak-wak.*

[Very old Song, made on the occasion of an Earthquake.]

*Twarde kan noo toombi, jewa-to-me-me-jet Wanellima i i i iningjak barra-milla brinbolene wonto ngiar-groen bel-bel target-boel-beek karwen mall.*

LITERAL :—That will do of that kind of things. What is that noise at the back of my camp? It makes the ground shake and the gum-trees tremble.

## SHORT SENTENCES, ETC.

There are two to each of you	- - - -	<i>Mange bollawcoen noagal bol.</i>
Give us one each	- - - -	<i>Brring brrang billing wanganarbe.</i>
Every one of us will go	- - - -	<i>Tende wy laterr noong ngani-you mango.</i>
Either of us will go	- - - -	<i>Yané bangatto.</i>
Neither of us will go	- - - -	<i>Nga banabol yanan youwang.</i>
Neither of us has got it	- - - -	<i>Ngi a boon tong ka you anga wantoen.</i>
I killed a female kangaroo	- - - -	<i>Jelbadin ba boondo mirramtak; or Jelbadin mirram boonerrtak.</i>
I killed a male kangaroo	- - - -	<i>Jelbadin twarde boop torong mirramtak; or Jelbadin mirram ly gorrtak.</i>
My head is very sore	- - - -	<i>Kaongek jerrneen youronge.</i>
Thy hand is very dirty	- - - -	<i>Manongin werreeneen woork-koorrie kanneentak.</i>
His hand is very sore	- - - -	<i>Manongo jerrneen.</i>
Her hand is very sore	- - - -	<i>Manongo jerrneen.</i>
Our house is very cold	- - - -	<i>Werreeneen ellimatta bandal-tak koorreen.</i>
Your house is very good	- - - -	<i>Bamena ellimin borrdoptak koorreen.</i>
Their house is very bad	- - - -	<i>Werreeneen jen-noo ellimtan newlimtak koorreen.</i>
What is that?	- - - -	<i>Weeneroptak?</i>
Who is that?	- - - -	<i>Weenerop newan?</i>
That is a stone	- - - -	<i>Ka jeng ka mojertak.</i>
It is a stone	- - - -	<i>Newan mojer.</i>
If any do not like Coranderk, they can go away, and come back by-and-by.		<i>Ngia boon bodoom boon maen beek ki yanep wyadak mooloko twagie maga Coranderrktea.</i>
This place (Coranderk) is very good. It is better to live here than to go about and drink.		<i>Bordop manbeek koorreen ngaboon nga koorreen toonta kiongia bambo ngo opka tongia balinta.</i>
The Government has gathered us from the drink.		<i>Mange moork-moork karboon ngarringe magalo balimtabo.</i>
Bad white men have nearly killed all our men and women.		<i>Magalo newlamtew hoomideet noongo weerhi latrang mangi kolin ba badjewer.</i>
I am going to the mountain to-morrow. I will make a hut; and I will hunt two days for the lyre-bird. I will then come back to my own house.		<i>Yankrang a din errimbooe kabanda bolaga ngiarangin din ellime koorong nem-manin boli wyin niu bolu-bolu nemoougin wyrongan nga gan malongnam mada twagonngi kone bolage ellimtoje mong poje.</i>
We are going to bed now; for we must get up to-morrow at break of day, because we are going over the mountain.		<i>Mange youma brrea-ang-il, boornea koma krriangilo boorrtoe jente, bolage wendanin nang-nal ngurraktoe.</i>
They are all very bad men and women the people who live in the bush.		<i>Quing-ke newlimjak kolin ba badjurr, mangby-en yanone balk-toe.</i>
Before the white people came to our country we were all very happy together; but when they came they gave us grog, and it made us mad.		<i>Maga bigangatta brreni hoomoje noagal booda-do borrdoptak kroong-i-a, mal brreni noagal-looe woongerby balinta ba bolage nganga boongerrboon.</i>
Then we became unhealthy, and began to die off.		<i>Noome nearroka-dak werck boongerby.</i>

## ARTICLE.

A house	- - - -	<i>Koinee ellim.</i>
		A house.
The house	- - - -	<i>Koogik ellim.</i>

## GENDER.

Male kangaroo	- - - -	<i>Miramly goorrn.</i>
Female kangaroo	- - - -	<i>Miram booerr.</i>



PLURAL.

Kangaroos	-	-	-	-	-	-	-	-	-	<i>Miram woottan noo.</i>
Trees	-	-	-	-	-	-	-	-	-	<i>Kalk-byjerrang.</i>
Tree	-	-	-	-	-	-	-	-	-	<i>Kalk.</i>
Men	-	-	-	-	-	-	-	-	-	<i>Koolinboolick.</i>

ADJECTIVES.

A tall man	-	-	-	-	-	-	-	-	-	<i>Karnangnile koolin.</i>
A taller man	-	-	-	-	-	-	-	-	-	<i>Tong-tong korrin.</i>

PRONOUNS.

English.		Native.	English.		Native.
		<i>Personal.</i>			<i>Possessive.</i>
I	-	-	Yours	-	-
Thou	-	-	His	-	-
He	-	-	Ours	-	-
She	-	-	Theirs	-	-
We	-	-			<i>Relative.</i>
You	-	-	Who	-	-
It	-	-	What	-	-
They	-	-	Which	-	-
			That	-	-

My house	-	-	-	-	-	-	-	-	-	<i>Ellim eek.</i>
										<i>House my.</i>
Thy house	-	-	-	-	-	-	-	-	-	<i>Ellim ngoot.</i>
His house	-	-	-	-	-	-	-	-	-	<i>Ellim o.</i>
Her house	-	-	-	-	-	-	-	-	-	<i>Ellim o.</i>
Your house	-	-	-	-	-	-	-	-	-	<i>Ellim in.</i>
Our house	-	-	-	-	-	-	-	-	-	<i>Ellim atta.</i>
Their house	-	-	-	-	-	-	-	-	-	<i>Jew do wal ellim.</i>
Each	-	-	-	-	-	-	-	-	-	<i>Bring-bring biling.</i>
Each man is going	-	-	-	-	-	-	-	-	-	<i>Bring-bring biling yanep koolin.</i>
Either	-	-	-	-	-	-	-	-	-	<i>Mandoroong.</i>
Either of you may go	-	-	-	-	-	-	-	-	-	<i>Mandoroong wangin yane.</i>
										May you go.
Neither	-	-	-	-	-	-	-	-	-	<i>Nyabedin.</i>
Neither of you is going	-	-	-	-	-	-	-	-	-	<i>Nyabedin walangin yanep.</i>
Some	-	-	-	-	-	-	-	-	-	<i>Wonga.</i>
Give me some	-	-	-	-	-	-	-	-	-	<i>Wonga koonga-geek.</i>
										Some give me.
Other	-	-	-	-	-	-	-	-	-	<i>Youong.</i>
Give me the other	-	-	-	-	-	-	-	-	-	<i>Youong koonga-geek.</i>
										Other give me.
None	-	-	-	-	-	-	-	-	-	<i>Nyaboondok.</i>
Any	-	-	-	-	-	-	-	-	-	<i>Kalla millee.</i>
Here	-	-	-	-	-	-	-	-	-	<i>Woo.</i>
There	-	-	-	-	-	-	-	-	-	<i>Mongdew.</i>
Here (putting something into your hand)	-	-	-	-	-	-	-	-	-	<i>Woo.</i>
Here it is (showing you something)	-	-	-	-	-	-	-	-	-	<i>Mang.</i>
There (pointing to something at hand)	-	-	-	-	-	-	-	-	-	<i>Mangdew.</i>
Over (there before you)	-	-	-	-	-	-	-	-	-	<i>Mange or Mango.</i>

English.	Native.	English.	Native.
Backward - - -	<i>Ngarreegonen.</i>	Again - - -	<i>Toolo.</i>
Above - - -	<i>Ngirr-ngirrwan.</i>	About - - -	<i>Mang bajin.</i>
How - - -	<i>Noorotqurongi.</i>	After - - -	<i>Waude tew.</i>
Why - - -	<i>Ining tala.</i>	Against - - -	<i>Weta brangi.</i>
When - - -	<i>Ngarroic.</i>	Before - - -	<i>Bambo.</i>
Little - - -	<i>Wyhrook.</i>	Behind - - -	<i>Wane jeek.</i>
Enough - - -	<i>Twarn.</i>	Below - - -	<i>My-je-de-dak.</i>
After - - -	<i>Wang harring.</i>	Beside - - -	<i>Nga to jeek.</i>
Never - - -	<i>Ngabondak.</i>	Between - - -	<i>Bageroe.</i>
Once - - -	<i>Koopton-toe.</i>	Beyond - - -	<i>Jeyou.</i>
Twice - - -	<i>Balboot-toe.</i>	Down - - -	<i>Mi e.</i>
Between the hands - - - -	-	-	<i>Bageroe manongoe.</i>
Under the stone - - - -	-	-	<i>Mangadin mon ki wyjun mojer ta.</i>
Into the water - - - -	-	-	<i>Poje paentoe.</i>
Into the fire - - - -	-	-	<i>Poje weentoe.</i>
Into the hole - - - -	-	-	<i>Poje mringtoe.</i>
At the fire - - - -	-	-	<i>Jeyou weentoe.</i>
So was he - - - -	-	-	<i>Toonda korrangi mandew.</i>
That is it - - - -	-	-	<i>Nga i e.</i>
Unless you go - - - -	-	-	<i>Maller emer toolo.</i>
Bigger than that one - - - -	-	-	<i>Wooritto koorreeu kanano.</i>
Yet he would not do it - - - -	-	-	<i>Wangadino nga bejak-kongi.</i>
Go round there - - - -	-	-	<i>Mongtew koornee kallé.</i>
Here it is - - - -	-	-	<i>Mange.</i>
There it is - - - -	-	-	<i>Kaleno.</i>
Where is it? - - - -	-	-	<i>Intaje koorrento?</i>
Only one more - - - -	-	-	<i>Kooptonje toolo.</i>
How did you go? - - - -	-	-	<i>Norran korrang-nyi?</i>
Why did you come? - - - -	-	-	<i>Inongar-krong nyi?</i>
That is enough - - - -	-	-	<i>Twarje newan new.</i>
Very often - - - -	-	-	<i>Noje-noje.</i>
He comes sometimes - - - -	-	-	<i>Brrnon negol jew-jew tak.</i>
He came once - - - -	-	-	<i>Brenaje coopton-toe.</i>
He did it twice - - - -	-	-	<i>Nol kong nyi bolabil-toe.</i>
I will go again - - - -	-	-	<i>Yaninin toolo.</i>
Go through the creek - - - -	-	-	<i>Yanin niwan breeu brong-inin kaladerr-toe.</i>
Go round the road - - - -	-	-	<i>Waluen-waluen kone killing-inin barranggat-toe.</i>
I go over the mountain - - - -	-	-	<i>Mange bring-krrong inin ngurrak-toe.</i>
We are going over the mountain - - - -	-	-	<i>Mange yan kong jerring neeu ngurrak-toe.</i>
He has gone over the mountain - - - -	-	-	<i>Yani jeeng ka ngurrak-toe je kab-anty.</i>
Will you go over the mountain? - - - -	-	-	<i>Yanini warr ngurrak-toeje bin krrangimi?</i>
I would go and hunt, but I have no gun - - - -	-	-	<i>Yanadan toongka ba mein ga ngia drung boolabil tak.</i>
I will go if you will go - - - -	-	-	<i>Yaninin tak kallangnarr yanin.</i>
Go and kill the cat - - - -	-	-	<i>Yane me ba tywagera bededool.</i>
Come back soon - - - -	-	-	<i>Twagar nigon nerrnoo.</i>
Bring me some fire - - - -	-	-	<i>Wanta geu ween kanan noo.</i>
We will go and fish to-morrow - - - -	-	-	<i>Golok jada korrnde mallon.</i>
And the fish will bite, and we will eat them.	-	-	<i>Milajele nagrot bondar ban boli nonaje tangareu errimboe.</i>

NAMES OF NATIVE ANIMALS.

English.	Native.	English.	Native.
Bear - - -	<i>Koab-burr.</i>	Plover - - -	<i>Peret-peret.</i>
Native cat - - -	<i>Beth-e-del.</i>	Pelican - - -	<i>Bil-e-gin.</i>
Kangaroo - - -	<i>Mirrim.</i>	Lyre-bird - - -	<i>Bulin-bulin.</i>
Wallaby - - -	<i>Wimbâ.</i>	Jay - - -	<i>Bulcen-bulcen.</i>
Wombat - - -	<i>Warreen.</i>	Eagle - - -	<i>Bunjel.</i>
Native dog - - -	<i>Yearangin.</i>	Pigeon - - -	<i>Moongoob-hârrâ.</i>
Opossum - - -	<i>Walert.</i>	Laughing jackass	<i>Koorring-koorring.</i>
Squirrel (large) - - -	<i>Poong-goong.</i>	Bat - - -	<i>Billeang.</i>
Squirrel (small) - - -	<i>Warrin.</i>	Platypus - - -	<i>Wad-dirrang.</i>
Lizard (large) - - -	<i>Pudjeing.</i>	Magpie - - -	<i>Parr-warrang.</i>
Swan - - -	<i>Goon-â-warr.</i>	Parrot - - -	<i>Boorrgil.</i>
Native companion	<i>Goorrook.</i>	Bustard - - -	<i>Brea-el.</i>
Crow - - -	<i>Wang.</i>	Poreupine - - -	<i>Kâ-warren.</i>
Cockatoo (white) - - -	<i>Ngiak.</i>	Kangaroo-rat - - -	<i>Barrook.</i>
Cockatoo (black) - - -	<i>Na-na-duk.</i>	Snake - - -	<i>Ka-ân.</i>
Duck - - -	<i>Tulum.</i>	Quail - - -	<i>Born-gin.</i>
Wood duck - - -	<i>Bik-moon.</i>	Hawk (little) - - -	<i>Klu-roong.</i>
Mountain duck - - -	<i>Winuk-ki.</i>	Grubs (in trees) - - -	<i>Milork.</i>
Emu - - -	<i>Boorri-mul.</i>		

GOULBURN TRIBE.

A kangaroo is feeding in the scrub. <i>Mirrim tangarboon ngarup toe.</i>	Get me my spear and I will kill him. <i>Gong-naget dear barenoo.</i>
Let us roast him and eat him. <i>Beer nangebethoo tang-ado.</i>	Give me a stone. <i>Gong-naget moorrer.</i>
I gave you some water. <i>Kyinen wongi pawn.</i>	Give him a stone. <i>Gong-ngayo moorrer.</i>
I will not give you some water. <i>Ngabenan wanin wongin pawn.</i>	We drink water. <i>Noobooni pawn.</i>
Give me some bread. <i>Gong-chabagaeck noorong.</i>	
We will give him a stick. <i>Gongangallu kalk.</i>	We will give you a stick. <i>Wonginnio wanin kalk.</i>
Give me some bread to eat. <i>Intarrik wook taboon noorong tanganoo.</i>	We will not give you a stick. <i>Ngabenan wanin kalk.</i>
Sing me a song. <i>Intarr wengin.</i>	This is my hand. <i>Maggulle mananyeck.</i>
Where is your father? <i>Inta koonin warrijin?</i>	He is my father. <i>Mang-nuin warrijin.</i>
My father is here. <i>Warrijeek maggullee.</i>	He is not my father. <i>Naboontanka warrijeek.</i>
One. <i>Rooptin.</i>	Three <i>Bulawin bu goop.</i>
Two. <i>Bulabil.</i>	Four. <i>Bulawin-bulawin.</i>

English.	Native.	English.	Native.
Bone - - -	<i>Kalkyn.</i>	Blow - - -	<i>Telbuk.</i>
Blood - - -	<i>Koork.</i>	Cut - - -	<i>Pentuck.</i>
Matter - - -	<i>Boothen.</i>	Kick - - -	<i>Meranak.</i>
Brain - - -	<i>Doonden.</i>	Fall - - -	<i>Batherembi.</i>
Heart - - -	<i>Dorong.</i>	Swelling - - -	<i>Karrenin.</i>
Liver - - -	<i>Booing-ata.</i>	Heaven - - -	<i>Woor woon.</i>
Kidney - - -	<i>Marp-ata.</i>	Sky - - -	<i>Woor woon.</i>
Bowels - - -	<i>Meiany-ata.</i>	Cloud - - -	<i>Lark.</i>

English.	Native.	English.	Native.
Thick cloud	- <i>Mondirking lark.</i>	He hears	- <i>Ngarragoon mallee.</i>
Mist	- <i>Boorang.</i>	They hear	- <i>Ngarrnkaribon mang'ee.</i>
Rain	- <i>Ael.</i>	I go	- <i>Mangee yanunin.</i>
Hail	- <i>Mooreer.</i>	I am going	- <i>Mangee yaninin.</i>
Snow	- <i>Kabing.</i>	We go	- <i>Intace ganoni.</i>
Ice	- <i>Tangbelk.</i>	They go	- <i>Yanool tongka.</i>
Thaw	- <i>Ten'debeek tangbelk.</i>	I am sick	- <i>Jerrinin tongka.</i>
Flood	- <i>Woorbilly pawn.</i>	He is sick	- <i>Jerrinin mang'ee.</i>
Air	- <i>Wanang-icanang.</i>	They are sick	- <i>Jerrinin kal buncherin.</i>
Wind	- <i>Gooreen.</i>	We are sick	- <i>Jerrinin ingen tongka.</i>
Storm	- <i>Wondoaebel.</i>	I was sick	- <i>Jerrinin athin tongka twan.</i>
Calm	- <i>Dereming.</i>	I am well	- <i>Boorndup kooren-nun.</i>
Sound	- <i>Woondo.</i>	He is well	- <i>Boorndup kooren-mang'ee.</i>
Noise	- <i>Wering gering.</i>	We are well	- <i>Boorndup kooreningen mang.</i>
Silence	- <i>Timinee.</i>	They are well	- <i>Boorndup koorenoon mang'ee.</i>
Lightning	- <i>Jerringoo.</i>	I am hungry	- <i>Mangka nearebrea nun.</i>
Thunder-	- <i>Woodobil.</i>	They are hungry	- <i>Nearebrenool mang'ee.</i>
Fire	- <i>Ween.</i>	We are hungry	- <i>Mangka nearebren kal buncherin.</i>
Spark	- <i>Bevdinen.</i>	He is hungry	- <i>Nearebren mang'ee.</i>
Blaze	- <i>Ye up kanun.</i>	I am hot	- <i>Mangooloon tak koorin-nun.</i>
Smoke	- <i>Boort.</i>	He is hot	- <i>Wooloon tak koorin mang'ee.</i>
Ashes	- <i>Muneep.</i>	They are hot	- <i>Wooloon tak koore kal buncherin mang'ee.</i>
Heat	- <i>Woolen.</i>	We are hot	- <i>Wooloon tak kooren mang.</i>
Cold	- <i>Mooter ween.</i>	I am cold	- <i>Look-look kooren-nun mang.</i>
Sun	- <i>Ngumi.</i>	You are cold	- <i>Look-look cher koorenar.</i>
Moon	- <i>Menan.</i>	Look	- <i>Ngarrar mang'ee.</i>
Star	- <i>Turt.</i>	Look here	- <i>Nganak nang.</i>
Meteor	- <i>Goorbenee turt.</i>	Look yonder	- <i>Nganak chew.</i>
Planet	- <i>Luan.</i>	Go	- <i>Yanee.</i>
Seven Stars	- <i>Moon-moondik.</i>	Come	- <i>Wonde.</i>
Spring	- <i>Kom brook.</i>	Go up	- <i>Yaneedo.</i>
Autumn	- <i>Berreen.</i>	Go over	- <i>Yaneedo ban.</i>
Light	- <i>Yearam.</i>	Go down-	- <i>Barang-barang yanee.</i>
Darkness	- <i>Booreen.</i>	Come up-	- <i>Wende.</i>
Day	- <i>Karry mean.</i>	Come over	- <i>Koondelec kado.</i>
Night	- <i>Booreen.</i>	Come down	- <i>Barrawee miee.</i>
Sunrise	- <i>Wondang ngumi.</i>	Come in	- <i>Koong ke kado.</i>
Twilight	- <i>Moolok-moolok.</i>	Go out	- <i>Bene'do miethering.</i>
I hear	- <i>Ngain konindo.</i>		
We hear	- <i>Koby ngarrngoon.</i>		

## LAKE CONDAN TRIBE.

English.	Native.	English.	Native.
My hand	- <i>Murungan.</i>	There	- <i>Wonda.</i>
My foot	- <i>Tinungan.</i>	Over there before	- <i>Moong'o or moong'e.</i>
Your hand	- <i>Murung ngo.</i>	you	
His hand	- <i>Murung newang.</i>	Up there	- <i>Kan noo.</i>
I will go	- <i>Boor peer.</i>	Down there	- <i>Wan new.</i>
I am going	- <i>Boor poea.</i>	Look there	- <i>Na ka go e ot.</i>
He is going	- <i>Boor pa.</i>	Look here	- <i>Na ha.</i>
They are going	- <i>Boor ee.</i>	Look, look!	- <i>Na ha! na ha!</i>

English.	Native.	English.	Native.
Go and look -	- <i>Na ka booree.</i>	Thunder - -	- <i>Marndal.</i>
I say - -	- <i>Nga took.</i>	Lightning - -	- <i>Wilim nung.</i>
To die - -	- <i>Kal prena.</i>	Light (morning) -	- <i>Kal at.</i>
Dead - -	- <i>Noo kati yab wonda.</i>	Dark (night) -	- <i>Boorong.</i>
He is dead -	- <i>Nga ga.</i>	Whirlwind - -	- <i>Weeung-weeung gor.</i>
All done - -	- <i>Bang ngat lia ook hin'o.</i>	Water - -	- <i>Parech.</i>
Give me bread -	- <i>Yung mita yung mita.</i>	Opossum - -	- <i>Koora mok.</i>
Food (general) -	- <i>Ngool balin gootin.</i>	Kangaroo - -	- <i>Korang.</i>
Meeting (general)	- <i>Quorun.</i>	Cockatoo - -	- <i>Na nuk.</i>
Track - -	- <i>Tarn.</i>	Crow - -	- <i>Wang.</i>
This track - -	- <i>Moombe tarn.</i>	Kill the kangaroo-	- <i>Kal prena na koorin.</i>
Stone tomahawk -	- <i>Moo'e cher.</i>	Are you going ? -	- <i>Watoongen ?</i>
Grass - -	- <i>Pootong.</i>	Throw the spear -	- <i>Mia tara.</i>
Father - -	- <i>Bepi.</i>	Going away - -	- <i>Boorenen.</i>
Mother - -	- <i>Ngrrong.</i>	Come here - -	- <i>Wata.</i>
Brother - -	- <i>Warti.</i>	Coming here - -	- <i>Wat tok mar tin ba.</i>
Sister - -	- <i>Kuki.</i>	Going to stay five	- <i>Kart murung goot a koat.</i>
Son - -	- <i>Koping ung.</i>	days	
Daughter - -	- <i>Ngart un.</i>	One - -	- <i>Ki upa.</i>
Husband - -	- <i>Ngun up.</i>	Two - -	- <i>Bolita.</i>
Wife - -	- <i>Malbung.</i>	Three - -	- <i>Bala mea.</i>
Hand - -	- <i>Murung.</i>	Four - -	- <i>Bolita-bolita.</i>
Foot - -	- <i>Tin ung.</i>	Ten - -	- <i>Bolita murung (two hands).</i>
Head - -	- <i>Pin.</i>	Stone - -	- <i>Mari.</i>
Body - -	- <i>Koong.</i>	Fish (general) -	- <i>Yurur.</i>
Eyes - -	- <i>Meeng.</i>	Eel - -	- <i>Queang.</i>
Nose - -	- <i>Kapung.</i>	Blaek-fish - -	- <i>Qulil.</i>
Ears - -	- <i>Wing.</i>	Duck - -	- <i>Mooee.</i>
Mouth - -	- <i>Ngulling.</i>	Swan - -	- <i>Koona wara.</i>
Teeth - -	- <i>Tangang.</i>	Emu - -	- <i>Koping.</i>
Hair - -	- <i>Ngarat.</i>	Blood - -	- <i>Kerek.</i>
Tongue - -	- <i>Tal lang.</i>	Breath - -	- <i>Ngango.</i>
Sun - -	- <i>Nya ung.</i>	Spirit (soul) -	- <i>Moorop.</i>
Moon - -	- <i>Taroo.</i>	Bad - -	- <i>Ammengar.</i>
Wind - -	- <i>Ngondok.</i>	Good - -	- <i>Otung.</i>
Stars - -	- <i>Ming-gul.</i>	God (or big man)	- <i>Prenheal.</i>
Rain - -	- <i>Mie-ung.</i>	Devil - -	- <i>Ngot hoot.</i>
Snow - -	- <i>Yurngarang.</i>	Seven Stars -	- <i>Me patoom.</i>

## SUCCINCT SKETCH OF THE ABORIGINAL LANGUAGE.

(BY WILLIAM THOMAS, ESQ., GUARDIAN OF ABORIGINES.)\*

## GRAMMAR.

From observations I have been led to make, and attentively noticing their expressions, I am led to conclude that, like many of the civilized languages, much is abridged by the use of prepositions and terminations, which give a musical tone to savage languages not to be found in civilized tongues. Such has been observed in the South Sea Islanders, and generally among other barbarous nations; in fact, every Aboriginal is a true child of nature, and nothing more than what is actually required will be found in their language. Reduplication is a feature in the Aboriginal language of the two Melbourne tribes, which renders it at one and the same time simple and harmonious. The degrees of comparison in the adjectives are generally formed thus—*Worbrinun*, tired; *Worbrinunun*, very tired; *Worbrinununun*, excessively tired—regularly done. *Nerrebrunin*, hungry; *Nerrebrinunun*, very hungry; *Nerrebruninunun*, regularly famished; and so on, though they sometimes say *Kungee nerrebrunin*, excessively hungry.

Articles are seldom used, the numeral adjectives answering fully their purpose. The article is always used (though at the termination) when describing any part of the human frame, and that in an elegant manner. *Arter*, the: thus—*Mynq*, eye; *Mynqarter*, the eye; *Tullan*, tongue; *Tullanarter*, the tongue. They, however, often use the participle *o* for “the,” as—*Tenung*, foot; *Tenungo*, the foot; *Mynqo*, the eye, &c.

Plurals are generally formed with the numerals, though sometimes (quite an original method) by *ge* to the end of the first singular, making both the the substantives plural, thus—*Koolin*, man; *Bagrook*, woman; *Koolingcebagrook*, men and women; and often dispensing with the conjunction altogether; thus—*Wein*, fire; *Parn*, water; *Wein-parn*, fire and water.

Verbs are more regular; in fact, they appear one and all upon one general footing, like the French, but destitute of the irregular and reflective. Their verbs invariably terminate in *eit*. The *eit* cut off, and the verb may be conjugated; though I could never go through or find out, as in the French and English grammar, the whole of the tenses. I select a few of the principal verbs.

Banganeit - - - to have.	Komargeit - - - to get up.
Burgoneit - - - to spear.	Koonaneit - - - to hold.
Bouldoneit - - - to fall.	Mardoneit - - - to cry.
Boundoneit - - - to bite.	Monkeit - - - to make or do.
Gnolbuneit - - - to carry.	Marngoneit - - - to mend.
Gormurgeit - - - to cover.	Narngoneit - - - to hear.

\* An extract from a Report of a Select Committee of the Legislative Council of Victoria on the Aborigines, 1858-9.

Ngarneit - - - to see.	Umoneit - - - to throw.
Nobeaneit - - - to drink.	Koomoneit - - - to bury.
Puadarroneit - - - to dig up.	Wolwooneit - - - to run.
Purrumbhoneit - - - to rub out.	Weagolaneit - - - to die.
Paarthrabneit - - - to steal.	Wongoruneit - - - to be stupid.
Tunganeit - - - to eat.	Yemoneit - - - to dwell.
Toewangeit - - - to go.	Yaarkoneit - - - to look for.
Tomboneit - - - to enquire.	Yarwoneit - - - to swim.
Toomdereneit - - - to talk.	Yannoneit - - - to walk.
Tiowoneit - - - to be sick.	Yangowlaneit - - - to go away.

Thus—*Bangan*, have; *Banganerdon*, I did have; *Yarwon*, swim; *Yarwonerdon*, I did swim; *Tanganaraka*, did I eat? *Bouldonerdon*, I did fall; and so on. Since they have been with the white people they, however, use the pronouns I, you, &c., thus—*Murrumbeek yarwon*, I swim; *Murrumbinner tanganan*, you eat; &c., &c., &c.

Pronouns are also subject to reduplication by abridging or annexing to the terminations, thus—

Murrumbeek - - - I or me.	Murrumbinner - - - Thou or you.
Murrumbiek - - - Mine.	Murrumbianner - - - Yours.

Adverbs in like manner, as—

Ganbo - - - One.	Bengero - - - Two.
Ganboden - - - Once.	Bengeroden - - - Twice.
Ganbony - - - First.	Bengerodenum - - - Second.

Particles are seldom used separately, and are so strangely interwoven with verbs, adverbs, and the other parts of speech, that, in a brief sketch like this, it would be useless to enter upon.

Conjunctions they have but few; but all that are necessary.

I will now give a list of the principal adverbs, particles, prepositions, conjunctions, &c. The verbs have been briefly given, and the adjectives will come in the regular vocabulary.

Adverbs of Number.—*Ganboden*, once; *Tindee*, only; *Tindee bengero*, only two; *Tindee bengero-gammel*, only three.

Adverbs of Order.—*Ganbony*, first; *Ganbronun*, first time; *Bengeroudin*, second; *Teluthin*, before; *Kurrengerin*, after; *Wunadak*, behind; *Werneit*, last; *Mingo*, beginning; *Toloma*, middle; *Moibo*, end.

Adverbs of Place.—*Karbe*, here; *Temon*, there; *Mihu*, these; *Notto*, here; *Winda*, where; *Windoring*, whither; *Monkir*, thither; *Karboit*, above; *Kubberdon*, below.

Adverbs of Quantity.—*Bullito*, much; *Kertherba*, together; *Wyebo*, little; *Nogee*, enough; *Ungo*, more; *Bullitodebar*, too much; *Wyebo-debar*, too little; *Wootunno*, abounding; *Nungut-budin*, how many; *Nunggubuddin*, how much.

Adverbs of Time.—*Netbo*, now; *Wombo*, sometimes; *Moloco*, presently; *Yellewa*, to-day; *Baboreen*, to-morrow; *Mola molok*, yesterday; *Molo guan*, by-and-by; *Yerranboot*, day after to-morrow; *Yellingout*, another day; *Banban cram*, morning; *Kurren munnebo*, noon; *Krungine ngervein*, evening; *Borun*, night; *Gnanbo*, long time; *Tutanbo*, short time; *Nierbuddun*, never; *Nunnelliner*, then; *Borundut*, midnight.

Adverbs, Negatives.—*Nier*, nay; *Utur borak*, no.

Adverbs, Interrogatives.—*Wener*, which; *Winnerdon*, which one; *Windower*, to which; *Wener*, what; *Wianerer*, what is; *Winda*, where; *Windart*, where did they; *Kunne*, this.

Interjections.—*Ki! ki!* surprise; *Ur! ur!* hush, hark; *Yarka!* grief, pain; *Wa! wa!* look out.

Particles affixed, &c.—*Ut*, in; *Oot*, on; *Dap*, in; *Wea*, in the; *Wa*, to, at; *Arter*, the; *O*, the; *Burnin*, at; *Ter*, add; *Teno*, at the.

Conjunctions.—*Bar*, and; *Ge*, occasionally, and; *Tey*, also.

## Pronouns.—

		<i>Singular.</i>			<i>Plural.</i>
I or me	- -	Murrumbeek.	We	- - -	Murramaner.
Thou or you	- -	Murrumbinner.	You	- - -	Murrumbinner.
He or him	- -	Munniger, kargee.	They	- - -	Murrummuller.
<i>Possessive.</i>					
Mine	- - -	Murrumbieek.	Us	- - -	Nurnin.
Yours	- - -	Murrumbianner.	Them	- - -	Murthiger.
Ours	- - -	Murrumbunarter.	Myself	- - -	Ganiceek.
His	- - -	Kargeeieek.	Yourself	- - -	Ganninner.

*N.B.*—It will be necessary here, in order to give an idea of the use Aborigines make of these small particles, to give examples, thus:—*Ut*, in; *Beek*, ground or earth; *Beekut*, in the ground. *Willum*, house or miam; *Willumut*, in the house. *Dap*, in; *Koorong*, boat; *Koorongdap*, in the boat. *Wa*, in the; *Weing*, fire; *Weingwa*, in the fire. *Wa*, to or from; *Sydneywa*, to Sydney. *Oit*, to or at; *Melbournoit*, to Melbourne. *Arter*, the; *Tallanarter*, the tongue; *Myngarter*, the eye. *O*, in the; *Weingo*, in the fire; &c., &c.

The aforesaid will, I trust, be to the committee and philologists some clue to the language of the two Melbourne tribes, comprehending no small extent of country along the coast and inland to the Goulburn, Ovens, Broken, and Devil's Rivers, which may serve as a key (as far as my experience goes) to a chain of communication throughout Victoria, and, upon the same rule, throughout the whole of New Holland. I leave this sketch and my remarks for what they are worth, and now proceed to the vocabulary.

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 SUCCINCT LANGUAGE.—MORT NOULAR.
 

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## ADJECTIVES.

English.	Native.	English.	Native.
Bitter	- - - Ballin.	Free	- - - Poo-tun-uk.
Broad	- - - Yerringooden.	First	- - - Gan-bro-nun.
Big	- - - Bullitto.	Good	- - - Mar-na-meek.
Blind	- - - Tountmyng.	Good (very)	- - - Boon-dup.
Bad	- - - Nillam.	Greedy	- - - Bul-let-garn.
Black	- - - Wookoordin.	Giddy	- - - Lar-lun-en-et.
Blue	- - - Wookurrerble.	Hot	- - - Num-mun-in.
Clean	- - - Kurrebully, or worrework, or woorrebully.	Hot (as fire)	- - - Tou-nar-bon.
Dry	- - - Kuubebel.	Heavy	- - - Bern-bern.
Dry (dead)	- - - Bidderup.	Hungry	- - - Ner-re-brun-in.
Deaf	- - - Toutweing.	Hoarse	- - - Kiel-bul-un-in.
Dirty	- - - Woogurrin or woogul- bunna.	Industrious	- - - Tar-tuk-ur-nup.
Dark	- - - Boorundara.	Idle	- - - Tour-nur-nin.
Deep	- - - Mer-rim.	Lazy	- - - Tour-lin-tab-lun.
Deeper	- - - Mer-rim-er.	Lazy (very)	- - - Tour-nur-ne-nun.
Flat	- - - Koy-con.	Lazy (sluggish)	- - - Tal-lun-der-ner.
Fat	- - - Marm-bull.	Long	- - - Ner-rim.
		Light (weight)	- - - Bul-ler-bul-ler.
		Little	- - - Wye-bo.



English.	Native.	English.	Native.
Lame - - -	Nar-boon.	Sick (very) - -	Gee-gee-ry.
Last - - -	Yan-neite.	Straight - - -	Ur-din.
Mighty - - -	Bool-ut-pall-cet.	Smooth - - -	Barm-bur-din.
Nasty - - -	Nil-lam.	Slow - - -	Port-be-uk.
Narrow - - -	Win-nin-koo-dip.	Stinking - - -	Buun-koon.†
New - - -	Moo-lo-good.	Sweet - - -	Lal-lee-woon.
New (fresh) -	Tur-den-den.	Tall - - -	Kur-nile.
Old - - -	Wag-ga-bell.	Thick - - -	Bun-neet.
Poor - - -	Wa-wat-tun-ner.	Thin - - -	Lal-lum.
Prond - - -	Ton-lup.	Thirsty - - -	Kurn-brun-in.
Pretty - - -	Bonrn-dup.	Tired - - -	Wor-brun-in.
Round - - -	Pi-o-bu-bur-din.	Ugly - - -	Nil-lam.
Round (as tree) -	Piou-bur-rin.	Upright - - -	Murn-bull.
Rough - - -	Te-rip-te-rip.	Upright (as a stick)	Ter-ree-dee.
Rotten - - -	Brun-guit.	Wet - - -	Toln-go-don.
Rich* - - -	Narn-get.	Wet (as damp) -	Tul-gru-min.
Red - - -	Be-bet-ur-nin.	Weak - - -	Bo-rup.
Short - - -	Mort-ku-ding.	Wicked - - -	Me-uug-o-wor-gile.
Sweet - - -	Bab-ber.	Wicked (bad) -	Nil-lam.
Strong - - -	Pal-lect.	Well (not ill) -	Ko-run-din-in.
Sloping - - -	Kur-nurm-bil-ber-ding.	White - - -	Tarn-der-din.
Square - - -	Purk-bun.	Wise - - -	Narn-gcr-bon.
Stupid - - -	Naw-Jun-nin.	Wide - - -	Wyl-gul-ter.
Sound - - -	Pal-let-ku-ding.	Young (male) -	Yan-yeau.
Sick - - -	Tarn-der-bun-in.	Young (female) -	Mon-mon-deek.
Sick (not well) -	Toy-yon.	Yellow - - -	Ki-er-lin.

## SUBSTANTIVES.

<i>Parts of the Body.</i>		English.	Native.
Body - - -	Mur-rum.	Jaw - - -	Eurt.
Hair - - -	Yarra.	Beard - - -	Yar-ra-nun-duk.
Hair (of the head)	Yar-ra-kow-an.	Moustache - - -	Yar-ra-mon-tu-be-ruu.
Head - - -	Kow-an.	Neck - - -	Koarn.
Head (erowu of) -	Troot-toop.	Shoulder - - -	Buck-ur-er.
Skull - - -	Turp-turp.	Arm - - -	Ter-ruk.
Brain - - -	Tourn-tourn.	Elbow - - -	Ko-run.
Forehead - - -	Myng-nin.	Armpit - - -	Won-gu-ruk.
Bone over eyes -	Tourn-a-myng.	Wrist - - -	Un-ung.
Ear - - -	Wer-ring.	Hand - - -	Muu-ung.
Eye - - -	Myng.	Hand (palm of) -	Ber-ring-ber-ring.
Eyebrows - - -	Yar-ra-myng.	Fingers - - -	Mun-nong.
Eyelashes - - -	Yar-ra-de-myng.	Finger (first) -	Won mun-mill-uk.
Eye-ball - - -	Woor-wor-ri-mer.	Finger (little) -	Won-mun-mill-uk-wye-bo.
Nose - - -	Gaarn.	Thumb - - -	Bar-bin-bar-bin.
Nostrils - - -	Myng-guarn.	Nails - - -	Tir-re-bee-mnn-ung.
Mouth - - -	Kun-der-ner.	Breast - - -	Bar-nu-boom.
Mouth (open) -	Um-ble-bun-ark.	Breast (nipple of)	Brem-brim.
Lips - - -	Woor-roon.	Bosom - - -	Ber ring.
Teeth - - -	Lee-ang.	Belly - - -	Boart.
Tongue - - -	Tal-lon.	Navel - - -	Tonr-luk.
Cheeks - - -	Woung.	Back - - -	Bun-nin-bun-nin.
Check-bone - -	Tourt-woung.	Backbone - - -	Nilgn-er-ur-ruk.
Chin - - -	Un-duk or nun-duk.	Ribs - - -	Nilgn-e-tur-min.
		Posteriors - - -	Bill-ake.

\* Not in our sense—wealth; but estimation—eloquence, advice, or war.

† A nasal long drone.

English.	Native.	English.	Native.
Hip - - -	Kow-an-hour-no.	Evening star - -	Mar-be-ang-rook.
Thigh - - -	Ngar-ke-ter-rang.	Dew - - -	Boo-re-arn.
Knee - - -	Bur-din.	Fog - - -	Ng-err.
Leg - - -	Lour-ko.	New moon - - -	Burm-bo.
Leg (calf of) - -	Lourk.	Half moon - - -	Bul-go.
Ankle - - -	Tour-rum-ke-kun-uk.	Full moon - - -	Tu-an-de-boop.
Foot - - -	Te-nan.	Thunder - - -	Woon-du-ble.
Instep - - -	Ngar-te-nan.	Lightning - - -	Moor-rin-no.
Heel - - -	Pern.	Ice - - -	Tarn-bulk.
Toe - - -	Kow-an-te-nan.	Snow - - -	Kab bin.
Toe (big) - - -	Bar-bun-te-nan.	Hail - - -	Tu-dee-war-ree.
Toe (little) - -	Wye-bo-te-nan.	Rainbow - - -	Brin-beal.
Skin - - -	Tar-bo.	Storm - - -	Ko-reen.
Bone - - -	Nilgne-ka-rook.	Wind - - -	Morn-moot.
Flesh - - -	Ngar-huk.	Whirlwind - - -	Burt-ko-reen.
Windpipe - - -	Tur-tur kur-rum.	Hot wind - - -	Weet-mul-lin.
Lungs - - -	Nin-nin-e-bourt.	Rain - - -	Parn-min.
Heart - - -	Toor-oor.	Spring - - -	Moo-dee-e-ram.
Breathing - - -	Ang.	Summer - - -	Mer-rim-nger-wein.
Throat - - -	Tum.	Autumn - - -	Moo-dee-nger-wein.
Gullet - - -	Tal-ler-be-godrn.	Winter - - -	Per-ring-nger-wein.
Stomach - - -	Tur-rum-ber-lin.		<i>Cardinal Points.</i>
Guts - - -	Moon-mur.	East - - -	Kul-lin-bi-rem.
Liver - - -	Boar-doo.	West - - -	Nut-bro-ki.
Kidney - - -	Woor-ror-marp.	North - - -	Bur-gee.
Kidney (fat of) -	Marm-bul-lá.	South - - -	Koor-reen.
Bladder - - -	Mour-rut.		
Urine - - -	Bul-gí.	Sea - - -	War-reen.
Vein - - -	Gour-uk.	River - - -	Woor-neet.
Sweats - - -	Pee reep.	Spring (rise water)	Gan-noon.
Blood - - -	Kul-mul.	Creek - - -	Kun-nung.
Marrow - - -	Dee-dit.	Water-hole - - -	Tám-boore.
Sweat - - -	Moor-run-moor-run.	Water-hole (tem- porary)	Pun-pun.
	<i>Of the Heavens, &amp;c.</i>		<i>Four Elements.</i>
God (or first cause)	Pundgyl-Marman.	Earth - - -	Beek.
Devil [some tribes have]	Bull-gen-kar-nee.*	Air - - -	Ngrn tou-rá.
Heaven - - -	Woor-woor-rer.	Fire - - -	Weing.
Hell † - - -	Moo-eeep-nall-ook.	Water - - -	Parn.
Soul - - -	Moor-roop.		<i>Five Senses.</i>
Spirit - - -	Nar-roon.	Taste - - -	Bar-ro-muk.
Ghost - - -	Moor-roo-bull.	Smell - - -	Ngar-o-buk.
Apparition (of one dead)	Lam-bar-moor.‡	Feel - - -	Purn-boo-nuk.
Sun - - -	Nger-wein.	See - - -	Ngar-noon.
Moon - - -	Myn-cam.	Hear - - -	Ngar-goon.
Star - - -	To-py-rum.		<i>Face of Countries.</i>
Cloud - - -	Lark.	Mountain - - -	Bun-null.
Sky - - -	Woor-woor.	Ranges § - - -	Noo-ur-ro-ur-rook.
Moruing star - -	Woo-to-ko-rook.		

\* My blacks state this only means ugly.

† They have several terms for the abode of bad souls. This is the most impressive, continued descending through a narrow opening, and never stopping.

‡ A long solemn drone.

§ Every range has its name; likewise every mountain has its particular name; so that blacks can state the precise mountain or hill in an extensive range where they will meet. I have upwards of 200 names of mountains in the Australian Alps. Aborigines require neither latitude nor longitude; plain nature by day and the stars by night.

English.	Native.	English.	Native.
Hill - - -	Wye-bo-bun-null.	Shoes - - -	Te-nan-a-look.
Rise - - -	Mill.	Hat - - -	Kum-bra-kow-an.
Flat - - -	Taul.	Mur-ri-guil -	Worn over secret parts of males till married.
Swamp - - -	Bull-ook.	Nour-rite or kiar-yeun	Worn over secret parts of females till married.
	<i>Stone, Clay, &amp;c.</i>	Leek - - -	Band round forehead, worn by male and female.
Stone - - -	Larng mong.	Mur-rur-kul-lim -	Band neatly made of thread.
Flint (white)	Oo-work.	Til-bur-nine -	Fine apron made of emus' feathers, goes all round the waist, worn by females in a single dance.
Red (ochre)*	Wee-rup.	Mur-ri-kle -	Strips of opossum skin worn to hide the fundament in males when in a dance.
White (ochre)	Nar-rum-ble.	Kourn-but -	Necklace made of reeds.
Brown (ochre)	Ter-reel.	Kourn-ur-run -	Fine necklace, made of the sinews from emus' legs.
Brick - - -	Der-re-kul-mul.	Wal-ler-wal-lert	Opossum rug.
Clay - - -	Nut-kun-tare.	Yel-ler-ne-bre -	A blanket.
Gravel - - -	Ter-ree-beek.	Yell-un-cet-tur-ruk	Band round the arm to strengthen arm.
Coal - - -	Lourn.	Ber-buk - - -	Belt round the belly to keep off hunger.
Charcoal - - -	Kun-nun-dare.	Mi-am or wil-lum	A house or place to lie down in or live.
Sand - - -	Kar-ga-ruk.	Yel-low-dung -	Sapling from one end to the other of the miam.
Ashes (dust)	Mun-nip.	Lee-an - - -	Forked sticks to support the sapling of miam.
	<i>Kindred.</i>	Tourn-der-rÿ -	Thick bark with which the blacks make miam.
Man - - -	Koo-lin.	Bol-loom - - -	Thin bark which blows off trees, kindles in an instant.
Woman - - -	Bag-rook.	Tar-nuk - - -	Native bucket, made from the elbow or wart of trees.
White man -	Hom-mer-geek.	Kul-bul-ling-ur-rook	Native tomahawk, made from a blue flat pebble stone, found in certain rauges. The blacks had great labor to get them to cut; the handle was bent wood.
Black man -	Woor-gur-din-koo-lin.	Min-der-min -	Native nails or pegs made by hardening wood in fire.
Old man - -	Wag-a-bil-koo-lin.	Pee-reep - - -	Native thread.
Old woman -	Moon-deg-rook.	Moo-gra-moo-gra	Kangaroo bag, in which the black holds all his wealth but his spears.
Infant (male)	Wyc-bo-bo-pup.	Be-lang-be-lang -	Native bag, made of grass.
Infant (female)	Wyc-krook.	Bin-nuk - - -	Native basket, made of native flags of grass.
Child - - -	Bo-pup.	String (Europ.) -	Woo-gle-woo-gle.
Girl - - -	Mon-mon-dik.		
Young man -	Yan-yeen.		
Young woman	Mon-mon-dik.		
Husband - -	Nan-go-ron.		
Wife - - -	Bren-bun.		
Son - - -	Mum-mum.		
Daughter - -	Man-gip.		
Father - - -	Mar-man.		
Mother - - -	Par-pun.		
Grandfather-	Ner-bun-ger-ron.		
Grandmother	Ko-kung-e-up.		
Sister - - -	Leur-rookong.		
Brother - - -	Woon-do-l.		
Elder brother	Barn-gun.		
Elder sister -	Lun-dun.		
Uncle - - -	Kurn-kurn.		
Aunt - - -	Bum-boon.		
Niece - - -	Pa-ren-ger-roon.		
Nephew - - -	Nar-bung-ur-roon.		
Half-caste -	Tree-be-mur-rum.		
Friend - - -	Kor-ki.		
	<i>Clothes, &amp;c.</i>		
Coat - - -	Woor-kud-der-bil.		
Trousers - -	Ta-rang-ar-look.		
Shirt - - -	Ta-run-a-look.		

\* These ochres are used promiscuously in painting their bodies for corroborees, &c.; but two of them for sacred purposes: viz., the white for mourning; red, for joy when a victim has been offered up for their dead.

English.	Native.	English.	Native.
Looking-glass*	- Woor-un-dul-min.	Native companion	Kur-ur-rook.
Gun - - -	- Trang-bul-la-bill.	Turkey - - -	Woon-mar-bel.
Powder and shot	- Mor-ra-doo.	Pelican - - -	War-gill.
Flint (of gun)	- Pel-lin <i>or</i> oour-uk.	Swan - - -	Koon-war-ror.
Knife - - -	- Kul-pen-kul-pen-gee-up.	Mulligan - - -	A large bird of prey, lives only on birds and fish by the coast.
Fork - - -	- Kal-lup.	Eagle (very large)	Pun-dyl.
Spoon - - -	- Tourn-der-ry (made of bark).	Eagle (smaller)	Ber-pip.
Basin - - -	- Ko-ron-er.	Sparrow hawk	Par-rite.
Box - - -	- Lil-le-ry.	White hawk	Kab-bin.
Brush - - -	- Wor-oor-wort.	White hawk (very small)	Tur-er.
Dish - - -	- Wel-len-wel-len.	Lyre-bird - - -	Bulln-bulln.
Pannikin - - -	- Pan-ni-kin.	Nankeen-bird	Kar-warn.
Candle - - -	- Marm-bull.	Pigeon - - -	Moon-go-bra.
Hammer - - -	- Num-bert.	Cockatoo - - -	Gnur-uile.
Chisel - - -	- Beum-bean.	Black cockatoo	Gnur-nan.
Saw - - -	- Pinder-bul-lup.	Cockatoo parrot	Kar-mile.
Axe - - -	- Num-be-mon.	Parrot (general name)	Tan-dun.
Gimlet - - -	- Man-mure-bul-lup.	Parrot (Magella)	Bro-gil.
Spade - - -	- Bel-ler-rer.	Parrot (blue mountain)	Lar-guk.
Hoe - - -	- Wye-bo-bal-ler.	Parrot (king)	Un-gup.
Sbip - - -	- Bul-li-to-koo-ron.	Parrot (very small kind)	Nel-la-woon.
Boat - - -	- Wye-bo-koo-ron.	Satin-bird - - -	Ngar-ran.
Paddle (as canoe)	- Kun-ne-ko-lon.	Whip-bird - - -	Yan-yan-gak. [So named from its noise, like the cracking of a whip.]
	<i>Animals.</i>	Wattle-bird - - -	Yan-guk.
Kangaroo - - -	Koo-im.	Leather-bird	Be-rat-be-rat.
Wallaby - - -	Wym-bir.	Mopoke - - -	Goor-koom (night-bird).
Wombat - - -	War-reen.	Cuckoo (noiselike)	Woor-k-woork.
Bear - - -	Kur-bur-rer.	Magpie - - -	Per-er-warn.
Bandicoot - - -	Boe-ung.	Gean-gean - - -	A bird between a crow and magpie. [The natives have strange superstitious notions of it.]
Opossum - - -	Wal-ler-wal-ler-t.	Crow - - -	Warn. [Superstitious of this.]
Flying squirrel (three kinds)	Eur-run.	Laughing jackass	Tour-ur-rong. [Called the bushman's timepiece.]
Smaller kind	- Ku-an-boo.	Bell-bird - - -	Trin-war-reen.
Very diminutive	- Tu-an-tu-an.	Redbreast - - -	Tee-ung.
Kangaroo-rat	- Ber-uke.	Fowl - - -	Bowl.
Rat (common)	- Ty-ung.	Duck - - -	Tou-loom.
Ringtailed opossum	Be-min.	Kor-rung-un-un	Very large water fowl.
Mouse - - -	- Bar-rut.	Goose - - -	Nup-nup.
Dog - - -	- Wer-run-un.	Quail - - -	Tre-bin.
Dog (wild or native)	Wer-ren-wil-lum.	Snipe - - -	Kruk-wor-rum.
Cat - - -	- Urn <i>or</i> yurn.		
Water mole - - -	- Tu-la-or-ong <i>or</i> pal-la-rale.		
Platypus - - -	- Mur-rin-moor-roo.		
Hedgehog - - -	- Kow-an.		
Horse - - -	- Kul-ken-tur-nuk.		
Bullock - - -	- Bul-gan-ner.		
Sheep - - -	- Eu-ep.		
	<i>Birds.</i>		
Bird (general term)	Koy-up.		
Emu - - -	- Bur-ri-mil.		

\* When white people had regularly made a footing at Port Phillip, one, Budgerry Tom, was noted for giving names to European things and animals. These names are mostly of his giving.

English.	Native.
Soldier-bird - -	Bill-bill-man-nere. [So named by the whites from its always being on the <i>qui vive</i> , and alarming the forest, to the great mortification of the sportsman.]
Tug-gan-kow-an -	A small bird, makes a howling, distressing noise.
Bat - - -	Pol-ly-ong.

*Fishes, &c.*

Tu-at - - -	General name of fish.
Whale - - -	Pet-ti-heel.
Shark - - -	Tal-lan-nur-run.
Porpoise - -	Bar-bar-kā.
Salmon(a kind of)*	Kur-nur-guil.
Cod (in Goulburn and Murray)	Mal-lun.
Lohster - - -	Kur-rite.
Cray-fish (fresh-water)	Tar-luk-purn.
Cray-fish (salt-water)	Toy-yon.
Oyster - - -	Tou-at.
Mutton-fish - -	Woor-din.
Cockle - - -	Mur-yoke.
Mussel - - -	Mur-bone.
Periwinkle - -	Pid-de-ron.
Sprat (a kind of)-	Tal-li-bal-li.
Herring - - -	Tar-uk-war-ra-bil.
Leech - - -	Ter-rum-be-leet.
Frog - - -	Nar-rut.

*Miscellaneous.*

Insects (general term)	Kam-kam-koor.
Locusts (green wings)	Tee-cen.
Locust (a large kind)	Karl-kal. [The dung of this insect is sweet; it is generally termed <i>mannā</i> , though not generally known to be the soil of this insect; but such is the case. I have gathered as much as a quart from the targon (or box-tree) at its base of a morning.]
Moth - - -	Bar-lum-ber-lun.
Butterfly - -	Bol-lom-hol-lom.
Grasshopper -	Nar-rite.
Fly (common) -	Kow-urk.

English.	Native.
March fly - - -	Kurm-bur-ra.
Mosquito - - -	Koor-gook.
Flea - - -	Man-nun.
Louse - - -	Noo-noon.
Lizard - - -	Eu-roke or tun-per-rim.
Lizard(small kind)	Nur-rung.
Lizard(very large)	Per-ren-un. [At the Ovens and Broken River, and to the north, they run to four, five, and six feet long. I have measured one five feet.]
Lizard (another kind, very fat, but small)	Pudg-gen. [Eaten by the blacks generally.]
Snake - - -	Karn.
Snake (black) -	Tar-run-del.
Snake (diamond)-	Koon-mill.
Worm - - -	Tar-ror.
Grub - - -	Ver-ring. [Very large and fat; blacks eat them raw. Said by Europeans to be fine eating, when roasted or fried.]
Grub (smaller) -	Bear-uk.
Grub (very small)	Yeour-ong. [Not bigger than a small maggot. I have seen quarts and pecks of them got from near the roots of the trees. The blacks mix them with charcoal, and thus separate them from the rotten tree and eat them.]
Centipede - - -	Ter-run-mur-ruk.
Ant (common) -	Murrub.
Bull ant - - -	Oeur-rong. [Awfully sharp bite.]

*Trees, Shrubs, &c.*

Tree (general name)	Tur-rung or kulk.
Tree (blossom of)	Kurn-brook.
Tree (seed of) -	De-ran-dell.
Tree (root of) -	Wea-eu-ruk.
Tree (trunk of) -	Wee-reep.
Branch - - -	Ter-ru-galk.
Leaves - - -	Mur-run.
Veins - - -	Mur-rer-mur-uk.
Sap - - -	Tu-un-no.
Bark - - -	Tourn-der-ry.
Gum-tree (red) -	Be-al.
Gum (white) -	Yar-ra-bin.

\* Shoals of these in muddy rivers at Western Port.

English.	Native.	English.	Native.
Be-nup (a gum) -	[Grows stately, but very irregular in its branches; pure snowy white bark. From the elbows of this tree the blacks formerly made their tar-nuks or water buckets, which appear by a kind Providence to be designed for that purpose.]	Rush - - -	Bourt-bourt. [Good substitute for candles in the early history of the colony; grows a fine size at Western Port, and used by the primitive settlers there for candles.]
Box-tree - - -	Tar-gan.	Flag (many kinds, principal)	Kur-ra-wan. [Black lubras make fine baskets and mats of them split.]
Box (bastardy) -	Beet.	Fig (native) -	Bung-bur-rulk or kum-me-rec.
Stringybark -	Bun-ger-look.	Buttercup - -	Kurm-bur-root.
Stringybark (inferior kind)	Way-out.	Convolvulus (three kinds)	Nur-rur.
Light or black wood	Burn-nar-look.	Grass - - -	Bo-curt.
Light or black wood (spurious)	Marn-gan-noy-an.	<i>Vegetables (indigenous), &amp;c., eaten by Blacks.†</i>	
Peppermint - -	Eur-look.	Tal-le-rup - -	Grows 3 feet 6 inches high on the rich land and swamps; they eat it raw; tastes like cabbage.
Honeysuckle -	War-rak.*	Yep-pere - -	Small sweet bulb.
She-oak - - -	Tur-run.	Mur-nong - -	A nourishing bulb, grows on poor loamy soil; blacks very fond of it.
Turpentine (tree)	Vi-al. [The oozing from this tree the natives use as a plaster for wounds.]	Kurn-ger-rer -	Tapering root, like a carrot; eaten raw, or thrown into the fire.
Wattle-tree (common)	Kur-run.	Boo-yeat - -	Grows high, like kum-be-duk. They bruise the outside, with which they make a kind of dough; eat the inside raw.
Wattle-tree (silver)	Moy-yan.	Kur-run - - -	Gum; a valuable portion of Aboriginal diet. In dysentery they use it as a medicine made up into pills—a good medicine too.
Wattle-tree (mimososa)	War-our-e-rup.	Kurrn - - -	A small maggot; eaten in thousands.
Wattle-tree (dwarf)	Eurt.	You-urn - - -	Larger kind; eaten also.
Cedar (bastardy) -	Wy-gout.	Knu-nal - - -	Eggs of ants.
Cherry-tree - -	Poo-lyte. [The stone grows outside, and not inside, as in Europe.]	Nurm-nurp -	Large vegetable, grows in rich land and swamps, as high as celery and not inferior.
Fern-tree - - -	Kum-ba-da.		
Fern-tree (short fern-tree)	Ku-der-ron.		
Cabbage or grass tree	Kum-be-deck.		
Privet (shrub) -	Kar-ran.		
Myrtle (native) -	Tid-e-am.		
Strawberry (native)	Koo-gor-ruk.		

\* Tree generally stunted, not more than six or eight inches in diameter; but on the Ten-mile Beach, between Mordiallo and Mount Eliza, between the two first inlets of the sea, on mere sand, they grow as high and in diameter as a huge gum-tree.

† It would be well here to state that these roots are all indigenous, and were in abundance before the whites came among them. Civilized or tamed animals and enclosures have much diminished their dependence. All were eaten by the blacks. To avoid touching upon the like subject again, I may state that all animals, except the snake and a few other animals, were eaten by the two Melbourne tribes; and tribes to the westward—even the Geelong blacks—used to eat snakes and bodies of large moths.

English.	Native.	English.	Native.
Bourt-deect - -	A superior fibrous vegetable; blacks eat it raw or cooked.	Biscuit - -	Pal-let-ner-rong.
		Soup - -	Lil-le-bro.
		Tea - -	Mor-an-doo.
	<i>European Food, &amp;c.</i>	Butter - -	Brim-brim-o.
Bread or flour -	Ner-rong.	Milk - -	Brem-brem.
Rice - -	Kur-ran.	Herbs - -	Par-rum.
Sngar - -	Gaem-gaem.	Carrots - -	Kam-bo-duk.
Meat (general) -	Win-gar-um.	Tobacco - -	Kun-ang-ner-ro-men.
Beef - -	Bul-gan-ner.	Spirits - -	Bal-lam.
Mutton - -	Ee-up.	To drink spirits -	No-bi-an-bal-lam.
Pork * - -	Tal-lum.	To get drunk † -	Bul-li-to no-bi-an.

A FEW LEADING SENTENCES.

English.	Native.	English.	Native.
Come here - -	War-ra-wee.	Take it - -	Koon-uk.
Go away - -	Tan-na-to-a.	Go and fetch -	Yan-na-no.
Give me - -	U-mar-leek.	Cut it - -	Ti-buk.
Lend me - -	We-am-be-kan.	Put it down -	Mar-buk.
Bring me - -	Won-da-nun.	Sit down there -	Nor-lum-bee-not-to.
Send me - -	U-ro-ma-kun.		
Come here to-morrow, and cut me some wood, and me give you white money.		Ba-bo-ring mur-rum bin-ner wo-man, bar til-ben-er knlk, bar murrumbeek umarleek white money.	
What for you stupid, and get em big one drunk; by-and-by you die like it another one black fellow.		Kundee vener wong runnin murrumbinner, bar bul-lito nobean ballam molocho weakon tandooring uungo koolin.	
Will you go with me? - - - - -		Tan-na-noul? †	
Where are you going? - - - - -		Winda lingo murrumbinner?	
This way, that way - - - - -		Temon-o, temon mihu.	
What going for? - - - - -		Kundee vener?	
To look out kangaroo - - - - -		Kundee koim.	
Where are your spears? - - - - -		Winda tarren-o?	
Here, in my miam - - - - -		Mihu willnut.	
No good spear. Very good gun - - - - -		Nillam tare. Marnameek tranbulla-bel.	
Now, let us go - - - - -		Yan-na-wat.	
Me see kangaroo; no you make noise, me shoot him.		Narnardun koim nier bunner tomnboonner murrumbeek vioner.	
Go on, fire. Ah! tumble down dead - -		Mangkonuk vioner. Wa trantublulneit.	
No dead, only gammon; you see run away that one.		Borak weakoner, tindee moyup; murrumbinner ngarren woolwoor.	
Big one stupid. Now, go look out opossum -		Nowlanunartun, warrentenul, kundee waller wallert.	
Me see tracks up the tree § - - - - -		Nangerdon munnung kalligi myngnoit.	
Blackfellows' corroboree to-night - - -		Koolin ngargunner borndut.	
No; too much tumble down rain - - - -		Utur; bullito parn-min boldoneit.	

\* I must remark that, when I first came among the Aborigines, they would not eat any part of the pig. I soon found, however hungry a black might be, that he would not partake of a rasher of bacon. They could not explain why, only "no good pig." They, however, have long got over this prejudice, and now enjoy it much.

† The first black I ever saw drunk was of the Goulburn tribe—a man in years. Poor fellow! He was brought up to my tent by his wife and others, to know if he would die—had he been poisoned. He cried, staggered, and lay down in my tent. This was early in 1839. I believe, such was their innocence at that time, that the blacks thought he had been poisoned. Alas! now they crave this poison.

‡ This "noul," at the termination of the verb "go," answers to "will you with me?"

§ Blacks can tell by the bark if an opossum is up, by claw marks. e

You tell 'em blackfellows to corroboree, and me give them white money.	Tombannerreunun ngargun, bar murrumbeek umallen white money.
Blackfellows big one stupid, no corroboree	- Kooliner, wongrunin bullito, borak ngargun.
What for blackfellows no corroboree?	- Kundee vener borak ngargee kooliner?
Blackfellows die last moon	- Koolin weakun ninneam werneit.
Blackfellows' corroboree to-morrow night	- Baborin borundut kooliner ngargee.
Yes, big one corroboree; all blackfellows dance.	Yea, ngargoosn waga-bil, umarko koolin yeilve nier. Mangeit mineam uungo woman?
Don't you know another one moon come?	

## DIALOGUES.

## ON RISING IN THE MORNING.

Awake! get up, get up, get up!	- - - Ngiemuk! kommergee, kommergee, kommergee!
I will get up directly; stop, stop! my trousers are wet.	Murrumbeek kommergee tudan; burra, burra! murrumbiek tarrunarlook tulgunner.
Get up and make the fire; the sun is high	- Kommargee werigut vein; ngervein karboit.
You are lazy; get up; chop some wood; the sun is up; dry your trousers.	Tandni murrumbinner; kommagee; tilberner kulk; ngervein karboit; biderup tarrunarlook.
What for you tell 'em lie? sun only little up. Where tailwork?	Wenerrer wa moyutpin murrumbinner? ngervein tindee wyebo. Winda tailwork?*
Tailwork not dry; name who leave it on the ground last night.	Tailwork nier bidderup; nerreno welain narlumboon nge bukerborin molomolac.
Now it is dry; go on, turn away. Ah! I see smoke; fire soon come.	Netbo bidderup; ure, purrumbon. Ah! ngeren port; molocho vein woman.
Very good now, big one fire; now sit down and smoke your pipe.	Marnameek netbo, bullito vein; narlumby prombean pipe.
All good white men when they get up say their prayers, and thank God for taking care of them all night.	Bondup kommergee-ker nerdoit kommergee pardogurrabun, bar thank Pundgy'l Marman tuduk kunununer nerrembee borundut.
Big one stupid me and all blackfellows; no like it white man.	Wongrunin murrumbeek bar koolinner; nier tandowing hommageek.

## ON GOING A JOURNEY.

Now, my blackfellows, make haste and get your breakfast; we will be going.	Eur barbullin kunarkut yanner bullen kunnee wat; kunnee wat.
Where are the bullocks?	- - - Winda wottering bulganna?
Over there, behind that hill	- - - Karbering miring bannul wā.
Did you see their tracks?	- - - Narnadarta parren teno?
Yes; I saw them this morning	- - - Yer; narnardonerun banban eram.
Where did they bed last night?	- - - Windart kudunger borundut?
By the big tree; don't you see their dung?	- Narnnarlonniart karlito; kuddalling tarrung kunar?
Go and fetch them, that's a good fellow; I will lend you my horse.	Kungargewat wallarboyun nullinner; kulkelturnegieek.
Very well; where?	- - - Kungargewat?
Bridle and saddle, I will go and fetch them; put my bag in the cart.	Worong kukedo nunnieek pelan minebuk; ngargee karber voit.
Now get the things together. Where are the pannikins? Don't leave anything behind.	Perkart yarrite ketherbā. Windowring tarnuk? Tumart now volumberner yarrite.
Here are the bullocks. You are a good fellow, Bugup; here is a stick of tobacco for you.	Mihu pinuk tudeyoul. Kungewā boundup, Bugup; moode yanner kunnunne murrumaner.
Now, blackfellows, hold up the pole of the dray, and two of you hold on the back of the cart.	Netbo tarmbar karteekulgo, bengeronewat mummedo karter.
There, now, that will do; stop, let us see if anything is left behind; look about.	Nogeballing, nageeballing; tudan, yartkun nut terredece yarrite; ngarreen.

\* When I first came among the blacks, not an adult male or female were without their tailwork—a wood from which they procure fire; not by friction, as the Sydney blacks, but perpendicular, as working a drilling-bow.



## OF EATING AND DRINKING.

- Put the pannikin on the fire. Where are the tea and sugar ?  
 There is no water. Tell the lubras to get some water ; pannikin in miam.  
 I cannot see the pannikin ; it is not in the miam ; I have looked all about.  
 Oh ! big one, stupid me ; it is behind the miam by that gum-tree.  
 Wash the pannikin. Very good clean, no good dirty.  
 Me big one hungry. Where is the kangaroo, the opossum, and the bandicoot ?  
 There they are, also the bear, wallaby, and wombat ; pnt them all to the fire. Plenty of food in the bag. Sit down to-day ; no look-out, only eat, sleep, and sing.  
 Here, pickaninny, give that to the lubras, and tell them when they have eaten to go and look out gum for blackfellows to eat.  
 This kangaroo is very good, it is a joe ; here is another, yonng lubra, ah !  
 The water boils ; put in the tea, and give some to the children, and they fetch us more water.  
 You too much greedy, pickaninny ; yon give some of that kangaroo to that pickauniny out there.  
 Now let us sleep, big one stupid ; white man work every day, no like 'em this. No you make a noise, pickaninny ; play out there.  
 Big one bellyful me.
- Korourk pannikin veinoit. Winda morrador bar gaem-gaem ?  
 Nier parn. Toom bergee bagrook wantagu parn ; pannikin willumut.  
 Nier ngerren pannikin murrumbeek ; miring willum ; nier yarknner.  
 Oh ! wongurrunin, murrumbeek ; monkir willumnt karbe nge beal turrng.  
 Kurworbun pannikin. Marnameek kerwoneit, nillam knnit pin.  
 Nerrebrnnin bullito murrumbeek. Windowring koem, waller wallert, bar boong ?  
 Notto nangeit, bar wimbi, warren, turnanook nmarko, bar kurborā ; bullito tanganan narlumby woollaminin, quombā yellinewā ; utur, koondee, tinde tanganan, yemen bar yengerk.  
 Wā ! bopup, knnuk knnee bagrook, tombanna bagrook tinderbuk tanganan dado koondee kurruntudnk koolinner bullito tanganan.  
 Kunne koem marnameek, joe kargee ; bar unngo marnameek, monmondeek, ki !  
 Parn touloppun ; quambā morador, bar umarleek bopup, tudun bopup wantagee parn nungo.  
 Bullito garn murrumbinner, bopnp ; umerleek bopup monkyue nge tangannu koem tudan.
- Netbo mallyyemena, bullito wongorunin homma-geek mongan yellenwā yellenwā. Nier taudowring nge-nier, bopup ; tillutkerin monkyue nge. Bullito marp murrumbeek.

## PLAYS AND DIVERSIONS.

- What shall we play at first ? - - - -  
 We will play at ball ; you make it up, very high, don't you see one ? Very good that one, go on kick.  
 Come, come ; me get it ; make haste ! - -  
 Take care of the child ; no me throw it down ; no me stupid.  
 Throw it out again, out further. Call the boys outside.  
 Take care of the stumps, take care now, you go on too fast.  
 No more ; that will do ; the ball broke ; sit down  
 Play at soldiers. Come here. Stand np. Hold up your head. That will do, that will do.  
 Right about face - - - - -  
 Stand at ease - - - - -  
 Attention - - - - -  
 Quick march - - - - -  
 Another one day get 'em guns - - - -  
 No more play now, it is too hot. When go down sun, then play at wavoit.  
 Now koolin, where wavoit ? Come all black-fellows.  
 Now let us see who throw out the farthest. Throw it out.
- Wener ganbony tillutkerrin ?  
 Mangut marnameek, mongun ganbony murrumbinner, marnamuk kunnup ; ure kurruk ngerin karboit.  
 Kolly-warree, wolley kungardon !  
 Tartbuk bopup ; niup badan umite nier ; wongrunin murrumbeek.  
 Umak worreder, weatbuk, marnameek. Tombargee bopup millarree.  
 Warregerry knlk, warregerry kullerbrook, kulberliu woovoneit murrumbinner.  
 Nogee ; nogee ; mangnt tinderbeek ; narlnmby.  
 Tillutkerrin policemen. Warrā wee. Terridee, kommergally, berunggally. Nogee, nogeemee.  
 Pierup koodelly.  
 Tilbert mnnuninner.  
 Tilbert terreninna.  
 Yanna uree.  
 Uung yellenwā kundu trangbullabil.  
 Nogeemee woodu ngervein tournaboou. Nerdoit narlumby, ngervein wavoit.  
 Netbo koolin, wiinda wavoit ? Womenderrewat.  
 Malnangyer, wida umcit warreete, umuk perperduuk.

You can't catch me. No you take it, my wavoit. This is mine. No, no; me give it you.	Nier benerak bunner, nier paarthrabun, wavoit murrumbiek. Kunne murrumbiek. Utur, nier urbinan umanner.
All done play. Dark now. Come on, come on. You walk and I will run.	Tinderbeek tillutkerrin. Borun netbo. Warra-wee murrumbinner yannon, murrumbeek woovon.
Sit down. Where pipe? Outside, inside miam; make haste and get it.	Narlumby. Winda pipe? Kiering, mihu wilum; ure urebuk.
Sit all around. Stop, just stop - - -	Wan-wan broodewat. Pingoody, pingoody.

## TRANSLATIONS.

## THE CXXI. PSALM.

- |  |  |
|--|--|
| 1. I will lift up mine eyes unto God; from Him cometh my help.   | 1. Murrumbeek woorunderoneit mynginiek kuding Pundgyl Marman; weda womonner nublbeunnul.   |
| 2. My help cometh from the Lord, who made the heaven and the earth.                                      | 2. Murrumbiek nublbeunnul womoner Pundgyl Marman, wellainer monkeit woor-woor bar becker.  |
| 3. He will not suffer thy foot to be moved; He that keepeth thee will not slumber.                       | 3. Kargee nier malhodoneit murrumbiek tinan; mungither wellainer koonark murrumbinner nier yemoner.  |
| 4. Behold! He that keepeth Israel shall neither slumber nor sleep.                                       | 4. Wa! Mungither wellainer Koonark murrumbinner nier yemeo nier yemoner.   |
| 5. The Lord is thy keeper; the Lord is thy shade, upon thy right hand.                                   | 5. Pundgyl Marman kunark murrumbinner; Pundgyl Molariek ulbinner munung.   |
| 6. The sun shall not smite thee by day, nor the moon by night.   | 6. Nier ngervein tilbunner murrumbinner yellanwä nier mineam boorundut.  |
| 7. The Lord shall preserve thee from all evil; He shall preserve thy soul.                               | 7. Pundgyl Marman nulworthun murrumbinner; nier millam woman mungither moorupick nulworthununer.   |
| 8. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore. | 8. Pundgyl Marman nerdoit murrumbinner yannon nulworthun, bar nerdoit womoneit nulworthun murrumbinner, netbo bar wootunno yearamboot tille mille nanbo. |

## THE FIRST CHAPTER OF GENESIS.\*

- |   |   |
|---|---|
| 1. In the beginning God created the heaven and the earth.   | 1. Ganbronin Pundgyl Marman monguit woorworer bar beek.   |
| 2. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. | 2. Nier beek nowdin netbo, beek tandowring tarkate; nier boit, nier mill, nier taul, nier turrong, nier uungo; bar boorundara kornuk bumile. Bar Moorup Pundgyl warrebouk narlumbanan parn. |
| 3. And God said, let there be light: and there was light.   | 3. Bar Pundgyl Marman tombuk, womear yangamut; bar yangamut woman.  |
| 4. And God saw the light that it was good; and God divided the light from the darkness.   | 4. Bar Pundgyl Marman nangeit yangamut bar tombak boundup nge; bar Pundgyl Marman borungnergurk yangamut boorundara.  |
| 5. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.                            | 5. Bar Pundgyl Marman nerreno yangamut yellenwo, bar borundara borundut. Bar krun-guine bar banbaneram nerreno ganbronin yellanwä.  |

\* Abridged in some of the verses, in order to simplify the chapter to suit Aboriginal capacity, but the full purport is retained.

6, 7. And God said, let there be a firmament. And God made the firmament; and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. And God named the firmament heaven. And the evening and the morning were the second day.

9. And God said, let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land earth; and the gathering together of the waters called he seas: and God saw that it was good.

11, 12, 13. And God said, let the earth bring forth grass, herb, and trees, whose seed is in itself: and it was so: and God saw that it was good. And the evening and the morning were the third day.

14, 15, 16, 17, 18, 19. And God said, let there be light above, to divide the day from the night, and let them be for lights to give light upon the earth: and it was so: and God made two great lights; the greater light to rule (or make) the day; and lesser light to rule (or make) the night. He made the stars also. And God saw that it was good. And the evening and the morning were the fourth day.

20, 21, 22, 23. And God said, let the waters bring forth abundantly of fish, great and small, and fowl that may fly above the earth. And God saw that it was good. And the evening and the morning were the fifth day.

24, 25. And God said, let the earth bring forth all living creatures after its kind: and it was so. And God made beasts of the earth, and all cattle after its kind. And God saw that all was good.

26, 27. And God said, let us make man in our image. And God made in his own image man; in the image of God created he him; male and female created he them.

28, 29. And God blessed them, and said, increase and replenish the earth; and have power over the fish of the sea, and fowl of the air, and all living things. And God gave man every tree and herb bearing fruit and seed for man's food.

6, 7. Bar Pundgyl Marman tombak, malwomear firmament. Bar Pundgyl Marman mongeit narng; bar borungnergurk parn kubberdon beek, bar nungonuk parn kuding karboit tandowring nowdin netbo.

8. Bar Pundgyl Marman nerreno firmament woorwoorrer. Bar krunguine bar banbaneram nerreno bengerrowlin yellenwā.

9. Bar Pundgyl Marman tombit, malwomear parn kubberdon woorwoorrer kundee ganbony tombor, bar malwomear palletdebuk: bar nowdin netbo.

10. Bar Pundgyl Marman nerreno bidderup beek (earth); bar wotonno parn nerreno warreen-warreen: bar Pundgyl nangeit kooding nge marnameek.

11, 12, 13. Bar Pundgyl Marman tombit, warra wee boit, bar kunnulderbil kurrenum, bar terrung willainer kooding nge: bar Pundgyl Marman ngerren bar tombak marnameek. Bar krunguine bar banban eram yellingwā bengero gannel.

14, 15, 16, 17, 18, 19. Bar Pundgyl Marman tombak, malwomear yangamut karboit, bar nungonuk yellenwā bar borandut, tuduk yangamut beeker: tandowring netbo: bar Pundgyl Marman monkeit bengero bullito yangamut; koonge bullito narigate yellenwā, bar wyebo yangamut narigate borundut. Mungither monkeit wotunno topiram nowdin netbo. Bar Pundgyl Marman nangeit koodin marnameek. Bar krunguine bar banbaneram bengero bar bengerowlin yellenwā.

20, 21, 22, 23. Bar Pundgyl Marman tombak, malwomear tuat wootunno, wyebo bar bullito narlumbunner parn, bar koyup woolwoin karboit beeker. Bar Pundgyl Marman ngerreen boundup nge. Bar krunguine bar banban eram bengero bar bengero gannelrowling yellenwā.

24, 25. Bar Pundgyl Marman tombak, mallongener beek wantagee umarko kunup togan nge: bar tandowring nge. Bar Pundgyl Marman monkeit tukin ungut tandowring nge. Bar Pundgyl Marman nangeit marnameek kuding.

26, 27. Bar Pundgyl Marman tombak, mallun monkeit kooling tandowring murrumbuniek. Bar Pundgyl Marman monkeit tandawring kargeciek koolinner; nowdin kargeciek monkeit munniger; kooling bar bagrook monkeit murrnuller.

28, 29. Bar Pundgyl Marman tombit boundup murrnuller; geanboon koolingee bagrook bar wootunno bopup kuding beekar; bar umanaro umarko tuat kuding warreen, koyup worworrow bar umarko ycareit togan. Bar Pundgyl Marman uminarā koolin umarko turrung, bar umarko ungo tunganan koolingee bagrook.

30, 31. And God gave every living thing to man for food: and it was so. And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.

30, 31. Bar Pundgyl Marman umanarer kun-nulwarrable tuduk tanganan: kuding nge. Bar Pundgyl Marman ngarren umarko kargee mongon, bar wā tombak koongee boundup. Bar krunguine bar banban eram, nerreno bengero, bengero, bar bengerowling yellenwā.

## THE CREED.

I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ His only Son our Lord; who came down from heaven to save man, and die for his people; who was by wicked men killed and hanged on a tree; who was dead and buried; who rose again the third day from the dead, and ascended into heaven, and sat down at the right hand of God the Father; from whence He shall come again and make all mankind stand before Him; and separate the good from the wicked.

Murrumbeek nunurrunkella kuding Pundgyl Marman, koongee palleek mongeit woorwoorrer bar beeker; bar kuding Jesus Christ Tindee mummum murrumbuninner Lord; wellainer burrawee woorwoorrer mongonner koolinge bagrook marnameek; wellainer nillam koolinglilbuk weakeit bar berbuk, narlumboon burrung; wellainer weagoulancit bar numbuk; wellainer tinderbeek bengero gannel yellenwā, kuding commargee numnumo, bar kubboweer woorwooroit bar narlumboon ulbinner munung Pundgyl Marmanieek; uungo yellenwā Jesus Christ nerlingo mongoin umarko koolinge bagrook terridee kargeeiek; bar pindoner boundup bar meungo.

I believe in the Holy Ghost, the resurrection of the body, and the life everlasting.—Amen.

Murrumbeek nunurrunkellā Boundup Moor-rup, commargee murrum, bar moorrup, tillee millee nangbo.—Amen.

## THE LORD'S PRAYER.

Our Father who art in Heaven; hallowed be Thy name; Thy kingdom come; Thy will be done on earth like it in heaven. Give us this day our daily food; and forgive us our bad deeds as we forgive them that do us bad; and keep us from sin this day, and from all evil.

Marmanellā Marman wellainer narlumboon karboit; nerrino murrumbinner koongee boundup; woman trangbuk murrumbinner mongon tandowring beeker. Umarleek nurnin yellenwā tanganan; bar narlarnarny nurnin nowdin murrumarer narlarnarny ungo; bar kunark nurnin wattiear koolin yellenwā nier nillam womeit.

Only Thou, O Great Father, can keep us now and ever.—Amen.

Tindu Murrumbinner, Boundup Marman, nul-worthen nurnin netbo bar nanbo.—Amen.

## FROM CHURCH SERVICE.

My dear blackfellows,—God's book tells us in many places to acknowledge and confess our many sins, and that we should not hide them before the face of Almighty God, but confess them with sorrow, that we may have forgiveness of them through His great goodness; and though every day we ought to tell God our sins, yet more so on Sunday, when we all meet together; to thank him for all his goodness; to hear His good book; and to ask all good for our bodies and souls. So let us all, as many as are now here, fall upon our knees, and pray to our Great Father in heaven, saying—&c., &c.

Murrumbieck koolin,—Kunne paper wā Pundgyl Marman tombak wongonon dado pardogurrabun tomboon nillam nurnin koongee meungo, bar nier euletbee nillam nurnin tuduk nier wongrunin pallat Pundgyl Marman, tindee mardon mallun tombak mongderrewat mardoneit kun-nup Pundgyl Marman yangally narrite umarko boundup rige; bar nelwā pardogurrabun ban-ban eram bar krunguite Pundgyl Marman, nerdoit bullito Sunday womon wotunno pardogurrabun narlumboon umarko; tbank Mungither tuduk umarko boundup narngon kargeiek berkerk; tombarlarnon yarrite boundup murrum bar moorrup; netbo, malpardogurrabun umarko, marlumbunon mibu bullito Pundgyl boundup Marman narlumboon karboti tom-der-run en-er—&c., &c.

## HYMN TO OLD HUNDRED.\*

1 Pund-gyl Mar-man, bar mar-na-meek  
Nun-guk kub-ber-don mur-rum-beek  
Mong-der-re-wat koo-lin netbo  
Tan-dow-ring koon-gee mur-rum-bo.

2 Mal-yeng-erk par-do-gur-ra-bun  
Tu-duk yar-rite ko-dun-un-un  
Ner-rem-bee bo-run yel-len-wa.  
Nul-wor-then bo-pup Koo-linner.

3 Ner-doit ye-men-ner mur-rum-beek  
Lack-boo-ding myng-ner kar-gee-iek  
Bar ner-doit yan-na-ner war-reet  
Kar-gee nger-ren-er mur-rum-beek.

&c., &c.

\* The black children at Merri Creek school used to sing this admirably.

## CATECHISM.

Q.—Tell me, my ehild, who made you? - - Q.—Tombannerek murrumbiek bopup, wel-  
lainer mongeit murrumbinner?  
A.—The Great God who made the heaven and the earth. A.—Pundgyl Marman weda mongut woor-woor-  
rer bar beeker.

&c., &c.

## LANGUAGE OF THE ABORIGINES OF THE COLONY OF VICTORIA.

This vocabulary, compiled by the late Daniel Bunce, Esq.—“English—Native”—is now arranged for greater convenience in a new form—“Native—English.” Mr. Bunce was a careful and conscientious observer, and, on the whole, his vocabulary is very accurate. It appears to relate almost exclusively to the dialects of the Yarra Yarra and Coast tribes.

*Directions in Pronunciation.*—In all cases the vowels must be sounded, and the vowel *a* sounded broad as *ah*. Where a word terminates with *tha*, its sound is sharp, as in *thank*. If *tho* is the concluding syllable, it should be pronounced soft, as in *though*.

By speaking this language with a soft Italian accent, the reader will have little trouble in making himself understood by the natives.

## Aboriginal.

## English.

Ah-ah or weenthunga	- - -	Peradventure, perhaps.
Allambee - - -	- - -	To recline, seated, sitting, to sit on a seat, to sojourn, to remain a while.
Allambee ba'anth	- - -	To float, ducking under water.
Allambee beek	- - -	To fall, to tumble down.
Allambee myaring mulloko jeetho	- - -	A lodging, a temporary abode.
Allambee weenth	- - -	Inflame, to set on fire.
Allambee willam	- - -	Occupy, reside.
Ba'anji myrring	- - -	Tear, water from the eye.
Ba'anji ba'anth	- - -	Water.
Ba'anth mellaba	- - -	Rain, a shower.

Aboriginal.	English.
Baggarook - - - - -	Female, woman.
Baggarook bulgana - - - - -	Cow.
Baggarook n'ú'd lam - - - - -	Beldam, a scolding woman.
Bambra - - - - -	Mushroom.
Bang'ath - - - - -	Overcome, to subdue.
Banyock brearback - - - - -	Abjugate.
Barawag - - - - -	Breast-high.
Barding - - - - -	Knee.
Barem-burbywa - - - - -	Lactation, giving suck.
Bargan - - - - -	Cool.
Bargarro - - - - -	Shoulder.
Barnburrim - - - - -	Clean, unsoiled, pure, to cleanse, to rinse.
Barnboon - - - - -	A load, a burden.
Barraback - - - - -	Bandage, knot, to tie.
Barroworn - - - - -	Magpie.
Beally goonong - - - - -	Loins of the body.
Beebeethu'ung - - - - -	Red, color of blood.
Beck - - - - -	Clay, country, dirt, mud, earth, ground, land, soil, mould.
Beelmeeck - - - - -	Pus, corrupt matter from a sore.
Beelong - - - - -	Bag.
Beenack - - - - -	Basket, flasket, hand-basket.
Beenthuck gooroomulla - - - - -	Bleed, to let blood.
Belling-atha - - - - -	Abdomen, paunch, the belly.
Beertherriboon - - - - -	Bilk, to cheat.
Benjeroo - - - - -	Both, a couple, a brace, double, a pair, two, second, next to the first, two wives.
Benjeroo allambee - - - - -	To brace, to bind together.
Benjeroo baggarook - - - - -	Women (two).
Benjeroo cooleenth jumbuck - - - - -	Dialogue.
Benjeroo vor carnboo - - - - -	Three, third.
Benjeroo vor benjeroo geenong - - - - -	Quadruped, four legs.
Benjeroo vor benjeroo geenong'atha - - - - -	Four-footed.
Benjeroo vor benjeroo vor benjeroo - - - - -	Six.
Benjeroo vor benjeroo vor carnboo - - - - -	Five.
Benjeroo vor benjeroo vor benjeroo vor carnboo - - - - -	Seven.
Benjeroo vor benjeroo vor benjeroo vor benjeroo vor carnboo - - - - -	Nine.
Benjeroo vor benjeroo vor benjeroo vor carnboo noweenth - - - - -	A week or seven days.
Berring - - - - -	Midwinter.
Bibberoom - - - - -	Abscess, sore, blotch, scabby.
Bilim - - - - -	Alcohol, spirits, brandy.
Bilim-bilim - - - - -	Ale or beer.
Bilim ponraneen - - - - -	Stagger, to reel.
Bilim umaraleek - - - - -	Intoxicate, to make drunk.
Billarng - - - - -	A line, a string.
Binduck - - - - -	To cut, to carve, to hew.
Bindurk - - - - -	Bowels.
Birmabneck - - - - -	A fly, an insect.
Bolk - - - - -	Urine.
Bollam-bollam - - - - -	Butterfly.
Bollardy week - - - - -	Shallow, not deep.
Boohoop - - - - -	Baby, child, infant, offspring, children, urchin, young.
Boobooroom - - - - -	Scurvy or scabby.
Booboop mongoobera - - - - -	Cygnets, young swan.

Aboriginal.	English.
Booboop n'uther parbine n'uther mar- moonth	A foundling.
Boodankin - - - - -	Deep, far from the bottom.
Boodurk co'ondo'ong - - - - -	To choke, stifle, strangle, suffocate.
Booith - - - - -	Liver, one of the entrails.
Boonboop powreenth - - - - -	Born.
Boonduck - - - - -	To gnash, to grind the teeth in rage.
Boonthung thung allen - - - - -	To bite.
Boorong - - - - -	Firmament.
Booran - - - - -	An ant.
Booroocce - - - - -	Black, dark.
Booroointh or lark - - - - -	Murky, dark, cloudy.
Booroonth - - - - -	Dark, gloom, want of light, obscure, to darken.
Booronthooith - - - - -	Midnight, night.
Booronthooith yannathan - - - - -	Nightfaring, travelling in the night.
Boorurn - - - - -	Sky, the heavens.
Boothoon - - - - -	Cancer, pustule, a pimple or sore, scabby, sores, a tender place.
Boothonakoon - - - - -	Cough.
Boothoon geenong a'ta - - - - -	Chilblain.
Booyboorooing - - - - -	To-morrow.
Borap - - - - -	Debility, weakness.
Borong - - - - -	Lip of the mouth.
Borong'ooth - - - - -	Brittle.
Bowyeeth - - - - -	Bald.
Brimbinuree - - - - -	Bride.
Brim-brim - - - - -	Milk.
Brim-bringatha - - - - -	Bosom, breast, nipple, a teat.
Brimbynthon - - - - -	To find, to discover.
Brimerriburn - - - - -	To burrow, to make holes, a hole, a hollow place.
Bucknalook - - - - -	Conjuror.
Bulgana - - - - -	Beef, bull, meat, ox, bullock.
Bullar-bullar - - - - -	Light, not heavy.
Bullarto - - - - -	Abundance, big, broad, bulky, capacious, colossal, large, copious, extensive, exuberant, abundant, fertile, fruitful, great, large, huge, immense, most, the greatest in quantity, much, a great deal, plenty, profusion, quantity, bulk, re- dundance, total, universal, all, vast, very great, exceeding, satiare, full.
Bullarto ba'anth - - - - -	Deluge, inundation, a lake, overflow of water.
Bullarto ba'anth mellaba - - - - -	Storm, rain.
Bullarto bilim - - - - -	Bacchanalian, debauch, drunkenness, inebriated, drunken, sot, drunkard, tipsy, drunk.
Bullarto carndooth - - - - -	Concupiscence, sensuality, whorish, unchaste, wanton, lasci- vious.
Bullarto conong - - - - -	Diarrhœa.
Bullarto corong - - - - -	A ship or large vessel
Bullarto cooleenth - - - - -	Chief, command, commander.
Bullarto cooleenth allambee - - - - -	A gang, a number of men together.
Bullarto cowongatha - - - - -	Chub-head, stupid.
Bullarto dullally - - - - -	Inevility.
Bullarto dullallally - - - - -	To plume, to make proud.
Bullarto dumbalk - - - - -	Winter.
Bullarto ceip - - - - -	A flock of sheep.
Bullarto cumaraleek - - - - -	Hospitality, munificent, open-hearted, generous.
Bullarto garug - - - - -	Greedy, inhospitable, parsimony.

Aboriginal.	English.
Bullarto jaalbunna - - - -	Cut throat.
Bullarto ja'alburt - - - -	Slaughter, to slay.
Bullarto jindivick - - - -	Demolish, to lay waste.
Bullarto jumbuck - - - -	Brawling, loquacity, too much talk, vociferous, noisy.
Bullarto jumbunna - - - -	Babbler, to talk idly, chat, chatter, to cluck, to talk fast, clamorous, noisy, to expostulate, hubbub, great talking, jabber, verbose.
Bullarto jumbunna eumaraleek -	Importunate.
Bullarto lark - - - -	Cloudy, fog, mistiness, overcast, clouded.
Bullarto marden - - - -	Deplore, to lament, dirge, funeral ditty, heartache, sorrow, inconsolable, misery, to pine, to grieve, sad, sorrowful.
Bullarto marmingatha - - - -	Almighty God, clergyman, God, devotion, the Supreme.
Bullarto monomeeth - - - -	Delight, enrapture.
Bullarto mooyoopgo'onong - - -	Delusion, a cheat, sham.
Bullarto mornmoot - - - -	Hurricane, a violent storm, storm, tempest.
Bullarto nandubber - - - -	Glut, overmuch.
Bullarto nang'ana - - - -	Stare, to look with wonder.
Bullarto nerreburdin - - - -	Ravenous, hungry, unfed.
Bullarto noweenth - - - -	Meridian, mid-day, noon-day.
Bullarto n'u'dlam - - - -	Dislike, to hate, to detest, scandalous, shameful.
Bullarto n'ulam - - - -	Despicable, worthless, worse, worst.
Bullarto nrong - - - -	Feast.
Bullarto n'ya'alingo conong - - -	Lax, diarrhoea.
Bullarto n'ya'arunning - - - -	Driveller, a fool.
Bullarto n'yecelam - - - -	Diabolical, abominable, damnable, most wicked.
Bullarto n'yellam - - - -	Enormity, villainy, intolerable, very hard.
Bullarto n'yoweenth - - - -	Summer.
Bullarto pa'amboonth - - - -	Coward, cowardice, daunted, dread, great fear, chicken-hearted, cowardly, to quake, to shake with fear.
Bullarto porkwadding - - - -	Crabbed, peevish, impatient, passionate, impetuosity, fury, infuriate, enraged, rage, violent anger, unpeaceable, quarrelsome.
Bullarto poromboon - - - -	Mar, to spoil.
Bullarto queeop-queeop - - - -	Flock of birds.
Bullarto torong - - - -	Brig, a ship.
Bullarto tutbyrum - - - -	Comet.
Bullarto umaleek - - - -	Liberal.
Bullarto umaraleek - - - -	Munificent, open-handed, generous, open hearted.
Bullarto nmina - - - -	Oversleep, outsleep.
Bullarto weenth - - - -	Blaze, flame, bright, conflagration, general fire, hot.
Bullarto wecakabull - - - -	Longevity, length of life.
Bullarto wonthaggi - - - -	Gather, to collect.
Bullarto yannathan - - - -	Unfixed, vagrant.
Bullarto yarragondock - - - -	Unshaved.
Bumbuck - - - -	Hack, to cut in pieces.
Bundarraboos - - - -	Inhman.
Buudike - - - -	Chip, to cut in pieces.
Bungal - - - -	Division, equal, each.
Burnburn - - - -	Burden, a load.
Burra - - - -	Forbear, to pause, a pause, a stop, tush, wait, stop, rapid.
Burra-burra - - - -	Abrupt, apt, quick, bestir, busy, directly, outright, immediately.
Burraguck morobeek - - - -	Likeness.
Burribarridh - - - -	Plover, a bird.
Byawark lark - - - -	Incantation, a charm.
Ca'anboo myruongatha - - - -	Digital, a finger.



Aboriginal.	English.
Ca'anboo meniyan - - - -	Month.
Ca'andee - - - -	Amorous.
Ca'andooith - - - -	Immodest, shameless, impure, unchaste, indecently, indec- orous, indelicate.
Caarndooith - - - -	Foul-mouthed, bad language.
Ca'arneek - - - -	Louely.
Ca'arnduce - - - -	Abuse.
Ca'arnthooith - - - -	Lewd, wicked, hurtful.
Ca'arrdooce - - - -	Lust, carnal desire.
Cabbe melemung'il - - - -	Greeting, a salutation.
Cabbin - - - -	Chill, cold.
Cabbing - - - -	Snow, sleet.
Carbeenthon or carbethon - - - -	Gay, cheerful, hilarity, humorous, play, to sport, to chuckle, to laugh, glad, gleeful, merry.
Carmoonith - - - -	To amuse, merry.
Carmuggy or carmuggie - - - -	To rouse up, ascend, to arise, awake, convalescent, to raise, to raise up, to rise, get up, up, waken, to rise from sleep.
Carmuggy carmuggy - - - -	To rouse, to wake up.
Carmuggy noweenth - - - -	East.
Carmuggy n'yoweenth - - - -	Sunrise.
Carnboo - - - -	A, one, once, unit.
Carnboo cooleenth - - - -	Individual, one person.
Carnboo dandridibble - - - -	Shilling.
Carnboo myrring'atha - - - -	Monocular, one-eyed, one eye.
Carnboon - - - -	Jesting, laughing, joke, jolly.
Carnboo meniyan - - - -	Lunation, the revolution of the moon, month.
Carnboo n'uther benjeroo - - - -	Entire.
Carndeeth - - - -	Lascivious, lustful.
Carndooith - - - -	Carnal, sensual, unbecoming, indecent, unchaste, unseemly, vice, wicked, vicious, vile.
Carnic n'ya'llambooonon - - - -	Alone, singly, by one's self.
Carrangall - - - -	Athletic.
Caryoong - - - -	A belt, a girdle of opossum wool.
Chuck-cbuck - - - -	Chanticleer, a cock.
Cobbera cowong - - - -	A cap, a hat.
Cobbeya nerregootha - - - -	Summit, top.
Cobboboonee - - - -	To part, to separate.
Cobborin - - - -	Local, in that place, there, at that place, thither, yonder.
Concenoram - - - -	To corrode.
Cong'ack - - - -	Hold, to keep.
Cong'atha - - - -	Nasal, belonging to the nose, nose.
Conong - - - -	Compost, dung, excrement of animals, human dung, exere- ment, manure, muck, soil, stool, evacuation.
Coogurra - - - -	Clothe, to cover with a rug, covering, dress.
Cooleenth - - - -	Black man, creature, man, male, the he of any species, adult of the human species, a mortal, a human being, a person (man or woman)."
Cooleenth bullarto bilim - - - -	A drinker, a drunkard, drunk.
Cooleenth bullarto jumbunna - - - -	Gabber, a prater.
Cooleenth dullallally - - - -	Uncivil.
Cooleenthebaggarook - - - -	A person (man or woman).
Coolenth jeetho - - - -	Delegate, to send away.
Cooleenth mooyoop goonong - - - -	Impostor, a cheat.
Cooleenth nang'ceeth - - - -	Eye-witness.
Cooleenth n'ya'alingo uong'a beek - - - -	A foreigner.

Aboriginal.	English.
Cooleenth n'ya'arunning - - -	Milksop, derision, a laughing-stock, dolt, stupid fellow, mad, a fop, humdrum, a stupid person, lunatic, madman, maniac.
Cooleenth pimberlally - - -	Dishonesty, a thief.
Cooleenth uther mooyoop - - -	Faithful.
Coolenyeebaggarook - - -	Wife.
Coomuckawabilly - - -	Infold, wrap up.
Coong'ack - - -	To feel, sense of touch.
Coongamea brimbine - - -	Adultery.
Coong-uck - - -	Infection.
Coongurt - - -	To accept.
Coonoojee - - -	Nab, to catch.
Coopbarninthyoowung - - -	Incurable.
Cooragook - - -	Stop, to pause.
Coornburt - - -	Chain, a necklace, ornaments worn round the neck.
Coorng-uck - - -	Impede, to hinder.
Coornmill - - -	Serpent, a snake.
Coornong - - -	Brook, a creek.
Cooroonoing - - -	Athirst, thirsty.
Coorowork - - -	Interchange.
Corowock - - -	To wash.
Corrobboree - - -	Dance.
Cowong - - -	Costard, cranium, skull, head.
Cowongatha - - -	Pate, the head, skull, scalp.
Cowong n'ya'arunning - - -	Deranged in mind, light-headed.
Cowurndy - - -	Crawl, to creep.
Croobuck - - -	Clinch, to hold fast.
Cubboot - - -	Mute, silent, dumb.
Cubbout nangooith - - -	Beware, mum, hush.
Currumburra - - -	Flesh-fly, a blow-fly.
Dandredibble - - -	Small change, money.
Darnum - - -	A parrot.
Dirundirri - - -	Eggs of birds.
Doonburrim - - -	Lizard.
Dorong - - -	Core, heart.
Drumbullabull - - -	Blunderbuss, gun, carbine, detonation, thunder, a firelock, fowling-piece, a musket.
Drumdlemera - - -	Bottle, a flask.
Dullallally - - -	Brag, to boast, bounce, conceited, ambition, wish for power, arrogantly, proudly, audacious, bluster, to bully, boaster, swagger, coxcomb, a fop, despotic, egotist, effrontery, elated, pride, proud, gaseonade, officious, ostentation, pert, saucy, pompous, presumptuous, arrogance, rudeness, shameless, impudent, to strut, to walk affectedly, upstart, vain, vanity, to vaunt, grumbling, growling, opinionative, barefaced, flippancy, pertness, high-minded, imperious, impertinent, impudence, insolence, lofty, haughty.
Dullallally cooleenth - - -	Bouncer, a bully.
Dumbalk or dumbulk - - -	Bleak, chilly, frosty, ice, freeze, frost, hail, frozen rain, hoar-frost.
Durong'y burn - - -	Heel, the hind part of the foot.
Durooke lark - - -	Rainbow.
Eeburra or yucca-yucca - - -	Anguish, pain, plaint, lamentation, plaintive, shriek, a cry of anguish.
Eeburra woorarra rummeethan - - -	Alas! denoting pity.
Eecip - - -	Mutton, sheep.

Aboriginal.	English.
Ellinging - - - - -	Brow, forehead.
Eoke - - - - -	Eel.
E'u'd'lam cooleenth - - - - -	Scoundrel.
Eumaleek - - - - -	Recompense, to gain.
Eumaleek bulgana - - - - -	Meat offering.
Eumana - - - - -	Dormant, sleeping.
Eumaraleek - - - - -	Ask, beseech, bestow, give, cede, to give up, consign, to give over to another, contribute, crave, demand, deign to give, to claim, entreat, furnish, supply, to hand, implore, beg, petition, supplicate, to present, to restore.
Eumaraleek dandridribble - - - - -	Imhurse, to give money.
Eumaraleek mirambeek - - - - -	To claim.
Eumaraleek nurong - - - - -	Feed, to supply food.
Eumina - - - - -	Asleep, repose, sleep.
Eyeroothin - - - - -	Dream.
Galbarmuck - - - - -	Gash, a deep cut or wound.
Galbiling n'garrook - - - - -	Tomahawk.
Galboorack - - - - -	Apiece, to divide.
Galburnin - - - - -	Broken, lame, cripple, to maim.
Gallopin-gallopin gweeop - - - - -	Knife, penknife.
Geenong - - - - -	Mark, footmark.
Geenongalook - - - - -	Boot, shoe.
Geenonga'tha - - - - -	Ankle of the foot, foot, step, footstep, toes.
Geerar - - - - -	Reed.
Geerar oordiyalya - - - - -	Reedy, many reeds.
Geetho - - - - -	Proceed.
Geetho youarrabuck - - - - -	Run, to go quick.
Gooroomul - - - - -	Blood.
Goorang - - - - -	Demon, evil spirit.
Gullagothoon - - - - -	Inside.
Gweeon - - - - -	Lance, a long spear.
Iroontha wothoingun - - - - -	Pulse, motion of the blood.
Ja'aburt - - - - -	Injure.
Ja'albuck - - - - -	Scream.
Ja'alhunna - - - - -	Butchered, killed, massacre, murder, murderer.
Ja'albunna booboop - - - - -	Infanticide.
Ja'aburt - - - - -	Assault, to beat, to strike, destroy, kill, deprive of life, murder, scourge, punish, slay.
Ja'alburt marmoonth - - - - -	Parricide, who kills his father.
Ja'alburt parbine - - - - -	Matricide, killing a mother.
Jajidteh - - - - -	Marrow in bones.
Jeed-tho - - - - -	Abscond.
Jeeluckgeerework - - - - -	Dandle, to play.
Jeerar - - - - -	Lance, a long spear (made of reeds).
Jeeraboon - - - - -	Ashamed, shy, bashful, coy, modest, coyish.
Jeetho - - - - -	Depart, detach, send away, dismiss, exit, fly, to go away, go, to walk off, hence, liberate, to set free, loose, on, go forward, onward, repulse, to drive away, retire, send, to despatch, went, gone, withdraw.
Jeetho booroonthooith - - - - -	Nocturnal, by night.
Jeetho corong - - - - -	Ferry in a boat or canoe.
Jeetho mornmoot - - - - -	Blow, driven by wind.
Jeetho uonga beek - - - - -	Remove, to go away.
Jeetho uonga willam - - - - -	Decamp, to shift, migration, removing, to move.
Jeetho youarrabuck - - - - -	Hic, to go quickly.
Jeetho uther jumbuck - - - - -	Elope.

Aboriginal.	English.
Jeetho willam - - - -	Homeward.
Jen-jen moon - - - -	Point, sharpened.
Jim jerrum - - - -	Cod-fish.
Jindarning thung'oith - - - -	Food, nourish, to support, nutriment, provisions, victuals, refreshment.
Jindy neelingo - - - -	Gaunt, thin, slender.
Jindivic - - - -	Burst, asunder, consume, destroy, decay, falling off, devoid, empty, disappear, to vanish, eaten, all gone, emptiness, escaped, exhaust, extinct, fade, wither, irrecoverable, lost for good, lose, to suffer loss, none, out, not here, past, rid, clear away, vacant, gone, vanish, to disappear, went, fade away.
Jindivic ba'anth - - - -	Leak, to run out, parched, dried up.
Jindivic boothoone - - - -	Cure, heal up, heal, to cure, recover, get well again.
Jindivic booyaroong - - - -	Eunuch.
Jindivic kidnong - - - -	Earless.
Jindivic n'oweenth - - - -	Sunset.
Jindivic weenth - - - -	Quench, to extinguish fire.
Jindivic yarragondock - - - -	Shave.
Jindi woraback - - - -	Annex, to join together.
Jingelbark - - - -	Knock.
Jirnduck - - - -	Contempt, scorn.
Jirnkee - - - -	Cascade.
Joornduck ! - - - -	Ah ! denoting contempt.
Jonediah myrrinbiangoo - - - -	Alike.
Jumbuck - - - -	Announce, confer, converse, declaim, to harangue, divulge, to reveal, impart, communicate, enquire, to ask, interpret, to explain, narrate, to tell, oration, a speech, to speak.
Jumbunna - - - -	Colloquy, a conference, discourse, inform, to tell, language, mention, to repeat, pronounce, to speak, reply, to say, speech, talk, to utter.
Jumbunna allen - - - -	Attention.
Jumbunna porkwadding - - - -	Altercation, dispute.
Kaarmbee - - - -	Bliethe, merry.
Kalburning n'g narragoo - - - -	Misshapen, deformed.
Kalk - - - -	Chump of wood, log, a piece of wood.
Kalk-kalk - - - -	Bludgeon, thick stick, cane, walking-stick, stick, piece of wood.
Kang'an - - - -	Feather, plumage.
Karbeethong - - - -	Mirth.
Karkarook - - - -	Sand.
Karung - - - -	Shin.
Keelonith - - - -	Suppose.
Kidnong'atha - - - -	Ear.
Kie ! mouomeeth - - - -	Amaze, confusion, cheer, gaily, hurra ! shout of triumph.
Kirrack - - - -	Kick, with the foot.
Kirring - - - -	Hooked.
Kirtkirtarnook - - - -	Hackney, a horse, mare, steed.
Kirtkirtarnook geenong'alook - - - -	Horseshoe.
Kirtkirtarnook yarragong-atha - - - -	Horsehair.
Kong'arra muggy - - - -	Regain.
Kongwak - - - -	Catch, to stop.
Koogurra - - - -	Apparel.
Koonangonan - - - -	Childbearing.
Koon-warra - - - -	Swan.
Koorknatha - - - -	Calf of the leg.

Aboriginal.	English.
Koorn - - - -	Neck, part of the body, throat.
Koortworko - - - -	Reserve, keep some back, retain.
Korong - - - -	Canoe, boat.
Korramoonith - - - -	Retch, to vomit.
Korrong - - - -	Gum, viscous juice of wattle and other trees.
Korroorook - - - -	A stork.
Korumburra - - - -	Maggot.
Kulburnin - - - -	Break, crash.
Kullap - - - -	Needle of bone.
Kurrambee - - - -	Laugh.
Kye ! - - - -	Acclamation ; Ha ! an expression of wonder ; O ! interjection ; soho ! wonder.
Kye ! quanthee ! - - - -	Hey ! exclamation.
Kye mirambeena nang'ooith - - - -	Look ! lo ! behold !
Lark - - - -	Haze, cloud.
Leongatha - - - -	Cheek-tooth, dental, relating to the teeth, teeth, tooth.
Liketeu - - - -	Burlesque, to mimic.
Lillereboo - - - -	Juice.
Ling'an-ling'au - - - -	Hook, fish-hook.
Long - - - -	Cliff.
Lo turneen - - - -	Deaf.
Mailburningnul - - - -	Associate.
Maimborogul - - - -	Beetle, an insect.
Mardan - - - -	Bewail, calamity, cry, to weep, doleful, dolour, pain, gloomy, melancholy, glum, sullen, grief, groan, fetching deep sighs, lament, low-spirited, dejected, miserable, unhappy, moan, to grieve, pule, regret, sob, wail.
Mardan bullarto - - - -	Bemoan, sorry, weep, to cry, wept.
Marguck - - - -	Sew, to join together, unite.
Marmingatha - - - -	Divine, minister, Lord, Supreme Being, orison, a prayer, religion.
Marming'utha n'g'amoojdtch - - - -	Preacher.
Marmoonth - - - -	Father of a family, papa or father, parent, father or mother, sire.
Marp - - - -	Bloat, puffy, fleshy, inflation, obese, plump, fat, pot-bellied, stout.
Marron - - - -	Leaf of trees or plants.
Marroing - - - -	Howl like a dog.
Maynhook - - - -	Navel, part of the body.
Meilburdeen - - - -	Permanent, perpetual.
Meniyan - - - -	Moon, lunar, relating to the moon.
Miarum-miarum - - - -	Camp.
Minejeerimering - - - -	Deformed, ugly.
Mirambeena vor mirambiak - - - -	We, you and me.
Miram - - - -	Bough of a tree, branch.
Mirambeek - - - -	Due, one's own, mine, belonging to me, myself, own, belonging to one's self, prerogative.
Mirambeek alambee - - - -	Inhabit, to dwell.
Mirambeek beek - - - -	District, belonging to a tribe, indigenous, native.
Mirambeek buggarook marmoonth - - - -	Father-in-law.
Mirambeek enumaraleek - - - -	Grant, a thing granted.
Mirambeek jeetho - - - -	Disunite from a friend, leave, to go away, vacate.
Mirambeek jeetho mirambeena - - - -	Escort, to go with.
Mirambeek juumbuck - - - -	Intimate, to tell, to relate.
Mirambeek nangana - - - -	Apparent, conspicuous, easily seen, saw, to see.
Mirambeek nangith - - - -	Detect, to find out.

Aboriginal.	English.
Mirambeek nangooith - - -	Recognise.
Mirambeek n'ya'alingo - - -	Ingress, entrance.
Mirambeek willam - - -	Home.
Mirambeek wonthulong - - -	Intimate, familiar friend.
Mirambeena - - - -	Thee, thou, thine; ye, nominative, plural of thou; you, your- self, your, belonging to you.
Mirambeena jetho - - -	Expel, to drive out.
Mirambeena jeetho burra-burra - - -	Despatch, to send away quick.
Mirambeena jumbuck - - -	Answer, explain.
Mirambeena mirambeek - - -	Ours, ourselves.
Mirambeena monomeeth - - -	Esteem, to think well of.
Mirambeena nangana - - -	Denote, to point out, enlighten, exhibit, offer to view, show, to show to another.
Mirambeena n'ya'alingo - - -	Remand, to call back, revoke, calling back.
Mirambiak - - - -	Appertain, belonging to, belong, self, one's self.
Mirambiak booboop - - -	Son.
Mirambiak nangooith - - -	See, to perceive with the eye.
Mirboo - - - -	Kidneys, reins,
Mirbull - - - -	Corpulence, fat.
Mirriug - - - -	Hear.
Mirring-ian - - - -	Pensive.
Mogormeenth - - - -	Saliva, spittle.
Mollokin - - - -	Sister.
Molong molook - - - -	Afternoon, evening, sun-down.
Monomeeth - - - -	Agree, amity, appreciate, approve, beauty, benevolence, bravo, generosity, gentle, mild, well done, charming, comely, commendation, darling, a favorite, desert, worthy, elegant, endearment, enjoyment, fair, beautiful, famous, fidelity, honesty, good, indulgent, kindness, kind, benevo- lent, laud, to praise, merit, odoriferous, sweet, pleasant, precious, costly, pretty, handsome, prime, first-rate, pro- perly, pure, in a fit sense, not sullied, rapture, delight, rejoice, relish, right, proper, satisfied, seemly, decent, serene, splendid, spotless, deserving, zest, to relish.
Monomeeth'baanth - - -	Stream, running water.
Monomeeth cong'atha - - -	Fragrance.
Monomeeth cooleenth - - -	Ally, a friend, charitable, estimable, incorrupt, honest, just, plain-dealing, true-hearted.
Monomeeth jumbunna - - -	Conversable.
Monomeeth mirambeek cooleenth - - -	Chum, messmate.
Monomeeth mirambeena - - -	Thanks.
Monomeeth mirambeena n'ya'alingo - - -	Welcome.
Monomeeth myrring-atha - - -	Perspicuous, quick-sighted.
Monomeeth nang'ooith - - -	Smile, to speak kindly.
Monomeeth nojee - - -	Coincide, to agree with.
Monomeeth n'uther pa'amboonth - - -	Magnanimous, brave, manful, bold.
Monomeeth n'uther pimberlally - - -	Honest.
Monomeeth poath - - -	A grassy plain, a lawn.
Monomeeth worong'atha - - -	Luscious, sweet.
Mooboop wooringwillam - - -	Cub, young of native dog.
Moola - - - -	Shadow, a shade.
Moomgatba - - - -	Back, the hinder part, bottom, fundament.
Mooumondick - - - -	Damsel, young maid, deity, God, the Pleiades, divinity, su- preme, girl, a young female, a virgin, miss, young un- married person, vestal, pure; youth, past childhood, if a girl.

Aboriginal.	English.
Moongoobera - - - - -	Wood-pigeon.
Moonip - - - - -	Embers.
Moonong - - - - -	Louse.
Moorburnduck - - - - -	Caress.
Moordiyal jumbunna - - - - -	Carnage.
Moort - - - - -	Abridge.
Moortring-an - - - - -	Quake, to shake with cold.
Mooyoop - - - - -	Artful, cunning, dally, to trifle, delude, to cheat, duplicity, deceit, evasion, flam, a pretext, flatter, hoax, imposition, hypocrite, a dissembler, insincerity, misinform, to give a false account, overreach, deceive, outreach, trick.
Mooyoop goonong <i>or</i> myopego-onong	Banter, crafty, deceitful, dissemble, fawn, to flatter, feign, to dissemble, fib, a lie, frivolous, gammon, to deceive, gull, to cajole, to cheat, incredible, not to be believed, a juggler, a cheat, a liar, ludicrous, burlesque, misguide, lead wrong, mockery, mummer, buffoonery, nonsense, palaver, talk idly, plot, to scheme, pretence, a pretext, pseudo, false, quibble, quirk, a taunt, ridicule, scoff, slyness, cunning, stratagem, unreal, not real, railery, satire, to joke, to exaggerate.
Mooyope - - - - -	Cheat.
Morack - - - - -	Hill.
Mornmoot - - - - -	Blast of wind, gale of wind, wind.
Mornmoot bullarto - - - - -	Windy, very stormy.
Mulloko - - - - -	Defer, to put off, delay, ere long, immediate, postpone, presently, soon, refrain, by-and-by, shortly, quickly, soon.
Mulloko booboop - - - - -	Breeding, to hatch, conceive, pregnant, pregnancy.
Mulloko bullarto - - - - -	Enlarge, increasing.
Mulloko earmuggy nowinth - - - - -	Dawn, break of day.
Mulloko euminna - - - - -	Drowsy.
Mulloko jeetho - - - - -	Going.
Mulloko jindivic - - - - -	Wane, diminish.
Mulloko monomeeth - - - - -	Hope.
Mulloko murmbull - - - - -	Dying.
Mulloko nojee - - - - -	Embryo, unfinished.
Mulloko n'ya'alingo - - - - -	Coming, expectancy, something expected.
Mulloko porkwaddling - - - - -	Enrage, exasperation, offend, to make angry, provoke.
Mulloko umarrong'ook - - - - -	Fate, destined to die.
Mulloko umina - - - - -	Lethargic, sleepy.
Mulloko weakabull - - - - -	Elderly.
Mulloko wyeecboo - - - - -	Reduce.
Mung-mung - - - - -	Note, observe, remark, to mark, perceive, recollect, remember.
Munnip - - - - -	Ashes, cinder, dust.
Murmbull - - - - -	Dead, death, die, lifeless, perish, deceased, inter, to bury.
Murra-murra bargoagan - - - - -	Shiver with cold.
Murraek - - - - -	Grasshopper.
Murringian - - - - -	Ponder, to think.
Myaring - - - - -	Before, here, in this place, local, present, not absent.
Myarring'inna - - - - -	Lag behind.
Myarum-myarum - - - - -	Bower of boughs.
Myeering - - - - -	Exterior.
Myogo'onong - - - - -	Belie.
Myoioith cornee nonga n'gerroodjeeth	After, behind.
Myoop - - - - -	Counterfeit.

Aboriginal.	English.
Myarring'inna - - - - -	Behind.
Myrnong - - - - -	Finger, thumb.
Myrnong kalk . - - - -	Walking-stick.
Myrnongatha - - - - -	Claw, foot of a bird, fist of the hand, paw, the forefoot of a beast.
Myrongatha - - - - -	Hand.
Myrringano - - - - -	Countenance, form of the face, face.
Myrringata porkwadding - - - -	Frown.
Myrringatha - - - - -	Eye.
Myrring leong'atha - - - - -	Eye-tooth.
Myrwarradredoing noon - - - -	Benumbed.
Na'aboonthang'arraboonth - - - -	Fast, to abstain from.
Na'ang'naroonum - - - - -	Bethink, to remember.
Na'anwoodthina - - - - -	Breathless, fagged, harassed, tired, jaded, pant.
Na'arangabbeernee - - - - -	Gently, slowly.
Na'arung'nith - - - - -	Inaudible.
N'allambee bungal - - - - -	Between, centre.
Namburk - - - - -	Burial, bung.
Nangana - - - - -	Compare, to examine, distinguish, eyesight, to see, sight.
Nangana geenong - - - - -	Vestige, footmark.
Nangana geenong'atha - - - - -	Track, to follow, trail.
Nang'ana mirambeek - - - - -	Evident.
Nangana wirrate - - - - -	Espy, see at a distance.
Nang'ark - - - - -	Peep, a sly look.
Nangathan - - - - -	Combine, to unite.
Nangooth - - - - -	Behold! lo! seen.
Nangurk thurtbuek - - - - -	Caution.
Napp - - - - -	Bridge.
Narbeethong - - - - -	Lively.
Narbethong - - - - -	Cheerful, fun, levity.
Narring-oboornee - - - - -	Late, slow.
Narringyan - - - - -	Moody.
Narrobuek - - - - -	Smell.
Nayook - - - - -	Cockatoo.
Needly-ooing - - - - -	Paroquet.
N'eelam - - - - -	Collusive, bad, corrupt, graceless, abandoned, to annoy.
N'eelam baggarook - - - - -	Hussy, bad woman.
N'eelam warrabuek - - - - -	Fetid, stink.
Neelum - - - - -	Prejudice, dislike.
Neerim - - - - -	High, elevated, long, not short, spear, long pointed weapon, tall.
Nelwork - - - - -	Heed, caution.
Nenborongooith boganna - - - -	Apologize.
Nerdunning - - - - -	Faint, not strong.
Nerreburdeen - - - - -	Voracious, indigent, in want, starving, hungry.
Nerrena - - - - -	Name.
Nerrurt - - - - -	Frog.
N'ga'an - - - - -	Breath, air drawn by the lungs, breathe.
N'gaang - - - - -	Hiccup.
N'gammojiggerook - - - - -	Lady, white woman.
N'gammooidjtch - - - - -	Englishman or white man.
N'gammooidjtch marmingatha - - - -	Parson, priest.
N'garrabooen - - - - -	Limp, to halt.
N'garrambul - - - - -	Chalk, paint.
N'giaboopoop - - - - -	Infertile, barren.
N'gondook - - - - -	Chin.



Aboriginal.	English.
N'gorack - - - - -	Mountain, peak, a hill.
N'gorack bullarto - - - - -	Mountainous.
N'groorook - - - - -	Flint, a pebble.
N'gubborner - - - - -	Grog.
N'gull - - - - -	News.
N'neeruroon - - - - -	Cement, gum.
Noobuck - - - - -	Drink, to swallow.
Noogee - - - - -	Complete, correct, content, desist, to leave off, end, finish, ho! enough, hold, be still, mature, perfect, needless, that will do, cease, done, exactly, full, satisfied, clear, manifest, successfully, overmuch, quantum, sufficient, quash, to crush, quell, quietus, a full discharge, quite, completely, replete, ripe, settled, confirmed, suffice, suitable, agreeable, unnecessary, satisfactory, valid, well, properly, satiate.
Noogee-noogee (spoken sharply)	Wearied, harassed by another.
Noogee monomeeth - - - - -	Concur, to agree.
Noolenthethan - - - - -	Miss, not to hit.
Noongoong jeeraing nuit - - - - -	Asunder.
Noorturninum - - - - -	Pain.
Notti run joomboilong'oith - - - - -	Promise.
Noweenth - - - - -	Disc, face of the sun, light, rays of the sun, sun.
N'u'd'lam - - - - -	Antipathy, dislike, depravity, disreputable, evil, false, faulty, infamous, bad, insipid, want of taste, knave, a rascal, mean, contemptible, misbecoming, unseemly, naughty, wicked, nuisance, obscene, disgusting, odious, opprobrium, disgrace, perfidious, prevaricate, to lie, refuse, worthless, shameful, unfaithful, treacherous, unpalatable, unsound, corrupt.
N'u'd'lam cong'atha - - - - -	Fusty.
N'u'd'lam cooleenth - - - - -	Fibber, one who lies, ignoble, worthless, ingrate, an ungrateful person.
N'u'd'lam cowong - - - - -	Loggerhead, thick skull, a dolt.
N'u'd'lam jumbuck - - - - -	Evil speaking.
N'u'dlee - - - - -	Bound, to spring.
N'ulam - - - - -	Horrible, shocking, paltry, pollution, shabby, mean, sinful, wicked, unmeet, improper, venal, bad.
N'ulam cooleenth - - - - -	Desperado, faithless, miscreant, a wretch, reprobate, abandoned, rogue, vagabond, villain, a wicked wretch, a worthless person.
N'ulam cong'atha - - - - -	Rancour, striking.
N'ulam jumbuck - - - - -	Falter in speech.
N'ulam jumbunna - - - - -	Swear.
Nulling'arung - - - - -	Shark, sea fish.
Numbuck - - - - -	Charnel, place of sepulchre, grave for the dead.
Nungooring - - - - -	Cockle.
Nuringian - - - - -	Sedate, quiet.
Nurong - - - - -	Bread, flour, loaf of bread.
Nurring'ian - - - - -	Meditate, think, study, melancholy, quiet, not to speak, quietude, muse, to study, consider, contemplate.
N'uther - - - - -	Denial, to deny, nay, no, negation, not, refuse.
N'uther allambee willam - - - - -	Away, absent.
N'uther ba'anth - - - - -	Drought, dry weather.
N'uther baggarook - - - - -	Unmarried, single man.
N'uther barmburrim - - - - -	Nasty, dirty.
N'uther booboop - - - - -	Childless.
N'uther boolong - - - - -	Nothing.
N'uther booboop carmuggy - - - - -	Barren.

Aboriginal.	English.
N'uther bullarto - - -	Dearth, want, indigence, scarce.
N'uther bullarto nurong - - -	Famine.
N'uther burra-burra - - -	Tardy, slow.
N'uther ca'anthooith - - -	Decent, becoming.
N'uther carmuggie - - -	Careless, incurable, restive, unwilling to stir.
N'uther cooleenth - - -	Unmarried, single woman.
N'uther cooleenth allambee willam -	Uninhabited, untenanted, unoccupied.
N'uther dandridibble - - -	Penniless, no money, moneyless, poor.
N'uther dullallally - - -	Humble, lowly.
N'uther eumaleek - - -	Disallow, to deny.
N'uther geenong'alook - - -	Unshod, no shoes, barefoot.
N'uther jeetho - - -	Continue, to remain, stay, don't go.
N'uther jindivic - - -	Durable, exhaustless.
N'uther jumbuck - - -	Inconversable, unsocial, silent, sulky, sullen, surly, unsaid, not yet uttered.
N'uther jumbunna - - -	Dumb, incapable of speech.
N'uther kurraball - - -	Cogitation, thought.
N'uther kurriek-kurriek - - -	Blunt-pointed, not sharp.
N'uther lark - - -	Unclouded, no clouds.
N'uther ma'amoonth n'uther parbine -	Orphan.
N'uther mardan - - -	Callous, light-hearted, unmourned, not wept for.
N'uther marming'atha - - -	Blasphemous, immoral, irreligious, profanely, wickedly.
N'uther marmoonth - - -	Fatherless.
N'uther marp - - -	Lank, long and thin, lean, without fat, meagre, thin, skinny, wanting flesh, slender.
N'uther marron - - -	Leafless.
N'uther mirambeek - - -	Disown, renounce.
N'uther mirambiak nang'ana - - -	Unforeseen.
N'uther monomeeth - - -	Abject, dirty, clumsy, nasty, inferior, inharmonious, not sweet, loathe, to hate, repugnant, unjust, unkind, unneighbourly, unfriendly, wrong, injury, scurvily.
N'uther monomeeth cooleenth - - -	Brutal.
N'uther monomeeth jumbuck - - -	Inarticulately, to speak indistinctly.
N'uther mooyoop - - -	Credit, belief, determination, discreet, earnest, fact, frankly, without reserve, genuine, real, heartiness, sincerity, innocence, matchless, natural, unaffected, powerful, profess openly, punctual, renowned, verify, to prove true, eminent, truth, true, undecieve, unfeigned, sincere.
N'uther mooyoopgoonong - - -	Serious.
N'uther mooyoop myrriug'ata - - -	Sheeps' eyes, loving look.
N'uther myarum-myarum - - -	Houseless.
N'uther nangana - - -	Blindfold, invisible, miss, not to be seen, unperceivable, not to see, unseen.
N'uther nang'ooith - - -	Imperceptible, not seen, indiscernible, not to be seen, seal, to close the eyes.
N'uther noogee - - -	Imperfect, unfinished, incapable, unfit, incomplete, incorrect, inept, unfit, insufficient, nugatory, no good, no use, unserviceable.
N'uther n'ya'alingo - - -	Absence.
N'uther n'ya'alingo conong - - -	Costive.
N'uther n'ya'arunning - - -	Dignify, experienced, handily, with skill, ingenious, learned, clever, manœuvre, skilful, sagacity, sane, sound of mind, science, knowledge, sensible, understand, wise, wot, to know.
N'uther n'ya'arunning mirambeek -	Comprehend, faculty, ability.
N'uther oodiyalyal umaraleek - - -	Frugal, miserly.

Aboriginal.	English.
N'uther oodthenong - - -	- Few, a small number.
N'uther parmboonth - - -	- Dare, to defy, daring, gallant, brave, heroic, intrepid, fearless, champion, prowess, bravery, bold, confident, resolute, firm, undaunted, unterrified, valiant, valour, courage, courageous.
N'uther pardin - - -	- Pathless, trackless.
N'uther permberlally - - -	- Equity, justice, fairly, honestly, commit, to entrust.
N'uther porkwadding - - -	- Composed, calm, convivial, gay, diverting, merry, lenity, kindness, merciful, compassionate, passive, easy, patient, peaceable, quiet.
N'uther tartbanerra - - -	- Listless, heedless, negligent, careless, unguarded, unmindful.
N'uther tutbyrum - - -	- Starless, no stars.
N'uther umaleek - - -	- Illiberal, mean, niggard, covetous, ungenerous.
N'uther umaraleek - - -	- Grudgingly, unwillingly, rapacious, greedy.
N'uther umina - - -	- Awake, not asleep, restive, without sleep, wakeful.
N'uther u myoa - - -	- Preserve, to keep, provident.
N'uther uonga - - -	- Nobody, not any one, not another, unparalleled, none other like it.
N'uther uonga cooleenth nangana -	- Secret, private.
N'uther weekabull - - -	- Juvenile, young, youthful.
N'uther wirrate - - -	- Environs, not distant, near, close at hand, nigh, vicinity.
N'uther yan yeon - - -	- Bridegroom.
N'uther yarragondock - - -	- Smock-faced.
N'uther youarrabuck - - -	- Easily, gently.
N'ya'alingo - - -	- Aback, backwards, appear, approach, come, to draw near, to countermarch, emerge, enter, hither, recede, fall back, return, to come back.
N'ya'alingo ba'auth - - -	- Fountain, a spring.
N'ya'alingo willam - - -	- Invite.
N'ya'arunning - - -	- Absurdity, to make a blunder, weak, brainless, silly, clodpole, stupid, confound, perplex, crack-brained, crazy, delirium, loss of mind, dull, fantastical, finical, foppish, folly, fool, half-witted, ignorant, lapse, to forget, impolitic, imprudent, inadvertence, carelessness, incongruity, indiscreet, to act foolishly, insane, mad, madly, misapprehend, mistake, not to understand, omit, forgot, preposterous, absurd, puerile, childish, remiss, careless, silliness, simpleton, unintelligent, unknowing, unmeaning, unskilful.
N'ya'arunning cooleenth - - -	- Natural, fool, ninny, noddy, a simpleton, numskull.
N'ya'arunning cowong - - -	- Distraction, madness, forgetfulness, loss of memory, idiot, a fool.
N'yallambee ba'anth - - -	- Drench, to soak in water.
N'yallambee moomgatha - - -	- Couchant, squatting on the hams, couch, to lie down.
N'yeelam - - -	- Crime, wicked.
N'yeelam baggarook - - -	- Coquette.
N'yeelang - - -	- Bone, bony.
N'yeelingo turnin - - -	- Rib.
N'yeemoooth or yallambee - - -	- Bask, couch, to lie down, lay, lie, prostrate, laid flat, recumbent, lying.
N'yecerurkooleen - - -	- Snore.
N'yclam beek - - -	- Desert, a wilderness.
N'yelambooreen - - -	- Abhor.
N'yellam - - -	- Bad, base, mean, execrable, hateful, incorrigible, iniquitous, sinful, mischief.
N'yellam cooleenth - - -	- Rascal, profligate, wicked.
N'yellam myrring'ata - - -	- Blear-eyed, dimness, dullness of sight.

Aboriginal.	English.
N'yellam warroboek	- - - Stiuk.
N'yellan therrongatha	- - - Bow-legged.
N'yuther wirrate	- - - Close, not distant.
Odthenong	- - - Countless, innumerable.
Odtbenong queeop-queeop	- - - Covey, a number of birds.
Ongue hook	- - - Indebted, to owe.
Oodiyalyal cooleenth	- - - Crowd, a multitude.
Oodthenong	- - - Congregation, many.
Oodthenong cooleenth	- - - Confluence, a multitude, party, a number of individuals.
Oodthenong jindivie	- - - Desolate, laid waste.
Oodthenong umaraleek	- - - Devote, give up.
Oodyallyal tootbyrum	- - - Constellation.
Oordiyalyal allambee	- - - Altogether.
Oordiyalyal	- - - Hundred, divers, several, drove, a crowd, inexhaustible, infinite, immense, manifold, many in numbers, many, numerous, most, the greatest in number, multiplicity, myriads, great numbers, number, plural, quantity, numbers, sundry, swarm.
Oordiyalyal baggarook	- - - Throng, multitude.
Oordiyalyal cooleenth	- - - Throng, multitude.
Oordiyalyal cooleenth geetho	- - - Procession, a train marching.
Oordiyalyal cowong'atha	- - - Many-headed.
Oordiyalyal jumbuek	- - - Communicative.
Oordiyalyal nang'ana	- - - Frequent, often seen.
Oordiyalyal nang'ooith	- - - Gaze, to look earnestly.
Oordiyalyal n'ya'alingo	- - - Collect together, muster, to assemble.
Oordiyalyal jindivie	- - - Destitution.
Oothanong booboop	- - - Children.
Pa'amboonth	- - - Dastard, coward, dismay, faint-hearted, cowardly, finch, to shrink from pain, heartless, wanting courage, poltroon, pusillanimous, terror, fear.
Palrurt	- - - Able, able-bodied, active, brawny, dexterity, indefatigable, industrious, lustily, with vigor, mighty, powerful, muscular, strong, robust.
Pany'ath	- - - Capture.
Parbine	- - - Dam, mother, mamma.
Parbine n'uther booboop	- - - Motherless.
Pardin	- - - Path, footpath, track, road, a way,
Parmboonth	- - - A afraid, consternation, fear, dread, fright, recreant, cowardly, scare, frighten, shudder, quake with fear, timid, fearful.
Parmboonth n'uther	- - - Fearless.
Parooth	- - - Mouse.
Parramouth	- - - Blind.
Path'eron	- - - Caterpillar, a grub, a destructive worm.
Pellong	- - - Net.
Permberlally or pimbullally	- - - Defraud, to rob, depredate, fileh, to steal, fraud, to cheat, despoil, imposition, light-fingered, thievish, peculate, pilfer, pillage, plunder, purloin, ransack, rifle, theft, stealing.
Permberlally baggarook	- - - Seduction.
Permberlally booboop	- - - Kidnap.
Pidjering	- - - Scar, mark of a wound.
Po'ath	- - - Blade of grass, grass, turf, covered with grass.
Poggoomuck	- - - Gut, to draw out the guts.
Poojeering myrringa	- - - Blink, to wink.
Poorneet	- - - Tadpole.
Poowong	- - - Carrion, putrefaction, rottenness.

Aboriginal.	—	English.
Porkwadding or porquarrin	- -	Chafe, to fret, anger, crossgrained, discord, displeasure, feud, quarrel, fretful, fury, passion, gruff, surly, harsh, austere, hotheaded, passionate, incensed, provoked, indignation, ire, malice, spite, morose, peevish, wrath, rancorous, malicious, umbrage, cholera, contentious, quarrelsome.
Powerding	- - -	Accident, fell down, tumble.
Pundruyong cowong'onoek	- -	Nod, to bend the head.
Pung'ock	- - -	Nip, to pinch.
Purring	- - -	Highway, road.
Quanthee	- - -	How, query, question, to enquire, what.
Quanthee n'y'aling	- -	Whence, from what place.
Quanthueeneera	- -	Sudden, surprise, what for, why.
Quanthueeneera n'ya'alingo	- -	Intrusion.
Quecop-quecop	- -	Bird.
Quecop-quecop willam	- -	Nest, bird's nest.
Quinkee monomeeth	- -	Love, affection, limpid, clear, pure.
Roaturninang	- - -	Incision, a wound.
Tany a goon	- - -	Taste.
Tarkeeth	- - -	Marsh, a bog, swamp.
Tarnbuck	- - -	Lift up.
Tarnook	- - -	Basin, to hold water, bowl, a vessel, bucket, cup, a drinking vessel, jug, mug, a vessel to drink from, pot, pannikin.
Tartbanerra	- - -	Care, careful.
Tatbee	- - -	Hide, a skin.
Tatekorhee	- - -	Blab, to tell tales.
Teed'thung	- - -	Bat-mouse.
Tha'ambuck	- - -	Heave, to lift.
Tha'arabuck	- - -	Itch, scratch, tear with the nails.
Thallarabegoon	- - -	Gorge, the throat.
Thang'arth	- - -	Eat.
Thang'arreeoath	- - -	Breakfast.
Tharrack gully'buyth	- -	Chase, to hunt, to course, pursue.
Tharrajidteh	- - -	Cessation, stop.
Tharrin	- - -	Buttock.
Theema koing'ack	- - -	Procrastination, delay.
Therrangalook	- - -	Apparel.
Therray	- - -	Aloud.
Therreermyrnong	- - -	Nails on the fingers or toes.
Thirroek	- - -	Arm, limb of the body.
Thirrong	- - -	Thigh.
Thirrong'alook	- - -	Breeches, trousers, cloak, to cover, coat, frock, gown, shirt.
Thirrong'atha	- - -	Elbow, haunch, thigh, leg.
Thirumaleek	- - -	Horseleech, leech.
Thittle	- - -	Glutton, gormandizer.
Thooamee	- - -	Hark ! listen ! to hearken, listen.
Thoomee	- - -	Peace, silence.
Thooraweenth	- - -	Noise, outcry, report, a loud noise, riot, an uproar, squall, to scream.
Thoronce	- - -	Abdomen, belly.
Thort horra boon	- - -	Precaution.
Thoumeenmella	- - -	Mouth, to grumble, mumbler, a mutterer, murmur, pout, to look sullen.
Thoumeenmecomella	- -	Peevish, pettish, quarrelsome, scold, to chide, scowl, to frown, snappish, cross-tempered, snarl, spleen.
Thullarabegoon	- - -	Weasand, windpipe.
Thung'ook	- - -	Mastication, chewing.

Aboriginal.	English.
Thurrijee - - - - -	Halt, to stop.
Thyowon - - - - -	Ill, sick, illness, sickness, indisposition, invalid, sick person, languid.
Tonimbuck - - - - -	Burn, to char, scorch.
Tooiyung - - - - -	Cray-fish.
Toolome - - - - -	Duck, a bird.
Toona'gin - - - - -	Blight, a sore.
Toombyling goonock - - - - -	Conqueror.
Toorong'a - - - - -	New, not old, modern.
Torndoin - - - - -	Brain.
Torra'aweenth - - - - -	Loud, much noise.
Totekarrawa - - - - -	Incarcerate, tie, to fasten.
Tote kooda waugh - - - - -	Shut, close the door.
Tote korrawaugh - - - - -	Bind, confine, detain, keep in custody, to join together.
Touit - - - - -	Fish.
Towrambuck - - - - -	Lick, to touch with the tongue.
T'see waugh or jirnduck - - - - -	Contempt, scorn, despise, to scorn, detest, disdain, hoot, shout of contempt, insult, jeer, to treat with scorn, nausea, feeling of disgust, pish ! pshaw ! interjection.
Turkeeth - - - - -	Moorland, marshy ground, morass.
Turnoma'ay - - - - -	Eye-brow.
Tutbyrum - - - - -	Star.
Uarrabuck - - - - -	Begin, quick.
Uguck - - - - -	Grease, to smear with fat.
Ulerthee - - - - -	Avoid, to shun.
Umaleek - - - - -	Deliver, distribute, relief, render, to give, request, to ask, reward, solicit, vouchsafe.
Umaleek booboop brimbrim'gatha - - - - -	Suckle, a child at the breast.
Umaraleek - - - - -	Beg, dun, to ask, offer, to give.
Umaraleek nurong - - - - -	Diet, supplying with food.
Umarongack - - - - -	Corpse, a dead body.
Umarraleek - - - - -	Accommodate.
Umina - - - - -	Doze, to slumber, rest, sleep.
Umina n'uther - - - - -	Sleepless.
Umina uther carmuggy - - - - -	Drowsily, idly.
Umuck - - - - -	Cast, to throw, hurl, fling.
Umuck yang'ana - - - - -	Gasp for breath.
Um-um - - - - -	Aye, yes, sign of compliance, yea.
Um-um monomeeth - - - - -	Like, pleased with.
Um-um noogee - - - - -	Conclude, to determine, penetrate, to understand.
Uonga - - - - -	Alteration, change, to alter, lieu, taking another thing instead, other, not the same, reverse.
Uonga beek - - - - -	Abroad, outlandish, foreign.
Uonga carnboo - - - - -	Encore.
Uonga cooleenth booboop - - - - -	Bastard.
Uonga cooleenth n'ya'aliugo miram-beek willam - - - - -	Visitor.
Uonga umaraleek - - - - -	More, in greater number.
Uonga willam - - - - -	Elsewhere.
Urimembergat - - - - -	Couple, to marry.
Urongee jaalburt - - - - -	Belabor, to beat soundly.
Uther jumbuck - - - - -	Grave, serious.
Uther mooyoop - - - - -	Candid, downright, open-minded,
Uther mooyoop myrring'ata - - - - -	Eagle-eyed.
Uther myoop - - - - -	Clever.
Uther n'ya'alin - - - - -	Exclude, to shut out.

Aboriginal.	English.
Uther n'yeelam - - - - -	Chaste, pure.
Uther umaleek - - - - -	Ill-nature.
Uther umiua - - - - -	Disquiet.
Uthur weekabull - - - - -	Energy, power.
Wa'ajuck - - - - -	Chide.
Wa'ang - - - - -	Crow, a bird.
Warragul - - - - -	Ferocious, savage, wild, opponent, an enemy.
Warragul coolceuth - - - - -	Enemy, foe, hostile, savage, wild, antagonist.
Warrain - - - - -	Beach, marine, belonging to the sea, ocean, sea, coast.
Warrain ba'anth - - - - -	Brackish.
Warring-aboornee - - - - -	Linger, to remain, to loiter.
Waugh kye! - - - - -	Holla! stop! shout.
Weeagoon - - - - -	Life, animal being, live, to be in a state of life.
Weekabull - - - - -	Aged, ancient, senior, oldest, antique, old, decrepitude, old age, dotage, dotard, inferior.
Weekowleen - - - - -	Carcass.
Ween'gamool currungmeen - - - - -	Alarm.
Weenth - - - - -	Fierly, fire.
Weenth kalk - - - - -	Fire-brand.
Weenthunga - - - - -	Doubt, to question, dubious, mistrustful, doubtful, perplexed, misunderstand, precarious, seemingly, doubtfully, suspicion, uncertain, unsettled, vague.
Weenthuga-weenthunga - - - - -	Indecision, hesitation.
Wilgul - - - - -	Hawk, a bird.
Willam - - - - -	Building, a habitation, cottage, hut, dwelling, house, place of abode, rind, bark of trees, residence.
Wiujeel - - - - -	Eagle.
Winter - - - - -	Where.
Wintharra n'gurrung'uith - - - - -	Harbinger, a messenger.
Winthathith koordee - - - - -	Crack, noise.
Winthoonth - - - - -	Birth, coming into life.
Winthunga - - - - -	Somewhere.
Wintowrding - - - - -	Whereabouts, whither, where.
Wintowring ba'anth - - - - -	Dry, thirsty.
Wirrack - - - - -	Clamber, to climb.
Wirram - - - - -	Left, opposite to the right.
Wirrate - - - - -	Afar, beneath, beyond, bottomless, distance, far, distant, furthest off, remote, wide, remotely, at a distance.
Wirrate bullarto - - - - -	Farther, more distant.
Wirraway - - - - -	Challenge, incite, to stir up, menace, to threaten, dare, to defy, daring.
Wirock weenth - - - - -	Kindle, to set on fire, enkindle, ignite, light, kindle a fire, a fire.
Wollard-wollard - - - - -	Fur, opossum rug.
Wollawordock - - - - -	Unimportant, never mind.
Wong - - - - -	Cheek.
Wonthaggarook - - - - -	Mealy-mouthed, meek, gentle, mild, kind, reserved, modest.
Wonthaggi - - - - -	Borne, drag, to pull along, get, to bring, haul, to drag, lug, procure, to fetch, obtain, convey.
Wonthulong - - - - -	Aquaintance, confederacy, friend, favorite, neighbour, partner, a sharer, companiou, brother.
Woodheno - - - - -	Abound, plenty.
Wookoordjilly - - - - -	Labor, to work.
Woolen boorin - - - - -	Warm, not cold.
Woolerreby - - - - -	Whistle.
Woolwee - - - - -	Flee, to run away, fleet.

Aboriginal.	English.
Woonmabill - - - -	Bustard, native turkey.
Woonthalongooth - - - -	Brethren.
Woorap - - - -	Oehre.
Wootheel-wootheel - - - -	Cord.
Woowookarng - - - -	Bouuteous.
Wordiyalyal geenong'ata - - - -	Centipede.
Worong'atba - - - -	Mouth.
Worrowing - - - -	River, a stream.
Worrowing wyeeboo - - - -	Rivulet, a small river.
Worthaggarook - - - -	Shame-faced, modest.
Wurrook - - - -	Flat, level.
Wurroor - - - -	Perspiration.
Wyaudoorin - - - -	Bow, to stoop.
Wyeebee yeeram - - - -	Betimes, early, daylight.
Wyeeboo - - - -	Brief, concise, short, jot, a tittle, least, superlative of little, less, little, small in quantity, minikiu, small, minute, mite, modicum, morsel, a small piece, petty, puny, scrap, a bit, shred, tiny, wee.
Wyeeboo ba'anth - - - -	Damp, dew, ford, shallow water, humid, moist.
Wyeeboo ba'anth mellaba - - - -	Mizzle, rain in small drops, drizzly.
Wyeeboo bilim - - - -	Dram of spirits, a nobbler.
Wyeeboo bulgana - - - -	Calf.
Wyeeboo chuck-chuck - - - -	Chicken.
Wyeeboo cooleenth - - - -	Dwarf, small man, mannikin, a little man, pigmy, runt.
Wyeeboo drumbullabull - - - -	Pistol.
Wyeeboo ceip - - - -	Lamb, a young sheep.
Wyeeboo jumbuck - - - -	Calm, laconic, whisper.
Wyeeboo kirtkirtarnock - - - -	Colt, young horse, foal, nag, young of horse, pony.
Wyeebob lark - - - -	Mist, a low thin cloud, misty.
Wyeeboo mornmoot - - - -	Puff of wind.
Wyeeboo nang'ana - - - -	Glance, quick view, half-sighted.
Wyeeboo nowenth - - - -	Early, soon.
Wyeeboo nurong - - - -	Crumble of bread.
Wyeeboo n'uther wirrate - - - -	Short, not long.
Wyeeboo weenth - - - -	Spark of fire.
Wyeeboo pa'amboonth - - - -	Apprehension.
Wyeeboo roomera - - - -	Half.
Wyeeboo toolome - - - -	Duckling, young duck.
Wyeeboo umina - - - -	Nap, a short sleep, slumber, light sleep.
Wyeeboo warrin - - - -	Channel, narrow sea.
Wyeebingana n'gell - - - -	Abettor, aid, help, assist, to help, conduce.
Ya'arumowgarangamite - - - -	Combat, to fight, conflict, contention, strife, contest, fight, quarrel.
Yainyaing - - - -	Sing, music, carol, chant.
Yallambee - - - -	Bide, to remain, dwell, ease, quiet, put, to place, lay, tarry, stay.
Yallambee ba'anth - - - -	Bathe, dabble in water.
Yallambee beek - - - -	To lie on the ground, motionless, lying down.
Yallambee brimbrimgatha - - - -	Imbosom, to hold in the bosom.
Yallambee lark - - - -	Aloft.
Yallambee uonga beek - - - -	Exile.
Yallanibberon - - - -	Blanket, bedding.
Yallund'aruck - - - -	Chaplet, wreath round the head.
Yan-boorneen - - - -	Naked, uncovered, nudity, nakedness.
Yannaboothoointh - - - -	Pass, to go beyond.
Yannanayowoit - - - -	Always.



Aboriginal.	English.
Yannathan - - - -	Jaunt, to walk about, motion, the act of moving, perambulation, promenade, walking, ramble, to wander, roam, rove, travel, walk.
Yannathan ba'anth - - - -	Wade, to walk through water.
Yannatherra aha - - - -	Adieu.
Yannathooec - - - -	Move, to change place.
Yannay wirrate - - - -	Journey, to travel.
Yannethoec - - - -	Messenger, scout, one sent to look for an enemy, courier.
Yan yeau - - - -	Bachelor, unmarried, hoy, boyish, lad, minor, not of age, stripling, youth, a youth, past childhood if a boy.
Yarragondock - - - -	Beard, moustache.
Yarragondockatha - - - -	Whiskers.
Yarragongatha - - - -	Curl, a ringlet of hair, forelock, hair on the forehead, hair.
Yarragongatha bullarto - - - -	Hairy, covered with hair.
Yarrarthinmingan - - - -	Bustle.
Yarwee - - - -	Swine.
Yea nurk - - - -	Chine, back-bone.
Yeeleelinthung - - - -	Bruise.
Yeerang - - - -	Brake, a thicket.
Yellana durruk - - - -	Decorate.
Yellingbo - - - -	To-day.
Yellingbo marming'atha - - - -	Sabbath, a day of worship, Sunday.
Yellingboth - - - -	Daily, diurnal.
Yellingoith - - - -	Overnight, yesterday.
Yerrallerning - - - -	Idleness, lazy, inactive, indolent, inert, sluggish.
Yetyctemyring - - - -	Eyelash.
Yillertbee - - - -	Cover, to hide, deposit, screen.
Yimmerboordy - - - -	Jacent, lying at length.
Younduck - - - -	Jostle, to push.
Yon myoo - - - -	Prodigality, wasteful.
Youanga - - - -	Another.
Youarrabuck - - - -	Accelerate, eagerly, keenly, haste, expedite, fast, quick, hasten, hurry, be quick, instant, the present moment, precipitate, to hurry, prepare, prompt, to make ready, readily, with speed, smartly, briskly, speed, swift, velocity, brisk.
Youarrabuck geetho - - - -	Scamper, to run with speed.
Youndlee - - - -	Jump, leap.
Youndleenth - - - -	Agility, nimble, quick.
Youeyook - - - -	Oily, greasy.
Young'yeec - - - -	Hum, to sing low.
Youonga - - - -	Anew, over again.
Youonga cooleenth - - - -	Follower, attendant.
Yucca-yucca - - - -	Lackaday ! alas ! oh ! smart pain, denoting sorrow.

## DIALECT OF THE JA-JOW-ER-ONG RACE,

*With a short account of their Traditional History and Superstitions, &c., &c.*

(BY JOSEPH PARKER, FRANKLINFORD.)

[The following paper and vocabulary have been prepared by Joseph Parker, Esq., son of the late Edward Stone Parker, Esq., some time Member of the Legislative Council of Victoria, and for many years Assistant Protector of Aborigines. Mr. Joseph Parker has had unusually favorable opportunities of learning the native language and of becoming acquainted with the manners and customs of the Aboriginal natives of Victoria.]

The *Ja-jon-er-ong* race at a remote period numbered about one thousand beings, and were divided into seven distinct tribes—the *Lark-a-bulluk*,\* the *Pil-a-uhin-goon-deetch*,\* the *Kalk-kalk-goon-deetch*, the *Wong-hurra-ghec-rar-goon-deetch*, the *Gal-gal-bulluk*, the *Ton-nim-burr-lar-goon-deetch*, and the *Way-re-rong-goon-deetch*. They claimed as their territory the country extending from Ballan on the south to the junction of the Serpentine and the Loddon on the north, and from the eastern slopes of Mount Macedon on the east to the Pyrenees on the west.

With but a few trifling exceptions, the dialect of these tribes was the same. They were considered by all other Aborigines a formidable and important race of people, not merely because they possessed a large extent of fine country especially adapted for hunting and other purposes, but because within their territory was found the only rock known from which their *Bur-recks* (tomahawks) were made; and the locality in which this rock was found bears the name of *Bur-reek* to this very day, the literal English of which is “axe.”

It was their custom at certain seasons of the year, usually spring or summer, to meet on friendly terms the natives of other tribes who came from all quarters to procure portions of this stone. Though the sanguinary propensities of the *Ja-jon-er-ons* made them a terror to all other Aborigines, the messengers from the distant tribes were treated as sacred visitors.

These messengers travelled by means of friendly signals, and when passing through hilly and timbered country they would fill a hollow tree (generally on some elevated spot) with green boughs and set fire to it at the base, thus causing a column of smoke to ascend to such a height that it could be seen many miles off. If it were found necessary for these messengers to send up a signal in country void of timber, they would carefully cut the bark off a stout sapling, from fifteen to twenty feet in length, thus forming a tube or funnel, which was filled with boughs and carried by them until required. They would generally select a calm and clear day for these signals, and if no return signal was given, they would retrace their steps with all possible speed, believing that those natives to whom they had been sent were at enmity with them. But when approaching those they intended visiting, they would carry a green bough in their right hands, which was an emblem of peace.

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\* The terms “*bulluk*” and “*goon-deetch*” signify “people” and “men.”

No distinct and settled form of religion or worship existed among them. They, however, believed in the existence of an evil spirit, and the occasional existence of a good one whose powers were limited to certain periods.

The "Eagle," "Crow," and "Bat" were regarded as sacred animals, each having distinct powers. The Eagle and Crow possessed, at a remote period, the same influence and power, and worked their "miracles" in harmony together; but having quarrelled and fought, they separated for ever, and worked "miracles" and "wonders" distinct and at variance with each other. The Eagle was "lord of the forests and mountains," and the Crow "lord of the hills and plains." The Bat, it was affirmed, had certain protective and enchanting powers: it would watch over the lonely and weary traveller, and could warn him of impending danger, and guide him into the path of safety.

They did not believe in death from natural causes, except in the two extremes of life—old age and infancy; but assert that there were two forms of death—the *Moo-char-moo-roop* (literally, "take the spirit") and the *Boor-kur-moo-rar* (or, "break the kidney-fat"). The first of these terms, *Moo-char-moo-roop*, applied only to those who had been removed by a very sudden death without any apparently previous illness. The spirits of those who died in this way were said to have gone to the West (*Whar-rec-whin-knom-myth-oo*), and would re-appear at some future time brighter and more perfect beings. Under this belief, mothers, whose infants had died in the way here described, have been known to carry the dead body on their backs for months after death, affirming that the longer they carried the corpse in this way the more future happiness would their child and themselves enjoy, and believed that its departed spirit had the power of granting to its parents the influence of "witchcraftism."

The other form of death—*Boor-kur-moo-rar*—a horrid superstition, was the cause of perpetual murder and blood-shedding. If one of their number died from natural causes, or was killed, no matter how, the moment life was extinct the body was tied up and prepared for interment, and carried to a piece of clear soil; two of the companions of deceased would then dig a small trench round the body, generally of an elliptical form, which would be carefully swept and minutely examined in order to find a hole. Should they succeed in finding one, they would place a straw in it, and carefully mark the bearing it pointed to. They would then proceed in the direction indicated by the straw, and take a similar life to the one they had lost; that is to say, should a man die, the life of another man would be taken, and if that of a woman or child, a similar life would also be taken.

In the year 1846 an incident occurred which painfully illustrated this superstition. The Melbourne or Coast natives lost a man of their tribe, generally supposed from natural causes. A number of the deceased's friends resorted to the usual mode of trench-digging, and, strictly in accordance with the straw-pointing, proceeded to Knee-rarp—now known as Joyce's Creek—and there at mid-day attacked a party of the *Ja-jon-cr-ong* natives, who were at the time hunting, and killed a fine young man who was at the time unable to defend himself. The friends of this young man, although eye-witnesses to his murder,

and in the full knowledge of who the guilty parties were, proceeded in the usual way to tie up the body and dig the trench. The straw pointing in the direction of the Goulburn, a strong party, consisting of eighteen men, were then equipped with spears, &c., and in about a week from the Knee-rarp tragedy a similar life was taken by this party in the locality named. Thus it was that this horrible superstition kept these people in constant fear of molestation, and caused them to be continually moving from place to place.

Their burial ceremonies were characteristic of their life. In preparing the corpse for interment, they would double it up in the smallest possible compass, and wrap the body in all the articles of clothing the deceased possessed, and generally bury the body in a grave from four to five feet deep, and all the deceased's property would be placed in the grave at the time of interment. The grave would be finished off in an oblong form, and the ground carefully scraped and swept for some distance around it. A small tuft of emu feathers tied on a stick would be placed at the head of the grave, and a fire kindled and kept constantly burning for eighteen or twenty days at the foot of it.

Their lamentations were of the most savage description; they would resort to various methods of torturing themselves, in order that they might suffer pain for those they had lost. The men would cut their heads with any sharp-edged instrument that was available, and the women scratch the flesh from their cheeks, and sear their legs and arms with fire, and break their heads with sticks.

The family and social relationship of these people was one of the darkest features of their history. No marriage bond or law of any kind existed among them, and in the matter of choice or selection the woman had no voice, for she was virtually the property of her nearest male relative, and in a matrimonial sense could be disposed of by him at any time. Plurality of wives was very common among them, and any of the women could be put away at the will of the husband, and the strongest mark of friendship that could be displayed by one man to another was to present him with one of his superfluous wives.

A stupid custom existed among them, which they called "*Knal-oyne*." Whenever a female child was promised in marriage to any man, from that very hour neither he nor the child's mother were permitted to look upon or hear each other speak nor hear their names mentioned by others; for, if they did, they would immediately grow prematurely old and die.

If the term "intelligent" could be applied to a people who were so naturally low and ignorant, and as devoid of moral restraint as the Aborigines of Australia were reputed to be, certainly that term could be applied to the *Jajon-er-ons*, for they displayed marked aptness and ability and were highly imitative. Their skill and aptitude have been clearly shown in the preparation and manufacture of their native weapons and other articles of war, and their imitative powers on their opossum-skin rugs, on the furless side of which, with the assistance of sharpened mussel-shells, they have scratched all kinds of figures and characters, some of which were copied from nature; and their accuracy and correctness have often been a matter of astonishment to the more skilful and cultivated eye of the European.

This short and frail narrative alludes only to a few of the many peculiar habits and traditions of a race once numerous and strong, and whose voice yet calls for the solving of that question which asks—Why is it that, in a country where colonization and Christianity have made such marked progress, this race, who but a quarter of a century since could be counted by the thousand, are now virtually a people of the past?

## VOCABULARY.

The correct pronunciation of the words in this vocabulary can only be arrived at by adopting the simple rule of giving to every letter used its full sound, and the long sound in the case of ee, oo, and rr. It will be observed that the *Ja-jow-er-ong* alphabet contains neither F, Q, S, V, X, nor Z.

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Man (white)	- Knam-i-gheetch.	Son-in-law - -	Knál-oyne.
Men (white)	- Knam-i-gheetch-bul-luk.	Stepson - -	Kuan-nap.
Woman (white)	- Knam-i-gheetch-goork.	Brother-in-law	- Coo-rectch.
Women (white)	- Knam-i-gheetch-bul-luk-goork.	Uncle - -	- Chár-ehi.
Man (half-caste)	- Moo-coo-lom-beetch.	Nephew - -	- Coor-whan-dook.
Men (half-caste)	- Moo-coo-lom-beetch-bul-luk.	Cousin - -	- Coó-ki.
Women (half-caste)	Moo-coo-lom-beetch-bul-luk-goork.	Old woman - -	- Moyn-nim-goork.
Man (black)	- Goo-lee.	Young woman	- Biáng-biáng-gó.
Men (black)	- Goo-lee-bul-luk.	Girl - -	- Boó-ní-boó-ní.
Woman (black)	- Too-ree.	Grandmother	- Mé-mán-dook.
Women (black)	- Too-ree-bul-luk.	Mother - -	- Bárp.
Grandfather	- Knar-jam.	Mother-in-law	- Kual-oyne-goork.
Father - -	- Marm.	Stepmother - -	- Ber-mén-án-goork.
Son - -	- War-reip.	Wife - -	- Mur-ram.
Sons - -	- War-reip-kal-iek.	Widow - -	- Doo-ring-yetch-goork.
Stepfather	- Kar-re-kar-rim-book.	Daughter (elder)	- Máng-gáp.
Father-in-law	- Kar-re-kar-rim-book.	Daughter (younger)	Jhin-narp-ang-goork.
Old man - -	- Knar-em-been.	Stepdaughter	- Knan-nap-goork
Young man - -	- Kool-koon.	Sister (elder)	- Chár-choók.
Youth - -	- Kool-koon.	Sister (younger)	- Koo-took-goork.
Boy - -	- Boorp-boorp.	Aunt - -	- Bár-rip-jar-bíne.
Child - -	- Boorp-boorp.	Niece - -	- Yee-rat-goork.
Infant - -	- Kneel-lar-moom.	Marriage - -	- Marn-ga-long.
Children - -	- Boorp-boorp-kal-iek.	Widowhood - -	- Doo-ring-yetch-goork.
Brother (elder)	- Wharr.	Family - -	- Woi-noit-yere-bil.
Bachelor - -	- Kneel-la mur-ram.	Male - -	- Goo-lee.
Brother (younger)	Koot.	Race - -	- Goon-deetch.
My brother (elder)	Wharr-eck.	Tribe - -	- Bul-luk.
My brother (younger)	Koot-eck.	Female - -	- Too-ree or goork.
Your brother	- Wharr-inn or koot-in.	Man and woman	- Goo-lee-bar too-ree.
His brother - -	- Wharr-wook or koot-ook.	Men and women	- Goo-lee-bar too-ree-bul-luk.
Our brother - -	- Wharr-ell or koot-ell (brother ours).	God - -	- Wo-reip-ar-pel (prayerful).
Their brother	- Wharr-jhan-ùck.	God - -	- Marm-ing knoo-raek (Father of us).
Husband - -	- Knan-eitch.	God - -	- Knoo-rar-rook-knair-kne-etch (Great Master).
Widower - -	- Doo-ring-yetch.	Body - -	- Bang.
		Spirit - -	- Moó-roóp.

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Ghost - - -	Koo-chél.	Shoulder - - -	Buk-er-roó.
Head - - -	Boorp.	Arm - - -	Tar-ruck.
Forehead - -	Ghin-nee.	Upper-arm - -	Bun-dar-rúp.
Back of head	Knan-ning-e-boorp.	Elbow - - -	Bol-loitch.
Temples - - -	Tor-toitch.	Fore-arm - - -	Cun-darp.
Face - - -	Myrr-bar-karr (eyes and nose).	Wrist - - -	Toor-nen.
Cheek - - -	Moo-rark.	Hand - - -	Mun-nar.
Eyeball - - -	Woórr-woorer-myrr.	Palm of haod -	Boitche-mun-nar.
Eyebrow - - -	Tar-nó-myrr.	Hand (back of)	Wharr-ym-e-mun-nar
Eyelash - - -	Wir-ren-e-myrr (feather of the eyes).	Thumb - - -	Barp-e-mun-nar (mother of hand).
Eyelid - - -	Knar-ree-myrr.	Finger (first) -	Win-dár-ráp.
Tear - - -	Whyne-yer-am-e-myrr (water of the eye).	Finger (second)	Mar-ron dyarp.
Cross-eyed - -	Dur-rick-myrr.	Finger (third) -	Kiam-bul-lar.
Nostril - - -	Boitche-karr.	Finger (fourth)	Kir-ring-mun-nar.
Nose - - -	Karr.	Right hand - -	Yoolp.
Smell - - -	Knar-rúp.	Left hand - - -	Whar-rum.
Mouth - - -	Woo-roo.	Finger nails - -	Lietch-e-mun-nar (scales of the hand).
Lip (upper) - -	Mee-chee-woo-roo (skin of the mouth).	Knuekle - - -	Tar-ro-gee-mun-nar.
Lip (lower) - -	Yarn-ba-yée-woo-roo.	Fist - - -	Moo-ree-mar-mun-nar (a crooked hand).
Gum - - -	Bang-geé-Jeár (flesh of the teeth).	Leg - - -	Kar-ríp.
Tooth or teeth	Lear.	Hip - - -	Kalk-é-móo-lóo.
Front teeth - -	Warug-gúm-lear.	Thigh - - -	Móo-lóo.
Back or double teeth	Terr-kee-lear.	Knee - - -	Bar-ring.
Tongue - - -	Chal-leé.	Knee-cap - - -	Boorp-e-bar-ring (head of the knee).
Jaw - - -	Moo-rark.	Calf of the leg	Boor-rárp.
Chin - - -	Boorp-e-knar-nee (head of the beard).	Ankle - - -	Mark.
Spittle - - -	Chow-irre.	Instep - - -	Jhung-gee-jhin-nar (the breast of the foot).
Ear - - -	Wirr-m-bool.	Foot - - -	Jhin-nar.
Lobe of the ear	Boiche-wirr-m-bool.	Foot (sole of)	Boitch-e-jhin-nar (the stomach of the foot).
Hearing - - -	Knare-nar.	Heel - - -	Kun-nárk.
Hair - - -	Knar-arr.	Toe (large) - -	Barp-e-jhin-nar (the mother of the foot).
Whisker - - -	Kneen-nee or knar-ree.	Toe (second) - -	Why-knam-e-jhin-nar.
Moustache - -	Koy-on-e-woo-roo (spear of the mouth).	Toe (third) - -	Boorp-boorp-e-jhin-nar.
Beard - - -	Knun-nee or knar-nee.	Toe (fourth) - -	Boorp-boorp-ook.
Neck - - -	Coorn.	Toe (fifth) - -	Kiam-goork (a lonely girl).
Throat - - -	Coorn-de-chow-irre.	Skin - - -	Meetch.
Back - - -	Wharr-yin.	Flesh - - -	Bang.
Chest - - -	Jhung.	Muscle - - -	Knar-rám.
Belly - - -	Boitch.	Bone - - -	Kalk (stick).
Ribs - - -	Lun-ing.	Joint - - -	Tur-ring.
Side - - -	Chool-loom.*	Blood - - -	Goó-roók.
Private parts (male)	Whlrr-er.	Matter - - -	Boi-chún.
Testicles - - -	Boo-nar.	Brain - - -	Toorr-toín.
Private parts (female)	Boi-yúrre.	Heart - - -	Toor-wg.
Navel - - -	Warr-oó.	Lungs - - -	Jhar-jha-roók.
		Liver - - -	Boitch.
		Stomach - - -	Boo-ring-goòp.

\* The "C" in this word should be sounded like "c" in cheese.

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Bowels - - -	Boo-reetch-loo-reetch.	Swan (black) - -	Koon-oó-worra.
Vein or artery - -	Knár-rám.	Eagle - - -	Wairrp-il.
Dung - - -	Koo-nár.	Eagle hawk - -	Kneár-aytch.
Urine - - -	Ghy-rre.	Large ground hawk	Bee-yérng.
Sweat - - -	Woo-rér.	Falcon hawk - -	Yán-yérng.
Rump - - -	Moom.	Sparrow hawk - -	Wher-rain wher-rain.
Breast or paps - -	Coormb or coormb-oók.	Wood duck - -	Knun-núck.
Hair of the head -	Knar-rar-knee-boorp.	Black duck - -	Knarr-ee.
Skull - - -	Kalk-e-boorp.	Mountain duck -	Mein-yee-luck.
Temples - - -	Toor-toítch.	Musk duck - -	Knún-neé-níl.
Jaw (upper) - -	Kalk-e-lear.	Teal - - -	Bán-nairre.
Gullet - - -	Jhee-coórn.	Little grebe - -	Koo-ra-noo-rá.
Windpipe - - -	Jhal-larp-e-coórn.	Blue crane - -	Karr-náme.
Armpit - - -	Kar-rarp.	Nankeen heron -	Yàp-peél.
Collar-bone - -	Wee-ring.	Ibis - - -	Pyte-pyte-char-roók.
Spleen - - -	Baa-reetch.	Native companion	Koo-roón.
Breath - - -	Bee-ra-wer-coórn.	Turkey bustard -	Knár-rów.
Kidney-fat - - -	Pap-ool-e-márrk.	Curlew - - -	Koo-hy-eirrp.
Gall - - -	Ming.	Pelican - - -	Bar-rang-gúl.
Bladder - - -	Larr-nee-ghyrr.	Spur-winged plover	Baa-ritch-baa-ritch.
Kidney - - -	Marrk or marrp.	Snipe - - -	Ming-eé-waller.
Blisters - - -	Bil-níl-long.	Landrail - - -	Lerrp.
Blow - - -	Máírrm-e-long.	Partridge quail -	Choo-irrp.
Cut - - -	Tél-lén.	Common quail -	Boo-rong-gí.
Kick - - -	Kúr-rúck.	Three-toed quail -	Koo-nám-moól.
Wound - - -	Wée-reép.	Small yellow quail	Knán-náp.
Horse - - -	Kút-kút-tar-noók (many vessels).	Small plover - -	Moon-yar-reetch.
Horses - - -	Kut-kut-poo-piárré.	Pigeon (bronze-wing)	Dupp.
Cattle - - -	Koo-roó-m'n.	Cockatoo (black) -	Ware-aíne.
Sheep - - -	Yeep.	Cockatoo (white) -	Jhin-núp.
Swine - - -	Píg-píg.	Parrot (white) - -	Kar-rar-kur.
Kangaroo - - -	Goó-rá.	Rosella parrot - -	Tur-nim-burt.
Wombat - - -	Knoorre-knoorre.	Crimson parrot - -	Poo-roo-kil.
Australian bear -	Knurrm-bul-moom (forked rump)	Green leek parrot	Moo-ra-kane.
Dog (native) - -	Whill-kúr.	Blue mountain parrot	Kul-ling-er.
Dog (common) - -	Karl.	Cockatoo parrot - -	Woo-reép.
Native cat - - -	Yoorn.	Small paroquet (green)	Ukip.
Kangaroo rat - -	Bar-roók.	Small paroquet - -	Kníl-leé-noyne.
Rabbit rat - - -	Chu-roytch.	Ground paroquet - -	Derre-nál.
Burrowing rat - -	Bar-row-eitch.	Large grey parrot	Yaa-rár.
Water rat - - -	Yerr-ék.	Laughing jackass -	Koo-nork.
Common mouse - -	Túr-nine.	Swallow - - -	Wool-ér-ing-boitch.
Opossum - - -	Wee-lár.	Martin - - -	Lel-lerrp-koon.
Ring-tailed opossum	Bun-nár.	Magpie - - -	Koo-roork.
Squirrel (grey) -	Poo-roól.	Small magpie - -	Jheerm-jheerm.
Small blue squirrel	Knoorre kyé.	Black magpie - -	Mooyun-un-kil.
Black flying cat -	Yun-dool.	Crow - - -	Warr.
Bandicoot - - -	Boó.	Owl - - -	Wheer-múl.
Ant-eater or hedgehog	Yool-á-níl.	Cuckoo - - -	Kar-roók.
Platypus - - -	Wy-chár-arg.	Small ant-eater - -	Beeyng.
Wallaby - - -	Jhin-bong-gooore.	Large ant-eater - -	Bul-lén bul-lén.
Bat - - -	Knun-ar-knun-mytych.	Minah (grey) - -	Burpp-púr.
Emu - - -	Bar-ra-múl.	Small ground lark	Wheet-goork.

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Large ground lark	Toort-ee-chár-oók.	Eucalyptus—	
Rook - - -	Mar-rang-un.	White-gum -	Ban-napp.
Blue jay - -	Yar-ra-yar-ak.	Blue-gum - -	Bapp.
Brush turkey	Low-an.	Red-gum - -	Bu-al.
Kingfisher -	Dy-ring dy-ring-uong.	Ironbark - -	Yec-ripp.
Swift - - -	My-erre.	Grey-box - -	Boo-loitch.
Murray cod -	Wee-ráp.	Yellow-box -	Tarrk.
Black-fish -	Woo-lk.	Red-box - -	Tec-ring.
Perch - - -	Ghee-rar-núl.	Brown-box -	Wy-all.
Eel - - - -	Boyn-knúrt.	Acacia—	
Cray-fish - -	Yap-peetch.	Golden-wattle -	Wy-kalk.
Mussel (fresh-water)	Chal-loop.	Lightwood - -	Mootch-ong.
Mussel (salt-water)	Byte-bytch.	Silver-wattle -	Whar-rar-rark.
Turtle (fresh-water)	Woo-room-oók.	Brown-wattle -	Too-lain.
Minnow - - -	Birnm.	Callitris (Murray pine)	Murr-nroong.
Whitebait (Australian)	Wool-coot.	Exocarpus or Australian cherry	Pul-loitch.*
Water frog - -	Dein.	Banksia, commonly called Australian Honeysuckle	Woo-rack.
Large brown frog	Doom.	Myrtle (native) -	Tch-oóp.
Leech - - - -	Pil-leetch.	Tea-tree (native) -	Poo-noó.
Carpet snake -	Koorn-núl.	Native peach -	Bee-rec-kúl.
Black snake -	Koo-loo-nóng.	Casuarina—	
Whip snake -	Káir-roók.	She-oak - - -	Koo-loitch.
Large Murray snake	Min-dye.	Forest-oak - -	Chu-rarng.
Sand snake - -	Bein-gárl.	Grass-tree - - -	Buck-kup.
Small brown lizard	Knark-e-knoo-áek.	Reed or Victorian bamboo	Charr-ák.
Spotted lizard -	Dong-dong.	Edible rush, commonly called Loddon down	Boo-reetch.
Jew lizard - -	Kann.	Basket rush - -	Wit-chee.
Grey lizard - -	Bein-beirrk.	Grass (generally) -	Booyn.
Iguana - - - -	Your-koon.	Fern - - - -	Moo-laã.
Scorpion - - -	Be-ree-kil.	Tubular rush -	Boong-knóort.
Centipede - - -	Jhe-reen-nu-rark.	Underbush or bramble	Jheerp-jheerp.
Tarantula spider -	Mun-nar-kar-reek.	Yam - - - -	Moo-nar.
Ant - - - - -	Ma-rah.	Orchis (yellow) -	Boo-ni-loo-ni (a young woman).
March fly - - -	Moo-roon.	Orchis (brown) -	Kool-koón (a young man).
Mosquito - - -	Lee-rec.	Brown-wattle gum	Too-lain.
Sand fly - - - -	Moon-keen.	Gum or resin - -	Choo-tch.
Bee - - - - -	Moom-oom-bar-ar.	Honey - - - -	Chce-noyne.
Flea - - - - -	Lain.	Manna - - - -	Lerrp.
Louse - - - - -	Moon-yir.		
Flesh fly - - -	Bee-reek.		
House fly - - -	Toor-toytch.		
Butterfly - - -	Ballam-ballam.		
Large moth - -	Boo-room-beetch.		
Earth-worm - -	Jhoom-pillcetch.		
Pupæ of ants -	Kal-keetch.		
Eucalyptus—			
Stringybark - -	Wong-hurra.		
Messmate - - -	Boorr-knúl-oók.		

## Native Weapons.

Large spear -	Yal-litch.
Jagged spear -	Koy-oon.
Reed spear -	Charr-ák.

\* This tree was highly prized by the *Ja-jow-er-ons*, from the fact that it was said the juice of its bark was a powerful and sure antidote for snake-bite, and they affirmed that in numberless cases the victims of snake-bite had been cured by an application of this juice.



English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Small spear -	Taire.	Cold -	Bine-jhul.
Throwing-stick -	Yer-riek.	Warm -	Woym-ber.
Boomerang -	Tat-tem tat-tem.	Hot -	Woo-koo-kool.
Battle-axe -	Leer-nil.	Dirty -	Woo-koo-rong.
Round-headed club	Moo-noop.	Clean -	Peetch-un-doo-rong.
Stone tomahawk	Moon-oo-ban-goit <i>or</i> barr- eek.	Strong -	Pal-lert.
Pointed club -	Woy-woytch.	Weak -	Yil-lert.
Iron tomahawk -	Barr-eek.	Raw -	Koo-mar.
Small bent stick -	Bee-rip-ayue.	Cooked -	Joy-coy-knin.
Shield (large) -	Mul-kur.	Withered -	Koi-yu-wharr.
Small light shield-	Gearra-mul.	Blunt -	Too-roop.
Yam-stick -	Karr-née.	Sharp -	Knar-rytch.
Weapons collec- tively	Bulk-bulk.	Sharp-pointed	Knar-rytch mirrh.
		Pregnant -	Boorp-boorp-or-rong.
		Dazzling -	Mil-lip-pár.
		Bald -	Bil-lick boorp (bare head).
		Tall -	Kar-pool.
		Fond -	Wart-yee-long.
		Ripe -	Lein-yer.
		Lofty -	Tur-rer-an-gu-long
		Best -	Boo-noong-loo-noong
		Shining -	Bee-la-rong.
		Hanging -	Ban-doo-rong.
		New -	Derrug-knet-took
		Old -	Jhew-an-dook
		Dark -	Boo-royne.
		Bashful -	Koo-lool.
		Smashed -	Jhal-jhal-ly-en.
		Careless -	Lang-lang moo-roop.
		Worry -	Whir-ring-mil long.
		Rotten -	Boytch-boytch.
		Double -	Boo-lan-yer-boorp (double head).
		Enough -	Kar-chew-uin.
		Grey-headed -	Lar-chiek-boorp.
		Gorged (with food)	Goo-hire-ung.
		Angry -	Koo-room-by-ung.
		White -	Tarrh-noo-rong.
		Black -	Woor-koo-rong.
		Red -	Bit-too-rong.
		Green -	Mal-lak.
		Blue -	Woorer-woorer (sky).
		Yellow -	Ghee-rar-mil-ong.
		Brown -	Koorm-koorm mur-meetch.
		Sleepy -	Knoo-rar-kool.
		Drowsy -	Bool-ar-ong.
		Tired -	Bar-rap goo-rong.
		Heavy -	Poon-woort.
		Light -	Wool-loong.
		Straight -	Yoolp.
		Crooked -	Wy-an-du-rong.
		One -	Kiarrp.
		Two -	Boo-layteh.
		Three -	Boo-layteh kiarrp (two and one).

*Miscellaneous.*

Bag - - - Mook-oor mook-oor.

Reed-necklace - Char-ak-koon.

Head-band - - Mul-lar-kar-wyne.

Wooden shovel - Lan-kat.

Opossum ring - Jhar-roon.

Apron of feathers Tirree-burnee.

Fishing-net - - Kar-lyne bar-mirree.

Canoe - - - Yoong-goip.

Dagger and cord - Knar-rarm.

Net - - - Koo-rare.

Apron (men's) - Bar-rine-jhím.

Apron (women's) - Knoo-roytch.

Mat - - - Yal-lán.

Basket - - - Balk.

Wooden bucket - Tarr-noók.

Good - - - Tól-koók.

Bad - - - Ynr-ring.

Great - - - Knoo-rar-ook.

Little - - - Why-nee-mook.

Alive - - - Moo-roón.

Dead - - - Dec-ri-ung.

Hungry - - - Mahr-re-ung.

Thirsty - - - Goorn-már.

Frightened - - Parm-ber.

Long - - - Kar-poól.

Short - - - Moort.

Lazy - - - Terrm-mil-ong.

Stupid - - - Bung-lung-gil.

Active - - - Kneu-knen.

Dark - - - Boo-royne.

Light - - - Bairrp.

Fast - - - We-ra-poo-nong.

Slow - - - Wom-boo-nong.

Full - - - Knoop-po-rong.

Empty - - - Dak-coo-rong.

Sick - - - Jon-er-ong.

Lame - - - Knurrrp-per.

Blind - - - Knee-már.

Deaf - - - Knock-in-wirr-m-bool  
(shut ear).

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Four	Boo-laytch boo-laytch (two, two).	Snow	Kap-páng.
Five	Kiarrp-mun-nar (one hand).	Hail	Larr-nee-wol-ler (house of the rain).
Six	Boo-laytch boo-laytch boo-laytch (three twos).	A spring	Yer-rarm.
Eight	Pan-yer-an-geetch.	Lake or pond	Bo-lok.
Ten	Boo-laytch mun-nar (two hands).	Sea	Wharr-ree.
Twenty	Boo-lar-ra.	River	Burr or gun-bung-goorre.
Many or plenty	Kut-kut.	Wave	Boolng-boolng.
All	Knul-doo-rong.	Creek	Burr.
Pretty or handsome	Yar-rang-ghin.	Drop	Doorm-mar.
Greedy	Lair-lait.	Stream	Ya-look.
Strange	Main-maytch.	Flood	Wol-ler-wol-ler
Cruel	Boo-gil.	Marsh or bog	Bamm.
Fierce	Koo-loo-mun-dar.	Earth or ground	Jharr.
Like	Knoo-lar-go-rong.	Dry ground	Boi-boi-e-jharr.
Soft	Book.	Mud	Bup-ál.
Hard	Pal-lert.	Loam	Bup-jharr.
Mistake	Knnt-tow-er-rong.	Sand	Koo-rúk.
Mad	Bung-lung-gee-long.	Dust	Moo-nál.
First	Karl-lee-goon-deetch.	Stone	Larr.
Last	Bark-goon-deetch.	Pipeclay	Bup-al.
Quiet	Tam-mia-long.	Mountain	By-nooell.
Sweet	Gheerm-gheerm.	Hill	Yon-arg.
Bitter	Ghurr-ghurr.	Plain	Wherrk.
Sour	Girre-girre.	Country	Tar-bilk.
Diseased	Wee-rip nee-rip.	Valley or gully	Tar-rar-rark.
Wide	Mel-lapp.	Road	Bar-ring.
Narrow	Whin-née.	Track	Bark.
Deep	Tee-yál.	Wind	Myrr-ine.
Shallow	Eu-róng.	Thunder	Mnn-dar.
Near	Doo-mee.	Lightning	Mil-lark-ook.
Far	Boo-rre.	Sky	Woor-er-woor-er.
Round	Men-goo-rong.	Cloud	Marn.
Square	Bil-bil-ung.	Rainbow	Tar-ruck-e-woorer-woorer (arm of the sky).
Hollow	Knár-noón.	Fog	Woo-room e woller.
Bent	Mil-pa-long.	Fine weather	Woo-roo-kool.
Smooth	Main-main.	Cold	Byne-jhúl.
Distant	Whar-reetch-oo.	Heat	Woym-ber.
Dry	Boi-boi.	Sun	Now-éy.
Wet	Nim-meetch.	Moon	Yearn.
Poor	Oyn-nim-óok.	Star—Jupiter	Boond-jhil (bold).
Fire	Wee.	Star—Venus	Chareh-e-now-ey (sister of the sun).
Flame	Yal-lan-yer.	Stars (generally)	Toort.
Smoke	Boort.	A meteor	Yal-lee-nil-long (tumbling over).
Spark	Knen-knen (quick).	Comet	Boi-woo-rarng.
Ashes	Jule-jule.	To-day	Now-ey-u-mong.
Ashes (hot)	Bar-ree.	Day	Now-ey-u.
Charcoal	Wir-ring.	Morning	Bairp-er-now-ey (morning sun).
Water	Wy-knurr-ám.	To-morrow	morn- Bairp-hair-bairp.
Rain	Wol-ler.	ing	
Mist	Boo-rong.	Sunrise	Bang-ar-now-ey (the sun climbs).
Dew	Toor-meetch.		
Frost	Tarn.		

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Noon - - -	Kar-pool-e-now-ey (long sun).	Pot or kettle -	Tar-nook.
This evening -	Chal-lik chal-lik.	Bottle - - -	Doom-doom-e-bur-ra-mul.
Last evening -	Chal-lik-gee.	Bucket - - -	Tar-nook.
Sunset - - -	Knock-er-now-ey (gone in sun).	Doctor - - -	Barn-g-bar-knul.
To-night - - -	Boo-royne-nu.	Boil or abscess -	Boitchun.
Midnight - - -	Kar-pool-e-loo royne-nu (long night).	Scab - - - -	Bar-bar-room.
Light - - - -	Yap.	Cold - - - -	Boit-chun-e-coorn (matter in the throat).
To-morrow - -	Bair-re-bee.	Dysentery - - -	Jhu-row-er.
Darkness - - -	Boo-royne.	Syphilis or excre- cence	Wombi.
A month - - -	Yearn.	Small-pox - - -	Moo-nool-e-min-dye (the dust of the serpent).
A year - - - -	Kar-rie bur mir-reen (summer and winter).	Pox-marked - -	Lil-lipp-e-min-dye (the scales of the serpent).
Spring - - - -	Knal-low.	Headache - - -	Lar-ly-ang-boorp (split head).
Summer - - - -	Kar-rie.	Rheumatism - -	Tur-ree-nil-long.
Autumn - - - -	Woo-reetch.	Blight (eye) - -	Kar-ring-e-myrre.
Winter - - - -	Mir-reen.	A vomit - - - -	Kerre-már.
New moon - - -	Why-nee-me-yerrn (small moon).	Invalid - - - -	Jow-er-ar-pil.
Full moon - - -	Knoo-rar-ook-yerrn (great moon).	I or me - - - -	Wan or un.
North - - - -	Kuar-ram-e-now-ey (rays of the sun).	Thou or you - -	Warr.
South - - - -	Coo-marr (cool).	He, she, or it -	Marl.
East - - - - -	Bairp (morning).	We - - - - -	Knell.
West - - - - -	Knám myteh (white or bright).	Ye - - - - -	Warr.
North-west - -	Wee-rin-mal-lee.	Mine - - - - -	Wang-eck.
North-east - -	Kail-lee-bairp (mark of the morning).	Thine - - - - -	Wang-knen.
South-east - -	Mar-reen mar-reet.	His or hers - -	Warr-nook.
South-west - -	Larr-nee-kap-pang (house of the snow).	Ours - - - - -	Warr-knen-déek.
House - - - -	Larr.	Yours - - - - -	Warr-knen.
Native hut - -	My-am-bert.	Theirs - - - - -	Warr-jhan-nook.
Chimney - - -	Ghee-ree-kil-moom.	Us - - - - -	Warn-doóng.
Window - - - -	Whar-lun-dool-myrre.	Myself - - - -	Kian-eck.
Door - - - - -	Kal-lee-larr.	Yourself - - -	Kian-in.
Roof - - - - -	Boorp-e-larr (head of the house).	Himself or herself	Kian-ook.
Forked stick -	Knám-bool-kalk.	They - - - - -	Ilyth.
Fence - - - - -	Knal-lap-coon.	This - - - - -	Mong.
Food - - - - -	Yarre-boo-gar.	That - - - - -	Nayne-ar.
Bread - - - - -	Nurong.	That's it - - -	Nayne-ar-min.
Meat - - - - -	Bang.	Where - - - - -	Whin-jar.
Milk - - - - -	Coorm.	To sleep - - - -	Knoo-ra-kool.
Sugar - - - - -	Gheerm-gheerm.	To find - - - -	Tum-bar.
Rice - - - - -	Kar-rine.	To tear - - - -	Choo-roo-nar.
A drink - - - -	Knoo-per.	To speak - - -	Woo-ra-kur.
A knife - - - -	Kal-poon kal-poon (cut, cut).	To tell - - - -	Ghee-yin.
A plate - - - -	Wel-lain wel-lain.	To give - - - -	Woo-kin.
Spoon - - - - -	Woo-roo-knee-chal-loop (mouth of the mussel).	To go - - - - -	Yan-knar or knun-nee.
		To walk - - - -	Yar-rin or kar-rim-bin.
		To run - - - - -	Wheerr-wín.
		To make - - - - -	Moong-garr.
		To form - - - -	Birm-nin.
		To build - - - -	Barrp-per.
		To swim - - - -	Whe-rar-kur.
		To eat - - - - -	Jhak-er.
		To drink - - - -	Knoo-per.

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
To hear	- - Knair-nur.	To put	- - Yoorrp-per.
To see	- - Knar-kur.	To pray	- - Woi-woi-pee.
To feel	- - Carrk-er.	To put (down)	- - Jhar-rec-muck.
To smell	- - Knar-roop-per.	To boast	- - Boorn-dar.
To sneeze	- - Chee-koorn-der.	To lift	- - Wy-mar.
To laugh	- - Wairk-er.	To lie (in ambush)	Ghee-ram-bein (in the boughs or leaves).
To cry	- - Mar-ree.	To whistle	- - Whee-ree-len.
To beat	- - Chil-pin.	To shiver	- - Moorr-moorr-ne-long.
To split	- - Larl-groo-war.	To change	- - Wook-jha-rong.
To bake	- - Mar-roo-knar.	To peep	- - Eny-pa-long.
To rise	- - Py-keen.	To mix	- - Kur-rec-pee-ring.
To kneel	- - Bar-ring-coo-nee.	To rub	- - Knar-rec-muck.
To shoot	- - Dek-ker.	To scratch	- - Wol-lin-go-mar.
To turn	- - Wil-keen.	To extinguish	- - Boot-koo-mar.
To fetch	- - Moo-cheen.	To dry	- - Boiteh-koo-nar.
To scratch	- - Kul-lar mil-leen.	To form	- - Knar-roo-kur.
To jump	- - Birrp-jhan-nin.	To tread	- - Kar-recu.
To creep	- - Kow-in-deen.	To fly	- - Py-keen.
To grow	- - Kar-ring-in.	To sweep	- - Knar-row-noon.
To suck	- - Barp-pa-lin.	To watch	- - Koom-be-rar.
To lick	- - Chow-am-bin.	To straighten	Buck-am-en-darr or yoolp- uck.
To vomit	- - Kurr-min.	To feed	- - Jock-kaa-leen.
To blow	- - Boo-roo-knin.	To stink	- - Boo-ang-ghin.
To pick up	- - Tum-bin.	To descend	- - Chew-lak-kee.
To chop	- - Tel-leen.	To go (up)	- - Bang-knee.
To send	- - Jhar-ra-min.	To climb	- - Bang-knee.
To wrestle	- - Bar-room-jhar-recu.	To open	- - Bart-koo-nar.
To hate	- - Me-tow-e-ynr.	To shut	- - Mum-goorr-ween.
To breathe	- - Kuarng goytech-oo-nar.	Yes	- - Yea-yea.
To make haste	- - Yon-harrp-er.	No	- - Low-nee-rong.
To hold	- - Kark-keen.	Presently	- - Ying-oo-nee.
To tie	- - Bairp-peen.	By-and-by	- - Nee myteh.
To shake	- - Yil-ling-ghin.	Long since	- - Jhoo-an-dook.
To spill	- - Karng-knil-lin.	Here	- - Mong-merc.
To take	- - Mootch-al-le.	Where	- - Whin-jhar.
To bark	- - Loorpp per.	There	- - Ghin-ym.
To hide	- - Non-rar.	When	- - Nar-roo-gee.
To return	- - Choo-wen-u-war.	Not	- - Knul-lar.
To twirl	- - Moo-rec-moo-rec-mar.	More	- - Jhool-loo.
To whisper	- - Woo-yam-lar.	Always	- - Mell-loo-ra-pyang.
To swell	- - Kar-ring-er.	Across	- - Wharr-am-jec-rong or kar- roong-ee.
To play	- - Wee-ra-mar.	Gently	- - Wom-boo-nee.
To fling	- - Yoong-gee-lee.	Enough	- - Kar-chew.
To scatter	- - Mee-ta-ra-mar.	Over there	- - Yer-hytech-jhec-rec.
To pinch	- - Win-nee-pneck.	What for	- - Koon-dee-nar (for what).
To lend	- - Woo-ra-mar.	And	- - Bar.
To teach	- - Jim-baa-yer.	For	- - Knoon-dee.
To show	- - Chew-y-mar.	In	- - Ee.
To rest	- - Koo-man-goo-nong.	Of	- - Yu.
To mark	- - Choorn gar.	Under	- - Wai-char or my-cr-ghar.
To cut	- - Tel-luck.	Over	- - Wharr-ym-ee.
To paint	- - Bee-kar-mil-leen.	Down	- - My-cr-ghar or koomb up.
To light	- - Yapp-uck.	Beneath	- - Koorn-ee.
To forget	- - Knar-knootch-who-ar.		
To remember	- - Jhal-poon-dar.		
To thrash	- - Berr-marr.		

English.	Aboriginal (with literal English).	English.	Aboriginal (with literal English).
Beyond - -	Ging-gow-er-ong.	Upon - - -	Jha-ra-min.
Inside - -	Boitch-ee.	Within - -	Boitch-ee-nook.
Before - -	Knun-go.	Without - -	Knulla - boitch-ee nook (not within).
Behind - -	Karr-oong or mi-you-ghar.		
If - - -	Knet-toong.		
Below - -	Lim-ning-gee.		
After - -	Knar-rook-gee.		
From - -	Ghec-ym.		
Past - -	Lut-ty-in.		
Since - -	Ying-oo-nee.		
Through - -	Bree nane.		
Until - -	Marl-hytech-oong.		
Up - - -	Py-kee.		

			<i>Parts of Birds, &amp;c.</i>
Wing - - -	Tar-rark.		
Tail - - -	Beer-ak.		
Claws - -	Lcetch-e-jhin-nar.		
Feathers - -	Whec-rain.		
Nest - - -	Larr.		
Egg - - -	Boom-boom.		
Fin - - -	Ballin-ook.		

A FEW PROMISCUOUS SENTENCES, WITH THEIR LITERAL TRANSLATIONS.

Aboriginal.	English.
Knun neen-in-bairp hair bairp yerrk keen un koon dee goo-ra.	Going me to-morrow morning look me for kan- garoo.
Marl-un-mooch-ar-whly knurr-am - - -	Let me fetch water.
Whin knar knat knun neen? - - -	Where are you going?
Wharr-tin main maytch goo-lee yerrk kee long lytech kondee jhuck keetch.	Come strange men looking for food.
Knul-lar burt koo nuk - - -	Don't wake (him or her).
Burt-tuk loop pa long karl - - -	How bark the dogs.
Ghee yuck-en dayne knar wharr knar kin jhal-la gee.	Tell us what you saw yesterday.
Knar-kin-un kulng ga long knam nu geetch goork.	Saw me dancing white women.

The following tables illustrative of the dialects spoken by the natives of Geelong, Colac, Goulburn, Murray, and Campaspe, and those of the *Witouro*, *Jajowrong*, *Knenkoren-wurro*, *Barapper*, and *Ta-oungurong* tribes are extracted from Mr. Eyre's work. He states that they were published for the House of Commons, with other papers on the Aborigines, in August 1844.\*

CORIO AND COLAC.

English.	Woddowrong, or Corio Natives.	Koligon, or Colac Natives.	Dautgart, or Natives to the west of Colac.
Head - -	Mor-rok-gnet-ok - -	Mor-rok-grnn-ok - -	Be-nia-nen
Eyes - -	Mer-gnet-ok - -	Merg-nen-ok - -	Mer-gua-nen
Forehead - -	Ment-gnet-ok - -	Gner-on-gnen-ok - -	Mer-then-quan-nen
Nose - -	Kanng-gnet-ok - -	Kong-guen-ok - -	
Lips - -	Wor-ung-gnet-ok - -	Wor-ung-gnen-ok - -	
Arm - -	Far-ong-gnet-ok - -	Ken-e-gnen-ok - -	
Leg - -	Kar-gnet-ok - -	Kar-e-gnen-ok - -	
Foot - -	Gen-ong-gnet-ok - -	Ken-ong-gnen-ok - -	

\* *Journals of Expeditions of Discovery*, vol. II., pp. 399 to 402.

## CORIO AND COLAC.

English.	Woddowrong, or Corio Natives.	Koligon, or Colac Natives.	Dautgart, or Natives to the west or Colac.
Sun - - -	Mer-e - - -	Na - - -	Derug
Moon - - -	Yern - - -	Bard-bard - - -	Bar-i-nan-nen
Star - - -	Fot-ba-rum - - -	Kar-art-kar-art - - -	Bom-mar-a-morug
Earth - - -	Du - - -	Ta - - -	Mering
Stone - - -	Lu - - -	Tre - - -	Mor-i
Fire - - -	Weang - - -	Wean - - -	
Water - - -	Gno-bet - - -	Kan - - -	Baret
Kangaroo - - -	Ko-im - - -	Ko-ra - - -	Ko-rin
Emu - - -	Kar-wer - - -	Por-i-mul - - -	Por-i-mul
Opossum - - -	Wol-ard - - -	Pong-o - - -	Pi-e
One - - -	Ko-i-moil - - -	- - -	
Two and two -	Bul-ad-barp-bul-ad -	Bul-ad-duk-bul-ad-dnk -	Bul-ad-da-bul-da-da

## GOULBURN, MURRAY, AND CAMPASPE.

English.	Jhongworong, or Goulburn Natives.	Pine-gorine, or Natives of Junction of Goulburn with the Murray.	Gnurrelean, or Natives west of Campaspe.
Head - - -	Mor-rom-gna-ta - - -	Po-ko - - -	Tong-go-gnen-a
Eyes - - -	Mer-ing-gna-ta - - -	Ma - - -	Mer-e-gnen-a
Forehead - - -	Me-gnen-gna-ta - - -	- - -	Mean-de-gnen-a
Nose - - -	Kaw-ing-gna-ta - - -	Kow-o - - -	Tan-de-gnen-a
Lips - - -	Wor-ro-gna-ta - - -	Wor-o - - -	Wor-om-de-gnen-a
Arm - - -	Far-ok-gna-ta - - -	Po-re-ne - - -	Tar-ok-e-gnen-a
Leg - - -	Ho-ra-gua-ta - - -	Tut-en-ga - - -	Ko-rom-bo-gnen-a
Foot - - -	Gnen-ong-gna-ta - - -	Gen-a - - -	Gen-ong-be-gnen-a
Sun - - -	Now-an - - -	Yourug-ga - - -	Now-wer
Moon - - -	Yambuk - - -	Yourug-kud-a - - -	To-rong-i
Star - - -	Fort - - -	Tut-ta - - -	Tort-tok
Earth - - -	Beak - - -	Wok-a - - -	Mil-a
Stone - - -	Lang - - -	Bo-ren-a - - -	Kor-dob-e
Fire - - -	- - -	Pe-da - - -	Wem-be
Water - - -	- - -	- - -	Kor-den-ok
Kangaroo - - -	Mar-ons - - -	Ki-e-me - - -	Kori-e
Emu - - -	- - -	- - -	Kow-wer
Opossum - - -	- - -	- - -	Wo-i-e
One - - -	Kap - - -	You-a - - -	Lu-a
Two and two -	Bul-mo-gur-nen-bul-mo-gur-nen	Bul-tu-bul-bol-tu-bol -	Bo-ri-de-bo-ri-de

Mr. Eyre says that the letters "*gn*" at the commencement of words and syllables represent a peculiar nasal sound common in the dialects of Port Phillip: to form this sound, the organs of speech must be placed in the same position as they are to sound *g* hard, and then the sound is emitted through the nose like the letter *n*.

WITOURO, JAJOWRONG, KNEKOREN-WURRO, BURAPPER, AND TA-OUNGURONG  
TRIBES.

English.	Witouro.	Jajowrong.	Knenkoren-wnrro.	Burapper.	Ta-oungurong.
Father	- Pedouring ettuk-	Marmook -	- Marmak -	- Marmook -	- Warredoo
Mother	- Knardon knettuk	Barbook -	- Barpanorook -	Barbook -	- Barbanook
Son	- Boron -	- Boboop -	- Wat ye pook -	- - -	- Boboop
Daughter	- Bagorook -	- Tor roi -	- Mangapook -	Layurook -	- Baguroo
Brother	- Warnoong -	Warwook -	- Warwook -	Warwook -	- Parngannoo
Sister	- Wairn ga knet- tuk	Kotook -	- Kotoogan garook	Kotook mennook	Bainbainoo
Husband	- War ringoor tan- nooh	Nannetook -	Nannetook -	Nannetook -	Nangoronoo
Wife	- Nannapoon goo- ranook	Marrarbook -	Nettargorook -	Mater mennook-	Beembannoo
Man	- Gole -	- Gole -	- Gole -	Woitu-bullar (pl.)	Goleen
Woman	- Bagorook -	Ture -	- Bien biengn bnl- lar	Layurook -	Badyuroo
Old man	- Wooring-wooring	Knarmbeet -	Lalli bnlar -	Onyim -	Ti yin gular
Old woman	- Mondegorook -	Ony im gorook -	Ony im gorook -	Ony im gorook -	Week-week
Blaek man-	Bangondedook -	Bango-dedook -	Bangodedook -	Bangondeyook -	Mararmgondeg
Body	- Bangik -	- Bangook -	- Bangook -	- Bangook -	- Marramboo
Soul	- Murrum knook-	Mooroopook -	Mooroopook -	Knanbileknook-	Moorooboo
White man	- Amygeet -	- Amygeet -	- Amygeet -	Moandeet -	- Amygee
Skin	- Tallanook -	- Meetook -	- Meetook -	- Meetook -	- Darboo
Fat	- Koreetook -	Bairpulluk -	Bairpulluk -	Bairpulluk -	Mambooloo
Bone-	- Goorook -	- Kalkook -	- Kalkook -	- Mairderook -	- Kalgoo
Blood	- Goortan yook -	Gorook -	- Goorkook -	Goorookook -	Gurugoo
Head-	- Moornyook -	Bourpook -	Bourpook -	Bourpook -	Kowanoo
Eyes	- Mirrook -	Minnook -	Minnook -	Minnook -	Mingoo
Ears	- Wingoook -	Wimbuloook -	Wimbuloook -	Wimbuloook -	Wiringoo
Mouth	- Woorutanyook -	Wooruknook -	Wooranyook -	Wooranook -	Woorungoo
Nose	- Karn yook -	Garnook -	Garnook -	Garnook -	Garknook
Beard	- Nareen gan dan yook	Knarneknook -	Knarni knook -	Nannin yook -	Kner nin yoo
Teeth	- Lean yook -	Learnook -	Learnook -	Learnook -	Leangoo
Tongue	- Tallan yook -	Tallknook-	Tallknook -	Talleknook -	Tallanoo
Fore-arm	- Yoondap -	Yoondap -	Yoondap -	Nanne wannoo -	Yoondaboo
Hand	- Munangin -	Munnar -	Mun ne knook -	Munnanook -	Munangoo
Thigh	- Karreem nook -	Karrepook -	Karrepook -	Karreboo -	Tarrangknook
Leg	- Loortam nook -	Barapook -	Barapook -	Barapook -	Gooramboo
Foot	- Tinnanook -	Tinnanyook -	Tinnan jowook -	Tinnanook -	Tinnanoo
Fire	- Wing -	- Wee -	- Wee -	- Wannap -	- Wein
Water	- Moabeet -	Wonyeram -	Kat yin -	Karteen -	Parn
Rain	- Mundur -	Woller -	Woller -	Metark -	Yayal
Thunder	- Mundur -	Mundur -	Mundur -	Mundarra -	Moondabil
Earth	- Dar -	- Dar -	- Dar -	- Dar -	- Be-eek
Stone	- Lar -	- Lar -	- Lar -	- Lar -	- Moid yerre
Wind	- Moonmoot -	Mirreen -	Mya -	My-ya -	Gooree
Sky	- Woorer-woorer-	Woorer-woorer-	Woorer-woorer-	Woorer-kalkook	Woorer-woorer
Sun	- Mirri -	Nowe -	Nowe -	Nowee -	Nummi

WITOURO, JAJOWRONG, KNEKOREN-WURRO, BURAPPER, AND TA-OUNGURONG  
TRIBES.

English.	Witouro.	Jajowrong.	Knenkoren-wurro.	Burapper.	Ta-oungurong.
Moon -	Minyan -	Yern -	Yern -	Wiying wil -	Minnun
Stars -	Toort baram -	Toort -	Toort -	Toort -	Toort
Cloud -	Lark- -	Murrong -	Murrong -	Murrong -	Lark
Yesterday -	Taleyu -	Talege -	Talege -	Tallegallegor -	Yullongoi
To-morrow	Yeraun -	Bairpobarrah -	Bairpobarrah -	Bairpoorm -	Yeramboin
Day -	Mirriyu -	Noweyn -	Noweyu -	Nowegal -	Karremeen
Night -	Moorkalyn -	Boorroinyu -	Boorroinyu -	Booroinyetta -	Booroindyee
Kangaroo -	Goim -	Goora -	Goora -	Gooreyeer -	Marram
Opossum -	Wollert -	Weila -	Weila -	Weela -	Wollert
Dog -	Garl -	Garl -	Garl -	Werengun -	Yerangun
Emu -	Kowe -	Barramul -	Yowerre -	Kowe -	Barramul
Tree -	Koor par gerong	Kalk pu gherra-	Kalk pu gherra-	Tark tawooh -	Kalk - par - ge- rong
Grass -	Bohiet -	Boin -	Bohiet -	Bohiet -	Barnoom
Bark -	Mooriet -	Myabert -	Marrartak -	Moorartap -	Moorartap
Leaf -	Mooran -	Gerrar -	Gerrar -	Gerrar -	Gerong
Flower -	Goora -	Duwin -	Goen-goen -	Goorr -	Gooroo
Large spear	Karp -	Koniyun -	Koiyun -	Koiyun -	Koiyun
Reed spear	Tark -	Tark -	Dark -	Tarr -	Derar
Boomerang	Wangim -	Tatim-tatim -	Tatoom-tatoom-	Warn -	Wangim
Battle-axe	Leangil -	Learwil -	Learwil -	Learwil -	Leungail
House -	Karrong -	Lar -	Lar -	Larr -	Yillum
Great -	Detarbul -	Knorectabook -	Murtywook -	Kooroonandook-	Woortabook
Little -	Nany a korooh-	Wanemook -	Wardebook -	Murtook -	Wikorook
Alive -	Mooron -	Mooron -	Mooron -	Moorun -	Mooron
Dead -	Detarwa -	Deryung -	Detyung -	Weekin -	Werregi
Bad -	Noolam -	Yurrong -	Yartin yar -	Yettowarndook-	Noolam
Good -	Koenebanyook -	Talkook -	Talkook -	Talkook -	Wan-wan goo
Long -	Nerrim -	Karpool -	Tuwurnge -	Tuwarnandook -	Yurobot
Short -	Moert -	Moet -	Moet -	Tuluwandook -	Moert
Cold -	Molongetting -	Motangin -	Motangorin -	Lokan yurain -	Motangan
Warm -	Narwoorruing-	Wooyeep- -	Wooyeep -	Boorook -	Narworing
One -	Koen moet -	Kiarp -	Kiarp -	Kiarp -	Koopt you
Two -	Bullait -	Bullait -	Bullait -	Bullait -	Bullarbil
Three -	Bullait par koen- moet	Bullait par kiarp	Bullait par kiarp	Bullait kiarp -	Bullarbil bar- boop
Four -	Bullait-bullait -	Bullait-bullait -	Bullait yown bul- lait	Bullait-bullait -	Bullarbil-bull- arbil
Plenty -	Wurreyoolyool-	Kurt-knrt -	Kurt-kurt yar -	Parrook -	Woortyanoo
I -	Bangeek -	Bangak -	Bangak -	Bangak -	Murnmbik
You -	Bangen -	Bang-in -	Bang-in -	Bang-in -	Murrumbyen
Where -	Wear -	Windya -	Windyaya -	Windya -	Inda
Here -	Kimbarne -	Kinkio -	Kinkio -	Kingooda -	Kalarwe
Another -	Yarknook -	Yuwannook -	Yuwannook -	Yuwannook -	Yuwangoo
What for -	Wekartook -	Wenarra -	Wenarra -	Wenarra -	Nannin gartook
To tell -	Keyak -	Keyak -	Keyak -	Koongak -	Toombak
To give -	Wowak -	Wokah -	Wokak -	Wobak -	Wooknak



WITOURO, JAJOWRONG, KNEKOREN-WURRO, BURAPPER, AND TA-OUNGURONG  
TRIBES.

English.	Witouro.	Jajowrong.	Knekoren-wurro.	Burapper.	Ta-oungurong.
To speak	Nartun whoora-keeh	Woorakeyak	Woorakeyakn	Woorakeyar	Mallam doonyer
To eat	- - - -	Mullun tak-kah-	Mulluntank-beku	Tak kwan nek-nin	Tangeyer
To drink	Knurtul-nopect-	— oppellar	— opellanyook-	Kopallanyoo	Opear
To hear	Gnarwah	Kneerknak	Kneerknak	Knaryin	Knaragak
To see	- - - -	Nark ar	Narkinnewa-no-ong	Naryin	Knar nar
To sleep	Komkarneetyan	Kombeyan ak	Kombeyanak	Kombeyan win-	Karnambeyan
To steal	Pilmirringoora	Kunnundillar	Kannand yinnar	Mong kargurar-	Peart yin
To fight	Peet yalleet yan	Dorkt yerar	Dorkelyeer	Dork alley an	Wialley an
To kill	Bannargak	Berkagak	Berkin agak	Talkowak	Berkagat
To dance	Kneerekeyan	Yepenyun	Yepenneknen	Warrepin kuan-	Knarger nan
To make	Mongak	Mongak	Moyoopah	Tal gonak	-
Yes	Ye-ye	Ye-ye	Ye-ye	Knaar	Knary ea
No	Borack	Lowurrong	Nullun yer	Burapper	Targoan
By-and-by-	Numiet	Numiet	Mallin yook	Kimbarm	Malle mal
A long time since	Tuwurnee-yo-meer	Tnwurn keey oomeer	Mallarmeer	Kim bowa	Parmboet

## NATIVE NAMES OF TREES, SHRUBS, PLANTS, ETC.

Some years ago I sent paper covers, properly arranged for preserving botanical specimens, to three of the Managers of Aboriginal Stations in Victoria, with the request that they would collect specimens of the foliage of trees, shrubs, and plants, and obtain from the natives their names for the trees, &c.

The Managers very kindly undertook the task. From Mr. John Green, of Coranderrk (greatly assisted by Mrs. Green, to whom I am much indebted), I obtained sixty-nine specimens; from the Rev. Mr. Hartmann, of Lake Hindmarsh, fifty-nine; and from Mr. Joseph Shaw, of Lake Condah, twenty-four; all admirably arranged and neatly labelled.

These fasciculi were placed in the hands of the Government Botanist, and he was asked to write opposite to each native name the correct botanical name; and, owing to his zeal, I am now able to give these lists to the public in such a form as to be of permanent value. If I had contented myself with setting against the native names the corresponding English names, the work would have been valueless; as the latter are applied often carelessly and without knowledge. Baron von Mueller's determinations make—what was a mere collection of strange words—a list which will be of great interest hereafter;

because nearly all the trees and plants here named by the natives can now be easily identified.

It will be observed that in some cases the natives have given different names to the same plant. Great care was taken by my correspondents, and I cannot believe that any error has crept in. It is not improbable that there are, in the same tribe, more names than one for a plant, and that a plant in one stage of development may have a different name when it is in another stage.

In Mr. Green's list, *Wetomellen* (No. 2), collected by Mrs. Green, is not to be distinguished from *Minamberang* (No. 63), collected by Mr. Green; and No. 30 (*Merwan*) is exactly like No. 31 (*Ngaring*).

I point out these apparent discrepancies, not to lessen the value of the work, but to increase it. Probably Mr. and Mrs. Green had not with them on every occasion the same native; and a native might on one occasion give the name of the foliage, on another that of the fruit, and on another perhaps that of the root. It is exceedingly difficult to procure information from the natives with respect to these matters; but I am satisfied that the work has been done with every regard to accuracy.

The collection of plants and the list of native names received from the Rev. Mr. Hartmann are of more than ordinary value. He has taken the greatest care in performing the work; and his abilities and his education are sufficient guarantees that it is accurate, and as complete as one man, with other heavy duties to attend to, could make it.

The contributions of the Managers of the Stations are not alone of importance as showing what names the natives give to plants; but the plants having been gathered in the several localities specified at the head of each list, something is added to our knowledge of the geographical distribution of some species; and even from a strictly botanical point of view are worthy of preservation.

Plants, with native names, received from Mr. John Green, of Coranderrk:—  
(Examined and named by Baron von Mueller, C.M.G., F.R.S., Government Botanist, &c.)

No.	Native Name.	Identified by Baron von Mueller as—
1	Kurwan - - - - -	<i>Bursaria spinosa</i> . Cavanilles.
2	Wetomellen - - - - -	<i>Clematis aristata</i> . R. Brown.
3	Panaryle - - - - -	<i>Mentha Australis</i> . R. Brown.
4	Coranderrk - - - - -	<i>Prostanthera lasianthos</i> . Labillardière.
5	Eepaeep - - - - -	<i>Rubus parvifolius</i> . Linné.
6	Mooiung - - - - -	Apparently the young state of <i>Acacia melanoxylon</i> . R. Brown.
7	Wyett - - - - -	Young state of some species of eucalyptus.
8	Kalertiwan - - - - -	<i>Pomaderris apetala</i> . Labillardière.
9	Waar - - - - -	Leaf only.
10	Pooibooy - - - - -	<i>Helichrysum ferrugineum</i> . Lessing.

No.	Native Name.	Identified by Baron von Mueller as—
11	Dalrup - - - - -	<i>Sonchus oleraceus</i> . Linné.
12	Mernderrt - - - - -	No flower nor fruit.
13	Neringcrit - - - - -	<i>Helichrysum scorpioides</i> . Labillardière.
14	Ballangin - - - - -	<i>Cymbonotus Lawsonianus</i> . Gaudichaud.
15	Murreyoke - - - - -	<i>Acæna sanguisorbæ</i> . Vahl.
16	Burunbeet - - - - -	<i>Platylobium obtusangulum</i> . Hooker.
17	Burumkulwill - - - - -	Leaf only.
18	Koolin (the native word for "mau")	<i>Caladenia pulcherrima</i> . F. von Mueller.
19	Pimpat - - - - -	<i>Craspedia Richea</i> . Cassini.
20	Ballangin - - - - -	<i>Erechtites arguta</i> . Candolle.
21	Burgilburgil - - - - -	<i>Aroctriche serrulata</i> . R. Brown.
22	Kadsekadsek* (one can scarcely observe the sound of "s")	<i>Rumex Brownii</i> . Campdora.
23	Kurranungun - - - - -	<i>Pimelia humilis</i> . R. Brown.
24	Erriencellam - - - - -	<i>Drosera auriculata</i> . Backhouse.
25	Pimpat - - - - -	<i>Brachycome cardiocarpa</i> . F. von Mueller.
26	Terrat - - - - -	<i>Geranium dissectum</i> . Linné.
27	Nerringanganin (the root is eaten by the natives)	No name given.
28	Mulling-mulling (the root is eaten by the natives)	No name given.
29	Tabungin (the root is eaten by the natives)	No name given.
30	Merwan - - - - -	<i>Diuris pedunculata</i> . R. Brown.
31	Ngarin (the root is eaten by the natives)	<i>Diuris pedunculata</i> . R. Brown.
32	Pike (the root is eaten by the natives)	<i>Bulbine bulbosa</i> . Haworth.
33	Kaanung (the root is eaten by the natives)	No name.
34	Taberup - - - - -	<i>Villarsia reniformis</i> . R. Brown.
35	Tallak-tallak - - - - -	<i>Eryngium vesiculosum</i> . Labillardière.
36	Moriyoke - - - - -	<i>Acæna sanguisorbæ</i> . Vahl.
37	Genineemoongoon - - - - -	<i>Epacris impressa</i> . Labillardière.
38	Naringarnik - - - - -	<i>Diuris corymbosa</i> . Lindley.
39	Moambill - - - - -	No name.
40	Toolimerin - - - - -	<i>Xanthorrhæa minor</i> . R. Brown.
41	Toolim - - - - -	<i>Juncus vaginatus</i> . R. Brown.
42	Tangan - - - - -	<i>Gratiola Peruviana</i> . Linné.
43	Mudrurt - - - - -	<i>Cæsia corymbosa</i> . R. Brown.
44	Woorun - - - - -	<i>Eucalyptus amygdalina</i> . Labillardière.
45	Nareengnan (eaten by the natives)†	<i>Hypochoeris glabra</i> . Linné.
46	Daal - - - - -	<i>Aster argophyllus</i> . Labillardière.
47	Toolemerin - - - - -	<i>Xanthorrhæa minor</i> . R. Brown.
47a	Woolerp - - - - -	<i>Leptospermum lanigerum</i> . Smith.
48	Berry yung - - - - -	<i>Acacia stricta</i> . Willdenow.

\* More like *Kadhekadhek*.

† Mr. Green states that the natives eat this plant, and probably the roots afford them food in certain seasons. "*Hypochoeris*, *Seriola*, *Robertia*, &c., form Lessing's sub-tribe Hypochoerideæ. Swine are said to be fond of the roots of *Hypochoeris radicata*, the long rooted cat's-ear, whence indeed its generic name."—*Burnett*, p. 936.

It is not referred to in Hooker's *Flora Ciliaria* as given in his great work on the *Flora of Tasmania*.

No.	Native Name.	Identified by Baron von Mueller as—
49	Burny-burny - - - -	Diuris maculata. Smith.
50	Tirba twebin - - - -	Eucalyptus fissilis. F. von Mueller.
51	Karrawang - - - -	Billardiera scandens. Smith.
52	Kinkinquonggerin (a shrub of which opossums are very fond)	Daviesia corymbosa. Smith.
53	Moéang - - - -	Acacia melanoxylon. R. Brown.
54	Tre tal - - - -	Goodia lotifolia. Salisbury.
55	Koonadiang (bearing fruit like white enrrants)	Panax sambucifolius. Sieber. (Varietas dendroides.)
56	Warraworup - - - -	Acacia decurrens. Willdenow. (Varietas mollissima.)
57	Morr - - - -	Coprosma microphylla. Allan Cunningham.
58	Gaggawar - - - -	Lomaria Capensis. Willdenow.
59	Kabin - - - -	Kennedya prostrata. R. Brown.
60	Boe-boe - - - -	Aster ramulosus. All. Cunningham.
61	Kanberr - - - -	Pultenæ juniperina. Labillardière.
62	Nanggert - - - -	Glycine clandestina. Willdenow.
63	Minamberang - - - -	Clematis aristata. R. Brown.
64	Pooect (the heart of this fern is eaten by the natives)	Alsophila Australis. R. Brown.
65	Kombadik - - - -	Dicksonia antarctica. Labillardière.
66	Wycchoo gaggawar - - - -	Lomaria discolor. Willdenow.
67	Koordrung - - - -	Davallia dubia. R. Brown.
68	Woorike (a cone of the honey-suckle; the natives soaked the cones in water, and obtained therefrom a pleasant drink)	Banksia Australis. R. Brown.

Plants, with native names, received from the Rev. Mr. Hartmann, of the Aboriginal Station at Lake Hindmarsh:—

(Examined and named by Baron Von Mueller, C.M.G., F.R.S., Government Botanist, &c.)

No.	English Name.	Native Name.	Identified by Baron von Mueller as—
1	Shrub - - - -	Gingimrick - - -	Dodonæa cuneata. Rudge.
2	- - - -	Watchüpga - - -	Dodonæa viscosa. Linné.
3	Shrub - - - -	Liriginangiyooyü - - -	Hakea flexilis. Ferd. von Mueller.
4	Shrub - - - -	Ngüral - - - -	Myoporum platycarpum. R. Brown.
5	Shrub - - - -	Küllüdet - - - -	Cassia artemisioides. Gaudichaud.
6	Box-tree - - - -	Bulloitech - - - -	Eucalyptus.
7	Tea-tree - - - -	Bünü - - - -	Melaleuca.
8	Mallee, No. 3 - - -	Günamalary - - -	Eucalyptus uncinata. Turganinow.
9	Mallee, No. 2 - - -	Bünürdük - - - -	Eucalyptus dumosa. A. Cunningham.
10	Mallee, No. 1 - - -	Tyalla - - - -	Eucalyptus.
11	Bitter quandong-tree -	Gütcbü - - - -	Santalum acuminatum. Candolle.
12	Pine-tree - - - -	Märung - - - -	Callitris verrucosa. R. Brown.
13	White gum-tree - - -	Béyal - - - -	Eucalyptus.
14	He-oak tree - - - -	Ngärüe - - - -	Casuarina glauca. Sieber.

No.	English Name.	Native Name.	Identified by Baron von Mueller as—
15	Shrub - - - -	Gin - - - -	<i>Hakea leucoptera</i> . R. Brown.
16	Shrub - - - -	Gükwonbeyurgalk -	<i>Grevillea ilicifolia</i> . R. Brown.
17	Shrub - - - -	Brémgü - - - -	<i>Acacia salicina</i> . Lindley.
18	Honeysuckle-tree -	Woreck - - - -	<i>Banksia marginata</i> . Cavanilles. ( <i>B. Australis</i> . Br.)
19	Shrub - - - -	Gütechamül - - - -	<i>Melaleuca pustulata</i> . J. Hooker.
20	Quandong-tree - -	Bítehigal - - - -	<i>Santalum Preissianum</i> . Miquel.
21	Shrub - - - -	Bürüppa - - - -	<i>Acacia argyrophylla</i> . Hooker.
22	Shrub - - - -	Dérüek - - - -	<i>Beyera ledifolia</i> . Klotzsch.
23	Native currants -	{ 1. Güinyägür - - - - 2. Goring - - - -	{ 1. <i>Stenauthira conostepoides</i> . 2. <i>Brachyloma ericoides</i> . } Sonder.
24	Shrub - - - -	Gükërbük - - - -	<i>Casuarina stricta</i> . Aiton.
25	Shrub - - - -	Witchwil - - - -	<i>Leptospermum myrsinoides</i> . Schlechtendahl.
26	Shrub - - - -	Nyárpirn - - - -	Neither flower nor fruit.
27	Shrub - - - -	Wallowa - - - -	<i>Acacia calamifolia</i> . Sweet.
28	Native yams - - -	Bam—Münyà - - - -	<i>Microseris Forsteri</i> . J. Hooker.
29	Wild rhubarb - - -	Lanangárangal - - - -	<i>Rumex</i> (neither flower nor fruit).
30	(Used as medicine)	Gükwonderük - - - -	<i>Myriogyne minuta</i> . Lessing.
31	- - - -	Gütyamul - - - -	<i>Melaleuca parviflora</i> . Lindley.
32	- - - -	Bürorong - - - -	Neither flowers nor fruits.
33	Kind of yam - - -	Dyarrük - - - -	<i>Geranium dissectum</i> . Linné.
34	Mallee - - - -	Günamalang - - - -	<i>Eucalyptus</i> (wants flowers and fruits).
35	Mallee - - - -	Danyo - - - -	<i>Eucalyptus</i> (no developed flowers or fruit).
36	Kind of yam - - -	Yöwándük - - - -	<i>Convolvulus erubescens</i> . Sims.
37	She-oak - - - -	Bräkbrük - - - -	<i>Casuarina quadrivalvis</i> . Pentenat.
38	- - - -	Beal - - - -	<i>Loranthus pendulus</i> . Sieber.
39	- - - -	Bürpangoreetch - - - -	No flower or fruit.
40	- - - -	Geappa - - - -	<i>Bursaria spinosa</i> . Cavanilles.
41	Currant - - - -	Wining - - - -	<i>Exocarpus aphylla</i> . R. Brown.
42	- - - -	Gartiya - - - -	<i>Acacia</i> (no flowers, no fruit).
43	White-gum - - - -	Bap - - - -	Young shoot of an eucalyptus (without flowers and fruit).
44	- - - -	Kürung büwitch - - - -	<i>Juncus pallidus</i> . R. Brown.
45	- - - -	Mürmbal - - - -	<i>Dianella revoluta</i> . R. Brown.
46	- - - -	Bärep - - - -	No flower or fruit.
47	- - - -	Manginbüwitch - - - -	No flower or fruit.
48	- - - -	Güraybüwitch - - - -	No flower or fruit.
49	- - - -	Wirpmrr - - - -	<i>Xerotes</i> (no fruit).
50	- - - -	Güllibärkityallan - - - -	<i>Festuca distichophylla</i> . J. Hooker.
51	- - - -	Bürn - - - -	No flower or fruit.
52	Oats - - - -	Marmoitche - - - -	No flower or fruit.
53	- - - -	Yullam - - - -	<i>Erodium cicutarium</i> . C. Heritier.
54	One-leaved wild potato	Märüngin - - - -	No flower or fruit.
55	Broom, No. 2 - - -	Bëwürr - - - -	<i>Bækia Behrii</i> . F. von Mueller.
56	Broom, No. 1 - - -	Dyürr - - - -	<i>Melaleuca uncinata</i> . R. Brown.
57	Golden-wattle - - -	Wítch - - - -	<i>Acacia pyrenantha</i> .
58	Native cherry - - -	Nyöra - - - -	<i>Exocarpus spartea</i> . R. Brown.
59	- - - -	Ngenyenyegowandullang	<i>Aster pimeloides</i> . Ferd. von Mueller.

Plants, with native names, received from Mr. Joseph Shaw, of the Aboriginal Station at Lake Condah:—

(Examined and named by Baron von Mueller, C.M.G., F.R.S., Government Botanist, &c.)

No.	Native Name.	Identified by Baron von Mueller as—
1	Karingan - - - - -	<i>Pultenea stricta</i> . Sims.
2	Wikerich - - - - -	<i>Pimblea humilis</i> . R. Brown.
3	Popoto - - - - -	<i>Burchardia umbellata</i> . R. Brown.
4	Nallako - - - - -	<i>Leptospermum juniperinum</i> . Smith.
5	Wanworan - - - - -	<i>Caledonia pulcherrima</i> . Ferd. von Mueller.
6	Pokancheong - - - - -	<i>Eryngium rostratum</i> . Cavanilles.
7	Pinnong - - - - -	<i>Stylidium graminifolium</i> . Swartz.
8	Mawkun - - - - -	<i>Cheilanthes tenuifolia</i> . Swartz.
9	Nall - - - - -	<i>Kennedy prostrata</i> . R. Brown.
10	Punnun - - - - -	<i>Leptospermum lanigerum</i> . Smith.
11	Thingan-pattherat - - - - -	<i>Potentilla anserina</i> . Linné.
12	Mookich - - - - -	<i>Solanum aviculare</i> . Forster.
13	Tharook - - - - -	<i>Convolvulus sepium</i> . Linné.
14	Currong - - - - -	<i>Acacia decurrens</i> . Willdenow. (An older name for <i>Acacia mollissima</i> .)
15	Burnburne - - - - -	<i>Sambucus Gaudichaudiana</i> . Candolle.
16	Billhook - - - - -	<i>Cassinia longifolia</i> . R. Brown.
17	Parrapurpun - - - - -	<i>Pteris rotundifolia</i> . Forster. (Var. <i>falcata</i> .)
18	Ballot - - - - -	<i>Exocarpus eupressiformis</i> . Labillardière.
19	Murinmuch - - - - -	<i>Cynoglossum Australe</i> . R. Brown.
20	Poopunong - - - - -	<i>Helichrysum bracteatum</i> . Willdenow.
21	Mawkun - - - - -	<i>Pteris aquilina</i> . Linné.
22	Wankutch - - - - -	<i>Veronica Derwentia</i> . Littlejohn.
23	Mayakich - - - - -	<i>Solanum aviculare</i> . Forster.
24	Wingoyan - - - - -	<i>Correa speciosa</i> . Aiton.

## NATIVE NAMES OF PLACES IN VICTORIA.

(COMPILED BY THE LOCAL GUARDIANS OF ABORIGINES.)

On the 31st July 1869, I forwarded a circular letter, with a portion of the map of Victoria, to each of the Local Guardians of Aborigines, with the request that they would ascertain the native names of the rivers, creeks, hills, ranges, and other natural features in their several districts, and the results are contained in the following papers:—

### NATIVE NAMES OF PLACES IN THE UPPER MURRAY DISTRICT.

(COMPILED BY T. MITCHELL, Esq.)

Name as given on Map.	Native Name.	Meaning in English.
Mitta Mitta River - - -	Mida-modunga - - -	From reeds called <i>modunga</i> .
Beethan - - - - -	Beeth-an-da - - -	From weed called <i>monanda</i> .
House Creek - - - - -	Tarrôo-uringa-minga - - -	Mussel Creek.
Huon's Creek - - - - -	Koan-dudda - - -	From hill so called (Lady Franklin).
Toolangatta - - - - -	Toolan'gutta - - -	Currejong trees abound.

Name as given on Map.	Native Name.	Meaning in English.
Tan-gam-ba-langa - -	Tan-gam-boo-lam - -	Cray-fish.
Little River - - -	Kiewa - - -	Derived from <i>cy-a-nun-a</i> , sweet, and <i>wher-ra</i> , water.
Murra-ma-rang-bun -	Muri-ga-rung-doon - -	Derived from <i>mung-ga-rung-a</i> , tall, and <i>doon</i> , a hill.
Yaekandandah - - -	Yag-gun-dóo-na - - -	From <i>yag-gun</i> , native name for the country, and <i>doon</i> , a hill.
Barranduda - - -	Bar-ran-di-da - - -	Swamp.
Kerguina - - -	Kur-ra-gui-na - - -	From <i>kur-ra-in-ede</i> , silent camp.
Sandy Creek - - -	Kurrain-ga-ah - - -	Windy Mountains, where it rises.
Middle Creek - - -	Kerree-bana - - -	Green Creek, from numerous weeds growing in it.
Wagra - - -	Wagra.	
Cooy-ya-long - - -	Coo-ye-dong.	
Granya - - -	Cranya.	
Talgarna - - -	Talgarna.	
Thurandolong - - -	Thur-an-dóo-long - - -	From hill near of same name.
Cudgewong - - -	Cud-ya-wa - - -	From <i>cud-ya-wa-da</i> , skin of kangaroo.
Womaatong - - -	Wair-me-da - - -	Big water-hole at Junction.
Bongella - - -	Bongella - - -	Small island.
Belvoir - - -	Woodanga - - -	From an edible nut or plant found in lagoons.

## NATIVE NAMES OF PLACES ON THE LOWER MURRAY.

(COMPILED BY B. W. GUMMOW, ESQ.)

Name as given on Map.	Native Name.	Meaning in English.
Lake Yanga - - -	Ya'ngro - - -	First view narrow, then spreading out into an expanse of water.
Funbaw - - -	Purn-purn - - -	Dwarf Mallee pine.
Weimey - - -	Wáilie - - -	Name of the curlew.
Cuttanb - - -	Cútiúp - - -	Pine resin.
No. 1 - - -	Wen'domel - - -	Where are you going ?
Naroween - - -	Norówong - - -	I want to go along a blackfellow.
No. 2 - - -	Buek-buek - - -	Bubbling of water.
Yolkie - - -	Yí'lkie - - -	Not known.
Bung - - -	Bo'inghóo.	
Mount Templar - - -	Nanówie - - -	A corner.
No. 3 (creek) - - -	Wirrálie - - -	Black cockatoo.
Calandom - - -	Not known.	
Burra-burra - - -	Búr-ra-búr-ra - - -	The cord that bears a satchel.
No. 4 - - -	Gúnbówer - - -	Tortuous.
No. 5 - - -	Máipie - - -	I made a spear.
Toliobook - - -	Tó'olibóock - - -	The yolk of an egg.
Coomarooop - - -	Co'omaróo - - -	A species of acacia.
Palk - - -	Páلكie - - -	Enlarged abdomen.
Pianeill - - -	Pí'anghill - - -	Not known.
No. 6 - - -	Jerówe - - -	Large smoke.
Woortwort - - -	Wo'ort-po'or - - -	Bulrush.
No. 7 - - -	Pa'ni-millie - - -	Little river.
Byndir - - -	Pu'nbi - - -	A small oven.
Guyer - - -	Ngíghyer - - -	A waist-belt.
Koronelorechieur - - -	Kóróng'olotchieur - - -	Large sheet of water.
Tyntynder - - -	Tyntyndy'err - - -	An acrid lichen.
Babel - - -	Babel - - -	A dull heavy thud.
Gunboa - - -	Gunbour - - -	Tortuous.

Name as given on Map.	Native Name.	Meaning in English.
Swan Hill - - -	Martyrócquert - - -	Platypus.
Marraboer River - - -	Pani-millie - - -	Little river.
Lake Baker - - -	Borbendil - - -	Honey-dew.
Towan - - -	Towan - - -	Being speared.
Lake Boga - - -	Kooem - - -	Milk.
Garnouk - - -	Garnouk - - -	A leg.
Manuaoer - - -	Manangwoore - - -	A louse.
Bingeroup - - -	Binjarup - - -	A shoulder.
Bael-bael - - -	Bael-bael - - -	Gum-trees.
Kerang - - -	Kerang - - -	A parasite.
Mering - - -	Merinkie - - -	It will stick.
Leagur - - -	Leargur - - -	Teeth.
Quambartook - - -	Quambartook - - -	A rat.
Lalbert - - -	Lalbert - - -	A creeper.
Titybong - - -	Titybonga - - -	Root of a tree.
Towaniny - - -	Towaninie - - -	A blow on the back of the head.

## NATIVE NAMES OF PLACES IN THE DISTRICT OF LAKE HINDMARSH.

(COMPILED BY THE REV. A. HARTMANN.)

Name as given on Map.	Native Name.	Meaning in English.
The River Wimmera, and the adjoining country as far as Lake Hindmarsh	Burr.	
Lake Hindmarsh - - -	Guru.	
Rocky Point - - -	Gärndägauer - - -	<i>Gauer</i> means emu.
The outlet creek between Lakes Hindmarsh and Albacutya	Krumelak.	
Lake Albacutya - - -	Ngelbakutya - - -	<i>Kutya</i> , sour quandong.
Outlet creek and country below Lake Albacutya	Tyäkil bä tyäkil.	
Jerrewirrup - - -	Jerriwirrup - - -	Wart on a tree.
Mount Jenkins - - -	Gärnditg.	
Wiringres Plains - - -	Wirringer.	
Sandhills at Pine Plains - - -	Gärdenning wändyel.	
Yallamjib - - -	Yallamjap - - -	Crab-hole.
Yarriambiak Creek - - -	Yarriambiuk.	
Lake Coorong, and country round about	Yarak.	
Avon River, and country - - -	Wityellibar.	
Mount Jeffcott - - -	Bräbrauer.	
Buloke - - -	Bülük.	
Morton Plains country - - -	Wändyin marungü.	
Tyrrell - - -	Täiril.	

To most of these names, as you will observe, the blacks could give no meaning.—A. H.

## NATIVE NAMES OF PLACES IN THE GLENELG DISTRICT.

(COMPILED BY H. L. McLEOD, ESQ.)

Name as given on Map.	Native Name.	Meaning in English.
Crimugal - - -	Crimugal - - -	Riding up.
Mongrel - - -	Moangull - - -	Well, come up.
Cadnite - - -	Canite - - -	Not known.
Koom - - -	Koomboornambarambum - - -	Lying down.
Wooratanbulli - - -	Wooratabulli - - -	Stomach.



Name as given on Map.	Native Name.	Meaning in English.
Cuapinyo - - - - -	Bunnia - - - - -	Ring-tailed opossum.
Binum - - - - -	Binum-binum - - - - -	She-oak.
Benayeo - - - - -	Beny eo - - - - -	The act of throwing.
Sandy Creek - - - - -	Brum-brum mome - - - - -	A kind of rush.
Warkur - - - - -	Not known.	
Mosquito Creek - - - - -	Brah - - - - -	To stab.
Boracerooer - - - - -	Not known.	
Tor - - - - -	Tor - - - - -	Water-hole.
Penola - - - - -	Boyng burk - - - - -	Sandy back.
Apsley - - - - -	Kiötaeha - - - - -	Native cat.
Camm - - - - -	Ghar - - - - -	Nose.
Elderslie - - - - -	Langap - - - - -	A hollow in the ground.
Carrante - - - - -	Carrante - - - - -	Cherry-tree.
Lemon Springs - - - - -	Gualp - - - - -	Spring.
Bring Albert - - - - -	Bring albit - - - - -	Sandy spring.
Edenhope - - - - -	Guniah - - - - -	Green bank.
Power's Creek - - - - -	Gnagaguck - - - - -	Emu.
Glenelg - - - - -	Barker.	
Mooree - - - - -	Moree - - - - -	Middle of a tree.
Chetwynd - - - - -	Gunarry - - - - -	Swamp-oak.
Mullach - - - - -	Mullengera - - - - -	Ferns.
Kout Mann - - - - -	Not known.	
Longlands - - - - -	Not known.	
Koolomert - - - - -	Koolermert - - - - -	Little bird.
Pigeon Ponds - - - - -	Not known.	

NATIVE NAMES OF PLACES IN THE WANNON DISTRICT.

(COMPILED BY PETER LEARMONTH, Esq.)

Name as given on Map.	Native Name.	Name as given on Map.	Native Name.
<i>Mountains.</i>		<i>Lakes.</i>	
Mount Napier - - - - -	Tapook.	Lake Linlithgow - - - - -	Tunneyare.
Mount Rouse - - - - -	Kollor-kollor.	Kennedy - - - - -	Mumyawoune.
Mount Bainbridge - - - - -	Kreekore.	<i>Plains.</i>	
Dundas Ranges - - - - -	Punyole.	Linlithgow Plains - - - - -	Warroek Plains.
Victorian Ranges - - - - -	Pilleweane.	<i>Creeks.</i>	
<i>Rivers.</i>		Muddy Creek - - - - -	Not known.
Wannon - - - - -	Boar-ang.	Muston's Creek - - - - -	Bunyong.

NATIVE NAMES OF PLACES IN THE VICINITY OF GLENORCHY.

(COMPILED BY S. WILSON, Esq.)

Name as given on Map.	Native Name.	Meaning in English.
Lake Lonsdale - - - - -	Dyacl or jackle - - - - -	Swamp.
Glenwylln - - - - -	Aring - - - - -	She-oak or casuarina.
Hill near Glenwylln - - - - -	Woorac-woorac - - - - -	Honeysuckle or Bauksia.
Horsham - - - - -	Wopet-bungundilar - - - - -	House of feathers.
Longerenong - - - - -	Longerenong - - - - -	The dividing of the waters.
Sandhill at Longerenong - - - - -	Wyn-wyn-ballyma - - - - -	The direction of the mouse's dwelling.
Ashens - - - - -	Langanong-joruk - - - - -	The reedy branch or fork.
Glenorchy - - - - -	Djarrah - - - - -	A job, a piece of work.

Name as given on Map.	Native Name.	Meaning in English.
Pleasant Creek - - -	Yerip - - -	Ironbark gum-tree.
Grampians - - -	Cowa - - -	Mountain.
Mout Zero - - -	Mullup-cowa - - -	Little mountain.
Boga Lakes—Pine Lake (No. 2 in map)	Boninjeb - - -	Salt water.
Boga Lakes—Duck Lake (No. 3 in map)	Buckanyany-jowk - - -	Reedy-neck (descriptive of the shape of this lake).
Boga Lakes—Drung-drung (No 1 in map)	Drung-drung.	
Walmer - - -	Tulgamuruy catyin - - -	Water of the visitors.
Veetis - - -	Yawmbul - - -	A swim.
Polkemmet - - -	Witchi - - -	Sedges or bulrushes.
Norton Creek - - -	Malibar - - -	A blind creek.
McKenzie River - - -	Bun-nah - - -	Tea-tree scrub.
Burnt Creek - - -	Purtit - - -	Bulrush or sedges.
North Brighton (in map Darlot and McLachlan)	Becatyin - - -	Chalk (or lime) water.
Swamp at North Brighton	Dooen.	
Wimmera River - - -	Barrh - - -	Proper name, no meaning ascertainable.
Half-way Inn - - -	Greech* - - -	Fat.
Irrewarra - - -	Nawallah - - -	What's that?
Rosebrook - - -	Boyop-butyum-butyum - - -	Mesembryanthemum or pig's-face.
Rose's Gap - - -	Barregowa - - -	The middle of the mountains.
Ledcourt - - -	Ledcourt - - -	A spear-point.
Richardson River - - -	Wirchilleba - - -	A dry watercourse.
Marnoo - - -	Marnoo - - -	Finger.
Carr's Plains - - -	Cattiong <i>nyam-nyam</i> † - - -	Flowering climber.
Warranooke (Nicol and Ayrey's station)	Warranooke - - -	The upper lip.

\* The blacks assure me it is the native name, although the meaning suggests an English origin.—S.W.

† Pronounced one syllable.

#### NATIVE NAMES OF PLACES IN THE DISTRICT OF CARNGHAM.

(COMPILED BY A. PORTEOUS, Esq.)

Name as given on Map.	Native Name.	Meaning in English.
Mount Cole - - -	Bereep-by-bereep - - -	Wild mount.
Fiery Creek - - -	Baringa yallar - - -	Rapid floods.
Middle Creek - - -	Calpin bartic - - -	Resort of many birds.
Raglan - - -	Gereep-gereep - - -	A rough country.
Shirley - - -	Wonagarack - - -	Sandy ground.
Beaufort - - -	Yarram-yarram - - -	Cannot interpret.
Trawalla - - -	Trawalla - - -	Much rain.
Mount Beckworth - - -	Nananook - - -	Behind.
Mount Mitchell - - -	Ornop bonark.	
Mount Bolton - - -	Boriga - - -	Loose ground.
Mount Misery (No. 1) - - -	Langayan - - -	Moon.
The Cardinal - - -	Largagorockfort.	
Peak of Almond - - -	Kam-kam.	
Lady Mount - - -	Lepokworan.	
White-stone Lagoon - - -	Pore.	
Cockpit Lagoon - - -	Morekana - - -	Wild.
Burrumbet - - -	Bormbeet - - -	Muddy, dirty water.

Name as given on Map.	Native Name.	Name as given on Map.	Native Name.
Mount Ross - - -	Jame.	Shelford - - -	Lany-y-pigan.
Spring Hill (No. 1) - -	Warra.	Green Hill - - -	Beringworwor.
St. Mary's Hill - - -	Waranganack.	Mount Hesse - - -	Mokatook.
Ravenscroft Hill - - -	Bungel.	Lake Murdeduke - - -	Mundeduke.
Lake Learmonth - - -	Tombine.	Mount Gellibrand - - -	Walar-walar.
Mount Blowhard - - -	Mortello.	Birregurra - - -	Birregurra.
Hepburn - - -	Morakile.	Keraugemoorah - - -	Worayan.
Bireh Hill - - -	Miehacola.	Lake Colac - - -	Koram.
Coghill's Hill - - -	Coratcoork.	Lake Korangamite - - -	Korangamite.
Forest Hill - - -	Lightyarang.	Purrumbete - - -	Purrumbete.
Spring Hill (No. 2)	Barangoan.	Mount Porndon - - -	Bondon.
Creswick - - -	Calembeen.	Mount Woridgil - - -	Yaretgall.
Hollow-back - - -	Laugerguping.	Mount Myrtoon - - -	Meton.
Miners' Rest - - -	Drawill.	Pirron Yallock - - -	Pirron Yallock.
Ballarat - - -	Ballarat.	Morass - - -	Kupnrp.
Mount Pleasant - - -	Portello.	Great Warrion Hill	Koirurk.
Yuille's Swamp - - -	Wendouree.	Elephant Bridge - - -	Cocorn.
Mount Warrenheip	Warraaip.	Colac - - -	Bobonorok.
Sebastopol - - -	Urau-uran.	Mount Poolongoork	Mecornam.
Mount Buninyong - - -	Bonanyong.	Lake Gnarpert - - -	Gnarpert.
Yarrowee Creek - - -	Yaramloek.	Mount Cavern - - -	Bangerateoret.
Hardie's Hill - - -	Barengleowell.	Mount Pisgah - - -	Moramuelbullet.
Smythesdale - - -	Naringook.	Lake Goldsmith* - - -	Yaungawill.
Black Hill - - -	Nawrightwidwid.	Stockyard Hill* - - -	Bapel.
Carngham - - -	Kurnnm.	Bald Hill, west of Bur-	Gunapan.
Gold workings, Snake	Nimbuok.	rumbeet Lake*	
Valley		Small hill near Skip-	Monmot.
Baillie's Creek - - -	Neperiok.	ton*	
Chepstowe - - -	Ganing-gering.	Forest around Beau-	Eurambeen.
Mount Emu - - -	Tokorambeet.	fort	
Bainjamie - - -	Langi willi.	Lexton - - -	Mahmah.
Skipton - - -	Woran.	Head of Wimmera	Culetok.
Borriyallaek - - -	Borriyallaek.	Creek	
Anderson's Hill - - -	Widderin.	Hill east of Skipton -	Chilerep.
Caramballaek - - -	Welergate.	Small hills south of Mount	Nanami.
Mount Vite-vite - - -	Molo-molo.	Emu	
Mount Bute - - -	Coromelloek.	Amphitheatre - - -	Yapal.
Happy Valley - - -	Melong-gap.	A forest hill north of	Bork-bork.
Lucky Woman's - - -	Workgogerk.	Raglan	
Mount Erip - - -	Nollo.	Glenlogie station - - -	Berumgower.
Pitfield - - -	Mindi.	Mr. George Thomson's	Gaymorran.
Mount Misery (No. 2)	Wadgap pyangra.	hill	
Mount Mercer - - -	Garang golloek.	Mr. Ware's hill - - -	Coron.
Rokewood - - -	Convreyalk.	Mr. Ritchie's hill - - -	Allaynep.
Gnarkeet - - -	Noran ket.	Sago Hill - - -	Collargateyaller.
Woody Yalook - - -	Woody Yalook.	Black Hill - - -	Collargateyaller.
Mount Elephant - - -	Gerinyelan.	Burrumbet Creek - - -	Drawill.
Lismore - - -	Bongerem-muen.	Mr. F. Ormond's hill -	Wetaran.
Mount Clark - - -	Larra.	A large cave in ditto -	Larnook.
Tooliorook - - -	Lar.	Leigh Creek - - -	Wahwileurtan.
Little Corangamite	Napart.	Emu Creek, after junc-	Tariwoodcot.
Foxbow - - -	Miter.	tion with Baillie's	
Cressy - - -	Bitup.	Creek	
Weering - - -	Wopillingcalebgee-	Moorabool Creek - - -	Moorabool.
	ing.		

\* Not mentioned on the map.

## NATIVE NAMES OF PLACES IN THE TALBOT DISTRICT.

(COMPILED BY P. C. CRESPIGNY, Esq.)

Name as given on Map.	Native Name.	Meaning in English.
Mount Glasgow - - -	Tout Bour Nay - - -	Unknown. A volcanic mount known as Mount Glasgow.
Wonge Kurrup - - -	Wonge Kurrup - - -	Unknown. A volcanic mount on the west side of Tullaroop Creek, eight miles north of Clunes.
Wall Walp - - -	Wall Walp - - -	Unknown. At Major Mitchell's crossing over Tullaroop Creek, nine miles north of Clunes.
Big Swamp - - -	Merrin-merrin - - -	Unknown. A large swamp north of Clunes.
Big Water-hole - - -	Moorangapil - - -	Unknown. A lagoon near Talbot.
Tullaroop - - -	Tullaroop - - -	Unknown. A large creek running through Clunes.
Timor - - -	Timor - - -	Unknown. A creek running through Adelaide Lead into the Bet Bet Creek.
Naragil - - -	Naragil - - -	Unknown. A small creek running through the parishes of Amherst and Craigie.
Bet Bet - - -	Bet Bet - - -	Unknown. A large creek on the western side of the division.
Caralulup - - -	Caralulup - - -	Unknown. A parish in the south-western part of the division.
Lilicur - - -	Lilicur - - -	Unknown. A parish in the western part of division.
Bung Bong - - -	Bung Bong - - -	Unknown. A parish in the north-western part of the division.

NOTE.—There are no means of ascertaining the meanings of the native names in English. I have questioned some gins, but they are ignorant of them.—P. C. CRESPIGNY.

## NATIVE NAMES OF PLACES IN THE COUNTIES OF HAMPDEN AND HEYTESBURY.

(COMPILED BY ROBERT SCOTT, Esq.)

Native Name.	Meaning in English.	Parish or Run.
Allamditnu - - -	Part of the bank of Lake Terang - - -	Terang.
Allawookur - - -	Creek - - - - -	Terang.
Allongowyong - - -	Marsh - - - - -	Colantet run.
Alloom- - - -	Knoll on bank of Lake Colongulac - - -	Colongulac.
Aloome - - -	Part of the bank of Lake Terang - - -	Terang.
Allumbaa - - -	Spring - - - - -	Terang.
Alumbah - - -	Spring - - - - -	Keilambete.
Aluretnitt - - -	Part of the bank of Lake Terang - - -	Terang.
Amelkilbint - - -	Marsh - - - - -	Purrumbete.
Anaki boornok - - -	Spring - - - - -	Larra.
Arryaringular - - -	Creek (Blind Creek) - - - - -	Struan.
Arryarrup - - -	Blind Creek; runs in winter; water brackish	Connuewarren.
Bangal - - -	A. Anderson's homestead and name of Mount Emu Creek opposite Bangal.	
Barrandar - - -	Creek - - - - -	Maridayallock.
Bayrong - - -	Creek - - - - -	Terang.
Bimalloom - - -	Knoll on bank of Lake Colongulac - - -	Colongulac.
Binebaccalooke - - -	Knoll on bank of Lake Colongulac - - -	Colongulac.

Native Name.	Meaning in English.	Parish or Run.
Birdebush	Brackish lake	Koort-koort-nong.
Bugadancetch	Spring	Larra.
Bolajup	Spring	Borriyalloak.
Boigdeet	Marsh	Larra.
Bookaar	Brackish lake	Koort-koort-nong.
Boonnap	Muston's Creek	Connewarren.
Boorite youong	Dam	Corangamite.
Booronuit	Marsh	Larra.
Borriyalloak	F. Ormond's homestead	Borriyalloak.
Bonelwithitnick	Spring on the bank of Lake Gnotuk	Colongulac.
Boniyarook	Part of the bank of Lake Terang	Terang.
Bourg	Mount Shadwell	Mortlake.
Buckerang	Rise	Corangamite.
Buiclaacaluke	Site on which W. Adeney's homestead is built	Colongulac.
Bulkilnarra	Salt lake	Corangamite.
Bumbuuyer	Spring	Borriyalloak.
Bundar	Marsh	Struan.
Buranggurtwooroot	Tributary of Curdie's Creek (gum-tree, <i>wooroot</i> )	Tandarook.
Burrah	Hopkins River (the name of the lake it runs from).	
Bullenmerri	Brackish lake	Colongulac.
Carawa	Creek	Terang.
Carnoorong	Timbered land between Lake Keilambete and Noorat	Glenormiston.
Carpundergil	Marsh	Terang.
Chocolyn	W. Adeney's homestead	Colongulac.
Chocolyne	Knoll on bank of Lake Colongulac	Colongulac.
Colan	Marsh	Purrumbete.
Colantet	W. Allen's homestead and a marsh.	
Colladal	Spring	Maridayallock.
Colongulac	Brackish lake	Colongulac.
Colpoomboornak	Part of Bostock's Creek	Tandarook.
Cooreknerite	Part of Curdie's Creek ( <i>nerite</i> meaning small fish or spawn)	Tandarook.
Coradgill	Salt lake	Corangamite.
Corambliting	Marsh	Poligolit.
Corangamarajah	Mack's homestead (good water).	
Corangamite	Salt lake.	
Connewarre	Dam	West Cloven Hill.
Connewarren	Fresh lake	Ellerslie.
Corn-corn natong	Point running into Lake Corangamite	Corangamite.
Corookorookerdiee	Salt lake	Terinallum.
Corum	Marsh	Terang.
Culer-culer	Sugarloaf Hill	Jancourt.
Culliwor	High bank overlooking Lakes Bullen, Merri, and Gnotuk	Colongulac.
Cundure	Spring	Terang.
Cunongcyeuk	Tea-tree springs ( <i>cunony</i> means dung)	North Keilambete.
Currungurrun	Small rise	Corangamite.
Currycong	Hugh Scott's homestead, Jancourt	Jancourt.
Curtbiel	Salt lake (dry in summer)	Terinallum.
Dunnawalla	Brackish lake	Larra.
Eyang	Brackish lake (drying up fast)	Bolac Plains.
Geelengla	Spring	Larra.
Geritger	Spring and small creek	Purrumbete.

Native Name.	Meaning In English.	Parish or Run.
Gheringal - - -	Brackish lake - - - - -	Terinallum.
Giringeall - - -	Spring (signifies that wild dog was killed there)	Colongulac.
Gnarkeet - - -	F. Begg's homestead and chain of ponds -	Gnarkeet.
Gnarkeet dngurk -	Salt lake - - - - -	Borriyalloak.
Gnotuk - - -	Salt lake and slightly brackish spring on the east side of lake	Colongulac.
Gnarput - - -	Lake (very bitter or salt).	
Goodwitch - - -	Salt lake - - - - -	Corangamite.
Jeeler - - -	Marsh east side of Mount Widdern - - -	Borriyalloak.
Jehura - - -	Marsh - - - - -	Purrumbete.
Karaiar - - -	Brackish lake - - - - -	Kariah.
Karawah - - -	Outlet from Pejark - - - - -	Terang.
Kart Dirk - - -	N. Cole's homestead (carry water) - - -	Kilnoorat.
Keilambete - - -	J. Thomson's homestead and salt lake.	
Kerbyleet - - -	Marsh - - - - -	North Purrumbete and Colongulac.
Kirweeton - - -	Mount - - - - -	Koort-koort-nong.
Kohiear - - -	Marsh - - - - -	Tandarook.
Kolcaur - - -	Small hill on which Hugh Scott's homestead is built	Tandarook.
Kolora - - -	Fresh lagoon - - - - -	Kolora.
Kong - - -	West Cloven Hill (like a bandicoot) - - -	Koort-koort-nong.
Konnenonar - - -	Fresh lagoon - - - - -	Keilambete.
Koopup - - -	Marsh (dry) - - - - -	Bangal
Koonanguric - - -	Fresh lake - - - - -	Tooliorook.
Koort-koort mouthang -	Sloping bank at the south-west corner of Lake Gnotuk	Colongulac.
Koort-koort-nong -	J. G. Ware's homestead (land crabs) - - -	Koort-koort-nong.
Koreetnong - - -	Brackish lake - - - - -	Kariah.
Konawallo Karra -	Mrs. Robertson's homestead (the place of the old wattle-tree)	Connewarren.
Koroot-koroot - - -	Black swamp (fine land and water) - - -	Connewarren.
Knttbaulen - - -	Stony Rises (islands of stone) - - -	Strnan.
Lakulang - - -	Salt lake - - - - -	Terinallum.
Langi Willi - - -	W. Mitchell's homestead - - - - -	Skipton.
Larra - - -	J. L. Currie's homestead and small spring -	Etrick.
Leura - - -	Mount (volcanic) - - - - -	Colongulac.
Maingar - - -	Swamp (Port Fairy) - - - - -	Connewarren.
Malleen - - -	Hill - - - - -	Tandarook.
Mambally - - -	Small creek - - - - -	Connewarren.
Maridayallock - - -	J. McKinnon's homestead - - - - -	Maridayallock.
Martingmiring - - -	Marsh - - - - -	Purrumbete.
Mawwick - - -	Marsh - - - - -	Maridayallock.
Meeton - - -	Mount - - - - -	Kariah.
Mejirinuke - - -	Creek - - - - -	Colongulac.
Meningorott - - -	P. McArthur's homestead and mount - - -	Kilnoorat.
Merrit - - -	Marsh - - - - -	North Purrumbete and Colongulac.
Merriwidgill - - -	Marsh - - - - -	Corangamite.
Mertonimburich -	Gully north end of Lake Gnotuk - - -	Colongulac.
Mingham - - -	Marsh - - - - -	Purrumbete.
Moigonintch - - -	Marsh - - - - -	Larra.
Mont-mont mithin -	Part of the bank of Lake Terang - - -	Terang.
Morrakilynon - - -	Small Bald Hill - - - - -	Bangal.
Mullah - - -	Spring (profuse growth of the nettle) - - -	Keilambete.

Native Name.	Meaning in English.	Parish or Run.
Mulleen - - -	Tea-tree spring (Dairy station) - - -	Jancourt.
Mumbythaca - - -	Mount - - - - - - - - -	Connearren.
Murramong - - -	Marsh (dry) - - - - - - - - -	Bangal.
Myrnong - - -	II. II. Gibson's homestead ( <i>mirnong</i> or <i>mur-non</i> , a root used by the natives, like a carrot, and very abundant here)	Mortlake.
Naikoneburrimoo - - -	Little muddy water-hole in the south-west of	Colongulac.
Narribool - - -	Creek - - - - - - - - -	Terang.
Narrokeeing - - -	Ewan's Hill - - - - - - - - -	Maridayallock.
Noorat - - -	Mount (volcanic) - - - - - - - - -	Glenormiston.
Olangone - - -	Salt lake (high bank) - - - - - - - - -	Connearren.
Ornawewit - - -	A. S. Robertson's homestead (first swallow of the season)	Struan.
Oorate - - -	The Sisters (stony, and many kangaroo) - - -	Kolora.
Palayratuoe - - -	Open ground between Lake Keilambete and Noorat	Glenormiston.
Parp - - -	Spring - - - - - - - - -	Purrumbete.
Pejark - - -	Marsh - - - - - - - - -	Terang.
Penourong - - -	Marsh (dry in summer) - - - - - - - - -	Terinallum.
Perikywarn - - -	Spring - - - - - - - - -	Purrumbete.
Piel - - -	Salt lake - - - - - - - - -	Terinallum.
Poligolit - - -	J. Dodd's homestead.	
Pollong gowyong - - -	Marsh - - - - - - - - -	Colantct.
Poolongoork - - -	Small bill (pickaninny elephant).	
Porndon - - -	Mount (volcanic) - - - - - - - - -	Purrumbete.
Port bullong - - -	Spring - - - - - - - - -	Purrumbete.
Pourpeatberry - - -	Spring (water gushing out) - - - - - - - - -	Keilambete.
Poyetete - - -	Tea-tree - - - - - - - - -	North Keilambete run.
Puckerwuro - - -	Bank at outlet from Pejark - - - - - - - - -	Terang.
Puckarwooro - - -	Bank at the north-east corner of Lake Bal-lenmerri	Colongulac.
Puladyabook - - -	Issue of marsh to Lake Corangamite - - -	Corangamite.
Pullaar - - -	Marsh - - - - - - - - -	Tandarook.
Punpundhal - - -	Salt lake - - - - - - - - -	Corangamite.
Puntiyerraman - - -	Creek running past Mr. Robertson's - - -	Struan.
Purdieurong - - -	Salt lake - - - - - - - - -	Terinallum.
Purrumbete - - -	Messrs. Manifold's homestead, and fresh lake 156 feet deep	Purrumbete.
Purtmundal - - -	J. Hasler's homestead - - - - - - - - -	Corangamite.
Put-put - - -	Marsh - - - - - - - - -	Purrumbete.
Sangoyie - - -	Tea-tree spring - - - - - - - - -	Bangal.
Tandarook - - -	Dr. Curdie's homestead and limestone hill (derived from a vegetable root found there called <i>darook</i> )	Tandarook.
Taragill - - -	Spring (place where rushes grow) - - -	Keilambete.
Tarangmuekar - - -	Tributary of Curdie's Creek ( <i>tarang</i> , the leaf of the lightwood; <i>muekar</i> , a vegetable root)	Tandarook.
Tarneuboo - - -	A prominent part of the eastern bank of Curdie's Creek (from <i>tarin</i> , a road; <i>uboo</i> , the nose)	Tandarook.
Tataitong - - -	Spring - - - - - - - - -	Larra.
Tatutong - - -	Salt lake - - - - - - - - -	Corangamite.
Tayrangweyuk - - -	Stony ridge at the foot of Mount Noorat to the east	Glenormiston.
Terang - - -	Fresh lake - - - - - - - - -	Terang.
Terang-pom - - -	Brackish lake - - - - - - - - -	Coraugamite.

Native Name.	Meaning in English.	Parish or Run.
Terrara merri - - -	Salt lake (dry in summer) - - -	Terinallum.
Terrinallum - - -	Mr. Cumming's homestead and Mount Elephant.	
Terric-terric murrie - -	Tributary of Curdie's Creek (means a stony creek)	Tandarook.
Timboon - - -	Creek - - -	Maridayallock.
Tirangal koort-koort - -	Marsh - - -	Larra.
Tircarra - - -	Marsh - - -	Larra.
Tirtoo - - -	The Blind Creek - - -	Between Kilnoorat and Maridayallock.
Tocoureeit - - -	Marsh - - -	Maridayallock.
Tooliorook - - -	Brackish lake.	
Tooloomolong - - -	Large marsh - - -	Jancourt.
Toorak - - -	Tea-tree springs, township of Mortlake	Mortlake.
Trelwyte - - -	Marsh north-east of Mount Widdern - -	Borriyallock.
Tyrrer - - -	Marsh - - -	North Purrumbete and Colongulac.
T'wroghadeen - - -	Marsh - - -	Colantet.
Vita-vita - - -	Mount - - -	North Elephant.
Wanau - - -	Small rise on which A. S. Robertson's house is built	Struan.
Wanaudor - - -	Creek (young emu) - - -	Struan.
Warawwill - - -	Brackish lake (lake of reeds) - - -	Struan.
Warntwinteh - - -	Spring, western boundary of parish of Colongulac.	
Warron - - -	Name of Mount Emu Creek at Skipton.	
Wawallock - - -	D. Craig's homestead. - - -	Kilnoorat.
Weerang - - -	Point of land in cultivation paddock - -	Connewarren.
Weerpurich - - -	Spring on the west side of Lake Gnotuk	Colongulac.
Weranganuc - - -	Brackish lake - - -	North Purrumbete.
Weright - - -	Marsh - - -	Purrumbete.
Werong - - -	Marsh - - -	Purrumbete.
Weriwerikoort - - -	Tea-tree springs, brackish - - -	Mortlake.
Widdern - - -	Mount (volcanic), (two caves) - - -	Borriyallock.
Willackbirk - - -	Spring (bad water) and creek - - -	West Cloven Hill.
Wiritgill - - -	Mount (volcanic) - - -	Purrumbete.
Wirraan - - -	Brackish lake - - -	Koort-koort-nong.
Wirrburo - - -	Marsh - - -	Terang.
Woamgooduate - - -	Rises - - -	Tandarook.
Wookur - - -	Creek - - -	Terang.
Wookurmta - - -	Part of the bush - - -	Terang.
Woolonguwong - - -	Fresh lagoon - - -	Koort-koort-nong.
Woombiher - - -	Marsh - - -	Terang.
Wooramouil - - -	Creek - - -	Struan.
Wooriobolook - - -	Elephant Marsh - - -	Tooliorook.
Wooriwyrite - - -	G. Shaw's homestead - - -	Wooriwyrite.
Woorodirb - - -	Part of Bostock's Creek - - -	Tandarook.
Warrnporon - - -	Part of the bank of Pejark - - -	Terang.
Warrnonorn - - -	Part of the bank of Pejark - - -	Terang.
Warteroe - - -	Spring, resembling the shoulder - - -	Keilambete.
Yunbeet - - -	Marsh - - -	Purrumbete.
Yarmon - - -	Marsh - - -	Purrumbete.
Yelletger - - -	Marsh - - -	Purrumbete.
Dharugill - - -	A spring, &c. (a plant) - - -	Kilnoorat— Mr. McArthur's
Baakaaraboowitch - - -	Dam on Blind Creek (brackish water) - -	„
Goloigh - - -	The Blind Creek - - -	„
Gonogovitch - - -	Swamp (kangaroo) - - -	„



Native Name.	Meaning in English.	Parish or Run.
Keenitch - - -	Swamp - - - - -	Kilnoorat—
		Mr. McArthur's
Koamnu - - -	Swamp, and continuation of same (kidney) -	"
Meningord - - -	Hill (a maggot) - - - - -	"
Moomakeekur - - -	Sheepwash (dogwood) - - - - -	"
Nareedbudgill - - -	Dam near Basin Banks (a frog) - - - - -	"
Warnarick - - -	Dam, home-station (waddie) - - - - -	"
Boolitewooran - - -	East Cloven Hill (two bandicoots) - - - - -	Mr. Ware's run.
Won - - - - -	East Cloven Hill - - - - -	"
Booliteherioon - - -	Cloven Hills - - - - -	"
Boolirtkilock - - -	West Cloven Hill - - - - -	"
Cornite - - - - -	Swamp - - - - -	"
Kernnite - - - - -	Swamp - - - - -	"
Burntah - - - - -	Currie's Swamp (long thatch grass) - - - - -	"
Burntah - - - - -	Large swamp at stone hut - - - - -	"
Giranghabum - - -	Mr. Robertson's swamp (native root like onions)	"
Giranghabum - - -	Large swamp, Mr. Currie's - - - - -	"
Kirongiwiwit - - -	(First swallow of the season) - - - - -	"
Kurtpurlieu - - -	Stony Rises - - - - -	"
Koort-koort-nong - - -	(Land crabs) - - - - -	"
Medonranook - - -	Timboon Creek (small fish) - - - - -	"
Murton - - - - -	The Green Hill - - - - -	"
Paakaar - - - - -	Lake - - - - -	"
Poonoong - - - - -	Tea-tree - - - - -	"
Tarouck - - - - -	Swamp (large reeds) - - - - -	"
Toorak - - - - -	Small swamp north of Lake Poonah (reeds)	"
Teringyellum - - -	Mount Elephant - - - - -	"
Woorabbeal - - -	Lake at limekiln (gum-tree, <i>bual</i> ) - - - - -	"
Wooriworah - - -	Tea-tree at Sweet Creek - - - - -	"
Wooriwyrite - - -	Honeysuckle bank near the church, Kilnoorat	"

Native Name.	Meaning in English.	Native Name.	Meaning in English.
<i>Natural Names, &amp;c.</i>		Murrin - - -	Forester kangaroo.
Tirren - - -	Sun.	Narkwoor - - -	Forester "Joe."
Purrang nut ning-	Moon.	Cullurn - - -	Wallaby.
White churt - - -	Stars.	Curn-duig - - -	Wallaby "Joe."
Koonk cutrine too	Comet ( <i>too</i> , to smoke).	Parre - - -	Small kangaroo, rabbit size.
Taarin-taarin paa-	Rainbow ( <i>paaroot</i> , like	P'ee jack - - -	Species of kangaroo with a
root	mouth).		beard like a goat.
Myiang - - -	Rain.	Werringal - - -	Native bear.
Wallart - - -	Ilail.	Mooragil caboo - - -	Wombat ( <i>caboo</i> , the nose).
Naark - - -	Frost.	Boornong - - -	Native dog.
Wirndook - - -	Wind.	Wirron - - -	Kangaroo rat.
Moorndon - - -	Thunder.	Carrooie - - -	Bandicoot.
Yerkone - - -	Lightning.	Cabong - - -	Tiger cat.
Marnong - - -	Sky.	Woomenite - - -	Native cat.
Merring - - -	Clouds, also earth.	Moorong - - -	Native water rat (means
Bureet - - -	Water.		black).
Cut-cut - - -	Grass.	Woolonguloe - - -	Porcupine (from <i>woolong</i> ,
Merri - - -	Stone.		sharp).
<i>Animals.</i>		Y-eetick - - -	Flying squirrel (signifies a
Turro - - -	Bunyip.		wing and long bushy tail).
Koora - - -	Old man kangaroo.	Burroot - - -	Squirrel mouse (signifies
			little).

Native Name.	Meaning in English.	Native Name.	Meaning in English.
Purt mur - -	Small mouse (very small).	Tolorim - -	Robin redbreast.
By-iete - -	Opossum.	Waigh week - -	Swallow.
Pooyook - -	Ring-tailed opossum.	Arrin - - -	Quail.
Mullin - - -	Bat.	Terang pundete - -	Snipe.
	<i>Birds.</i>	Paturaal - - -	Plover.
Burrinmool - -	Emu (signifies a long leg and long neck).	Tuaroo - - -	Small white bird seen about lakes.
Cooro - - -	Native companion (light color).	Mirnin-mirnin - -	Small wren.
Burrun-burrun - -	Wild turkey (signifies big).	Thereri - - -	Wattle-bird.
Koorno-woour - -	Swan.	Bullan - - -	Drab-colored bird.
Purdurgul - -	Grey goose.	Yoongar - - -	Cormorant.
Naunch nack - -	Black goose.	Tinden - - -	Kingfisher.
Curt perap - -	Pelican.		<i>Snakes, &amp;c.</i>
Coocie - - -	Water-hen or coot.	Corang - - -	Diamond snake.
Weerungooi - -	Dark heron.	Murrh - - -	Black snake.
Cooroy cory - -	Mountain duck.	Cartook - - -	Big yellow snake.
Too-too boro - -	Black duck.	Wrock - - -	Iguana.
Law wook - - -	Wood duck.	Toorootgil - - -	Lizard.
Currie boodnook - -	Teal duck.	Torauk - - -	Big lizard.
Nallitgill - - -	Platypus.	Moowny - - -	Small lizard.
Braich bird - - -	Musk duck.	Woorakcoole - - -	Small iguana.
Coolonal - - -	Small gull.		<i>Timber.</i>
Neangar - - -	Large eaglehawk.	Moothang - - -	Lightwood.
Mullen-mullen - -	Small eaglehawk.	Wooroot - - -	Large gum.
Willan - - -	Black cockatoo.	Mirright - - -	Honeysuckle.
Niooke - - -	White cockatoo.	Coorong - - -	Stringybark.
Coorookite - - -	Small white cockatoo.	Pullate - - -	Cherry-tree.
Coornate - - -	Laughing jackass.	Purnong - - -	Tea-tree.
Waa - - -	Crow.	Currang - - -	Wattle.
Coora - - -	Magpie.	Wareet terra - -	Wattle.
Mooan noogul - -	Black magpie.	Narang - - -	She-oak.
Co cock - - -	Mopoke.	Pea all - - -	Red-gum.
Wirrimul - - -	Grey owl.	Yull-yull - - -	Tea-tree.
Toord - - -	Red parrot.	Taroon - - -	Scrub.
Cull callingi - -	Green parrot.	Purn-purn dum - -	White-gum.
Wirt tooro - - -	Blue mountain parrot.		

## NATIVE NAMES OF PLACES IN THE VICINITY OF WARRNAMBOOL.

(FURNISHED BY H. B. LANE, Esq.)

Name on Map.	Native Name.	Name on Map.	Native Name.
Allansford - -	Wurrurmuayer.	Warrnambool Bay	Cowarndichnu.
Camperdown - -	Murrunkinarong.	Warrnambool - -	Wheringkernitch.
Curdie's River - -	Narrarwhurrut.	Lake Pertobe - -	Pehrtupe keellink.
Dunmore - - -	Coonogeull.	Tower Hill - - -	Koroitch (a small fish).
Drysdale - - -	Murhtmihrtinyah.	Greenhill H. S. - -	Gnegie (no good).
Belfast - - -	Pnyeepkill.	Minjah H. S. - -	Pechamibronk.
Ballangeich H. S.	Woorawaking (a crow's nest).	Quamby H. S. - -	Wooromuckcalin.
St. Helens H. S. -	Gnerrang (she-oak tree).	Tarrone H. S. - -	Yahng (a long swamp).
Moyne River - - -	Yalloak (a shallow swampy stream).	Yambuk - - -	Yambuk.
		Lake Yambuk - -	Yambuk keellink.
		Orford - - -	Pehrrit.

Name on Map.	Native Name.	Name on Map.	Native Name.
River Shaw	- Pehrriit puhreitech.	Keilambete H. S.	Keilambete keeling.
Kirkstall	- - Woombeyer.	Glenormiston H. S.	Mukrrit.
Eumeralla River	- Woorromkeelum (a long river).	Emu Creek	- - Gnurrarpookrnpookn.
Branhholme	- Kurtuk-kurhrtuk.	Keyang H. S.	- - Karnegeeyang.
Mount Eceles	- Pnint pino.	West Cloven Hills	Warrone.
Castlemaddie H. S.	Kill kuhrr.	Terang	- - Turrong.
Ettrick H. S.	- Kurtonecieth.	Merri River at Dennington	Wheringkerneitch.
Mount Napier	- Tappoke.	Woodford	- - Kurtmulluk.
Mount Rouse	- Kolor.	Woorwoorite H. S.	Woorwoorite.
Lake Condah	- Condam keelink.	Menineoort H. S.	Menineoort.
Woolsthorpe	- Lleeeroot.	Eddington H. S.	- Warranillook.
Woodlands	- - Karngkuhrtong.	Lake Booker	- - Corangamitech keeling.
Hawkesdale	- Tuhrarmukri.	Mount Leura	- - Lec-hurah eaark.
Kilmorey	- - Kuhrngkringkore.	Glenelg River	- - Wurri-wurri.
Mangoon Lake	- Mang-oom keeling.	Mount Clay	- - Pinambul eaark.
Hexham	- - Perrellet.	Whittlebury H. S.	Whurtkirnyangork.
Hopkins H. S.	- Murri-mukrri bukrrikill.	Darlot's Creek	- - Killkur whurriouew.
Muston Creek	- Woorongkeuppirn.	Black fellows' Creek H. S.	Kahrnkeenu.
Connawarren H. S.	Werrang.	Scrubby Creek	- - Pnnooppiue.
Merrang	- - Wirrangelleen.	Spring Creek H. S.	Krickkora.
Salt Lake	- - Mullangohne keeling.	Spring Creek	- - Mopohr.
Hopkins River	- Pnkrrnhng.	Kennedy's Creek	- - Puhrtinikook.
Connawarren	- Coonnewanne keeling.	Union H. S.	- - Puhrtinihook.
Liberton H. S.	- Tinnertoong.	Portland	- - Pulambete.
Framlingham	- Teerak.	Stony Rises H. S.	Stoorkarr.
Bryne O'Lynu H. S.	Pillook-pillook.	Birdebush	- - Wiraan.
Nelson H. S.	- Coorong.	Lake Colongulac	- - Cohnggulac keeling.
Grassmere H. S.	- Meekri.	Lake Gnotuk	- - Gnutook keeling.
Mount Garvoe	- Wukrnnumbol eaark.	Lake Bullen Merri	Bullen Merri keeling.
Fresh Lake	- - Mumdereen keeling.	Cobrico	- - Cobricio yallock.
Pannure	- - Hurrink.	Mount Emu	- - Narrowhane.
Mount Shadwell	- - Poolrk eaark.	Ecklin Swamp	- - Ecklin yalloack.
Mount Shadwell H. S.	Turnapohk.	Lake Elingamite	- - Elingamitch keeling.
S.		Childers Cove	- - Narring gnuyun.
The Sisters H. S.	Cooningdar.	Port Campbell	- - Purroiteihoorrong.

The list is the most correct I can give. I have made enquiries from the different blacks I have met. I have written them so as to give an idea of pronunciation.—W. GOODALL.

#### NATIVE NAMES OF PLACES IN THE VICINITY OF BELFAST.

Name on Map.	Native, with English meaning.	Name on Map.	Native, with English meaning.
Dunmore	- - Koonongal (station hill).	Condah	- - Carrap (lake).
Eumeralla	- - Warrongittong (water-hole).	Mount Eceles	- - Boot-beam (mountain and lake).
Korong	- - Korong (big swamp).	Camperdown	- - Lawarra.
Orford	- - Par-ed.	Mount Napier	- - Tapook.
Belfast	- - Nourmath.	Yambuk	- - Yambuk (water).
Allansford	- - Terong (Hopkins River).	Yalloak	- - Yalloak (water).
Squattlesea	- - Poo-ambete.		Winnie-waw (fire).
Hexham	- - Bulla-bulla (good).		Mongol (little round swamp).
Mortlake	- - Boorook (mountain).		

NATIVE NAMES OF PLACES OBTAINED FROM THE ABORIGINES OF THE RIVER  
YARRA YARRA.

Mount Riddell, *Koranderrk* or *Turnim-be-waang*.

Badger Creek (whose sources are in Koranderrk), *Kurr-nung*, a little watercourse.

Mount Juliet, *Tink-a-koo-lara-ghin*.

*Yer-rang* (erroneously named *Yering*), scrubby. The flats of the Yarra were once covered with scrub.

*Keruk-yerang*, wattle scrub.

Olinda Creek, near Lilydale, *Gnurt-bille-worrun*.

Yarra Yarra River, *Birr-arrung*. [The word for mist is *Boorr-arrang*.]

Place on which the City of Melbourne is built, *Narr-'m*.

*Moor-ool-burk* or *Moor-ool-beek*, on the River Yarra. (The earth is basaltic, and of a rich chocolate color.)

Kangaroo Ground, *Moor-rull* (also basaltic, but generally of a deeper color than the soil of *Moor-ool-burk*.)

[A volcanic hill, near Creswick, where the soil is like that found at *Moor-ool-burk* and the Kangaroo Ground, is named *Moorokyle*.]

*Ban-null*, a high hill or mountain.

*Nut-kundrah*, very stiff soil.

*Mirring-gnay-bir-nong*, the Saltwater River.

NATIVE NAMES OF PLACES IN GIPPSLAND.

(COMPILED BY A. W. HOWITT, ESQ.)

Name as given on Map.	Native Name.	Meaning in English and Remarks.
Reed bed at the end of the Mitchell River (shown upon the map as a kind of delta)	Wan-gan.	
Eagle Point (shown on some maps)	Nur-rung - - -	Moon.
Bairnsdale - - - -	Wy-yung - - -	A kind of duck.
Bairnsdale Backwater - - -	Cow-ong.	
Clifton Morass - - - -	Nen-duck.	
Mount Taylor and Mount Lookout	Bullung-warl - -	Two spears. (These are two very prominent hills overlooking the low country.)
Boggy Creek - - - -	Ngurke-yow-wut.	
Lindenow - - - -	Moor-murn.	
Sarsfield (Nicholson) - - -	Turt-toong.	
Nicholson River Backwater - -	Yowen-burrun.	
Mouth of the Nicholson River, east bank	Ngarka-wallung - -	Back-stone (literal translation).
Deep Creek at Bruthen - - -	Nyellung.	
Bruthen* - - - -	Murloo.	
Kilmorie - - - -	Boo-yow.	
Sec. 16 Parish of Tambo - - -	Bruthen.*	
Inlet from the Tambo River into Kilmorie Morass	Toole-ne-yarn - -	Water come in.
Mossyface, Tambo River - - -	Marlung-dun - -	Mussel-shell.
Ramrod Creek - - - -	Boung-warl- - -	Camp-spear.

\* It will be seen from the above that the name of Bruthen does not belong to the locality now known by it.

Name as given on Map.	Native Name.	Meaning in English and Remarks.
Dead-horse Creek; enters the Tambo River near Ramrod Creek, from the eastward, and is crossed in the Maneroo road about ten miles from Bruthen	Gurrun-gurrun-yarn	Very little water.
Stony Creek; crossed by the Maneroo road about twelve miles from Bruthen, and runs into Lake Tyers	Crocken	Quartz.
Mouth of the Tambo River	Gwannung-bourn	Pelican.
Swan Reach	Wook-gook	Morepork.
Tambo River near Bindi	Bindi memial.	
Tambo River near Tongio	Tongio memial.	
Tongeo East	Carrara wira.	
Swift's Creek	Bunjura gingeemungee.	
Mount Tambo	Tambo.	
Mount Bindi Range	Nonniyong.	
Tongio Gap	Mungobabba.	
Lake Tyers	Wannan-gatty	Kangaroo apple. Is sometimes pronounced Koor-nung-gatty.
Ewing's Marsh	Boom-boy.	
East bank of Snowy River at mouth	Murloo.	
West side of Snowy River	Mardgee-long.	
Mount Raymond	Dubbil.	
Cabbage-tree Creek	Can-tehin.	
Cape Conran	Murrow-gunnie.	
Pearl Point	Py-yoot.	
Mount Cann	Bern.	
Sydenham Inlet	Binn.	
Mount Willie (is shown upon some maps at the head of Lake Tyers, and just south of Maneroo road; a most prominent landmark)	Nowr-nowr.	
Red Bluff (entrance to Gippsland Lakes)	Niunie.	
Grant	Poork-poork-gill-yarn-	Head of the water.
Good-luck Creek	Groggin	Quartz.
Cobbannah Creek	Booloot	Kind of gum scrub.
Pretty Boy's Pinch	Tulloo-bowie	Kind of wallaby.
Davy's Noo	Darn-gwennet	Bell-bird.
Bulgurback Creek	Crung-gruk	This creek is shown on the maps between Castleburn and Cobbannah. The word <i>Bulgurback</i> is corrupt, being part native and part English. <i>Bulgur</i> , mountain back—behind—that is, behind the mountains.
Castleburn Creek	War-dur.	
Waterford (Mitchell crossing on Crooked River road)	Dalu-mlarng	Yam.
Orr's Creek	Dal-gowut	Reeds.
Dargo station (Mackintosh)	Boulung-deera	Kangaroo.
Creek at Connolly's Dargo Inn	Lown gurrut	Mountain ash. This tree has a rough bark at the butt, and a gum top; grows about 4,000 feet above sea; a white wood.
First creek up stream west side	Martgutty	Wattle-tree.
Quackmungee Hill	Kou-ark-mungee	Laughing jackass.
Quackmungee Creek	Bannur-ghur	White-gum.

Name as given on Map.	Native Name.	Meaning in English and Remarks.
Mount Birregun - - - -	Gner-ing - - -	Gang-gang cockatoo.
Mount Steve - - - -	Koor-nnng-gatty -	Kangaroo apple.
Mount Baldhead - - - -	Tarl-darn - - -	A little snow.
Notch Hill - - - -	Der-rung - - -	Skin or hide.
Wannangatta River - - - -	Wontwun.	
Wentworth River - - - -	Tally-yahny - -	Shark. It is said that, a long time ago, "old man blackfellow" caught a little shark at the mouth of the Wentworth River.
Wongungarra River - - - -	Gwannam-o-rook -	Eaglehawk.
Crooked River - - - -	Dow-wirra - - -	Dry tree. The trees at the head on the Dividing Range are all dead.
Castle Hill - - - -	Browit-dar-darnda -	Always snow there.
Mount Kent - - - -	Nigga-the-rook - -	A yellow snake.
Snowy Bluff - - - -	Gellung-brook-wollung	A sharp-pointed stone. The words <i>brook</i> and <i>poork</i> (see above) are the same; <i>gellung-warl</i> , the name of Rottemah Island in the lakes, means "spear point."
Mount Howitt - - - -	Toot-buck-nulluck -	Like a rope, or "tie him up side."
Mount Alfred (Boggy Creek), near Bairnsdale	Nuggur-yowatie -	Mountain ash. This tree has a bark like ironbark, and the ends of branches are smooth-barked; it grows at a lower elevation than the true mountain ash.
Upper Boggy Creek - - - -	Taloo-lumbruck - -	Tadpole.
Merrijig Creek - - - -	Nunga-bruggu-lar -	Wind-hole. There is said to be a rock through which the wind blows.
Iguana Creek - - - -	Callad-euru - - -	Red-gum.

NOTE.—Boggy Creek is shown upon the maps as Prospect Creek.

#### NATIVE NAMES OF PLACES IN THE VICINITY OF LAKE WELLINGTON, GIPPSLAND.

(COMPILED BY THE REV. F. A. HAGENAUER.)

Name as given on Map.	Native Name.	Meaning in English.
Thomson River - - - -	Carrang-carrang- -	Brackish water.
La Trobe River - - - -	Durt'yowan - - -	Finger.
Aberfeldy River - - - -	Nambruc - - - -	Plenty of black opossums.
McAlister River - - - -	Wirwirndook'yeerung	Song of some bird.
Avon River - - - -	Dooyeedang.	
Perry River - - - -	Goomballa - - -	Climbing.
Wentworth River - - - -	Daberda'bara - -	Rocky bank.
Mitchell River - - - -	Wahyang - - - -	Spoon-billed duck.
Nicholson River - - - -	Dart'yung - - -	Root of water plant.
Tambo River - - - -	Ber'rawan.	
Tarra River - - - -	Blindit'yin.	
Albert River - - - -	Lurt'bit.	
Flooding Creek - - - -	Way-put.	
Merriman's Creek - - - -	Dur'lin.	
Cowar Creek - - - -	Bandow'ara.	
Freestone Creek - - - -	Wurrundyan'garla.	

Name as given on Map.	Native Name.	Meaning in English.
Tom's Creek - - - - -	Warrigallac.	
Stony Creek - - - - -	Darlimnrla.	
Sandy Creek - - - - -	Warriballat - -	Water-holes.
Donnelly's Creek - - - - -	Darliblan.	
Lake Wellington - - - - -	Mnrta - - - -	A kind of clay found in it.
Lake Victoria - - - - -	Toonal'look - -	Long narrow water.
Lake King - - - - -	Narran - - - -	Moon.
Lake Bunga - - - - -	Wurndoang - -	Salt lake.
Lake Reeves - - - - -	Walmunyce'ra - -	Shallow lake.
Raymond Island - - - - -	Grag-in - - - -	Stony island.
Snake Island - - - - -	Ngirna.	
Crooked River - - - - -	Nailung - - - -	Plenty of water-hens.
Jones' Bay - - - - -	Dahduck - - - -	Tail of the lake.
Swanreach - - - - -	Wang - - - - -	Breadbasket.
Seacombe or Straits - - - - -	Boollum-boollum - -	Plenty of tea-trees.
Hills south of Merriman's Creek - - - - -	Dambo-byo.	

## NATIVE NAMES OF PLACES IN THE VICINITY OF LAKE TYERS, GIPPSLAND.

(COMPILED BY THE REV. JOHN BULMER.)

Name as given on Map.	Native Name.	Meaning in English.
Lake Bunga - - - - -	Lāne Beuk - - - -	Good water.
Lake Tyers - - - - -	War nang gatty - -	Big lake.
Ewen's Morass - - - - -	Yā yung - - - - -	Morass.
Snowy River - - - - -	Kārang gil - - - -	From great quantities of water-weed about.
Cape Conran - - - - -	Kerlip - - - - -	A corner.
Broadribb - - - - -	Wrak thun bälluk - -	Place of gum-trees.
Pearl Point - - - - -	Tarlo wyak - - - -	A small seagull.
Point Ricardo - - - - -	Marout ganny - - -	A rocky point.
Sydenham Inlet - - - - -	Birn - - - - -	A fish-hawk.
Stony Creek - - - - -	Lāne glan - - - -	An edible root.
Boggy Creek - - - - -	Nārkā kowera - - -	A flint, being got there.
Yellow Water-holes - - - - -	Wāth - - - - -	A shrimp.
Buchan station - - - - -	Tirtäläck - - - -	A frog.
Murrandale - - - - -	Tooruk - - - - -	A bulrush.
Mount Dawson - - - - -	Bärrät purk - - - -	Bald head.
Murrandale Hill - - - - -	Koorag angy - - - -	A deep stony gully.
Black Mountain - - - - -	Woorarra - - - - -	A mountainous place.
Rourke's River - - - - -	Inja gut barapa - -	Flowing from a rock.

The Snowy River is also called *Doorack*; but I could not get the meaning from the blacks. The name (*Kārang gil*) I have given refers to its lower part, near the sea.—JOHN BULMER.

## NATIVE NAMES OF HILLS, RIVERS, LAKES, AND OTHER NATURAL FEATURES IN VICTORIA.

(FURNISHED BY THE SURVEYOR-GENERAL OF THE COLONY.)

Name on Map.	Native Name.	Meaning in English.
Mount Cole	Bereep-bereep	Wild.
Fiery Creek	Boringa yallar	Flood, to carry away trees.
Middle Creek	Calpan bartick	Habitation of a bird.
Raglan	Gerup-gerup	Rough place.
Shirley	Wonagreek	Sandy ground.
Beanfort	Yarram-yarram.	
Trawalla	Trawalla	Wild water.
Mount Beckwith	Nananook	Behind.
Mount Mitchell	Ornopbonork.	
Mount Bolton	Boriga.	
Mount Misery, No. 1	Langi yan	The resting-place of the moon; as from a favorite camping-ground of the natives the moon appeared to rise over that hill.
The Cardinal	Langi gorockfort.	
Peak of Almond	Cam-cam.	
Lady Mount	Lefrokwaran.	
White-stone Lagoon	Poar	Many waters.
Cockpit Lagoon	Moracana	Wild.
Burrumbet	Borombeet	Muddy water.
Mount Ross	Tam	Wild.
Spring Hill, No. 1	Wooraa	Wild (by natives near Trawalla).
St. Mary's Hill	Woronganaek.	
Lake Learmonth	Tombin.	
Mount Blowhard	Mortillo	Wild.
Hepburn	Moorokyle.	
Bireh Hill	Mishacola.	
Coghill's Creek	Corotcork.	
Forest Hill	Light yarang.	
Spring Hill, No. 2	Barangoan.	
Creswick	Colembene.	
Hollow-back Hill	Langiguhinggoork.	
Miner's Rest	Drawall.	
Ballarat	Ballaarat	Resting place, or reclining on the elbow. <i>Balla</i> means elbow; <i>vide History of Ballarat.</i>
Mount Pleasant	Portilla.	
Wendonree	Wendouree.	
Mount Warrenheip	Warrenheip.	
Sebastopol	Wran-wran.	
Mount Buninyong	Buninyong.	
Yarrowee	Yaramlock.	
Hardie's Hill	Boring leawell.	
Smythesdale	Naringook.	
Black Hill, Scarsdale	Nawnight-widwid.	
Carngham	Kurnum	Home of the blackfellow.
Snake Valley, Carlisle	Nimloek.	
Baillie's Creek	Neporiak.	
Chepstowe	Gening-gering.	
Mount Emu	Tokarambeet or Dahcorambeet.	



Name on Map.	Native Name.	Meaning in English.
Banjamie - - - -	Langi-willi - - -	<i>Banjamie</i> also a native word, the name of the little creek falling into Mount Emu Creek near the homestead of Langi-willi.
Skipton - - - -	Woran.	
Borriyallock - - - -	Borriyallock - - -	Salt water, the Emu Creek at this point being very brackish.
Anderson's Hill - - - -	Widderin - - -	Warm place, place of heat.
Caramballac - - - -	Walargate.	
Mount Vite-vite - - - -	Molo-molo.	
Mount Bute - - - -	Coromollock.	
Happy Valley - - - -	Molong ghip.	
Pitfield - - - -	Mindai - - -	The native name of a large snake said by the natives to frequent the large water-hole at junction of creek immediately north of the township.
Mount Misery, No. 2 - - - -	Wadgap-p-waugra - - -	This place is east of Smythesdale.
Mount Mercer - - - -	Gorong-golack.	
Rokewood - - - -	Conoreyalk.	
Gnarkeet - - - -	Noranket.	
Wardy Yallock - - - -	Wardy Yallock - - -	Standing water. See <i>History of Ballarat</i> . <i>Yallock</i> , water; <i>wurdi</i> , large; <i>pirron</i> , small. <i>Wurdi Yallock</i> falls into Lake Coranganite at north extremity; <i>Pirron Yallock</i> at south end.
Mount Elephant - - - -	Gerinyelam.	
Lismore - - - -	Bongerimennin.	
Mount Clark - - - -	Larra - - -	<i>Terinallum</i> is the name of Mount Elephant or Mount Clark, as I have always heard from the natives. <i>Larra</i> the name of the spring at Mr. Currie's homestead.
Toolirook - - - -	Lear.	
Little Corangamite - - - -	Gnarpurt.	
Foxhow - - - -	Miter.	
Cressy - - - -	Bitup.	
Glenlogie - - - -	Berrungower.	
Shelford - - - -	Langi ligan.	
Green Hill - - - -	Borong woor-woot.	
Mount Hesse - - - -	Mookatook.	
Modewarre - - - -	Moodewarr - - -	The musk-duck. <i>Coonewarr</i> , black swan.
Mount Gellibrand - - - -	Walar-walar.	
Birregurra - - - -	Birrigurrah.	
Kerangemoorah - - - -	Werayan.	
Lake Colac - - - -	Coram.	
Lake Corangamite - - - -	Kronimite.	
Purrumbete - - - -	Purrumbete.	
Mount Porodou - - - -	Boudon.	
Mount Wiridgil - - - -	Yaratgill	
Mount Myrtoon - - - -	Metoon.	
Pirron Yallock - - - -	Pirron Yallock - - -	The little creek or water.
Corangi - - - -	Kutnik.	
Warrion Hills - - - -	Coirwrook	
Elephant Bridge - - - -	Cocorn.	
Creek at Colac - - - -	Babenorek.	

Name on Map, &c.	Native Name.	Meaning in English.
Mount Pollock - - -	Micornom.	
Lake Gnarpurt - - -	Gnarpurt.	
Mount Cavern - - -	Bangareet cort.	
Mount Pisgah - - -	Morambullet.	
Hill south of Langi-willi - - -	Chelorip.	
Hill north of Skipton - - -	Monmot - - -	The place of cold.
Stockyard Hill - - -	Bapal.	
Lake Goldsmith - - -	Yengerahwill.	
Lillerie - - -	Liller.	
Langi-kal-kal - - -	Langi-kal-kal - - -	<i>Langi</i> , the resort or resting-place; <i>kal-kal</i> , the cicada.
Beaufort Forest - - -	Eurambeen.	
Amphitheatre - - -	Yapal.	
Waterloo Swamp - - -	Tounear.	
Range at head of Waterloo - - -	Bork-bork.	
Lexton - - -	Mahmah.	
Wimmera - - -	Culcatok.	
Langi-geran - - -	Lang-muchan - - -	<i>Langi</i> , as above; <i>Gheran</i> , the black cockatoo.
Yalla-y-poorá - - -	Yalla-y-poorá.	
Bald Hills, near Yalla-y-poorá - - -	Coron.	
Ritchie's station - - -	Allayuck.	
Small hill east of Ritchie's station	Weshort.	
Ormond Hill and Cave - - -	Weturanbornok - - -	Ormond's Hill, <i>Widderin</i> ; cave at the Hill, <i>Weturanbornok</i> .
Highest range at Carngham - - -	Bora.	
Black Hill, No. 2 - - -	Colonyokgallan - - -	This is west of Burrumbeet.
Bald Hill, Burrumbeet - - -	Gunapau.	
Horseshoe Lake - - -	Gara.	
Junction of Bailie's and Emu Creek	Toriwoodeot.	
Leigh River - - -	Waywatcurtan.	
Moorabool - - -	Moorabool - - -	The curlew, according to Geelong natives.
Creek falling into Burrumbeet - - -	Drawall.	
Piggoreet - - -	Piggoreet.	
Lake or large swamp - - -	Chakil, Toombal, Booloc	These are all names of particular swamps. It is almost impossible to obtain from an Aboriginal a <i>generic</i> name, such as for a <i>swamp</i> . If asked for name, he will give that of the particular swamp referred to.
Hut - - -	Larh.	
Water - - -	Katyil - - -	Parish name north of Kewell.
Creek - - -	Pah burrh.	
Peppermint-tree - - -	Darrk - - -	Species of eucalyptus.
Flooded gum-tree - - -	Moolerrh.	
Old male kangaroo - - -	Kooreh.	
Sand - - -	Koorac.	
Charcoal - - -	Tchirree - - -	Parish name north of Eversley.
Ground - - -	Charrh or Tarrh.	
Opossum - - -	Wehla.	
Curlew - - -	Wail - - -	Parish name west of Kewell West.
Very good - - -	Boorndup - - -	Parish name west of Kewell West.
Very good - - -	Talgooc.	
Crestless white cockatoo - - -	Kuracca - - -	County west of Kewell West.
Cockatoo - - -	Kellalac.	
Sleeping lizard - - -	Wallup - - -	Name of country at Kewell.

Name on Map, &c.	Native Name.	Meaning in English.
Broad-leaved Mallee - - -	Borong.	
Narrow-leaved Mallee, water-yielding	Weah.	
Emu - - - - -	Barrimal.	
Mount Franklin - - - -	Langi barrimal - -	The resting-place or resort of the emu.
Home or dwelling-place	Langi.	
Bone - - - - -	Kalke.	
Stringybark - - - - -	Warngar - - -	Name of parish north of Moremore, Avoca district.
Ironbark - - - - -	Yehrip.	
Gold - - - - -	Kara-kara.	
Native oven - - - - -	Kordkutchup.	
Black magpie or shrike	Moonyegel - - -	Name of shrike.
Paddy melon - - - - -	Kooyea or Gooye.	
Shell parouquet - - - -	Tchuterr.	
Flooded red-gum - - - -	Bealiba - - -	Beal, red-gum; ba, flooded.
Murray River - - - - -	Millie or Millewa.	
Towaninnie (station) - - -	Towan'nganignie -	Head cut off.
Swan Hill (town) - - - -	Martiragnir.	
Reedy Creek station - - -	Pingarumpit.	
Bael-bael station - - - -	Bael-bael - - -	Gum-trees.
Wycheproff station - - - -	Wycchipoorp - - -	Poorp, head or hill.
Glenloth station - - - -	Buckerabanyule - -	Banyule, hill.
Long Lake - - - - -	Towan.	
Lake Baker - - - - -	Bombendil.	
Pentland Island - - - - -	Gnetnembir - - -	Near Swan Hill.
Panamilly - - - - -	Panamilly - - -	Little Murray River.
Lake Tyrill - - - - -	Tyrill - - - - -	Tyrill means sky.
Avoca River - - - - -	Yangeba.	
Richardson River - - - -	Wirtilleba.	
Wimmera River - - - - -	Barbarton.	
Hindmarsb Lake - - - - -	Koor.	
Narowen - - - - -	Narowen - - -	Station on Lower Murray.
Youngera - - - - -	Youngera - - -	Station on Lower Murray.
Tyntynder - - - - -	Tyntynder - - -	Station on Lower Murray.
Bumbang - - - - -	Bumbang - - -	Station on Lower Murray.
Quambatook - - - - -	Koorubatook - - -	Station on Avoca.
Lake Koorong - - - - -	Koorong - - -	Station.
Beveridge Island - - - -	Tiper.	
End of gums below Swan Hill	Chitobiel.	
Gunbower - - - - -	Gunbower - - -	Ana branch.
Eureka - - - - -	Gnoletkor - - -	Station.
Swamp on Tyntynder - - -	Babool.	
Lake Cope-cope - - - - -	Gope-gope.*	
Murray River - - - - -	Millewa.	
Goulburn River - - - - -	Koriella.	
Broken River - - - - -	Marangan - - -	Deep pond or lagoon.
King - - - - -	Boumea.	
Delatite - - - - -	Delatite.	
Fifteen-mile - - - - -	Tharanbegga.	
Back - - - - -	Bungeet - - -	A swamp.
Freshtown - - - - -	Youanmite.	

\* While in the neighbourhood recently, I met an Aboriginal native who informed me that the correct name of the lake was Gope-gope, the meaning of which he gave me as follows:—"You take one big bottle, and two, three little ones. You pour water out of little fellows into big fellow, then big fellow same as Gope-gope, cause he takes all the water away from little fellows." I thought this a very clear explanation, as this large lake undoubtedly drains the several smaller lakes in the neighbourhood.—F. FEARS.

Name on Map, &c.	Native Name.	Meaning in English.
Wagandery - - - -	Wagandery.	
Boweya - - - -	Boweya - - -	Corruption of Boughyards.
Mokoan Creek - - - -	Mokoan.	
Bungeet Creek - - - -	Bungeet - - -	A swamp.
Faithfull's Creek - - - -	Balmattum.	
Moonie-moonie - - - -	Moonie-moonie - - -	Spur of range at McKellar's.
Back - - - -	Branch of Moonie.	
Glen - - - -	- - - -	Blaek swamp.
Brankeet - - - -	Brankeet - - -	Swamp on Borodomanin.

Name on Map, &c.	Native Name.	Name on Map, &c.	Native Name.
Mount Terrible - - - -	Warrambat.	Small circular plain at	Odipna.
Paps - - - -	Maindample (Conical hill).	racecourse	
Mount Battery - - - -	Beolite.	On the Murray above	Towrick.
Mount Barrenhit - - - -	Barrenhit.	Echuca	
Balmattum - - - -	Balmattum.	Eight - mile Forest, six	Witherup.
River - - - -	Tonnla.	miles west of Echuca	
Kangaroo - - - -	Keimeer.	Goulburn River - - -	Koriella.
Emu - - - -	Bigaumcha.	Campaspe River - - -	Yalooka (generic name).
Opossum - - - -	Pipca.	Tall tree - - - -	Pangorang.
Fish - - - -	Manica.	Another name for Murray -	Tiregola (a particular bend in the river. Every marked feature in the river has a distinctive name).
Native companion - - - -	Cobuna.		
Wild turkey - - - -	Mincha.	Black swan - - - -	Mia.
Wild pigeon - - - -	Taponga.	River Murray - - - -	Millewa.
Wild goose - - - -	Macorna.	Blue paroquet - - - -	Yarrowalla.
Lagoon - - - -	Patho.	Name of a chief - - - -	Ballendalla.
Fire - - - -	Pitha.		Coolynaga.
Sandhill in Echuca - - - -	Maloga.		
Dead-house Point, on Murray, near Echuca	Congabba or Torngabba.		
Three - mile Forest at Echuca	Momhoana.		

Name on Map, &c.	Native Name.	Name on Map, &c.	Native Name.
Mount Buller - - - -	Marrang.		Talalangook or
Mount Timber-top - - - -	Warrambat.		Talanganute
Mimamiluke - - - -	Mimi-mimi maluke.		Creek.
Devil's River - - - -	Callathera.	A swamp - - - -	Warrambat.
Beolite - - - -	Badlwite.	Plenty water - - - -	Durok.
Maindample - - - -	Maindample.	Place of fish - - - -	Carrap.
Big Rushes Lagoon - - - -	Mungo.	Creek - - - -	Weesk.
Water-hole at Bargard (Dueran, P.R.)	Dueran.		Palamarra (name of particular hole or bend in the creek).
Yams - - - -	Murnnong.	Name of a weed - - - -	Mullangear.
Native bear - - - -	Carboor.	Nettles - - - -	Mulak.
Native chiefs - - - -	Beolite.	The crossing-place - - - -	Nullam.
Son of Beolite - - - -	Barwite.	The war-camp - - - -	Mamburn-burn.
	Delatite.		

The following names are attached to creeks and other features without fixing their locality :—

Pygnrkoo.	Hitanka.
Wallaroo.	Illimpna.
Buruna.	Warrabeal.*
Arenutha.	Nannella.*
Ingarnuka.	Tarragal.
Wadeeneea.	Timmering.*
Beriaroo.	Kalemura.
Ildornka.	Balladero.
Malangora.	

\* Name of parish in Echuca district.

Name on Map, &c.	Native Name.	Meaning in English.
Kangaroo ruo - - - -	Tarben - - - -	Plenty meat.
Butcher's Flat run - - - -	Kitara - - - -	Rushes or flags.
Castle Maddie - - - -	Kurt - - - -	High land.
Dartmoor - - - -	Pokar - - - -	Big place.
Portland - - - -	Laywhollot - - - -	The place of the long grass.
Scott's Water-holes and Drumborg	Wombiknik - - - -	The small lake.
Oak Bank - - - -	Wangot - - - -	Concealed hill.
Crawford River, Hotspur - - - -	Yallok - - - -	Deep holes. <i>Yallock</i> general term for water.
Mount Clay - - - -	Benamball - - - -	Big hill.
Mount Mistake - - - -	Pyrtpartee - - - -	The fighting-place.
Mount Vandyke - - - -	Bau-bangill - - - -	Pretty place.
Mount Richmond - - - -	Benwerrin - - - -	The long hill.
Eumeralla - - - -	Wallonkillin - - - -	Long creek.
Mount Eccles - - - -	Poythim - - - -	The mount.
Mount Rouse - - - -	Coloro - - - -	A weed which grows only there.
Hicks' run, Condah - - - -	Poud - - - -	Small mound.
Messer's run - - - -	Popit - - - -	Bald hill.
Preece's Sawmills - - - -	Potpotcallick - - - -	Thick rushes.
Darlot Creek - - - -	Killara - - - -	Always there, permanent.
Knebsworth - - - -	Waratta - - - -	Plains.
Muntham - - - -	Gallam - - - -	Tree wide apart.
Sandford - - - -	Watchropat - - - -	The place of bream.
Turnbull's run - - - -	Waak - - - -	Hummocks.
Tahara - - - -	Thar - - - -	The spring.
Second River - - - -	Bottran - - - -	Good fish.
Bridgewater - - - -	Panlth - - - -	The bonik.
Narrawong - - - -	Yaruk - - - -	The long river.
Echuca - - - -	Echuca - - - -	Meeting of waters.
Murray River - - - -	Millewa - - - -	Big one water.
Campaspe - - - -	Yallkaw.	
Gotterra - - - -	Gottera - - - -	A water-hole.
Koyuga - - - -	Koyuga - - - -	A plain in the midst of a forest.
Bundarra - - - -	Bundarra - - - -	Head of a plain.
Cornelia Creek - - - -	Bourneea.	
Nanneella - - - -	Nanella.	
Rochester - - - -	Wattneel.	
Restdown Plain - - - -	Piavella - - - -	A large plain.
Timmering - - - -	Timmering - - - -	Derived from <i>Tymna</i> , the kangaroo.
Corop - - - -	Corop.	

Name on Map, &c.	Native Name.	Meaning in English.
Carag-carag - - - -	Carag-carag.	
Burnewang - - - -	Burnewang.	
Burramboot - - - -	Burramboot - - - -	A high hill.
Cooper's Lake - - - -	Pawbeenbolock - - - -	A shallow lake.
Girgaree - - - -	Gigarra.	
Kyabram - - - -	Kyabram.	
Mount Scobie - - - -	Porpanda - - - -	A large sandhill.
Merrigum - - - -	Merrigum - - - -	A small plain.
Gulgila - - - -	Gulgila - - - -	A large plain.
Wyuna - - - -	Wyuna - - - -	Clear water.
St. Germain - - - -	Yandarra.	
Kotupna - - - -	Kotupna - - - -	A kind of grass used by the natives to make nets.
Ardpatrick - - - -	Camboona.	
Goulburn River - - - -	Gayla, by Goulburn tribe; Gungupnas, by Murray tribe.	These names refer to particular points on the river.
Mooroopna - - - -	Mooroopna - - - -	Deep water.
Shepparton - - - -	Kanny goopna.	
Parish of Ballark - - - -	Ballark - - - -	Told by natives that <i>Ballark</i> meant all about streams.
Lal-lal - - - -	Lal-lal - - - -	Dashing of waters.
Mount Wallace - - - -	Menngorn.	
Station Peak - - - -	Young - - - -	Large hill; every peak had a name; one is called Villa Manata; this is the name recorded by Hovell and Hume when in this locality in 1825.
Yarra Yarra - - - -	- - - -	Ever running.
Blackwood - - - -	Myrniong - - - -	Blackwood.
Ingliston station - - - -	Three hills (Nimbuk, Darriwell, Gorong)	<i>Darriwell</i> , the bustard.
A decoy for ducks - - - -	Duduck.	
A little bird with long tail - - - -	Deegd'gun.	
The moon - - - -	Naa'run.	
The mange in dogs - - - -	Toon'doon.	
Apple-tree - - - -	Bu'nuc - - - -	Name given to parish near Aberfeldy.
Red gum-tree - - - -	Nro.	
Lightwood - - - -	Yowan.	
Box-tree - - - -	Dagon.	
Wattle or mimosa - - - -	Mort.	
Good grass - - - -	Toom bon - - - -	Name given to village at the Springs, Edwards' Reef, D. 158°.
Recamermeta - - - -	Recamermeta - - - -	Tea-tree.
Gnamingbinnet - - - -	Gnamingbinnet - - - -	Ant-hill.
Wy-yung - - - -	Wy-yung - - - -	Spoon-bill duck.
Krookayan - - - -	Krookayan - - - -	Beard.
Gooroom - - - -	Gooroom - - - -	Name of a bunting-ground.
Gow - - - -	Gow - - - -	A bird that calls out this note at night.
Doodwuk - - - -	Doodwuk - - - -	A round lump of earth in swamps.
Wonnenerbree - - - -	Wonnenerbree - - - -	Kangaroo-rat.
Geremoot - - - -	Geremoot - - - -	Name of a point on lakes.
Cowagil - - - -	Cowagil - - - -	A reed.

Name on Map, &c.	Native Name.	Meaning in English.
Nurkin wallinga - - -	Nurkin wallinga - - -	Rocks or large stones.
Delbit - - - - -	Delbit - - - - -	Tree with a cleft.
Dead iguana - - -	Dirdi-de-bodulook.	
Clumps of wattle - - -	Doom morl.	
Name - - - - -	Bolodhun.	
Name of salt-water creek - - -	Grang.	
	Anakie Youang - - -	Twin hills; they are, however, Irish twins, the number being three.
	Wurdi Youang - - -	Station Peak, the big hill; <i>Wurdi Yalloak</i> , the big river.

English.	Native.
Bulrush - - - - -	Dolodrook.
Blindness - - - - -	Baragwonduc.
A small bird - - - - -	Nang gnannet.
Pelican - - - - -	Guanemburn.
Black wood or light wood - - -	Toolayowan.
Sore lips - - - - -	Lancart.
Name - - - - -	Coongerdict.
Little plain - - - - -	Berper gulty.
Black gin - - - - -	Wermberooket.
Sore eyes - - - - -	Naaragin.
Sponge - - - - -	Ballegon.
Name - - - - -	Dooyaman.
Beard - - - - -	Anoya (name given to parish west of Mya-my).
Black and white geese - - -	Ar-va-wan.
The ear - - - - -	Brimboal.
Grass herbs - - - - -	Booite.
Gum-tree - - - - -	Beal.
Oak-tree, Swamp-oak - - -	Bruk-bruk.
Glenelg River - - - - -	Baaker.
Woman - - - - -	Byambynee.
Road or path - - - - -	Baaring.
Name of (late) chief - - -	Bramburra.
Stone tomahawk - - - - -	Byaduck.
Waddy - - - - -	Brepa.
Spring of water - - - - -	Brim-brim.
Bank, ridge, hillock - - -	Bunn.
Soft, boggy - - - - -	Bacci.
Roast, to cook - - - - -	Bowan.
Two - - - - -	Boolite.
Four - - - - -	Boolite pu boolite.
Sweet honey - - - - -	Becor.
Native cat - - - - -	Beerik.
Victoria Range - - - - -	Boreang.
Moyston township - - - - -	Bapora (old crossing-place).
Hail - - - - -	Braite.

English.	Native.
Name of swamp, Mount Talbot station - - - - -	Bow.
Red-ochre paint - - - - -	Belar.
Grey hair, old - - - - -	Bulart.
Plover - - - - -	Brit-brit.
Kangaroo-rat - - - - -	Byjuke.
Heath - - - - -	Babrook.
Scrub - - - - -	Babrooten.
Junction of Salt Creek and Glenelg - - - - -	Burumbuart.
Meeting of hunt and Parliament - - - - -	Byerr.
Smoke - - - - -	Booring.
Water - - - - -	Caitian.
Hill - - - - -	Caroopook.
Mountains - - - - -	Carong carack.
Native name for Mount Arapiles - - - - -	Cowan or Cowah.
Kangaroo - - - - -	Corra.
Emu - - - - -	Cowen.
Native turkey (bustard) - - - - -	Cobe vidion (Darriwill, Geelong natives).
Native water-hen (baldcoot) - - - - -	Crew.
Adult - - - - -	Curran geerip.
To drink - - - - -	Coopan.
Bones - - - - -	Calcoop.
Mouth - - - - -	Corre.
Light - - - - -	Calite.
Snake - - - - -	Carran mell.
One - - - - -	Caite.
Three - - - - -	Caite pu boolite.
Sand - - - - -	Cooack.
Anger - - - - -	Coolanchurrep.
The nose - - - - -	Caa.
Lake Wallace - - - - -	Connadoyen.
Native companion - - - - -	Coite urn.
One tree - - - - -	Caep.
Swan - - - - -	Coonawarr.
Paddy melon - - - - -	Coryea.

English.	Native.	English.	Native.
Head of Tea-tree Creek (Longlands)	Conneewirreco.	The hands - - -	Manya.
Forehead - - -	Connee.	The eye - - -	Merr.
Tea-tree - - -	Wirrecow.	To hear - - -	Maarmun.
Name of large salt lake	Caper kelly.	Thinder (name of one of the Armytages' stations, South Adelaide road)	Murrandana.
Name of a lagoon, Pine Hills	Coleepoo.	Thicket - - -	Mallee.
The magpie - - -	Carrak.	Winter, cold in the abstract	Mood.
Part of Salt Creek, near Harrow	Corrondeeble.	To feel cold - - -	Monmott (name of bare hill west of Skipton).
Name of lagoon, Mullagh station	Culla-culla.	The root of a tree - - -	Moray.
Name of lagoon, Mullagh station	Colingeelap.	Name of a tea-tree lake (Mullagh)	Mallee parbool.
Name of lagoon, Pine Hills	Connepra.	Another lake (Pine Hills)	Mallanganee.
Good water - - -	Delk.	A reedy swamp (Pine Hills)	Mallanbool.
Reeds, huirushes, flags	Drajurk.	Pleasant Banks (Affleck's station)	Mortart.
Fight a battle - - -	Dank teeranite.	Swamp on Lake Wallace station	Manyonda.
The arm - - -	Dy jark.	A dry lake on Mullagh station	Moonjam.
Bark of trees - - -	Docker.	Old sheepwash on Salt Creek, seven miles from Harrow	Merrymeric.
To kill - - -	Dakingle.	The face or countenance	Morrpagea.
High, lofty - - -	Dewrang.	The forehead - - -	Murroon.
Limestones, lime - - -	Drik-drik.	A house - - -	Moonya.
Earth, soil - - -	Dyea.	Pine-tree - - -	Marroo.
Forest, plenty, many - - -	Geayoul.	St. Mary's Lake, Mount Arapiles	Moodya.
Red - - -	Gurra.	Townsend's old station, Tea-tree Creek (Longlands)	Munda.
Blood - - -	Gnrracoop.	An egg - - -	Merrick.
A chief or king - - -	Gorra.	Hair - - -	Na a prup.
The present chief of his tribe	Gorran Doranan.	To see, look - - -	Na yan can.
Boomerang - - -	Gatum-gatum.	A lake on Mullab station, twelve miles from Harrow	Palpara.
Mosquito - - -	Gritjurk.	A lake on Pine Hills - - -	Pobrick.
Maryvale old home-station lake	Gatall.	The head - - -	Prop.
Native hut, Mia-mia - - -	Ill-i-ra.	Cherry-tree - - -	Pallite.
Fear, frightened - - -	Ingurrapauba.	A fly - - -	Pa-pidjeek.
The White Lake of Major Mitchell	Jerrywarrook.	A child, infant - - -	Popope.
Name of a lagoon, Pine Hills	Jell-jell.	Salt or brackish water - - -	Punandeegin.
Swamp near the Mallee scrub	Jerrigarra.	Run, flight - - -	Pirreango.
Flat; name of S. G. Henty's station near Harrow	Kadnook.	Eaglehawk - - -	Rapel.
Lying down, rest - - -	Kombaiy.	Lake - - -	Tchakel.
Summer heat - - -	Kiata.	Lakes - - -	Tchakel-tchakel.
Salt - - -	Keepa.	Stars - - -	Tort.
A native weapon - - -	Leanguel.	Hawk - - -	Tord wirrup.
Name of a lagoon, Pine Hills	Lalanguite.	Foot, foot-mark - - -	Tchina.
A stone, rock - - -	Lak.	To eat - - -	Ticoyan.
Teeth - - -	Leea.		
To cry, weep - - -	Loomalangan.		
A kind of tea-tree - - -	Maen.		
Clouds - - -	Moorang.		
The skin - - -	Mutak.		



English.	Native.	English.	Native.
Stringybark forest	- Toolang.	Come, come here	- - Wateegat.
Spear	- - - Tare.	Bandicoot	- - - Wydung.
Wattle-tree gum	- - Tooloy.	The blackwood-tree	- Weetya.
White color	- - Tar ar nite.	The curlew (little bustard)	Wail.
The Cape Barren geese	- Toolka.	Love, pretty, lovely, beautiful	Wombelano.
Swamp at C. Officer's home-station	Toolondo.	The old Grange home-station in 1840	Yulecart.
The tongue	- - - Tchila.	The site of Hamilton township	Mulleraterong.
Strong or strong man	- Tit-tit.	Wannon at junction of Grange Burn	Ulebowning.
The sun	- - - Urangara.	Mount Napier	- - Tapook.
Snow	- - - Urancooya.	Grange Burn	- - Bucaan (running stream).
Fire	- - - Wee.	Plains	- - - Woorack.
Rain	- - - Wallie.	Honeysuckle plains	- Warackoorack.
A plain level country	- Woorak or Woorack.	The she-oak tree	- - Bruk-bruk.
Honeysuckle-tree	- - Warock.	Stringybark	- - Toolang.
Native dog	- - Willkin.	Pine-trees	- - - Marroo.
Hurricane, high wind	- Wayang.	Sandy plains	- - - Coakwoorack.
A box-tree ten years old	Win-win-tie.	Glenisla swamp, near Carter's home-station	Woolpooa.
Lightning	- - - Willintick.	Solitary hill, about four miles north-west of Carter's station	Bepcha.
Burnt black log	- - Walling.	Swamp east of Glenisla home station	Lootchook.
Dead tree	- - Wallpar.	Lizards, common kind	- Dopeworra.
Green color, growing tree	Warwanbool.	Large tree	- - - Cuiyin chooyoo.
Dead body	- - - Weekeer.		
The crow	- - - Waa.		
Magpie	- - - Parwan or Barwon.		
A hollow tree	- - Winani.		
Black color	- - - Warrock.		
Opossum	- - - Willa.		
Black water-holes, twelve miles from Harrow, Adelaide road	Wanwin.		

Names of some swamps within three miles of Clear Lake :—

English Name.	Native Name.	Meaning in English.
Jalur	Jallar.	
By	- - - - -	pronounced "Bow."
Lurmut	Lurmut.	
Carghap	Carchap.	
Wewlea	Weolea.	
Tirpigoproc	Poorpigoproc.	
Black-fish	Weerap.	
Fall on creek at Rosebrook	Konong	A hill or impediment of any kind.
A water-hole at Rosebrook home-station	Būjam-būjam.	
A kangaroo camp	Burrai gurray.	
A landing place	Kram bruk.	
A water-hole in the Glenelg, at the crossing of the Horsham road by Cavendish	Jarapoohl.	
Ganangnyawie	Ja-nang-eu yawi-wee	The entrance north end of Victoria Range
A creek from the mountains east of Glenisla	Konangedura.	
Swamp east of Lambruck	Cartucclle.	

English Name.	Native Name.	Meaning in English.
Swamp in Woolhpooper	Ming-ming.	
Chuckilcallipurt	Chuck-il-calle purt	A swamp at Brin Springs homestead.
Wonwondah witchoop	Wonwon-dah witchoop	Another swamp adjoining the last.
Yarragallum	Yarrugallum	A swamp at Rosebrook sheep-wash.
Micatchin	Mit-cat-cat-chin	A spring at the base of the Black Range, east side.
<hr/>		
Water	Catchin.	
Rain	Wallah.	
A little rain (a shower)	Wurtspook wallah.	
An opossum	Wallay.	
The musk duck	Chokuil.	
A she-oak tree	Golurt.	
A kangaroo	Koray.	
The black duck	Mooree.	
Gum	Pecall.	
An emu	Johir.	
Rock wallaby	Billewirrup.	
Honeysuckle-tree	Woorak.	
A native cat	Beerak.	
Eaglehawk	Rappell.	
Scrub	Bnor.	
A native companion	Norknok.	
Magpie	Goroke.	
Young wattle-tree	Boboh.	
A wild turkey	Kolabatyin ( <i>Darriwil</i> by Geelong natives).	
Kangaroo-rat	Tallakin.	
Wattle gum	Don gan gee.	
A large crane	Dakakamundah.	
A bandicoot	Bo or Bohe.	
Clear Lake	Wurcekgera.	
Mount Napier	Tapook.	
Victoria Range	Boreany or Bullawin.	
St. Mary's Lake, Mount Arapiles	Moodya.	
Mount Sturgeon	Murranaswn.	
Mount Talbot	Tolando.	
Black Range	Bnrrong.	
Grange Creek	Buccan.	
Hamilton township	Mutlateralang.	
Mount Rouse	Kalor.	
Junction of Wannon and Grange Creek	Ulebowening.	
Schofield's Creek	Gorea.	
Harrow township	Karook.	
Black swamp	Wamlook.	
Balmoral township	Daarangurt.	
Murray River	Tangula	Some particular point of river.
Tongala	Tarnumra.	
Moira	Moira	Reedy swamp.
Echuca	Echuea	Junction of rivers.
Campaspe	Yelka.	
Wyuna	Wyuna	Clear water.

English Name.	Native Name.	Meaning in English.
Koyuga	Koyuga.	
Gottrea	Gottrea	Water-hole.
Kotupna	Kotupna	A grass used for nets.
E. Vineyard	Chamherna	A creek.
Taripta	Taripta	Small box-trees.
Embrea	Embrea.	
Sandhill	Mologa	Large sandhill.
Mount Scobie	Porpanda	High mountains.
Cooper's Lake	Tangalum.	
Gilgila	Gilgila.	
Kiabram	Kiambam	Thick forest.
Lock Garry	Bimbarta	Lots of fish.
St. Germain's	Udera.	
Nine-mile	Tatchera	Large plain.
Merrigum	Merrigum	Little plain.
Tallygaroopna	Tallygaroopna	Large tree.
Goulburn River	Gila.	
Ardpatrick	Coomboona.	
Moeroopna	Moeroopna	Deep bole.
Shepparton	Kongoopna.	
Toolamba	Patura	Small lagoons.
Meran	Windella	No water.
Meering	Windella.	
Pyramid Creek	Yaramie.	
Murray River	Millewa.	
Dry Lake	Barrto.	
Sandhill Lake	Luchur Lake.	
Nine-mile Creek	Yarramie	Little creek.
Gumiawarren Sandhills	Moieuyurrt.	
Tragowel Swamp	Pouey-pouey.	
Five-mile Creek	Tintimbarren.	
Two-mile Creek	Tiengule.	
Reedy Creek	Booraire.	
Reedy Lake	Bingarumbirrt.	
Marung Lake	Marung.	
Lake Leaghur	Leaghurr.	
Murdering Lake	Leharin.	
Kangaroo Lake	Kurburr.	
Boga Lake	Coorm.	
The North Terrick hill, which is the largest of the two	Bullyang <i>or</i> Bulliyang	A cherry-tree.
South Terrick	Wangat	A kind of wooden spade for digging up grubs.
Diamond Hill, a part of Terrick Range two miles north of Main Terrick	Gydwill <i>or</i> Gigwill (doubtful which).	
Mount Pyramid	Byrmbowil.	
Paddy's Clump, a small clump on Pyramid Plain, an old out-station	Myrtgun	A single egg of any kind.
Cooper's old home-station, near Paddy's Clump.	Djulun	Salt-bush.
Bullock Creek, lower course station	Bullop Byoway	No meaning except for the locality.
Bullock Creek, at old Sheepwash	Goom Goorudwon-yeran	Means water escaping under ground.
The Pickaninny Creek, about three miles north of boundary	Narronynaraaby	Plant with edible root.

Name on Map.	Native Name.	Meaning in English.
The swamp commonly called Kow	Ghow.	
Pickaninny Creek, at a dam three miles north of house	Yayat - - - - -	A small frog which climbs trees.
A swamp two miles S.S.E. of creek through which a branch of the Pickaninny coming out on Kelly's run joins again at Pickaninny Creek	Waagworil.	

The following is a list of the names of places and words obtained by Philip Chauncy, J.P., District Surveyor, during the years 1862 and 1866, from Aborigines belonging to the tribes inhabiting the districts watered by the Rivers Loddon, Avoca, Richardson, Wimmera, and the Upper Hopkins; to which is added the Swan River (Western Australia) word when there is an analogy in the sound. The list, as regards the names of creeks, rivers, and mountains within the Dunolly survey district, is respectfully submitted to the Honorable the Minister of Lands and Agriculture, in compliance with his request. The names of many places in the north-western part of the colony are added. The corresponding Swan River words are noted for the purpose of suggesting the common origin of the languages. The sound of the letters accords with that recommended by the Royal Geographical Society; thus *u* is to be pronounced like *oo*. A supplementary list is attached, which should be used in connection with the first list. In the first column the letter S. denotes that the word was obtained from natives at Swanwater near St. Arnaud, D. from natives at Dunolly, L. at the Lower Loddon, A. at Ararat, W. at the Wimmera, C. at Camperdown, and S.R. at Swan River.

The words marked thus (\*) were not obtained directly by me, but by Mr. Spieseke and two or three other reliable persons.—P. CHAUNCY.

Native Word.	Colonial Name or Description of Locality.	Signification.
Berring-a (D.) - - -	A village south from Smythesdale.	The rainbow-bird or bee-eater, <i>Merops</i> , with two long feathers extending from the tail.
Berrin-berrin (S.R.) - - -		
Bukrabanyul (S.) - - -	A certain bill, also a squatting station, near East Charlton station	<i>Bukra</i> , the middle, and <i>banyul</i> or <i>panial</i> , a hill— <i>i.e.</i> , the middle of three, as viewed from Swanwater.
Burrumbuchee (S.) - - -	- - - - -	The white crane.
Boorpuk - - - - -	- - - - -	A little hill or rising ground.
Boytch or Bo-ytch (S.) - - -	- - - - -	Grass.
Bölap (S.) - - - - -	- - - - -	A "native oven," an ash mound, camping-place.
Bo-nn (S.) - - - - -	- - - - -	Ashes.
Boimgurt (S.) - - - - -	- - - - -	<i>Bom</i> , a tuberous edible root, probably a kind of orchis.
Berrimal (D.) - - - - -	A parish in the Dunolly district.	The emu.
Parimal (C.) - - - - -	- - - - -	
Boorp or Purp (S. & A.) - - -	- - - - -	The head.
Bulee manya (A.) - - - - -	- - - - -	Fingers to count with.

Native Word.	Colonial Name or Description of Locality.	Signification.
Bula (S.R.) - - -	- - - - -	Many fingers, <i>i.e.</i> , more than three, many.
Bulytch (A.) - - -	- - - - -	Four or more fingers, many.
Bulytchee (Adelaide) - - -	- - - - -	Four or more fingers, many.
Bullarook † - - -	A township and forest north-east from Ballarat.	
Bomenya (A) - - -	- - - - -	The thumb.
Burt (L.) - - -	A station on the west side of the Lower Loddon	Smoke.
Baln-baln - - -	A county of Victoria - - -	The lyre-bird.
Brabrim - - -	Mount Jeffcott.	
Bolac or Boloke ‡ (A. & L.) - - -	- - - - -	A lake.
Banyenong § (W.) - - -	A parish at Lake Boloke - - -	<i>Banye</i> , a burning, but only applicable to roots and stumps; <i>nong</i> denotes the past.
*Banyobudnut (W.) - - -	The Mission Station on the Lower Wimmera	<i>Banyo</i> , the back.
*Bellenbirra or Bellellen (W.) - - -	A parish - - - - -	A certain kind of smooth grass.
*Boneekauwer (W.) - - -	Bonneeyawer, a part of Edols' run on the Lower Wimmera.	The dust raised by a running emu.
Burrunheet - - -	A lake, 12 miles from Ballarat	<i>Burrun</i> , muddy, dirty;    <i>heet</i> is a word for water.
*Burrun-burrun (W.) - - -	A parish - - - - -	Very muddy.
*Brim (W.) - - -	A station on the Yarambiak Creek.	A spring or well with water.
*Baek (S.) - - -	- - - - -	Muddy water-holes.
*Billian (S.) - - -	- - - - -	The bull-frog.
Biek (S.) - - -	- - - - -	Pipeclay.
Kow (in the north-west of Victoria).		
*Boor-boor-up - - -	- - - - -	A spring, or where water may be found by digging.
*Bolang-um (S.) - - -	A parish and station - - -	Two cousins.
*Bardi-dart (S.) - - -	- - - - -	Seeing a dog jump up and bite a falling star.
*Balpa or Bilpa (S.) - - -	Banyena station, Shannahan's station	A natives' old camp.
*Bindowrim - - -	Great Western township.	
*Bútehúk - - -	Mount Drummond.	
*Bomjinna - - -	Mount William - - -	<i>Jenna</i> , a foot.
*Búrn - - -	The Black Range.	
*Burnaere - - -	Allanvale station.	
*Butingitch - - -	Town site of Ararat.	
*Bvarree - - -	Deep Lead, Pleasant Creek.	
*Dang-dang - - -	- - - - -	Bad shells used for marking an opossum rug, and which spoil it.

† Bullarook, at Swan River, is the name of one of the four great divisions or families of the Aborigines of that part of Australia. They may not intermarry, but must seek a partner from some other division.

‡ Lake Bolac is situated 60 miles W.S.W. from Ballarat, and receives the waters of Flery Creek. "Lake Boloke" is the name given on the maps to the basin which receives the waters of the Richardson River. The natives' name of this basin is "Banyenong."

§ When full, this lake covers an area of 25 square miles, all of which is grown over with reeds and bulrushes. In very dry seasons the water disappears, and then the natives used to set fire to the reeds and bulrushes, the stumps of which, after the burning, presented an extraordinary appearance—hence the name.

|| These meanings are doubtful. A Camperdown native told me that *burrun* means "round" or "roundabout," which is the more probable signification.

Native Word.	Colonial Name or Description of Locality.	Signification.
*Dauhinger Berakūp	- - - - -	Two natives who fought in the moon and broke it.
*Derril (S.)	- - - - -	The boundary or limit of a native's territory.
Darrkbonee (S.)	A parish near St. Arnaud	<i>Darrk</i> is the peppermint gum-tree.
*Drung-drung or Jung-jung (S.)	A parish and lake; a parish	Spoiling, making a mess of it.
*Dooeu (S.)	A parish	The limits of a circular piece of country.
Enta (S.)	- - - - -	No.
Gré-gré (S.)	A parish north-west of St. Arnaud	The lagoon called Swanwater.
Gowar (S.)	A hill on Yowan Spring station	A high hill.
Genna ( <i>see Jenna</i> )	- - - - -	The foot.
*Gerrigurup	- - - - -	A stony place.
*Gorambeep bārak	Mount Ararat.	
*Gurkederkūt	Opossum Gully, Ararat.	
Jenna (A.)	- - - - -	The foot.
Jenna (S.R.)	- - - - -	The foot.
Jinna (Queensland)	- - - - -	The foot.
Jeenong (Condamine River)	- - - - -	The foot.
Jenang (Goulburn River)	- - - - -	The foot.
Jeenong † (Darling River)	- - - - -	The foot.
*Jak-wurro-wil	- - - - -	Reeds in a creek.
*Jurn-gher-toul	- - - - -	A large bat like a man (a fabulous creature).
*Jalúka	A parish	The valley between the Grampians, Serra, and Victorian Ranges.
*Jaraughi-jakil	The township of Moyston.	
*Jakyl	Lake Lonsdale.	
*Jūnūkiu	Glenorchy.	
*Kobram	Stawell town site.	
*Konkongella	Concongella station.	
Koorac (D.)	A parish on Avoca River	Sand.
Kooreh (S. & D.)	A parish in the Dunolly district	A large male kangaroo.
Koolee (S.)	- - - - -	An Aboriginal man.
Karrap (D.)	A parish between Lexton and Amphitheatre	Quartz.
Karr (A.)	- - - - -	The nose.
*Kuyura	A parish and hill near Kingower	The mountain of light.
Kinyapanial (L.)	A parish, a station, and a creek	<i>Kinya</i> , the head; <i>banyul</i> , of the bill.
Katyil (S.)	- - - - -	Water.
Kal-kal (plural) (W.)	A parish and station	Large edible grub in decayed wattle-trees; the larvæ of a species of <i>cerambyx</i> .
*Karangajarūk	- - - - -	The valley near Ararat called Cathcart.
*Kru-kruk (Geelong)	- - - - -	The bull-frog.
Lang-i kal-kal (A.)	- - - - -	The locality in which the edible larvæ of a large kind of <i>cerambyx</i> are found.

† The same at Fitzroy Downs, Darling Downs, and Wide Bay; *Dinnong* at Macquarie River; at Omeo it is *Jeenongana*; at King George's Sound, *Jenna*, &c., &c.

Native Word.	Colonial Name or Description of Locality.	Signification.
Lang-i gherin (A.)	The mountain on the Great Dividing Range called Mount Mistake by Mr. La Trobe, situated 7 miles east by south from Ararat. It is incorrectly spelled Larnegerin on the new map of Victoria	<i>Langi</i> , the home; <i>gherin</i> , the yellow-tailed black cockatoo ( <i>calyptorhynchus</i> ); <i>i.e.</i> , the home or habitat of the black cockatoo, also its nest.
Lang-i Logan (A.)	-	The home or run of Mr. Logan.
Leer or Lea (D.)	-	The teeth.
Larr (S.)	-	A hut.
Leaghur (L.)	A station on the Lower Loddon	<i>Lea</i> , the teeth; <i>gorh</i> , the blossom of the box-tree, which is sucked by the natives for its honey.
Laal bit (S.)	Lalbert on the maps is the basin which receives one branch of the Avoca River	<i>Laal</i> , the parasite which grows on the Mallee, <i>bit</i> is the knot at the end of it.
Lal-lal, also Lal-lat (A.)	Two parishes	<i>Lal</i> is supposed to signify a crack or crevice.
*Ledcourt (W.)	A parish, also station	<i>Led</i> means sharp.
Longérrinong (W.)	Longerinong is a station on the Wimmera	A creek branching off the Wimmera, bifurcates at this place or splits,
Long-ernong-narri (W.)	-	A she-oak split by lightning.
Lang-i-dorn	Doctor's Creek	The nest of the bell-bird.
Lagallik	Barton's station near Moyston.	
Moliagulk (D.)	Moliagul, a town and parish nine miles north-north-west from Dunolly	A wooded hill.
Morak (D.)	-	The cheek.
Mouytye (D.)	-	The moustache.
Munya (D.)	-	The hand.
Marrong (A.)	-	The middle finger.
Maara (S. R.)	-	The hand.
Maarh (King George's Sound)	-	The hand.
Moolerr (S.)	A parish near St. Arnaud	The flooded or red gum.
Mehrin (L.)	Spelt Merin, also Meerin, on the maps; a station on Lower Loddon	The lake, an outlet of the Loddon River.
Marong (L.)	Town and parish ten miles west from Sandhurst	The Murray River pine ( <i>callitris</i> ).
Murdook (L.)	-	Small.
Morre-morre (S.)	A parish north from Malakoff, county of Kara-kara	Little hills.
*Mullak or Mullah	A place west from the White Lake, and north from the Glenelg River	A kind of shrub growing on Mount Talbot, in the Glenelg district, the roots of which are edible.
*Metinjeyne	-	A Mallee rise near Mount William.
*Martang	The Black Swamp.	
*Mitye	Barton Morass or Nekeeya Swamp.	
*Mulpal	Lexington station.	
*Merpütyal	Fyan's Creek.	
Ngarree (S.) (see Long-érnong-narri)	-	A she-oak tree.

Native Word.	Colonial Name or Description of Locality.	Signification.
Nganye (D.) - - - - -	- - - - -	The beard.
Nganya (S. R.) - - - - -	- - - - -	The beard.
Ngarra (D.) - - - - -	- - - - -	The hair.
Narreput (S.) - - - - -	A lake near Merin, on the Lower Loddon; also a station in the north-east of the county of Borung.	
Na-laan - - - - -	A parish; Nallan Nullan, another parish in the county of Borung.	A spring in the Mallee.
*Nallijup - - - - -	- - - - -	I find a water-hole.
*Nimmel-mer - - - - -	A water-hole near Bolangum	A native with bad eyes ( <i>mel</i> ) washed them and died here.
*Naram-naram - - - - -	The Grampian Range.	
Panyul or Banule (D.) - - - - -	- - - - -	A hill.
Pitye (S.) - - - - -	- - - - -	A fly.
Tchallee - - - - -	- - - - -	The tongue.
To-roee or To-roi (D.) - - - - -	- - - - -	A woman.
Tu rung irriple (D.) - - - - -	- - - - -	Certain she-oak water-holes.
Tyo worrk (D.) - - - - -	Old Dunolly station - - - - -	Manna on a gum-tree.
Tartyak (A.) - - - - -	- - - - -	The arm.
Toombal (L.) - - - - -	- - - - -	A lake.
Tardt (S.) - - - - -	- - - - -	Crab-holes.
Tittibong (S.) - - - - -	Station on Lower Avoca - - - - -	<i>Tittit</i> , hard; hard ground.
Towaninnie (S.) - - - - -	A certain little creek on the Lower Avoca; also a station	A blow on the back of the neck, where the soul or spirit is.
• Tyin-wall (W.) - - - - -	Kewell, a station and parish north of the Wimmera	The seed or fruit of the mesembryanthemum.
Woorak (D.) - - - - -	- - - - -	A species of Banksia tree common near Dunolly.
Woore (D.) - - - - -	- - - - -	The lips.
Whroo (Lower Goulburn)	A town and parish - - - - -	The lips.
Witchi poorp (D.) - - - - -	A station on the Lower Avoca (incorrectly spelled Witcheproof and Witchepraaf, and Witchipool); also the name of the hill fifteen miles north-north-west from East Charlton	<i>Witchi</i> , rushes, and <i>poorp</i> , the head or top of the hill— <i>i.e.</i> , the plant called <i>witche</i> grows on the top of this hill.
Weinbool (D.) - - - - -	- - - - -	The ear.
Woongarup (A.) - - - - -	- - - - -	The forefinger.
Wirting (A.) - - - - -	- - - - -	The collar-bone.
Warrin (A.) - - - - -	- - - - -	The back.
Wehla (S.) - - - - -	A parish between Dunolly and St. Arnaud, the town called Jericho	The common grey opossum.
Wail (S.), Wailo (S. R.) - - - - -	- - - - -	The bird called a curlew by the colonists.
Wabee (L.) - - - - -	- - - - -	The small fresh-water lobster.
Wabee (S. R.) - - - - -	- - - - -	A kind of small fresh-water fish.
Wanwanda (W.) - - - - -	A place near Horsham	A kind of shrub.
Wurranjibee (W.) - - - - -	Warraknabeal station, on the Yarrambeak Creek	<i>Wurra</i> , lip; <i>ngi</i> , its; <i>beal</i> , flooded gum-tree— <i>i.e.</i> , lip of a flooded gum-tree.
Wurra nyuk (W.) - - - - -	Warranook parish - - - - -	<i>Wurra</i> , lip; <i>nyuk</i> , its— <i>i.e.</i> , its lip.
Wurra-wurra (W.) - - - - -	Warra-warra parish - - - - -	Lips.



Native Word.	Colonial Name or Description of Locality.	Signification.
Werrikghor (W.)	Werrigar, a village near Warraknabeal	<i>Werrik</i> , cleaning; <i>ghor</i> , the blossom of the box-tree— <i>i.e.</i> , cleaning the ground from the fallen blossoms before encamping.
Witchelliba (W.)	A parish	<i>Witchelli</i> , a dry stick; <i>bah</i> , a creek. The Avoca River.
Wyn-wyn (W.)	A place north from Mount Arapiles	A little stick or thin switch used for feeling for an opossum in a hollow gum-tree.
Wammera		Probably a New South Wales word for the throwing-board.
*Warrogarbin	Near Bolang-um	A place where a native came with lips so swollen that he could not drink.
*Warrowitur		A camping-ground.
*Wein-wein-gurk		Wild, wild wind. <i>Wein</i> signifies fire in the Western district of Victoria.
Yoorndup (S.)		The wrist.
Youanduc (S.)	A granite rise near West Charlton	A basin in a rock.
Yuerngrun (S.)	A run near East Charlton	<i>Grun</i> or <i>gurn</i> is a certain kind of low bush.
Yarram-yuk (W.)	Yarrambeak Creek, an effluent from the Wimmera River	<i>Yarram</i> , a dry hole or blind creek; <i>yuk</i> , their, pronoun third person plural.
Yalla-y-poora	Ware's station on Fiery Creek	A pollard-tree or a gum-tree which has been cut and has sprouted.
Yawong (W.)	Springs on the east of the Avoca River between Wedderburn and St. Arnaud.	
*Warwino	Pleasant Creek.	
*Wurro-garra	Glenwillan station.	
*Wurro-nook	A place in Irrewarra parish.	
*Wurra-will	Schoular's water-hole.	
*Williwit	Newington station.	
*Wal-wal	Little Wimmera River	Reeds, full of reeds.

Additional names and words of the natives of the Lower Loddon, Avoca, and Richardson Rivers, and Pine Plains.

NOTE.—In this second list some words occurring in the first have been repeated, having been obtained from independent and different sources.—PHILIP CHAUNCEY.

Native Word.	Colonial Name or Description of Locality.	Signification.
Amical		A white man.
Banule or Panyal		A hill.
Barp	A parish near Dunolly	The white or hill gum-tree.
Bayup	The village at Barrie's Reef, near Blackwood	A kind of gum-tree.
Beal-ba (or pah)	Bealiba is the name of a town and parish	<i>Beal</i> , the red or flooded gum-tree, <i>ba</i> , a creek; <i>i.e.</i> , the red gum-tree creek.
Boloke	Lake Banyenong	A lake, <i>i.e.</i> , any lake of this kind.
Bulert		Grey beard.

Native Word.	Colonial Name or Description of Locality.	Signification.
Bunyeelgal - - -	Seven-mile hut on Antwerp station.	
Boorndeeep - - -	- - - - -	Very good.
Bolertch - - -	A parish on the west side of Avoca River	The box-tree (eucalyptus).
Birr-imal - - -	A parish - - -	An emu.
Chulwil - - -	- - - - -	A musk duck.
Coolee - - -	- - - - -	A native man.
Darrk - - -	- - - - -	The peppermint gum-tree.
Djarree - - -	Plains of Thalia station.	
Dyarr (Budjar at Swan River)	- - - - -	The ground.
Eng-eng malyan or Enta; (Yuorta on the Lower Goulburn; Yuarda at Swan River)	- - - - -	No.
Jenna (Jenna at Swan River, Jennang at the Goulburn River, &c.)	- - - - -	The foot.
Gillay or Jilleh - - -	- - - - -	Perhaps.
Gnarree - - -	- - - - -	The black duck, also the she-oak tree.
Guerre - - -	Mount Egbert Range, near Wedderburn.	
Gooro or Ghur - - -	Lake Hindmarsh.	
Ghynup - - -	- - - - -	The large yellow-crested white cockatoo.
Kara-kara - - -	A county - - -	Gold.
Karrap - - -	A parish between Lexton and Amphitheatre.	
Kalkebanya - - -	Lake Tyrrell - - -	Foliated hydrous sulphate of lime, which is abundant in Lake Tyrrell.
Kallallac - - -	- - - - -	Mitchell's cockatoo.
Katcheen garragalk - - -	Antwerp station, near Lake Hindmarsh	Water and wood.
Koodebeal - - -	Bealiba station - - -	Underneath a red gum-tree.
Koolee - - -	- - - - -	A native man.
Koonawarrh - - -	- - - - -	The black swan.
Kooreh (Koroit) - - -	A parish - - -	A male kangaroo.
Kooyea - - -	- - - - -	A kind of small kangaroo.
Kow - - -	- - - - -	Pipeclay found on some plains 35 miles west-north-west from Pine Plains.
Kumma - - -	- - - - -	A wallaby (at Lake Tyrrell).
Kurraca - - -	- - - - -	Small white cockatoo, without crest, commonly called a corrella.
Mal - - -	- - - - -	No.
Marong - - -	A parish - - -	The Murray River pine-tree (callitris).
Marmangorak - - -	- - - - -	God (at Lake Tyrrell). It is doubtful whether any Australian Aborigine has any idea of a Supreme Being.
Marrambook - - -	- - - - -	A wife.
Matynleework - - -	Bealiba diggings.	
*Meyrr heu - - -	- - - - -	Wind.
Murdook - - -	- - - - -	Small.
Moolerr - - -	A parish - - -	A kind of gum-tree.
Ngannibeen-yam - - -	- - - - -	Myself.
Nannee-ehuk - - -	- - - - -	A husband.
Ngatyar - - -	- - - - -	The chief evil spirit.

Native Word.	Colonial Name or Description of Locality.	Signification.
Ngaanga	-	The soul. <i>Nganga</i> , at Swan River, signifies the sun, also a man's beard, also the roots of trees and plants. <i>Nganga batta</i> , sunbeams.
Ngarranan, at Richardson River; or Nullaan yeerna, or Kannung enna, or Ngin jarriga, at Boort station	-	Do you understand?
Ngarropon	The lake at the back of Miller's Inn, at Cope-cope.	The black duck; also she-oak.
Ngarre	-	To sit down.
Ngyne	-	To see.
*Ngadg (Ngadgo at Swan River)	-	Me (personal pronoun).
*Nyarritech	Eddington township.	An evil spirit in the ground causing a whirlwind or swirl of wind.
Ngarrewarrawil	Burnt Creek.	The beard.
Ngan-wee (Nganga at Swan River)	-	The beard.
*Pinmi	-	An evil spirit in the ground causing a whirlwind or swirl of wind.
Pittigul	-	The quandong fruit at Lake Tyrrell.
Lea kuribur	Dunolly.	-
Tallja	A water-hole north-north-east from Pine Plains.	The small shell paroquet.
Tchuterr	A parish	-
Toombal	-	A lake.
*Toor hi or To ro ee	-	A woman.
Turrung irripil	She-oak water-holes.	Manna which occurs on some kinds of eucalypti.
Tyowork	Dunolly pre-emptive section	The sleeping lizard.
Wallup	-	You.
Warrk	-	Come here, or come along. <i>Watto</i> , at Swan River, means "go," or "walk away."
Wattee or Warre wee	-	-
Wanyebra	Ten-mile hut on Antwerp station.	Stringybark-tree.
Warrgarr	-	Large flooded gum-tree.
Warrantykbeal	Warranackbeal, Scott's station on the Yarrambeac Creek	Far away.
Warre jo	-	Very good.
Weerbak, or Toolgook, or *Boorndup	In three languages	The large grey opossum.
Wehla	A parish (Jericho) near Kingower	Where is it?
Winjallok	Name given to parish north of Navarre	Far away, very far.
Woorrek (Oorar at Swan River)	-	A small lake below Albatutya, at Bremer's station, on the outlet.
Wonga	-	-

Native Word.	Colonial Name or Description of Locality.	Signification.
Wookak		Give it to me.
Woock		The common Banksia tree.
Wooro	Whroo is the name of a town near Rushworth	The lips. There is surface water only at Whroo, hence it is called "the dry diggings." The lips are put to the ground to drink.
Yannak		Go away.
Yea-a or Yea yea		Yes.
Yellanjip	The salt lakes about 50 or 60 miles north-west from Pine Plains station.	
Ychrip	A parish on the west of the Avoca River	The ironbark tree.

Supplementary list of words obtained from Aborigines by P. Chauncy, at (C.) Camperdown, (A.) Ararat, (D.) Daylesford, (H.R.) Hopkins River.

Native Word.	Colonial Name or Description of Locality.	Signification.
Barg (H.R.)	The Hopkins River	No.
Barwong (H.R.)	The Barwon River.	
Boreitch (C.)		Water (?). Probably the same as <i>Pareitch</i> , salt water.
Berrimbool (H.R.)	A lake on the east of the Hopkins, six miles below Chatsworth.	
Bornong (H.R.)	The tea-tree swamp at Mortlake.	
Boonjarup (D.)		To bite, to slay.
Boongarup (D.)		To throw spears.
Buckup (D.)		A species of grass-tree.
Barrk (D.)		Tracks or to track.
Burrupa (D.)		To run away.
Barkna (D.)		To dig, scrape, bury.
Berrh (D.)		A river or creek.
Berrp (D.)		Daylight, the day.
Berpabup (D.)		To-morrow.
Bowitch (D.)		Grass, vegetation.
Boorangoo (D.)		To blow with the mouth.
Barjanggal (D.)		A pelican.
Boort (D.)	A lagoon, &c., on the west of the Loddon River	} Smoke.
Booya (at Swan River)		
Bayt (D.)		Quartz.
Barbuyal (D.)		
Boyle and Boyl-ya (Western Australia)		A sorcerer, a power of witchcraft.
Boyne (D.)		Fat, handsome, grease.
Bopup (D.)		A baby boy.
Bibago (D.)		A woman.
Burrupa (D.)		} Running water.
Katyeeen		
Berripa (D.)		To run.

Native Word.	Colonial Name or Description of Locality.	Signification.
Challepepin (A.)	The hill with the steep escarpment on the south side of Mount Lang-i-gherin.	
Chalee (D)	- - - - -	The tongue.
T-Characar (D.)	- - - - -	To stand.
Dtarkjarrup (D.)	- - - - -	Fighting, contest.
Dtarka (D.)	- - - - -	To beat, to strike, to kill.
Danbil (D.)	- - - - -	A big cloud.
Eilyer (II.)	A small mount or rise near Austin's station on the Salt Creek between Lake Bolac and the Hopkins River.	
Ghērānjemāraja (II.)	Synott's Creek at Berrybank.	
Goonang-a (D.)	- - - - -	Joking, jesting, telling untruths.
Garakeen (D)	- - - - -	A species of paroquet.
Gonowarah (D.)	- - - - -	A black swan.
Ghera (D.)	- - - - -	A gum leaf.
Jenang (C.)	- - - - -	The foot.
Jillup-jillup (D.)	- - - - -	To pinch, to squeeze.
Jenee (D.)	- - - - -	The forehead.
Jarrh (D.)	- - - - -	The ground.
Budjar (at Swan River)	- }	
Karkart (D.)	- - - - -	A friend.
Karkoi (C.)	- - - - -	A pretty kind of bandicoot.
Kanarpanook (II.)	- - - - -	To cough, a cough.
Karamook (C.)	- - - - -	The common opossum.
Kallern (C.)	- - - - -	The brush kangaroo.
Karlk (C.)	The site of Camperdown.	
Kōlong-ūlak (C.)	Lake Colongulac - - -	To eoeee or call.
Kooloor (II.)	Mount Rouse.	
Kowang (C.)	- - - - -	A native cat.
Kielambect, <i>also</i> Pare-itch (II.)	Lake Kielambete - - -	A brackish lake.
Korite (C.)	The parish of Koroit - - -	The large male kangaroo.
Kerurot (II.)	The Leura Swamp near Camperdown.	
Kooree (C.)	- - - - -	The large magpie, break-o'-day bird, <i>gymnorhina tibicen</i> .
Koroon (C.)	- - - - -	The "native companion," large crane.
Kooneewurong (II.)	Connewarren Lagoon in the county of Hampden.	
Kocheher (II.)	- - - - -	An orphan.
Koonect (II.)	Austin's station on the Salt Creek.	
Katyeen (D.)	- - - - -	Water.
Kayanook (D.)	- - - - -	He himself.
Kar (D.)	- - - - -	A leg.
Koork (D.)	- - - - -	Blood.
Koolabeetyin (D.)	- - - - -	A native turkey or bustard.
Kalkburghera (D.)	- - - - -	The bush, the wooded parts of the country.
Kart-tchi (D.)	- - - - -	The summer season.
Kart-kart (D.)	- - - - -	Several, plenty, more than two.
Kalk (D.)	- - - - -	A tree, wood.
Kahl (D.)	- - - - -	A male dog.

Native Word.	Colonial Name or Description of Locality.	Signification.
Kalpooma (D.)	- - - - -	To cut.
Koong-a (D.)	- - - - -	To give.
Eoong-a or Yoong-ee (at Swan River)	- - - - -	
Kiup (D.)	- - - - -	One.
Kyn (Swan River)	- - - - -	
Koneja (D.)	- - - - -	Waterless, dry.
Laang (C.)	- - - - -	A species of gum-tree.
Lehura (C.)	Mount Leura	Lava (of which the hill is composed).
Lajeranyen (H.)	A spring S.W. from Waranet (which see <i>infra</i> ) near Lake Colongulac.	
Lah (D.)	- - - - -	A stone.
Lah-wowerring (D.)	- - - - -	Rocky, covered with stones.
Larl (D.)	- - - - -	A hut or house.
Moorup (D.)	- - - - -	A spirit. It is difficult to understand their conception of a spirit or the soul of the departed.
Melion (D.)	- - - - -	Hungry, empty.
Marit (C.)	- - - - -	A female kangaroo.
Milpa-milpa boornum (H.)	- - - - -	A round swamp.
Marh (H.)	- - - - -	A man. ( <i>Marh</i> is a hand at King George's Sound.)
Moolung-er (H.)	- - - - -	A woman or wife.
Merreen mia (D.)	- - - - -	The south.
Melya (D.)	- - - - -	To be angry.
Marmce (D.)	- - - - -	The sky.
Ngoora (C.)	Mount Noorat	The name of an ancient "King" of the country.
Ngyuk (C.)	- - - - -	A species of white cockatoo.
Narrin (C.)	- - - - -	The large brown quail.
Ngarkarup (D.)	- - - - -	He, she, or it.
Ngarliyuboor (D.)	- - - - -	Near, not far.
Natowalong (D.)	- - - - -	Deceit.
Ngowee (D.)	- - - - -	The sun.
Ngatta (D.)	- - - - -	To think, to believe.
Ngarree-cheeritch (D.)	- - - - -	A wattle-tree.
Ngooning (D.)	- - - - -	Crooked.
Porr-hue or Poork (H.)	Mount Shadwell	A cold in the head.
Purnung (C.)	- - - - -	A native dog.
Pyeet (C.)	- - - - -	The large opossum.
Pooyooch (C.)	- - - - -	Ring-tailed opossum.
Purrim-purrim (C.)	- - - - -	Native turkey or bustard.
Parook (C.)	- - - - -	Kangaroo rat.
Pareitch (H.)	- - - - -	Brackish water.
Purrunibet (C.)	Lake Purrunibete	A round lake.
Peepee (H.)	- - - - -	A father.
Tirrenchillum or Tarrin-illum (C.)	Mount Elephant	A hill of fire.
Timboon (C.)	A spring and little creek on S.W. of Lake Bullen-meri, and not the place so called north of Camperdown.	
Terang (C.)	The township of Terang	A bough of a tree.
Talang (C.)	- - - - -	A strip of dry bark for lighting a pipe.
Torng (C.)	- - - - -	Smoke.

Native Word.	Colonial Name or Description of Locality.	Signification.
Tulip or Toolip (C.)	- - - - -	The little magpie or magpie lark.
Tipperippet (C.)	- - - - -	The snipe.
Warrnat or Waranat (C.)	The little creek north of Camperdown, improperly named <i>Timboon</i> on the map.	
Wornn (C.)	- - - - -	A hut or camp ing-place on a "native oven."
Wein (C.)	- - - - -	Fire.
Warrou (C.)	The volcanic hill near Mr. Nicholas Cole's station north from Camperdown. It is in shape like an animal coiled up asleep	The common bandicoot.
Wāang (C.)	- - - - -	A crow.
Wurringhil (C.)	- - - - -	The native bear.
Wulungoon (H.R.)	The salt lagoon near Connewarren Lagoon, a few miles north from Hexham.	
Wenōōn (H.R.)	The family name of the Hopkins tribe.	
Wendee (H.R.)	- - - - -	A brother.
War-war (D.)	- - - - -	To climb.
Wewar (D.)	- - - - -	To lift up.
Wurr-ip (D.)	- - - - -	Sore.
Watching (D.)	- - - - -	The knee.
Whroo or Wurroo (D.)	A township in the county of Rodney. "The dry diggings," no water but on the surface after rain. The natives had to put their lips to the ground to suck up the water.	The lips, the mouth.
Warhee (D.)	- - - - -	The sea.
Wayet or Wayt (D.)	- - - - -	The season of April and May.
Walla-walla (D.)	A parish so called	Much rain, a great flood.
Yatching (D.)	- - - - -	Bad, foolish, childish, weak.
Yaranmillalwit (D.)	- - - - -	A species of bat.
Yeebkōōng-a (D.)	- - - - -	Lost.
Yangung-o (D.)	- - - - -	To go, to move off.
Yeernoouee (D.)	- - - - -	By-and-by, presently.
Yu-ngoonee or Eu-ngūnee	- - - - -	Just now.

I must here remark that the natives from whom I obtained the above words were all intelligent men, but it was not always easy to make them understand precisely what I wanted to know, as whether a word was a verb or a noun; e.g.,—Is *Kanarpanook* to cough or a cough? or is it used in either sense? Several natives told me that *Kielambeet* and *Pareitch* both signify brackish water, but I could get no explanation of the distinction, if any; though of course it would easily be obtained by any one who understood their dialect or was long with them.—P. C.

## NATIVE NAMES OF SEVERAL HILLS, RIVERS, ETC.

(DERIVED FROM THE INFORMATION OF THE NATIVE BLACKS "TOMMY" AND "BILLY.")\*

Station Peak - - - - -	Youáugh <i>or</i> Villamanata.
Mount Gellibrand - - - - -	Loolúrrung-oo-lah.
Mount Elephant or Clarke - - - - -	Tirriuállum.
Mount S.E. of Carángamite - - - - -	La Bám.
Mount Shadwell - - - - -	Dooroobdoórabul.
Mount Abrupt - - - - -	Wirribcot.
Mount William - - - - -	Tó-ol.
Mount Cole - - - - -	Corrong-ah-jéering.
Range east of Mount Cole - - - - -	Béerbarbárey.
Eastern Range of Pyrenees - - - - -	Bengower.
Pyrenees - - - - -	Péerick.
Hill S.E. of Pyrenees - - - - -	Corrónyang.
Mount Observation - - - - -	Tuckerimbid.
Volcanic Hill, seven miles S.W. of Observation - - - - -	Nanimé.
Hill five miles S.S.E. of Nanimé - - - - -	Widderim.
Wooded hill three miles E.N.E. of Nanimé - - - - -	Moonmot.
Hill seven miles S.S.E. of Observation - - - - -	Mnánibadár.
High Range whence the Lea takes its rise - - - - -	Bóninyon.
Hill six miles north by east of Boninyon - - - - -	Wárranéep.
Hill seven miles east of Warranéep - - - - -	Kirrit-barréet.
River Lea - - - - -	Nurriwillún.
River N.E. of Carángamite - - - - -	Wá-dy-állac.
River S.W. of Carángamite - - - - -	Párranyállac.
River Taylor - - - - -	Póoringh-y-jállá.
Eastern branch of River Taylor - - - - -	Caranbalác.
Large Salt Lake - - - - -	Car'angamite.
Large Fresh Lake - - - - -	Cólac.
Another Fresh Lake - - - - -	Bolóke.
Small Salt Lake - - - - -	Wirring-wirring-duc.
Fresh-water Lake N.E. of Observation - - - - -	Bárrambeet.
Plain between Station Peak and Wa-dy-allac - - - - -	Wárrac-búrran-ah.
Plain between Wa-dy-allac and Pooring-y-jállá - - - - -	Pollóc.

\* Extract from a Report of an Expedition to ascertain the position of the 141st degree of east longitude, being the boundary line between New South Wales and South Australia, by order of His Excellency Sir George Gipps, Knight, &c., &c., by C. J. Tyers, Surveyor, 1840.



## NATIVE NAMES OF PLACES IN VICTORIA.

(BY GIDEON S. LANG, ESQ.)\*

Mr. Lang says :—The following names were obtained by Mr. John Currie, from a very intelligent black at Queenscliff, a few years ago, and are very expressive :—*Ballarat*, *Balladurk*, *Ballarine* (corrupted Bellarine), were favorite and extensive camping places; *Balla*, signifying elbow, or the attitude of reclining on the elbow.†

*Boona-tall-ung*, Point Nepean, signifies “kangaroo hide,” descriptive of the angular shape of the point, like a stretched hide.‡

*Woorang-d'look*, Swan Island, describes the rushing sounds of the surf through the narrow opening between the island and mainland.

*Euro-Yoroke*, St. Kilda, the name is given from the sandstone found there, which they used to fashion and sharpen their stone tomahawks.

*Koort-boork-boork*, Williamstown, signifies “clumps of she-oak,” the country being formerly dotted with them.§

*Yowang*, Station Peak, signifies “big hill.”—(See page 199.)

*Bunning-yowang*, corrupted Buninyong, “big hill, like a knee;” *bunning* signifying “knee.” The hill, seen from certain directions, resembles a man lying on his back with his knee drawn up.||

*Warrenyeep*, corrupted Warrenheip, “emu feathers,” from the peculiar appearance given to the hill by the ferns and foliage upon it.¶

*Burrumbet* (Lake), “muddy water.”\*\*\*

\* *The Aborigines of Australia*, by Gideon S. Lang, Esq., 1865.

† “Elbow,” in the Melbourne dialect, is *Ko-rum*; in that of the Coast tribe, *Thirrong'atha*; and in that of the Upper Loddon, *Bol-loitch*.

‡ *Tallang* is the word for “tongue.” The tongue of land terminating at Point Nepean is fitly described by the word. “Hide” or “skin,” amongst the Coast blacks, is *Tatbee*.

§ The word for “she-oak,” as given by Thomas, is *Tur-run*; amongst the Upper Loddon people it is *Koo-loitch*; and in the Western district, *Bruk-bruk*. The name quoted by Mr. Lang is therefore probably formed from the latter.

|| The word for “knee,” amongst the Yarra blacks, is *Barreng*; amongst the Western Port people it is *Barding* or *Burdin*; and in the Western district it is *Parring*. *Bun-nin-bun-nin* is the word for “back” in the dialect of the Melbourne tribe.

¶ *Wir-ren* is the word for “feathers,” in the dialect of the Upper Loddon tribe.

\*\*\* *Booreen-beek* is “dark soil;” and lakes are sometimes named by the natives from the character of the soil or clay that is found in or near the lake. The country is volcanic, and the color of the soil is a dark-chocolate. *Purrumbete*, another lake in the Western district, is also within the volcanic area. *Euranbet* is the name of a shrub, *Platylobium obtusangulum* (H.).—(See also page 205.)

## NATIVE WORDS AND NAMES.

(OBTAINED BY NATHANIEL MUNRO, ESQ., FROM HENRY TAVERNER, ESQ., OF KERANG,  
LOWER LODDON.)

English.	Native.	English.	Native.
Woman	La-arook.	Give	Naponda.
Girl	Curigul.	Where	Winjalook.
Boy	Coolgoork.	Who or which	Winyatook.
Duck	Gnurre.	By-and-by	Keelamin.
Turkey	Gnurro.	The Murray River	Miloo.
Emu	Cowry.	Pyramid Creek	Yaran.
Country	Tannek.	Nine-mile Creek	Piekaninnie yaran.
Swamp	Poey-poey.	Two-mile Creek	Tyengule.
Lightning	Toolibue.	Five-mile Creek	Tintinbarrin.
Fire	Wamp.	Sandhills	Moingurt.
Lend	Nuella.	Tragowel Swamp	Tragowel poey- poey.
Sleep	Coombin.	Kerang Swamp	Kerangup.
You	Gulin.	Reedy Creek	Booraire.
Me	Ic-ic.	Kangaroo Lake	Kurmbur.
Him	Kenya.	Lake Boga	Crom.
Quick	Burra warrein.	Dry Lake	Burto.
Yes	Gno.	Sandhill Lake	Lucher.
No	Wamba.		
Good	Talcook.		

## LIST OF NATIVE WORDS AND NAMES.

(COMPILED BY HENRY J. WITHERS, ESQ., OF BERREMBEEL, NEAR WAGGA WAGGA, IN NEW  
SOUTH WALES.)

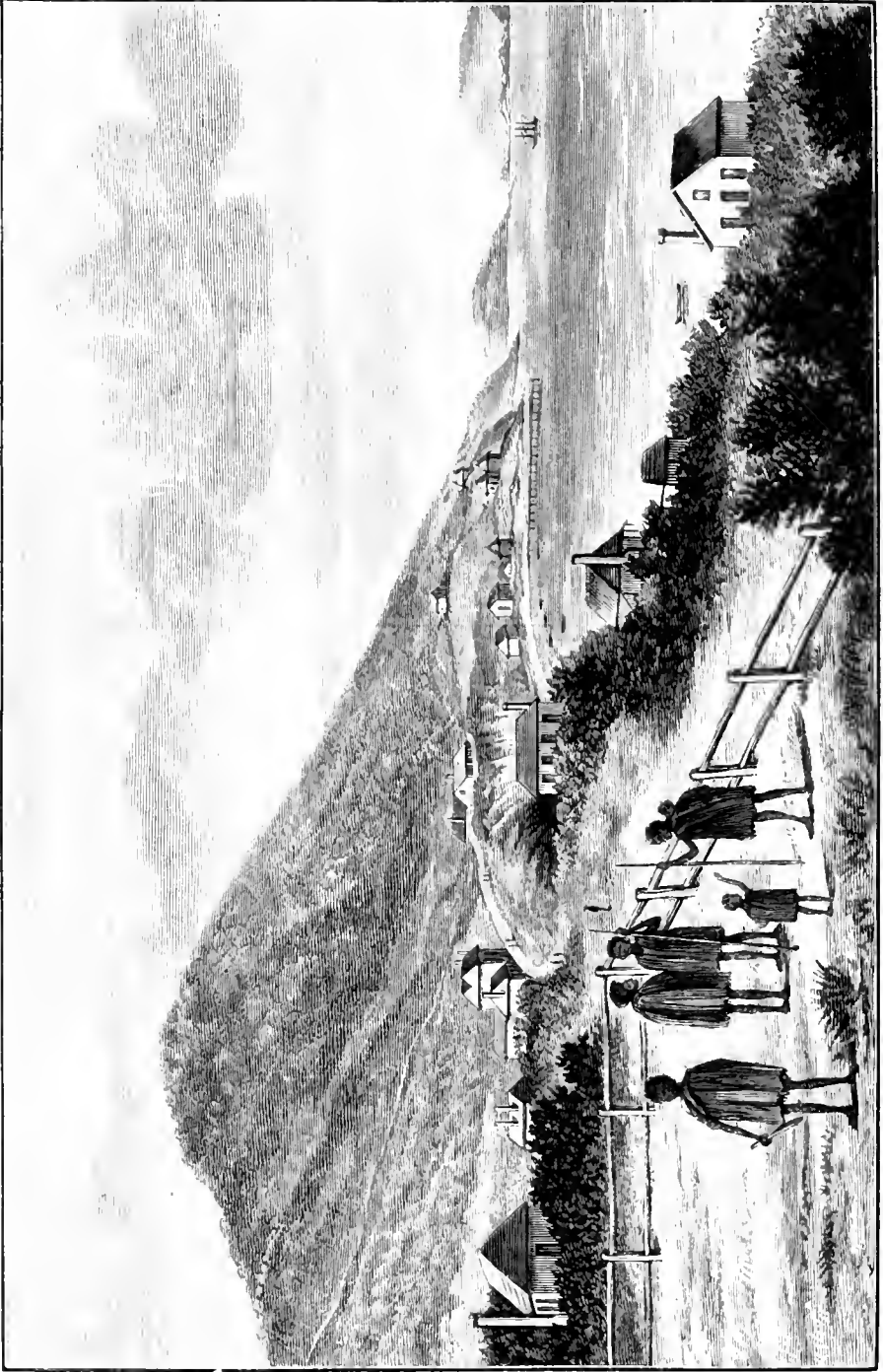
English.	Native.	English.	Native.
A tribe	Eunonyhareenyah.	Nose	Mornda.
Man	Gooen.	Mouth	Nunth.
Boy	Buri.	Teeth	Erong.
Woman	Mookeen.	Hair	Ourang.
Girl	Miki.	Beard	Yarreen or Yarrun.
Head	Bultong.	Skin	Eulung.
Hand	Murra.	Blood	Goohun.
Foot	Geenong.	Bone	Thubbul.
Back	Birri.	Dead man	Bulloo.
Breast	Noonong.	Blind	Mookeen.
Neck	Wooroo.	Dead	Yalgoon.
Leg or thigh	Thurong.	Day	Yeari.
Knee	Nulgung.	Night	Booroonthun.
Side	Thulburr.	Sun	Eri.
Shoulder	Gunnar.	Moon	Keerong.
Arm	Bulgal.	Stars	Gerrilong.
Elbow	Nooungan.	Light	Mullun.
Eye	Mill.	Moonlight	Nulgerong.
Ear	Woother.	Thunder	Mooroobri.

English.	Native.	English.	Native.
Lightning - - -	Marroo.	Scrub - - -	Burgoo.
Rainbow - - -	Euloo burgeen.	A reedy place - - -	Jerilderie.
Clouds - - -	Eurong.	Bark (of a tree) - - -	Thurong.
Rain - - -	Eurong.	Tree - - -	Keegul.
Snow - - -	Coonamah.	River - - -	Murrumbidjah.
Hail - - -	Thunthulla.	Lake - - -	Gurwell.
Wind - - -	Thouwarra.	Brook or creek - - -	Thurong.
Water - - -	Culleen.	Wet - - -	Geether.
Ice, frost - - -	Juggur.	Dry - - -	Booroo.
Flood - - -	Goonbaim.	Bird - - -	Jibbeen.
Fire - - -	Wing.	Wood-duck - - -	Goonaroo.
Hot - - -	Hoogil.	Parrot - - -	Jibbeen.
Cold - - -	Bulloothi.	Cockatoo - - -	Moori.
Smoke - - -	Cudtbul.	Eagle - - -	Mullen.
Sweet - - -	Gilkurrijong.	Crow - - -	Waggra.
Very pleasant, agreeable, very good	Murrumbung.	Kangaroo - - -	Woombeen.
Bad - - -	Mirri.	Wallaby - - -	Murrowong.
Dislike - - -	Widi murrumbung.	Water-rat - - -	Biggoon.
Large - - -	Moonoon.	Opossum - - -	Willie.
Small - - -	Boolce.	Native cat - - -	Marbee.
One - - -	Noonbee.	Native dog - - -	Guegee.
Two - - -	Bulla.	Horse - - -	Yarraman.
Three - - -	Bulla noonbee.	Snake - - -	Cuddee.
Four - - -	Bulla-bulla.	Fur - - -	Kejung.
Five - - -	Bulla-bulla noon- bee.	Feathers - - -	Boobil.
Six - - -	Boolonbee-boolon- bee.	Bee - - -	Gubbee.
Seven* - - -	Bulla-bulla-bulla- courabah.	Fish - - -	Cooyah.
Yes - - -	Nah.	Flowers - - -	Bautherong.
No - - -	Wirri.	Drink - - -	Weejelly.
Red - - -	Keerie-keerie.	Charcoal - - -	Gooreen.
Black - - -	Boothong.	Road, a track - - -	Murroo.
White - - -	Burra-burra.	A row - - -	Berrembed.
Yellow - - -	Goonong-goonong.	Run - - -	Moonbutba.
Blue - - -	Burringun.	Walk - - -	Yanuah.
Ground - - -	Thug-oon.	Stand up - - -	Warother.
Dust - - -	Boonoon.	Lie down - - -	Weerejab.
Mud - - -	Moorong.	After the crows - - -	Wagga-wagga.
Sand - - -	Gurri.	Give - - -	Noongah.
Plains - - -	Goonegul.	Give it here - - -	Noongah thine.
Hills - - -	Jerrimah.	Give me a boomerang - - -	Noongah bulgong.
Swamp - - -	Bulgari.	Come here, man - - -	Mang thanyabuah.
Grass - - -	Boogoon or Bulgoon.	I want to speak to you - - -	Yallelee.
Wood - - -	Geegul.	To throw a boomerang - - -	Berreubah bul- gong.
A shrub (name of) - - -	Euri.	To throw a spear - - -	Juri jurelow.
Leaves - - -	Curree.	To throw a barbed spear - - -	Thoorah thoologoo.
Red-gum - - -	Yarra.	To throw a bone - - -	Doobuloo berroo- mali.
Seed (barley grass) - - -	Gooloo.	Will you? - - -	Yaoima?
Seeds - - -	Woonyoul.	I have got nothing for you - - -	Mungee minyam- bul yinno.
Dogwood - - -	Honey-jerry.	Did you dream? - - -	Yahmondoo yah- darnice?
River-oak - - -	Billaway.		

\* Any number beyond seven is, the blacks say, like the leaves—not to be counted.

English.	Native.	English.	Native.
You and I will - - -	Nulleebil.	I will - - - -	Narthoo.
When shall I see you again?	Thanguar millee nangallah yala- gerry?	You will - - - -	Mudoobel.
Have you had anything to eat?	Yalwondoo thay?	I am going to leave you now	Neenyah thoowyah oneah bunyah.
No - - - -	Wirri.	Swim - - - -	Barbidgee.
Sit down - - - -	Weejah.	Dive - - - -	Woobuoijah.
Have you slept well?	Yahwondoo mony- room euri werr- ing?	Sleep - - - -	Euri.
To throw a nulla-nulla -	Berrembah boon- deegue.	Canoe - - - -	Murring.
Will you? - - - -	Yammah?	Paddle - - - -	Bunderhan.
		Honey - - - -	Naroo.
		Wild - - - -	Gelgel.
		Tame - - - -	Mooroogbeeong.
		Heavy - - - -	Butherri.





KING GEORGE'S SOUND, 1816.  
*From a Painting by the late Deputy Assistant Commissary-General Neill*

# APPENDICES.



## APPENDIX A.

### NOTES AND ANECDOTES OF THE ABORIGINES OF AUSTRALIA.

(BY PHILIP CHAUNCY, J.P., DISTRICT SURVEYOR AT BALLAARAT.)

#### INTRODUCTORY REMARKS.

As the reader will naturally desire to know what my claims are as an authority on the subject of the Aboriginal inhabitants of Australia, I may say that I arrived at Adelaide from England in 1839, and have resided in the Colonies of South Australia, New South Wales, Western Australia, and Victoria ever since. I held the appointment under the Imperial Government of Assistant Surveyor in Western Australia for about twelve years—from 1841 to 1853.

My observations of the Aborigines were made chiefly in that colony, where they were, during the period mentioned, very numerous. In 1841 they numbered about three thousand in the located portions of the territory, according to the statistical returns, whereas the white population was much smaller, and, as a consequence, we had to learn to speak to the natives to a great extent in their own language, and thus had frequent opportunities for observing their social position and habits.

The following statements are written down partly from memory and partly from a miscellaneous collection of notes which I have from time to time made. I have also occasionally availed myself of such authorities as I have at hand, for the purpose of elucidating facts with which I was previously acquainted. These are principally the valuable little publications of the late Mr. G. F. Moore, Advocate-General of the Colony of Western Australia, and of the late Mr. E. S. Parker, formerly Assistant Protector of Aborigines in Victoria, with both of whom I was personally acquainted.

As will be seen, I do not even touch on many subjects connected with this singular race of mankind. My observations are intended rather as a record of such incidents as I happen to remember, and of such facts as I have thought noteworthy, with the view of assisting in the compilation of a general history, than to afford complete information on any point.

## PAINTED CAVES.

It has been stated by Professor Huxley that the natives of Southern and Western Australia are probably as pure and homogeneous as any race of savages in existence. And yet there are some slight indications of another and possibly a more ancient people having at one time dwelt in Australia. These consist of certain red marks on the walls and roofs of caves, chiefly the imprints of human hands, as though a hand had been immersed in some red dye and then pressed against the side of the cave. These "signs-manual" are generally accompanied by some other marks or drawings.

They have been noticed in Eastern, Western, and Northern Australia; on indurated sandstone in a cliff on Dummore's station, near the Goulburn River, in New South Wales, where they consist of hand-prints and drawings of animals; in a granite cave, about ten miles south from York, in Western Australia; and in other places.

I visited this cave in 1849, and saw the marks on the roof; they are quite indelible, and begin low down, near where the roof and floor meet. At first there is the imprint of the full-spread hand and fore-arm, in such a position that the person making it must have been squeezed as far as possible into the wedge-shaped space; then there is the mark of the hand with the fingers spread, mark after mark, and finally of the fingers only, where the roof arches up almost out of reach; but higher and just over the mouth of the cave is a circular figure, drawn with the same red substance, about fifteen inches in diameter, and filled up with lines and cross-bars. It must have been made by a person who was raised from the floor of the cave. This cavern is not easy of access, being in the face of a granite cliff overhanging the valley of the Avon River.

On my questioning the natives about these marks, they could give no rational account of them. They have very little curiosity about the cave, and pay no respect whatever to it; it does not seem to concern them or to belong to their people. On enquiring what they thought of the marks, one of them amused me with the following absurd story. He stated that his people believed that the Moon once dwelt in that cave, but becoming tired of the confinement, he\* ran up the roof of the cave, leaving his imprint at the top as he jumped up into the sky, where he has been wandering about ever since. Nor were they acquainted with the substance used to stain the rock,—it might be cinnabar but that none is known to exist in that part of the country.

Mr. Robert D. Hardey, when making an excursion some years ago into the sandy desert which extends east from York, found the prints of five or six hands in caves nearly seventy miles east from the valley of the Avon River, but he could not ascertain what they were made with.

Capt. Flinders found paintings in caves in Chusan Island, in the Gulf of Carpentaria, made with charcoal and a sort of red paint. There were porpoises, kangaroos, turtles, and a *human hand*; also a kangaroo with thirty-two persons following it.

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\* The moon is masculine, the sun feminine.



Mr. Cunningham, in *King's Voyages*, saw paintings in Clack's Island, off the north-east coast.

Messrs. Grey and Lushington, in 1838, found caves with well-executed figures done in different colors, on the north-west coast; but Capt. (now Sir George) Grey thought they had no connection with the red hands in the cavern near York.

It is stated by a recent writer in the *Colonies*\* that ancient carvings exist in considerable numbers upon the flat rocks and headlands surrounding the harbour of Port Jackson, and at other places along the coast, primitive enough in design, yet highly interesting to the archaeologist and ethnologist. At the North Head the carvings exist in great numbers, as well as impressions of human hands on the sides of perpendicular rocks; the whole of the subjects represent indigenous objects—kangaroos, opossums, sharks, shields, boomerangs, and human figures in the attitudes of the coroboree dance.†

How far these relics, or any of them, found in different and remote parts of Australia, may lead to the inference of a race having existed in the country prior to the advent of the people whom we now call Aborigines, is, I think, a question worthy of consideration.

Stephens, in his work on Central America, refers to vermilion impressions of human hands on the old Toltic buildings of Yucatan.

The stamp of the hand on a document is the sign-manual in Borneo of a native prince.‡ The red color is esteemed sacred, in many instances, by the inhabitants of a great portion of Asia.

#### BARBAROUS CONDITION OF THE NATIVES.

Some of the earliest discoverers of Australia saw natives of the present race when they landed. These barbarians were in a state of mere savage nature, never having heard of any other people than their own, nor having the least idea that other tribes existed beyond a very limited range of country around their own hunting-grounds. They knew nothing whatever of the conventional forms of gesture and expression which are generally understood and received as indications of amity among strange races. Whenever, therefore, they could be brought to parley, the situation was both critical and embarrassing.

The Australian Aborigines in their wild state are not only suspicious of treachery in their neighbours, but often have a superstitious terror of distant tribes, with whose existence they are only acquainted by report. It was not, therefore, surprising that they viewed with alarm the arrival of persons differing in color and appearance from any they had before seen or heard of, and of whose nature, power, and intentions they were wholly ignorant.

\* The signature is G. F. A.—probably George Fife Angus; date 21st April 1877.

† Some of the figures of sharks and other fishes measure twenty-five feet in length, while those of men in dancing attitudes are life size. The natives say that the tribes did not reside in the places where the carvings occur, as they are sacred to the *koradjee* or sorcerers or priests.

‡ See Rajah Brook's work.

Some tribes had a vague idea of the white men being spirits or re-appearances of dead persons, and were restrained by awe alone from attacking them. This dread of strangers seems to be the natural result of ignorance, and reminds us of the restrictive policy, until lately, of the Japanese, and of the religious prejudices of the Hindoos and strict Mahommedans.

In the south-eastern portion of Australia, the old men used to say that the forms or spirits of the dead went to the westward, towards the setting sun; and the natives of Western Australia had the same belief. When, therefore, they saw white men coming over the sea from that quarter, they at once took them to be their deceased relatives re-incarnated, and called them *Djenga*, or ghosts, as distinguished from *Yung-ar*, or persons.

In almost all cases where there has been an opportunity of coming to an understanding, and a desire on the part of the Europeans to conciliate the Aborigines, they have evinced a friendly disposition. It has, however, often happened that the earliest interviews left anything but favorable impressions on their minds.

In the year 1699, William Dampier, an Englishman, landed on the north-west coast, and soon fell in with some natives, who ran away from him and his men. Soon after, nine of them were seen approaching with angry gestures and making a great noise, but taking a sudden panic, they fled away as fast as they could. Dampier then formed an ambuscade, and tried to seize some of them; but failing, one of his men was wounded by a spear; he then fired on the blacks with ball, and one, at least, of them fell, and was carried off by his comrades.

This occurrence may be taken as a fair example of the misunderstandings and collisions which from time to time have disgraced the history of Australia.

The dominant and arrogant race, despising the ignorant barbarian, has paid but little respect either to his rights or person, and has too often treated him as though he were a wild beast; while the savage, in accordance with the instincts of his nature, has resented the aggression; and thus some fearful outrages have occasionally, even to the present time, been perpetrated by both parties;—the white man, with his boasted civilization, being the more accountable of the two.

The landing of Capt. Cook at Botany Bay was disputed by the natives, but he found those at Moreton Bay better disposed.

The murder by the blacks of Mr. Kennedy, the explorer, with whom I was personally acquainted, near Cape York, in 1848, was in all probability committed for the purpose of retaliating aggressive action on the part of a ship's crew.

Capt. Pasco, R.N., formerly of H.M.S. *Beagle*, when she was engaged in the survey of Torres Straits, has informed me that, on the 24th June 1841, they called in at what was termed "the post office" on the uninhabited "Booby Island," and examined a book which was kept there in order that masters of ships might record any circumstance of interest during the run through Torres Straits, and found an entry by one *Greyburne*, master of *The Brothers*, in which he recorded the fact that "he had killed *only one* native." It is there-

fore not improbable that the master of *The Brothers* is indirectly accountable for the death of Mr. Kennedy.

This view is supported by Mr. Macgillivray, the Naturalist on board H.M.S. *Rattlesnake*, who states\* that the *Yagulles* are the tribe who were concerned in the murder of the unfortunate Kennedy. The circumstances were related by an old woman named *Baki*, at Cape York, who, when questioned, corroborated the statement of that noble native lad *Jacky*, Mr. Kennedy's attendant after he had left all his other men, and in whose arms he died. She further stated that some years before—that is about the time that *Greyburne* landed from *The Brothers*—a *Yagulle* woman and child had been shot by some white men who landed from a small vessel near Albany Island, and that the tribe had been anxious to revenge their death, until they had the opportunity of doing so by killing Mr. Kennedy.

The more recent murder of Mr. Wills in Queensland was probably owing to the conduct of some white men who had shortly before captured and forcibly carried off to Sydney two lads belonging to the tribe which subsequently perpetrated the deed. Such examples, taken very much at random, are illustrative of the mutual misunderstandings and occasional harsh treatment of the natives, followed sometimes by savage murders perhaps of innocent persons, which again were succeeded by prompt and equally indiscriminate punishment of "the blacks."

In the early days of the Swan River settlement a wholesale massacre of some assembled tribes was ostentatiously designated the battle of Pinjarrah.

The Government having been informed that several tribes were to meet at a place called Pinjarrah, about forty miles south from Perth, proceeded against them with a detachment of troops led by Capt. Ellis, and headed by the Governor in person accompanied by a number of civilians.

As the natives are in the habit of occasionally meeting for the adjustment of differences among themselves, for arranging hunting expeditions, and for other purposes of a like kind, I know of no reason for supposing that on this occasion they intended to organize any force for attacking the settlers. Indeed I believe the natives would never think of assembling in large numbers with any such object in view.

The soldiers shot down a great number of them, and then dragged their bodies into heaps and covered them with sand. These mounds are, I believe, visible at the present time. In this unequal, if not treacherous affair, only one white man was killed, and this was Capt. Ellis, who fell by the spear of a native.

The published accounts of such occurrences are often partial and unfair. The natives have no newspapers and few advocates, and are therefore placed in a worse position than a criminal at the bar of English justice.

About the year 1835, some tribes had arranged to meet on the south side of the Swan River opposite Perth, and while two of them were proceeding thither, and walking along a path leading to the hut of an Indian fisherman near the

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\* See foot-note on first page of vol. II. *Voyage of the Rattlesnake.*

mouth of the Canning River, one of them was caught by the heel in a dog-trap which had been set in the narrow path by the fisherman. The native and his companion were, of course, much terrified, but succeeded in reaching the place of rendezvous, a distance of five or six miles, with the iron trap firmly grasping his heel. Here they found their assembled countrymen in a state of great excitement at intelligence which had reached them from the opposite direction that a Swan River native had been killed at Guildford by a white man. The result was that a party went the next morning to the Indian's hut—killed him, and so mangled the body that it could scarcely be recognized. They also threw a spear at an English gentleman who happened to be there, and who just escaped being killed by swimming the Canning River; he received a barbed spear in the back of the arm, and ran with it up to Capt. Hester's, where it was taken out.

At about the same place, though two or three years earlier, a powerful leader and two of his companions were ensnared by stratagem and made prisoners. They had been inveigled into a boat which for this purpose had put off from Perth, the embryo capital, to the opposite side of the water, where a number of natives were fishing. So soon as the men in the boat got their victims into their power, they seized, bound, and carried them off, in view of their tribe, who stood amazed and mad with indignation at the perfidy thus practised on them.

The names of these men were *Yagan*, *Doumera*, and *Nyinyinnee*. *Yagan* was a chief of the Upper Swan tribe; he was tall, athletic, and muscular, with a strong dash of the savage in his countenance. When animated in conversation, or even a little excited, scarcely a peer of the realm could excel him in dignity of demeanour or urbanity of manners. The passions of the savage, however, occasionally flitting across his brow, kept confidence in check; and yet, when conciliating, he exhibited a disposition so candid, cordial, and generous that the most timid would feel at ease in his presence. His was a fine character, but withal he had been the terror of the infant colony.

*Doumera* was a well-disposed, mild-looking youth, and a great favorite with many of the colonists.

*Nyinyinnee*, on the other hand, was dark, reserved, and cunning—"a thorough savage," as an old settler remarked.

These prisoners were conveyed to Perth and banished to a barren rock called Karnac Island. A Mr. Milne voluntarily took charge of them, accompanied by a soldier, with a view to their civilization; but after a short period they effected their escape in a boat, and landed at Woodman's Point, whence they made their way across the bush to the Swan; but in crossing the Canning road they unfortunately fell in with two young men, John and Thomas Velvich, both of whom they killed. I shall have to recur to *Yagan*, and will now only add that the Government offered thirty pounds for his head, for the purpose of obtaining which a boy named Richard Keats treacherously killed him.

This boy with his brother John were tending Capt. Bull's sheep at the Upper Swan, *Yagan's* country, and were well acquainted with him and all his tribe, numbering some seventy or eighty, when one day he asked *Yagan* to look

for wild-ducks in the river for him to shoot. *Yagan* was in the act of stepping softly and looking over the bank down into the river, when Richard Keats deliberately shot him in the back of the neck, killing him on the spot, in view of the tribe, who were encamped not a quarter of a mile off. Keats then threw down his gun and ran for his life down the side of the river, but the natives soon gained upon him, and when he jumped in to swim across, they riddled his body with spears. These lads had been in the habit of daily frequenting the natives' camps for years: their treachery was therefore the greater. Capt. Bull, I believe, sent *Yagan's* head to the Directors of the British Museum after it had been smoke-dried.

The following anecdote will further illustrate the general character and disposition of the Australian natives when they first saw the white men come among them:—

Towards the end of 1848, Capt. Fitzgerald, the Governor of Western Australia, visited the newly-discovered country to the northward near Champion Bay.

While returning from the Bowes River to that Bay, accompanied by Mr. Rivett H. Bland, his Private Secretary (now of Chunes), Mr. Augustus Gregory, three soldiers and a servant lad, they saw several natives following them, who increased in number as they got into the thickets at the foot of King's table-land, and came closer to the party every step they advanced. Notwithstanding an order to keep off, one laid hold of Mr. Bland by the arm, with the intention of striking him on the head with his dowak; but on a soldier running towards him, he let go.

Mr. Bland had a pistol in his hand, but, with praiseworthy forbearance, was reluctant to commence the affray by using it. Shortly afterwards the natives, armed with spears, kileys,\* and dowaks,† having closed upon the party, a spear was thrown at Mr. Gregory, but without effect, and the Governor, having dismounted, shot the man nearest to him, who appeared to have some influence in directing the movements of the others. He was a splendid fellow, more than six feet high. He suddenly sprang in among the party, his eyes flashing and his spear quivering in the *miro*,‡ ready to throw, when he received a ball through the heart, for he fell forward on the knees with his head to the ground, and did not even roll over or stir again.

The soldiers then fired, and the natives threw a shower of spears, kileys, and stones. The party had now nearly cleared the thickets, and were between two small rocky hills, from the summits of which and from the thickets behind the natives were throwing their spears, when one struck His Excellency the Governor just above the knee, passing through the thigh and protruding about a foot. Fortunately, he was warned the spear was coming, and made a sudden step forward, or it would have struck him in the back.

During the remainder of the journey, for twelve or fourteen miles, to the beach, the savages used every effort to cut them off. After a fatiguing walk of ten

\* Boomerangs.

† Small clubs.

‡ Throwing-board.

hours, the party reached Champion Bay, and got away in the boats, from which they saw the beach lined with natives.

The attacking party numbered about fifty or sixty. They were described as being a much finer race of men than those in the located districts, and fought with great determination and bravery.

The number of Aborigines killed and wounded could not be ascertained, but the former were believed to be three. On the part of the expedition, the Governor was the only one wounded. I do not know whether this attack, which was quite unprovoked at the time, was made from motives of revenge for some old injury, or from fear and a desire to prevent the intruders from taking possession of their country.

It has been remarked that children have a keen sense of justice, and so have the natives, if *Yagan* may be taken as an exponent of their sentiments.

Mr. G. F. Moore, when Advocate-General of the colony, had won the confidence of the natives by uniform kindness. He endeavoured to ingratiate himself with them for the purpose of learning their language and customs.

One day, in June 1843, as I was sitting with Mr. Moore at his station at the Upper Swan, he gave me the following account of a wild native's idea of justice. The incident had occurred at the door of the room in which we were sitting. It was thus:—A number of armed native men had surrounded the house, when Mr Moore went to the door to speak to them, having his fire-arms close at hand. He soon recognised *Yagan*, but the natives near the door denied that he was present. However, when the outlaw perceived that he was known, he stepped boldly and confidently up, and resting his arm on Mr. Moore's shoulder, looked him earnestly in the face, and addressed him, as the first Law Officer of the Crown, to the following effect—"Why do you white people\* come in ships to our country and shoot down poor blackfellows † who do not understand you? You listen to me! The wild blackfellows do not understand your laws; every living animal that roams the country and every edible root that grows in the ground are common property! A black man claims nothing as his own but his cloak, his weapons, and his name! Children are under no restraint from infancy upwards; a little baby boy, as soon as he is old enough, beats his mother, and she always lets him! When he can carry a spear, he throws it at any living thing that crosses his path, and when he becomes a man, his chief employment is hunting. He does not understand that animals or plants can belong to one person more than another. Sometimes a party of natives come down from the hills, tired and hungry, and fall in with strange animals you call sheep; of course, away flies the spear, and presently they have a feast! Then you white men come and shoot the poor blackfellows!" Then, with his eagle eye flashing, and holding up one of his fingers before Mr. Moore's face, he shouted out—"For every black man you white fellows shoot, I will kill a white man!" And so with "the poor hungry women; they have always been accustomed to dig up every edible root, and when they come across a potato

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\* *Djenga*, or ghosts.

† *Yung-ar*, or people.

garden, of course, down goes the wanna (yam-stick), and up comes the potato, which is at once put into the bag. Then you white men shoot at poor black-fellows. I will take life for life!"\*

#### RETRIBUTION.

A law prevails, among some tribes at least, which renders it compulsory on the nearest male relative to take the life of some one of the tribe to which the slayer belongs. And even if a man dies a natural death, they believe he has been killed by some unseen hand, in which case they resort to divination, to ascertain the tribe from which the slayer came. The avenger is generally not actuated so much by personal ill-feeling as by the desire to perform a supposed duty, and thereby maintain his good name among his own people. He therefore sometimes kills the first of the tribe he meets, without for a moment considering whether or not his victim was even an accessory. Justice is then supposed to be vindicated. Blood for blood is their universal law; revenge becomes a sacred duty; and if a man withhold his hand from taking a life as a satisfaction for his brother's, he is ever after looked upon as a coward.

As the wild blacks supposed that all white men knew and approved of each other's deeds, they held it a sacred duty for the avenger to slay the first white person in his power, of whatever age or sex, as a satisfaction for his murdered relative.

In some of the Australian settlements the colonists for the most part evinced a very friendly feeling towards the sable occupants of the country. This was especially the case at Swan River after the first few years of the settlement, and in South Australia from its commencement. The natives on their part reciprocated the expression of good-will, and became most useful and faithful assistants to the colonists.

Instances are not wanting of kindness by wild Aborigines to white men when in their power. The surveying operations of the *Beagle* during the years 1837 to 1843 were confined chiefly to those parts of the northern coast which had not been visited by other navigators. At one time, when some of the crew lived ashore, one of the men always exhibited a great antipathy to the natives; but getting lost in the bush for three days, he lay down, as he supposed, to die. His great dread was that he should be found by the natives. To his horror, on awaking from a slumber, he saw a number of them armed and standing around him. They, however, led him to their camp, fed him and kept him until the following morning, when they took him in safety to his companions,† thus exhibiting a kindly disposition in one of those tribes which are deemed the most fierce of the Australians, when not actuated to deeds of violence by motives of fear or revenge.

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\* I published this anecdote some years ago in the *Church News*, signing myself "An Old Australian."—P. C.

† I am indebted to Capt. Pasco for this anecdote.

*Loss of the Austrian Bark "Stefano" north of Shark's Bay, on the North-West Coast, in October 1875.*

The following particulars were furnished to the *Fremantle Herald* by Mr. John Vincent, who acted as interpreter to the survivors :—"The *Stefano*, 1,300 tons, of Finme in Austria, with a crew of seventeen persons, was wrecked on the coast, and only ten of the men got ashore. They lived on raw shell-fish and such provisions as were washed on the beach. They had little hope of ever being rescued, and were in great dread of the natives, whom they believed to be cannibals. As everything had been lost, they had no means of ascertaining on what part of the coast they were, or in which direction lay the nearest settlement. After several days of great suffering, the natives came down to the beach, and, much to the surprise of the castaway sailors, made overtures of friendliness, which, after some hesitation on the part of the shipwrecked seamen, were accepted. The natives showed them where water could be obtained, caught fish and cooked them for them, and completely relieved the party of all fear on their account. Among the *débris* of the wreck washed ashore the natives picked up a chart of the West Coast of Anstralia, by which the party were enabled to make out pretty well where they were; and, after consultation, it was determined to make an attempt to get to Shark's Bay. The party started southwards, and after six days' travelling reached Cape Cuvier. Finding no water, and being afraid to proceed, they returned to the scene of the wreck, which they reached in safety. For some six weeks after their return the party lived on rock oysters, and suffered intensely from want and exposure. On Christmas Day two of the men died: and a few days after six more, including the first-mate, succumbed to their sufferings. The two remaining survivors, Baccich and Jurich, who now despaired of ever being rescued, determined to join the natives, and travelled inland for this purpose. They joined the tribe with which they were already acquainted, and found them extremely hospitable while they remained with them. They had long despaired of ever being rescued from their pitiable condition, when relief came in a most unexpected manner. Capt. C. Tuckey, of the cutter *Jessie*, engaged in the pearl-fishing, on his voyage from Roebourne to Fremantle, put in near the north-west coast to land some native divers belonging to that locality, who had been engaged in the pearling. After landing them, the *Jessie* proceeded on her voyage; but the weather getting rough, the captain thought it as well to run in towards the land and anchor in smooth water till the weather abated. Having anchored in a protected spot, Tuckey determined to send some flour and sugar ashore to the natives, with a view to establishing friendly relations with the tribes thereabout, in the event of his wanting to engage them, at any future time, for the pearling. While pulling on shore in the ship's boat, one of the hands remarked that there were two Malays on the beach with the natives. On landing, they proved to be the two survivors of the crew of the *Stefano*, and from them Capt. Tuckey learnt the sad tale of the loss of the ship and the sufferings of



the crew. He brought them to Fremantle, and informed the proper authorities of what had occurred. The natives made no reference to their having had any previous acquaintance with white men during the time these young men remained with them."

The *Herald* of the 27th May 1876 adds—"The hospitality of the natives at the north-west towards the crew of the *Stefano* has been recognised by the Government, and is to be rewarded. The *Rosette*, Capt. Vincent, takes two bags of flour, one bag of sugar, twelve looking-glasses, one dozen sheath knives, and ten pounds of tobacco, for distribution among the natives at Point Cloates."

Many of the early settlers of Western Australia were much attached to the natives who had so often helped them in their greatest need, with a patience of fatigue, and with intelligence superior to that of the white men, especially in times of flood, when, but for them, many of them would have been ruined. Some of the settlers on the Canning River and in the York district were, at times, almost dependent on the natives for food, and this during a course of years. They would bring them in game, tend their little flocks, help to clear and cultivate the land, and be their messengers and letter-carriers with a cheerful unselfishness and fidelity which were quite exemplary. It was only necessary to understand them and treat them judiciously to make them very valuable allies and helps.

If Messrs. Burke and Wills, on their return to Cooper's Creek, after their daring dash across the continent, had understood the natives whom they found there, and exhibited a friendly bearing towards them, they would, in all probability, have learned from them that the party who had been left in charge of the depôt camp was only a day's journey ahead. A communication would have been opened up, and in the meantime the natives would have sustained them with fish; instead of which, these brave men were driven by hunger to eat some fish-bones which had been left by the blacks, and finally perished from starvation.

Aversion to strangers appears to be the natural result of ignorance. Until recently, when the diffusion of knowledge has become more general, we find that absurdly disparaging notions regarding their neighbours prevailed even among the most civilized nations—as, for instance, it used to be believed, within the last half-century, in England, that one Englishman could beat three Frenchmen. The savage, who has no knowledge of any people beyond a very limited area around his own territory, naturally views strangers with alarm and dislike.

When, therefore, we find that weary travellers, such as Burke, Wills, and King, were unmolested by a large and comparatively powerful tribe, it does not seem too much to assume that these people are not always so treacherous and bloodthirsty as some writers would have us believe. Indeed, as soon as Burke and Wills died, King fraternized with them, and was supported by them until succour arrived.

## INFORMATION REGARDING THE ABORIGINES AND THEIR RELICS.

It is very desirable that authentic information should be obtained before it is too late from persons who have long resided among the Aborigines and have become conversant with their languages and peculiarities. These Europeans, as well as the natives themselves, are fast passing away, and unless the information be soon recorded, it will be lost for ever.

To the student of languages the native dialects are most valuable, and, if now preserved, might hereafter fill the most critical gaps in the history of mankind.

Some gentlemen now reside in Western Australia who have been more than forty years among the natives, and have made them their especial study. They could, doubtless, supply most valuable intelligence not otherwise obtainable.

The time is near at hand when not only the race itself will have disappeared, but no record will remain of many of their peculiarities, of the traditions of the tribes, of their characters and characteristics, and of the acts of those individuals whose biographies would be useful and interesting as being typical of this family of mankind.

Even now, as we travel through the country, we find but few indications of a previous race having occupied it. Two of these are, the marks cut on trees, which will soon disappear; and the "native ovens," or mirnyongs.

1. The marks on the trees are merely where pieces of bark have been cut out for various purposes, or where notches have been made to assist in climbing; of course, these will soon be obliterated, but, fortunately, the other monuments of a more durable description will remain.

2. These are the mirnyongs, called by the colonists "native ovens." They occur, so far as I am aware, only in the eastern and south-eastern portions of Australia, where the soil is less absorbent and the climate wetter, and in some parts colder, than the sandy territory of Western Australia.

They are what Sir Charles Lyell terms "kitchen refuse heaps," when writing of similar mounds under the peat mosses of Denmark, and are composed of ashes, fine charcoal, fragments of bones, and other remains after cooking and eating.

They are found in the valleys of rivers and creeks, on the margins of lakes and lagoons, just inside the "points of timber" or portions of forest which project into the plains, on rising grounds in the plains, near the sea-shore, and in every locality where fish, game, or food of any description is to be found.

The positions of the mirnyongs have been carefully selected, so that, as far as possible, the occupants may obtain an extensive view of the surrounding country, while they themselves are screened from any passer by.

When a company of natives returns after a day's hunting and foraging, the women take a fresh supply of firewood and stones. These last are sometimes found on the "ovens" in localities remote from where any stones are known to exist. Thus, in the course of centuries, they become large mounds, affording comfortable camping-places as compared with the often wet and scrubby ground

around. There they bake their opossums, kangaroos, lizards, fish, frogs, roots, and whatever else they may have taken during the day.

These ash-heaps vary in size from ten to one hundred feet in diameter, and from a few inches to eight or ten feet in height, depending on their age, the frequency of their use, and the number of persons resorting to them. They doubtless conceal many lost stone hatchets and other implements and ornaments.

I subjoin a sketch (Fig. 247) of some large *mirnyongs* which occur at the outlet of Lake Connearren, about five miles south-west from Mortlake, in the County of Hampden, Victoria.

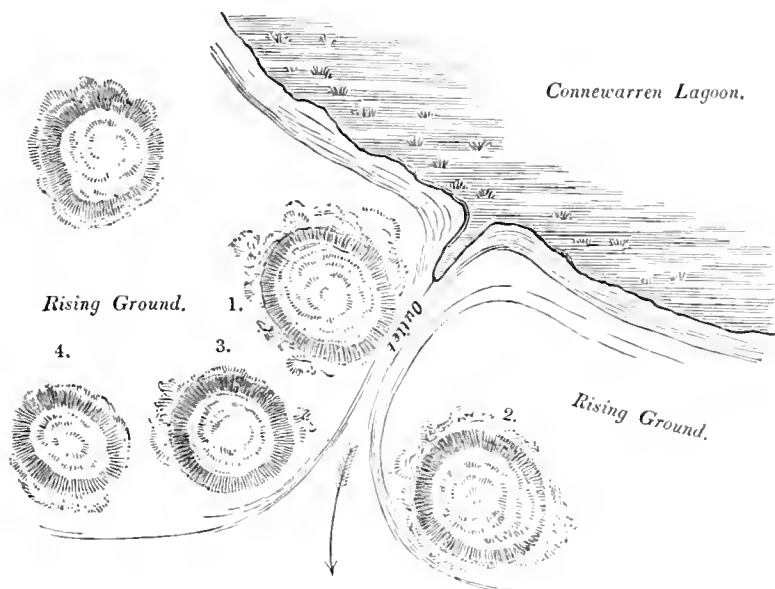


FIG. 247.

“Native ovens” are called by the natives of the Werribee, *Goorong*;\* of Fiery Creek, *Tallum*; of the Lower Avoca, *Bolap*; of Mount Emu, *Moornung*; and by others *Mirnyong*; in which they bake eels, roots, &c.

No. 1 is 102 by 90 feet in diameter, 310 feet in circumference, 8 feet high from the east side, and 6 feet from the west side.

No. 2 is 104 by 99 feet in diameter, 318 feet in circumference, and 5 feet high.

No. 3 is 96 by 84 feet in diameter, and 3 feet high.

No. 4 is 87 by 75 feet in diameter, 3½ feet high on east, and 2 feet high on the west side.

There are no trees within about 200 yards.

They must be of great antiquity, for there is but little firewood in the vicinity, and only small fires would suffice to cook the eels taken from the adjacent lagoon. It abounds with large eels, and a few years ago, when the flood-waters overflowed, the eels escaped from their overcrowded breeding basin

\* A parish near Ballan is named *Gorong*.

in scores of tons. It was on that occasion that a few natives, the remnant of their tribe, stood beside the outlet bewailing the sad fact that there were no more blackfellows to eat the eels.

There are also some large shell-mounds on the coast, especially near Cape Otway, where the largest is about three hundred feet long, forty or fifty feet wide, and sixteen feet high. It must have taken ages for the fish-eating natives of the coast to build up such heaps.

In many parts of the country the mirnyongs have been destroyed by the agricultural settlers, who use them for manure. In future years the ethnologist will doubtless search many of them for relics of a lost race whose condition and habits they will indicate.

As they are the oldest, so they will be the most durable records of perhaps the most primitive people on the face of the earth. They resemble, as I have said, the *Kjökenmoddings*, or kitchen refuse heaps, of Denmark, in which pieces of stone have been found, and fragments of the bones of animals on which the savages of that country and remote period fed. From the texture of the bones, Professor Owen has been able to determine the kinds of animals to which they belonged.

I would suggest that some of the largest of these mounds be scientifically examined, with a view of ascertaining whether they contain any relics or implements differing from those in use at the present time.

At a meeting of the Ethnological Society in London, in 1864, Sir Charles Nicholson alluded to the discovery of great numbers of flint implements by Mr. Gregory, in immense tumuli near the sea, during his explorations in Australia.

Major Mitchell mentions circular mounds with trenches round them, being the tombs of a tribe on the Darling Downs. I am not, however, aware of any tumuli in Western, Southern, or South-Eastern Australia, although the natives have sometimes buried their dead in the mirnyongs which I have just described. I have taken out portions of the skeleton of an Aboriginal man from one of these mounds near Lake Purrumbete, not far from Camperdown; and as many as five or six skeletons have been found in one mound. But I think they have only latterly been used as places of interment, when the natives had so diminished in numbers as no longer to require them for camping purposes. It is very likely, too, that they were induced to use the forsaken mounds as burial-places by the consideration that the deceased would like to repose in so comfortable a place, which he had so often tenanted during life, and also because of the greater facility with which they could burrow the grave in the ash-mound than in the hard ground.

There are, however, still other memorials of the late numerous but now almost extinct inhabitants of the extensive basaltic plains of the Western district of Victoria. Some stone *mia-mys*, or shelters, may still occasionally be found; there are a few on the western margin of the Stony Rises, south of Lake Purrumbete.

In one of Chambers's Tracts on *The Monuments of Unrecorded Ages* it is stated that "stone-circles" are numerous in Victoria—that they are from ten to one hundred feet in diameter, and that sometimes there is an inner circle;

also, that the Aborigines have no traditions regarding them; that when asked about them they invariably deny knowledge of their origin.

I can safely affirm that these statements are quite incorrect—there are no such circles, and never were. I am convinced that no structures of a monumental character were ever erected by any of the Aborigines of Australia. Nor can the megalithic circles alluded to be referred to any natural appearance in any of the more recent overflows of basalt.

The authority for the statement regarding the stone-circles in Victoria is a paper by the late Sir Jas. Y. Simpson, in the Proceedings of the Society of Antiquaries (Scotland), quoted in Sir J. Lubbock's *Pre-Historic Times*. Mr. Ormond, in a letter to Sir. J. Y. Simpson (page 122), says that he has seen many, especially near the Mount Elephant Plains in Victoria, and he then gives the above description of them.

Mr. Ormond may possibly have alluded to the *mia-mys* or camping-places which have been found in open and exposed places, where the natives formed rude stone-circles merely for the purpose of shelter from the keen winds which sometimes sweep over the plains. Flat stones of basalt often occur only a few inches thick, and having two or three square feet of surface; these have been collected by the natives and set on edge, but have generally been removed by the settlers for the purpose of building the stone walls with which the country is now intersected in every direction.

Mr. Peter Manifold, who has resided on his estate in the district in question for more than thirty years, has kindly given me the following valuable information on the subject:—

“The stone-circles are made by the natives, and are always found in exposed situations where timber is difficult to obtain. The natives there formed these break-winds of stones, placed on edge in a circular form, some of them very perfect, leaving the opening generally towards the east, the prevailing winds coming from the north-west and south-west. These circles are common on the plains or eastern part of this property, where branches of trees could not be procured for giving shelter. When we first occupied this country, it was quite common for the natives to use these circles as camping-places, always having the fires in the centre. The fires were very small, as they had frequently to carry the wood long distances. The circles are generally formed of large stones set on their edges, and bedded in the ground close together, without any other stones on the top, thus forming good protection from the wind as they lay around the fire. The stones are of the common basalt, there being no other in the district. The situation selected was generally where water was convenient, or in some favorable place for game. The circles were about the size of the ordinary *mia-mys*, that is from ten to twenty feet in diameter.”

I may add that the European shepherds have been in the habit of constructing rubble-walls in circles for the same purpose of protection from the winds.

On a little basalt islet in Lake Wongan, about seven miles north-east from Streatham, I observed an ancient Aboriginal work consisting of extensive

rows of large stones, forming passages up and down, like a maze, at the foot of a little hill. A semicircular walk, ten feet wide, has been made by clearing and smoothing the rough rocky surface up the hill and down again leading into the maze. This work was possibly executed for the purpose of carrying on some mystic rites, or probably only for the amusement of running between the rows of stones and up the hill and down again.

Also, Mr. A. C. Allan, Inspector-General of Surveys, has informed me that during a recent journey in the Tattiarra country, near the South Australian



FIG. 248.

border, he noticed a number of stone walls, two or three feet high, which had been constructed by the natives, radiating from a little cave in the ground, and forming irregular passages.

I can only conjecture that these and other similar works have been used by the Aborigines, in times past, for purposes of incantation.

#### ILLUSTRATIONS OF PHYSICAL CHARACTERISTICS.

The men are rather active and sinewy than strong and muscular. They are well-formed and broad in the chest, though generally rather slender in the limbs.

Mr. Knight, of Western Australia, in his little book on that colony, says—  
 “The limbs of a well-formed Australian man exhibit a nice symmetry and a fine muscular development. His agility and flexibility of body when running or otherwise actively engaged are advantageously displayed; his posture when throwing a spear is extremely graceful; and his gait and bearing when walking are even dignified.”

The annexed engravings (Figs. 248 and 249) of a King George's Sound native, with his old wife and child, are from drawings by the late Deputy Assistant Commissary-General Neill.



FIG. 249.

They are very characteristic and true to the life.

The natives appear to have just risen from the camp-fire, being equipped for a day's foraging excursion within their own territory, for the man has but one spear. They wear the usual cloak (*boka*) made with three or four skins of the female kangaroo, the furry side being next to the body, while the outside of the *boka*, as well as the faces and bodies of the wearers, are anointed with *wilghee*. The man is ornamented with a bunch of emu feathers on each arm, and feathers of the black cockatoo on his head, which is bound round with string (*nulban*) made of opossum (*koomal*) fur. The barbed spear (*kidgi*) is fixed in the throwing-board (*miro*) ready for use.

The woman (*yago*) is evidently the old wife or fag, the relict of some deceased relative. The younger wife is probably more lazy, and will follow by-and-bye.

This old woman carries the indispensable *wanna*, or yam-stick, the pointed end being rounded on one side and flat on the other, and charred to make it hard. With this she hopes to supply the (*koto*) bag at her back with the roots of orchids and other tubers. She will also put into it frogs (*guyé*), opossums (*gumal*), killed by her husband, and anything else she may desire to carry. Her frightfully attenuated limbs remind one of the hardships she has endured, but it is not to be supposed that they illustrate the limbs of the women generally, some of whom have very good arms and legs. The little boy will of course make his mother carry him all day.

Stature is doubtless much influenced by local circumstances. The average height in Western Australia is, I think, equal to, but in Victoria rather below the European standard. In the former colony, some tall men and women used to be seen about Fremantle, the Murray estuary, and King George's Sound. Indeed the tribes frequenting those places included some very fine specimens of the human figure; a sculptor might select some of either sex as models of human beauty. I remember when on an expedition, in 1851, to the north-east of the Toolbrunup (or Stirling) Range, my party was one day joined by a huge native and his little wife. This brawny savage man was about six feet two or three inches in height, and broad in proportion, with enormous limbs, and was covered all over with hair. His wife, who was carrying a child at her back, did not appear to be more than thirteen or fourteen years old. Then, among the tall women, the old residents of Fremantle will remember one remarkably tall fine old woman, who used occasionally to visit the town from Pinjarra. The limbs of some of these women were as well developed as in the European type, the calves of the legs being as large. This is not, however, generally the case in most parts of Australia. The lower extremities are often very attenuated in those tribes where food is scarce and not easily obtained; yet, with this apparent defect, there is much greater pliability of muscle than in other races.

Dwarfs or cripples are never seen among the natives.

The skin is as soft as the finest velvet. This is probably caused to some extent by the use of *wilghee*—an unguent composed of red-ochre and grease—with which they anoint themselves. A supply of *wilghee* is generally carried by the women in their bags for the use of the party when they encamp in the evening. They then rub it over their faces and often over the whole body as they sit round their fires. Once, when travelling with a native guide, he saw that I was much inconvenienced by the great heat and the clouds of mosquitos and flies, and said—"What for white fellow all same fool? use um soap too much, instead of *wilghee*."

In the warmer parts of Asia travellers carry oil with them, not only for food, but also to anoint their limbs in the evening, which have been scorched during the day by the sun and blistered by the winds. The ancient Hebrews sometimes anointed the whole body, though generally only the head and feet; and Niebuhr states that in Yemen the anointing of the body is believed to strengthen and



protect it from the heat of the sun, by which the inhabitants of that province are so liable to suffer.

The skull of a native is thick and strong; the frontal process consists of compact bone of great thickness overhanging and protecting the eyes. The cranium often exhibits deficiencies in those organs which are regarded as indicative of the moral qualities.

My friend the late Dr. Henry Landor, in one of a series of letters to the *Perth Inquirer*, dated June 1842, writes as follows:—

“Whilst describing the form of the Australian skull, I shall point out the difference between it and those of some other races without giving a description of skulls in general, which would unnecessarily lengthen my letter.

“Of all the peculiarities in the form of the bony fabric, those of the skull are the most striking and distinguishing. It is in the head that we find the varieties most strongly characteristic of the different races. The characters of the countenance, and the shape of the features, depend chiefly on the conformation of the bones of the head. The Australian skull belongs to that variety called the prognathous, or narrow, elongated variety; yet it is not so striking an example of this variety as the negro skull. If the skull be held in the hand so that the observer looks upon the vertex, the first point he remarks is the extreme narrowness of the frontal bone, and a slight bulging where the parietal and occipital bones unite. He also sees distinctly through the zygomatic arches on both sides, which in the European skull is impossible, as the lateral portions of the frontal bone are more developed. The summit of the head rises in a longitudinal ridge in the direction of the sagittal suture, so that from the sagittal suture to that portion of the cranium where the diameter is greatest the head slopes like the roof of a house. The forehead is generally flat; the upper jaw rather prominent; the frontal sinuses large; the occipital bone is flat, and there is a remarkable receding of the bone from the posterior insertion of the occipito-frontalis muscle to the foramen-magnum.

“It is a peculiar character of the Australian skull to have a very singular depression at the junction of the nasal bones with the nasal processes of the frontal bone. This may be seen in an engraving in Dr. Pritchard’s work. I have before described the teeth. I also mentioned in my last letter the remarkable junction of the temporal and parietal bones at the coronal suture, and consequently the complete separation of the sphenoid from the parietal, which in European skulls meet for the space of nearly half an inch. Professor Owen has observed this conformation in six out of seven skulls of young chimpanzees, and Professor Mayo has also noticed it in the skulls he has examined. But although this is a peculiarity found in this race alone, it is not constant. I have a skull in which the sphenoid touches the parietal on one side, whilst on the other they are separated a sixth of an inch; and in the engraving before referred to the two bones are slightly separated, but by no means to the extent that they are in European skulls. The supra and infra orbital foramina are very large, and the orbits are broad, with the orbital ridge sharp and prominent. All the foramina for the transmission of the sensiferous nerves are large—the auditory particularly so; while the foramen, through which the carotid artery

enters the skull, is small. The mastoid processes are large, which might be expected, as their hearing is acute. The styloid process is small; in monkeys it is wanting. The position of the foramen-magnum, as in all savage tribes, is more behind the middle transverse diameter than in Europeans, but this arises in a great measure, though not entirely, from the prominence of the alveolar processes of the upper-jaw. Owing to constant exposure to all seasons, the skulls of savages are of greater density and weigh heavier than those of Europeans:—

						Avoirdupois.	
						lbs.	oz.
Skull of a Greek	-	-	-	-	-	1	11½
„ Negro	-	-	-	-	-	2	0
„ Mulatto	-	-	-	-	-	2	10
„ Chinese	-	-	-	-	-	1	7½
„ Gipsy	-	-	-	-	-	2	0
„ Australian	-	-	-	-	-	1	12½

“Upon an examination of the foregoing points of diversity, it is unquestionable that the Australian skull is inferior in development to the European, and the capacity of the cranium much less.”

The doctor proceeds to say:—“Their morality cannot be at a lower ebb than it is at present. The females are, many, if not most of them, prostitutes from childhood, and the men not only connive at, but openly offer their wives for the worst of purposes. It is lamentable that the iniquitous example set to the Aboriginal inhabitants has, in all countries occupied by the English, been attended with the like evil results—the retardation of Christianity, and the introduction of European vices and fatal diseases (some of the latter have not yet arrived in this colony, but they assuredly will come whenever immigration is extensive). It needs only to refer to our own experience, and to the Report of the Select Committee on Aborigines published in 1837, to prove all this. There, three able Missionaries are asked, ‘Is it your opinion that Europeans coming into contact with native inhabitants of our settlements tends to deteriorate the morals of the natives, to introduce European vices, to spread amongst them new and dangerous diseases, to the seduction of native females, to prevent the spread of Christianity, and that the effect of European intercourse has been upon the whole a calamity on the heathen nations?’ Mr. Ellis, Mr. Beacham, Mr. Coates: ‘Yes, yes, yes.’ ‘As far as you know, in instances of contention between Europeans and natives, has it generally been found that Europeans were in fault?’ Mr. Coates, Mr. Beacham: ‘Yes, yes.’ Mr. Ellis: ‘I have not met with an instance in which, when investigated, it has not been found that the aggression was on the part of Europeans.’”

I have now before me the skulls of five Australian Aborigines, one New Zealander, an Englishman, a Chinaman, a Negro, and a North American Indian. They are all fully-developed specimens. No. 1, from South Australia, is a very large and heavy skull, of the lowest Australian type of any that I ever examined. It nearly accords with Dr. Landor’s description. No. 2 is in

every respect a better head. Nos. 3 and 4 were taken out of a mirnyong near Fiery Creek in Victoria; they are very like each other in all the parts referred to by Dr. Landor, but are not long or narrow, nor is there the bulging where the parietal and occipital bones meet, as there is in the American skull. If held in the manner described, the observer cannot see through the zygomatic arches, although he can plainly do so in No. 1. The summit of the head does not rise as stated; the forehead and occipital bone are not flat. The supra and infra orbital and the auditory foramina are very large in both specimens. The point of the mastoid process from the edge of the auditory foramen is under half an inch in these skulls, while in No. 1 and the Negro skull it exceeds an inch. The styloid processes are well developed. I submit, therefore, that Dr. Landor's conclusion that the Australian skull is unquestionably inferior in development to the European has been arrived at on insufficient data. His residence in Western Australia was brief. Bad heads in the European type are not uncommon, but cannot be accepted as fair examples of the race.

“The present state of degradation and immorality of the natives is beyond a question; that it is also owing in a great measure to evil example is not to be denied. It is also undeniable that no effort of Government could have prevented this result. More has undoubtedly been done, and is doing, in this colony than in any other, to improve and protect them, but there is also much remaining to be done. Strenuous are the efforts now making to teach them the blessings of the Gospel; and it would be well to provide them with the means of honestly maintaining themselves by teaching them some handicraft, or by planting the castor-oil tree, which will flourish in any situation; they might pick the seeds preparatory to pressing, and the oil might eventually become an article of export to any extent. Silk might also find them employment.

“Although their conformation precludes them from arriving at great attainments, individuals are to be met with possessing well-made heads, and perhaps with talents superior to many white men—and cultivation will undoubtedly in a few generations effectually improve them. Experience and research have shown that inferior mental powers accompany inferior development, and that gradual cultivation of the mind improves the development. In the examination of the skulls found in the barrows and burial-places of the Ancient British there is a striking departure from the Grecian model; the amplitude of the anterior parts of the cranium is very much less, giving a comparatively small space for the anterior lobes of the brain. In this particular the ancient inhabitants of Britain appear to have differed very considerably from the present. The latter, either as the result of many ages of greater intellectual cultivation, or from some other cause, have much more capacious brain-cases than their forefathers.

“It may be urged that I have drawn conclusions from too few facts, and too limited observation. I admit that the observations are more limited than I could have wished; but if facts as well authenticated be opposed to these, and observations more extensive be made, I shall not hesitate to alter my opinions.”

Mr. Buckle, in his *History of Civilization* (London, 1867), says:—"It may be that, owing to some physical causes still unknown, the average capacity of the brain is, if we compare long periods of time, becoming gradually greater; and that therefore the mind, which acts through the brain, is, even independently of education, increasing in aptitude and in the general competence of its views. Such, however, is still our ignorance of physical laws, and so completely are we in the dark as to the circumstances which regulate the hereditary transmission of character, temperament, and other personal peculiarities, that we must consider this alleged progress as a very doubtful point; and in the present state of our knowledge we cannot safely assume that there has been any permanent improvement in the moral or intellectual faculties of man; nor have we any decisive ground for saying that these faculties are likely to be greater in an infant born in the most civilized part of Europe than in one born in the wildest region of a barbarous country. Whatever, therefore, the moral and intellectual progress of men may be, it resolves itself, not into a progress of natural capacity, but into a progress of opportunity; that is, an improvement in the circumstances under which that capacity, after birth, comes into play. The progress is one not of internal power, but of external advantage. The child born in a civilized land is not likely, as such, to be superior to one born among barbarians."

The facial angle approaches closely to the Caucasian type, and is sometimes identical with it. The phreno-metrical angle in skull No. 1 measures 40 degrees from a horizontal line, taking the opening of the ear as the centre. In No. 3 it is 29 degrees; in No. 4, 30 degrees; in my own head it is 25 degrees. It may, however, be remarked that the physical endowments of a tribe cannot be fairly estimated by these angles, which do not measure the quantity of the brain.

I have examined many skulls of the Aborigines, and have observed much diversity of shape. A few years ago I excavated portions of a number of skulls of a tribe from the cliff overhanging the sea on the east of the Gellibrand River in Victoria. I have also seen sections of skulls sawn asunder, and my humble opinion is that a correct idea cannot be formed by the inspection of only a few skulls, such, for instance, as were examined by Mr. H. Landor, or probably were seen by Sir Charles Lyell in the Hunterian Museum.\*

The hair is usually black and straight, wavy or curly; but, as in the case of *Wengal*, a native boy whom I educated, it is sometimes brown. It is thick and rather coarse, and being matted together with *wilghee*, serves the purpose of an artificial covering,

At Swan River, and on the east of the Darling Range, the men let their hair grow long, while the women cut theirs. A woman lays her head on the lap of another, who saws the hair off with small splinters of quartz. The practice of wearing the hair long is not peculiar to these men. The men of the better sort of people among the Chinese let theirs grow long, and it seems

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\* See the profiles opposite page 248.

to grow much longer than that of the Australian Aboriginal men, who sometimes tie their hair into a tuft on the top of the head, instead of letting it hang down in a long queue, for which indeed I have never seen it long enough. The Hebrews in the time of David considered it a glory to have their hair long and abundant, though in later times it was "a shame" for men to wear it long.

The usual color of the skin is a chocolate-brown. *Wengal*, who lived with me for six and a half years, was of this color; his skin was beautifully soft, and so transparent that a blush could be plainly seen on his face.

I measured an active fellow named *Kibra*, for the purpose of comparing the length of his leg from the sole of his foot to the top of his knee-cap with my own. My proportions are a fair average for an Englishman. I found my total height to be sixty-seven and a half inches, and to the top of the knee-cap twenty and a quarter inches, and that of *Kibra* sixty-nine and a half inches and twenty-four and a half inches, showing a greater length of the tibia in proportion to his height, as compared with my own, of about four inches.

The flexibility and strength of the toes of a native are remarkable. He can seize anything with his toes almost as well as with his fingers. When he ascends a tree, it is his great toe placed in the notch he has cut that supports his weight. I have often been amused at seeing native lads riding wild young horses with only the great toe in the stirrup.

They have an active grasping power in the feet and toes, which gives them so firm a tread, or so determined a stand, that they seem to lay hold of or grasp the ground in a manner inconceivable to those the power of whose feet is cramped by the habitual use of shoes or sandals.

As an instance of the wonderful adaptation of the natives to their mode of life, I may mention that during parturition the women stand against a tree or stump, while another woman assists in the delivery. When this takes place during a journey, the mother travels on as soon as the event is over, having first rubbed the infant over with sand.

The children are not generally weaned until they are three or four years old, but the girls always sooner than the boys—just as in Persia and other Asiatic countries, where the male children are often kept to the breast till three years old, but the girls not so long. The children are not carried in the arms, but when very young in a bag at the back, and afterwards sitting astride on the mother's shoulder.

Although no children are now born to the few poor wretches who remain to wander about the goldfields of Victoria, yet they are on the increase at some of the Aboriginal stations. Several pure Aborigines have recently been born at the Moravian Station near Lake Hindmarsh.

The natives may be said to be hardy in some respects, but delicate in others: as, for instance, the irregularity and uncertainty of their diet would be fatal to a white man. They often remain at their huts in a listless state for days and nights together, when suddenly some of them will undertake a long and fatiguing journey, travelling night and day, or other violent exercise, as the corobboree.

hunting, &c. Again, after enduring the scorching heat of the sun during the day, they will often lie on wet ground, exposed to the bitter cold of the night, quite uncovered. They will also recover from injuries, such as spear wounds through the body, which would certainly be fatal to any person who had been in the habit of living in a house. Yet, with all this apparent hardiness, we see them fade away before the white man; change their mode of life, put them to live in houses, and they inevitably perish.

#### AGILITY AND SKILL.

Some of the men are great runners. The apparent ease with which they get over the ground is astonishing. At one time, when I was encamped in the Darling Range, a man used to run five miles to a station and the same distance back every morning before breakfast for a bottle of milk, and was well satisfied with a pannikin of flour and a cup of tea by way of payment. So great is the tendency to resist aggression, that the skin of the soles of the feet of these men becomes a quarter of an inch thick.

The muscles of the body and limbs follow the eye with a wonderful rapidity, and the men will execute any attempted feat with almost unerring precision.

I may refer to the eleven Victorian Aboriginal cricketers, who, a few years ago, with great credit, met not only some of the best colonial clubs, but when in England proved that some of them, at least, were almost unrivalled in some parts of the game. *Mullagh*, if I remember rightly, was acknowledged to be one of the best of batsmen.

When we consider from what a very small number of men these indigenous sons of the soil were chosen, what little and desultory practice they had, and what a favorable opinion they evoked both here and in England, I think some of the prejudice which so generally prevails against the Australian Aborigines will in some measure be removed; and I may here remark that this prejudice is seldom if ever found to exist among those old colonists who had the opportunity of observing the natives when the white people first came to their country.

Wherever whaling stations have been established, the natives have proved themselves to be very valuable assistants. They make the best of "look-out" men. I have known a native sit day after day on a promontory in the keen wind or burning sun looking out to sea for a whale. They enter heartily into the sport, and make excellent "pull-away hands" in the whale-boats.

I knew at least one boat at King George's Sound in which the headsman and all the crew were Aborigines. In this dangerous employment they evinced great enthusiasm and considerable physical power and endurance. Of course their energies were stimulated by the prospect of the feast they would have if successful; but it must be confessed that the manner in which they gorged themselves when a whale was captured was very disgusting.

I have sometimes been astonished at the strength of the women in carrying burdens and lifting weights. I remember on one of my excursions we stopped

to encamp late one evening at a place where firewood was scarce. Two of the soldiers of my party, who went in search of some, came to a large log, which I saw them try to lift—one at each end—but, considering it too heavy, they left it to go further. Shortly afterwards, a party of natives coming up, the soldiers sent some of them for wood, and I saw a woman go and take up the same log and carry it on her shoulders to our camp.

When travelling, the women often carry all the possessions of the tribe, sometimes including the spare weapons of the men, together with those children who are too young or too lazy to walk.

I have seen, on the Melbourne Cricket Ground, a native stand for probably half an hour dodging cricket-balls, which were thrown at him with great force by skilled bowlers, from a distance of only about ten or fifteen yards. Had some of the balls struck him in certain parts of the body, they might have killed him. Yet he depended, with the utmost self-possession, on the quickness of his eye and his agility, aided only by a narrow wooden shield.

We have seen the daring and clever acrobats in Chiarini's circus turn summersaults over seven or eight horses; but, a few years ago, I saw a New South Wales Aborigine spring from a low board, heels-over-head, over eleven horses, and it was stated that he sometimes jumped in a similar manner over fourteen. I saw the same man leap from the ground, and in going over he dipped his head, unaided by his hands, into a hat placed in an inverted position on the top of the head of another man sitting upright on horseback—both man and horse being of the average size. The native landed on the other side of the horse with the hat fairly on his head. The prodigious height of the leap, and the precision with which it was taken so as to enable him to dip his head into the hat, exceeded any feat of the kind I have ever beheld.\*

All the men in Western Australia appear to be, in their wild state, good climbers. They climb the tallest and largest trees, even when straight, by cutting small notches, in which they insert the great toe, helping themselves up by leaning with the hand on the pointed handle of the hammer or *kadjo*, which they strike into the soft bark like a spike.

Sir George Grey notices the skill displayed by the Aborigines in well-sinking in Western Australia. Mr. Eyre also met with similar constructions in his journey, in 1841, from Port Lincoln to King George's Sound. He says—"These singular wells, although sunk through loose sand to a depth of fourteen or fifteen feet, were only about two feet in diameter at the bore, quite circular, carried straight down, and the work beautifully executed."

Similar wells may be seen in the sandy desert in the north-western portion of Victoria and in South Australia. I have also seen both men and women sinking in loose sandy soil for an edible root called *warran*, one of the dioscoreæ,

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\* Some years ago, on the Upper Murray, on a public holiday, when the population was assembled to witness the athletic games, a number of white men were engaged throwing a cricket-ball for a prize; the greatest distance that any one of them could deliver it was ninety-six yards; when a little native man standing by was called upon to compete—to the astonishment of all, he threw the ball one hundred and nineteen yards.

which generally grows about the thickness of a man's thumb, and to the depth of four to six or eight feet. It has a delicate sweetish flavour when roasted in hot ashes, something like that of a chestnut, and is much sought after. It is dangerous to travel on horseback through the country where it grows, on account of the frequency and depth of the holes, which are not more than about eighteen or twenty inches in diameter. I have sometimes been made aware of their proximity by seeing small quantities of sand jumping up before me, and, on going to see the cause, have suddenly come on a small hole among the scrub, so small that I could scarcely believe a human being could be at the bottom of it in a stooping position, with the knees on each side of the head. In this position the native dexterously throws the sand by a sudden jerk of the hand



KERTAMAROO (King John).

FIG. 250.

backwards, under the arm and up behind the shoulder. The only bald natives I ever saw are the *warran* diggers, who are said to wear the hair off the head by pressing it so frequently against the sides of these holes.

Besides sinking wells, they have other means of obtaining water in the deserts, where none is to be found on the surface of the ground. In the Mallee scrubs they find water in the roots of the narrow-leafed Mallee, but only in some of the larger trees, and it requires an expert to know which trees contain it. They trace a root that runs near the surface of the ground as far as possible, and then tear it up and let the water trickle out of it. I have never seen this species of eucalyptus in Western Australia; but there they obtain water—sometimes as much as a gallon at



a time—from fissures in the wood of the paper-bark tree, a large species of *melaleuca*; they make a hole through the thick bark, and the water gushes out; they then plug the hole up, and find a fresh supply next time they pass that way.

The powers and endurance as divers and swimmers of those Aborigines who inhabit the borders of rivers and the sea-coast are worthy of note. I have timed a man diving in the Goulburn River, and found he could remain under water from one minute fifty seconds to two minutes; but some of them could probably continue longer than this. The greater number of vessels engaged in pearl-fishing off the coast of Western Australia prefer employing the natives as divers to undertaking a voyage for Malays.



MOCATA (King John's wife).

FIG. 251.

I have often been surprised at the flexibility of the muscles even of the old people. They are in the habit of sitting round their fires with their feet and legs doubled under them for hours together, in a manner that would be most painful to a European, even if he could do it at all. They sometimes sit on their feet.

Annexed are a few profiles of some King George's Sound Aborigines, which I took in 1846. They are good likenesses. No. 7 is *Wylie*, the lad who so faithfully accompanied Mr. Eyre in his perilous journey round the coast, in 1841, from Port Lincoln to King George's Sound, and to whom Mr. Eyre afterwards sent, from England, as an acknowledgment of his fidelity and services, a handsome double-barrelled gun. No. 8 is his wife, whose hair

stood erect from her forehead. No. 1 was nearly six feet high. His nose did not project beyond the upper lip. The poor fellow soon after died in a consumption. Nos. 2 to 6, 9 and 10, were prisoners who were sent to Perth to be tried for spearing cattle and sheep and stealing rice and sugar.

#### ACTIVITY, INGENUITY, PERSEVERANCE, CUSTOMS, WEAPONS, ETC.

When we consider that indolence is the natural consequence of the condition of these people, we shall not be surprised at finding them listless and unwilling to perform any act which involves the least more exertion than is necessary for their immediate purpose. Thus, a native never thinks of stooping to pick up anything from the ground when he can with less trouble raise it to his hand with his toes. But when roused to exertion by the chase, the coroboree, or war, he is not like the same being, but displays great activity, considerable powers of endurance, and much skill in effecting his purpose.

His patience and skill in emu stalking,\* in spearing ducks, kangaroos, and native turkeys are sometimes quite extraordinary. As he walks through the bush, his step is light, elastic, and noiseless; every track on the earth catches his keen eye; a leaf or fragment of a stick turned, or a blade of grass recently bent by the tread of one of the lower animals, instantly arrests his attention; in fact, nothing escapes his quick and powerful sight on the ground, in the trees, or in the distance, which may supply him with a meal or warn him of danger. If a decayed grass-tree be near his path (and Western Australia abounds with them), he knocks it down with his foot and to pieces with his *hadjo*, and is sure to find a supply of the larvæ of a species of cerambyx called *bardi*. It has a delicate aromatic flavour, and affords him a delicious treat. They are about an inch long, and sometimes fifty or a hundred are found boring their way through one grass-tree.

A little examination of the trunk of a tree which may be nearly covered with the scratches of opossums ascending and descending is sufficient to inform him whether one went up the night before without coming down again or not. If it is up the tree, he ascends, and seldom fails in obtaining it, even though he may have to cut off a limb a foot thick with no better instrument than his stone hammer.

They have a variety of methods of catching fish. At King George's Sound I have seen them take a quantity of whiting in the following manner:—Two or three women watch the shoal from the beach, keeping opposite to it, while twenty or thirty men and women take boughs and form a semicircle out in the shallow bay as far as they can go without swimming, and then, closing gradually in, they hedge the fish up in a small space close to the shore, while a few others go in and throw them out with their hands. By this primitive method, skilfully executed, I have seen a large quantity of fish caught. At Swan River, I have watched them drive a shoal of large schnappers into water

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\* See Fig. 253, from a native drawing.

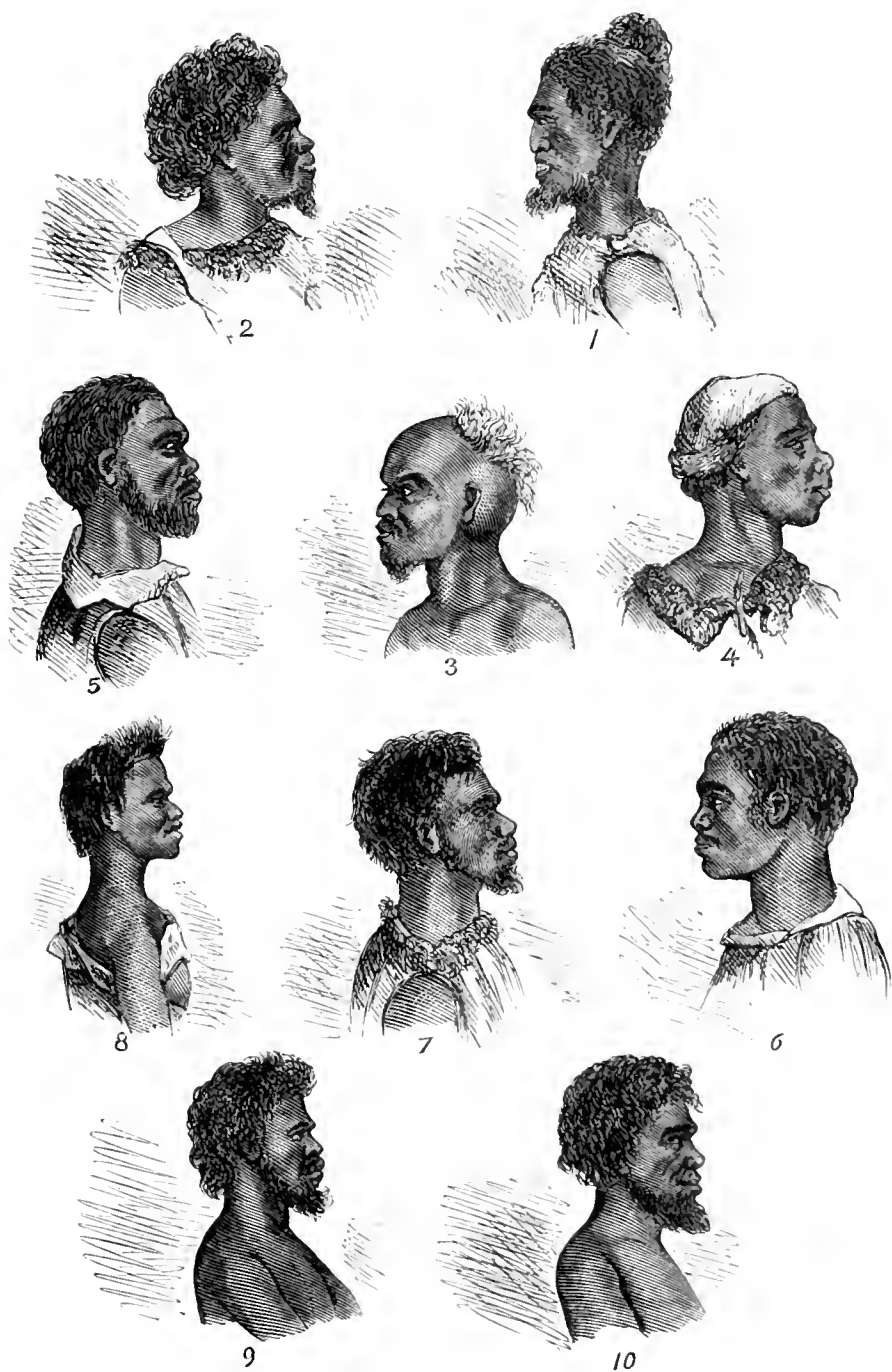


FIG. 252.

NATIVES OF KING GEORGE'S SOUND.



too shallow for them to swim in, and spear and catch a great number of fish weighing from ten to fifteen pounds each.

On the Murray River they use boats made of a single sheet of bark, and on the north-west coast of Western Australia they make rough log canoes for fishing. In South Australia I have seen them take out to sea a beautifully-made net, five or six feet wide and fifty or sixty feet long, weighted at one edge so that, while treading the water and holding it out at full length, parallel with the shore, it is in a vertical position six feet deep. Others—men and women—would then swim out for a quarter of a mile or more, and, closing in, drive the fish against the net and then spear them.

The Murray River natives use spears for fishing made of the reed which grows in vast beds from Swan Hill downwards for thirty miles, and also at Lake Moira above the confluence of the Goulburn River. These spears are pointed with bones of the emu, or such substitute as they may be able to procure. They also use heavy jagged spears made of miall or other very hard wood for fishing.

Much ingenuity is displayed in the manufacture of nets by the Coast tribes and the natives of the Murray River, from string which, where bulrushes grow, is made from the fibrous root of that plant, called on the Murray *Balyan*. They peel off the outer rind of the root, and lay it for a short time in the ashes; they then twist and loosen the fibre, and by chewing obtain a quantity of gluten, somewhat resembling wheaten flour, which affords a ready and wholesome food at all times to the tribes which inhabit the vast morasses in which the reeds and bulrushes abound. They chew the root until nothing is left but a small ball of fibre, which somewhat resembles hemp. These balls are then drawn out, and rubbed with the palm of the hand on the bare thigh of the operator, while a small wooden spindle twirled with the fingers of the other hand twists and receives the string. Among the few specimens of art manufactured by these primitive people none are more like our own than the nets of South Australia and Victoria.

Fishing with nets seems to have been a very ancient practice in different nations. Suetonius states that Nero was accustomed to fish with a net of gold and purple. Plutarch mentions corks and leaden weights as an addition which nets had received. Homer supposes that nets were not used by the ancient Egyptians. The Egyptians did, however, use weirs and toils in their fisheries. The use of fish-spears appears very clearly in the paintings of ancient Egypt.

The modes of preparing skins, and the manufacture of cloaks, bags, mats, and the various weapons and implements of the Australian natives, have been so often described that I need say but little more about them, my observations being merely of a desultory and fragmentary character.

The *hadjo* or stone hammer of Western Australia differs from any other on this continent. That of Victoria consists of *one* stone *rubbed* to an edge at one end, and resembles those of North Australia, as described by Sir Charles Lyell,\*

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\* *Antiquity of Man*, p. 113.

while the *kadjo* is formed of *two chipped* stones stuck on the end of a stick of the common wattle-tree about twelve inches long and three-quarters of an inch thick. The stones are chipped, the one to an edge for cutting, the other is left blunt for hammering. They are fragments of whinstone, which occurs in veins running north-east and south-west through the granite of the Darling Range, and are *stuck* on each side of the stick with the resinous gum of the tough-topped grass-tree, or *xanthorrhœa*. The strength of this gum is extraordinary, for I have seen a native use his *kadjo* to cut large limbs off gum-trees without at all loosening the stones.

Flints and other hard stones formed the tools and cutting instruments of almost all nations before the art of working iron was discovered. They are still in use among savages, and are found buried in various parts of Europe and Asia, showing the universality of their use where the people were ignorant of the use of metals.

The Western Australians use small splinters of quartz for making the long deep cuts which may be seen on almost every native—both men and women—across the breast and arms.\* With a similar fragment stuck to the end of a stick they dress and cut their kangaroo skins in preparing them for use as cloaks. They also stick thin splinters of quartz, broken with their teeth, in a row like teeth to the side of a short stick, to serve as a saw.

The natives use the stem of the grass-tree to produce fire by friction. This is done by rapidly twirling between the hands one piece of the stick in a little hole bitten out of another piece placed on the ground, and retained in its position by the feet, the operation being assisted by a little dry grass or the dry fuzzy material of the withered seed-head of the grass-tree laid in the hole, and which soon smokes and ignites. In cold weather, native men and women may be seen carrying† pieces of lighted *Banksia* bark, which burns like touch-wood, under their cloaks, and with which, and a few withered leaves and dry sticks, a fire may soon be kindled.

It is a remarkable ethnological fact that a people should be found now to exist who have no means of heating water or of cooking liquid food, or without any culinary utensil or device of any sort; yet such was the condition of the Aborigines of Western Australia when we came among them. Their only mode of cooking was to put their food into the hot ashes, sometimes wrapping small fish and frogs in paper-tree bark. In some other parts of Australia they plaster large birds, such as the black swan, with a thick coating of mud, and then, having made a suitable hollow in the middle of the ashes of a large fire, they place the mud pie into it, and cover it well over with hot embers and ashes, keeping up a good fire until the bird is cooked; when they take it out, the feathers come away with the hard crust, leaving it clean and juicy. This practice does not very much differ from that of the Arabs and some other Asiatic people, who not unfrequently at their entertainments serve up a lamb or kid that has been baked whole in a hole

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\* See Exodus iv., 25.

† Abraham carried fire when he was going to offer up Isaac.

in the ground, which, after being heated and having received the carcass, is covered over with stones.

The natives use several kinds of spears for different purposes. In Western Australia the men never moved about without their spears, which consisted, when fully equipped, of eight, of which five were barbed and three serrated near the point with splinters of quartz stuck on with grass-tree gum. They do not throw with precision more than twenty or thirty yards; but when not flurried, their aim is very accurate, and the spears are delivered with surprising rapidity.

Spears are among the most ancient and universal of offensive weapons, as shields are for defence. A stick sharpened at one end and hardened in the fire was probably the first spear, and it continues to be the principal offensive weapon with the Australian natives.

Shields are unquestionably the oldest and most general defensive armour in the world. They are mentioned in the Bible long before helmets, and are the only defensive armour mentioned in the books of Moses.

Some of the ancients took much delight in ornamenting their shields with all sorts of figures—birds, beasts, and the inanimate works of Nature. In like manner, the natives of Western Australia—at least some tribes north from Perth—adorn their narrow shields which are made of the soft wood of the *Nuytsia florabunda*. They are only about two and a half feet long by four inches wide in the middle, and taper to a point at each end. They are convex, with a handle inside, cut out of the one piece of wood, and are almost as light as cork, and generally elaborately carved. Many of the tribes, however, use no shield at all.

The boomerang or *kylie* of Western Australia may possibly indicate an early communication with some more civilized people, or the enjoyment of a much higher degree of knowledge among themselves before they relapsed into their present state of utter barbarism. There is much variety in the shape of these weapons in different parts of Australia.

The natives use a number of different kinds of ornaments, especially the men,\* who paint their bodies all over with various devices in red and white ochre on such important occasions as a corobboree. They wear bunches of emu feathers on the arms, a wild dog's tail round the head just over the brow, and bunches of the beautiful long feathers of the large black cockatoo or of the white cockatoo on the top of the head. The young men wear the small bone of the leg of the kangaroo through the cartilage of the nose as a sign of their having attained the age of puberty.

On some parts of the coast the women make very pretty necklaces, two or three yards long, of small shells, which they string together and wind round their necks, letting them fall in graceful curves over the breast. I have a very handsome necklace of this kind which was made by a Tasmanian native.

The Murray River women make pretty but delicate necklaces with the small bones of the fresh-water lobster. They have several other ornaments, which I need not here refer to.

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\* See the cut at page 236.

The huts of the Western Australian natives are quickly and ingeniously constructed, and are admirably adapted to the requirements of a nomadic people in such a climate. In the warmer weather of the more northern parts of the territory they seldom make any huts, and generally go without any clothing whatever.

I have seen two native women construct and complete a well-built and symmetrical hut in half an hour from the time they arrived on the ground and began to collect the materials. The huts on that side of the continent are always made with the grass-tree (*Xanthorrhœa arborea*), except where the paper-bark (a species of *melaleuca*) is occasionally used.

These women, immediately on arriving on the ground with their tribe, set about collecting bundles of dead, and therefore hard, flowering stems, six or seven feet long, of the grass-trees which were growing around; they then skilfully made holes in the ground with their "yam-sticks," to receive these stems. They made the holes about eight inches deep in the sand, enlarging them at the bottom without increasing the size at the surface of the ground, about ten inches apart in a row, in the form of a horseshoe, the heel representing the door-way. They then proceeded to fix the grass-tree sticks in the holes, adjusting them carefully, so as to converge to a common centre at the top. The framework being now ready, they covered it with withered curled grass-tree rushes, which were kept from slipping down by the hard-pointed seed-vessels of the sticks. The next operation was the thatching. Each woman having gathered a bundle of green straight grass-tree rushes, which she held under the left arm, proceeded expertly to throw them with her right hand, handful after handful, at an angle of forty-five degrees, so that when the sharp points stuck among the covering of dead rushes the heels or thick ends of the green rushes bent down by their own weight, thereby causing them to remain in their places. The thatching was begun at the ground, and continued up to the top, and when a second coating had been given, the hut was rain-proof and complete. The next day the heat of the sun caused the thatch to settle down and look smooth; it then received a third coating. This thatch would remain compact and good, if not disturbed, for many months, requiring only the top to be renovated. The natives of Western Australia never, however, return to a hut once vacated.

The Swan River colonists often use grass-tree rushes to thatch cottages and barns; but I am sure no white man could thatch with them as well as an old native woman. The Europeans *tie* them; but as the rushes dry, they slip down; whereas in the native method there is a bend or key which prevents them from slipping.

The large stone house erected in 1848 by the Spanish Missionaries, at the Moore River, took them many weeks to thatch with grass-tree rushes, which *would* fall off nearly as fast as they tied them on.

The natives inhabiting the lacustrine district to the north of the Glenelg River in Victoria, and some of the tribes in North Australia, used to construct substantial huts, and plaster them on the outside; but they only used them periodically.



The following instance of ingenuity in a native guide occurs to me. We had been travelling on the Darling Range for many hours on a very hot day, without water, when he suddenly stopped, and squeezing his head between two stems growing out of the hollow stump of a jarrali tree, saw water about four feet down at the bottom. The question arose how it was to be got at, the hole at top, between the stems, being very small. I confess I could not have obtained any of that water; but the blackfellow, without a moment's hesitation, made a sort of besom with some heath which he tied to the end of a long stick, and having scooped a basin in the ground, adroitly filled it by repeatedly and rapidly drawing up the water with the besom. He covered the basin with grass-tree rushes, which prevented the water from becoming muddy as it trickled out of the besom. All this he did without uttering a word until it was finished, when he invited me to drink first.

As has been shown in the case of the cricketers, a native's hand and eye work together with marvellous rapidity and effect, and his powers of imitation are very great. I once saw a stockman put his whip into the hands of a native who had never before handled one. The handle of the whip was fourteen inches long, and the lash fourteen feet, of cow-hide, about one and a half inches through in the thickest part of the plait. The stockman had been showing his dexterity in cracking this formidable weapon, and handed it to the blackfellow, who, after two or three attempts, performed the difficult feat nearly as well as the Englishman.

#### ENDURANCE UNDER SUFFERING.

One day the clothes of the boy *Wengal*, whom I have before mentioned, caught fire when he was alone in a room. Instead of calling for assistance, he shut the door and silently tried to extinguish the flames. His back, hands, and arms were so burnt that the hospital surgeon asserted that he believed a European so injured could not have survived; he, however, recovered rapidly.

In 1852, I saw a tribe at the Moore River who were nearly all blind. The warm climate and their uncleanly habits caused flies to swarm about these poor wretches all day long. They seemed to be eating their eyes out of the sockets almost uncared for. I was much surprised at beholding so many blind men, women, and children, apparently so contented, and the younger ones even cheerful. The old women always whine when they are suffering; but in this instance they seemed to be unusually happy, probably because when I passed their camp they had several kangaroos which had recently been speared by the few men who could see. There was one very large, stout, blind old woman among them; she had a snowy-white beard about half an inch long.

Frequent privations and brutal treatment are too often the lot of the women, who, as a rule, prematurely decay, though I have seen many who appeared to be sixty or seventy years of age.

When on an excursion in the Darling Range on 30th May 1846, I ascertained the age of a native in the following manner. He showed me a grass-tree against which his mother stood when he was born. His father had cut the top off to commemorate the event, after which a shoot grew out of the side of the stem which showed distinct annular rings; these were forty-five in number, which represented no doubt the age of the man.

I have never observed insanity, or hereditary or chronic \* complaints among the natives. But when Swan River was first settled, in 1829, several of the old people were marked with small-pox, which had been among them many years before.

The courage and endurance of the natives under privations and physical suffering has often attracted attention. They will endure painful surgical operations with scarcely a murmur. They are too plucky to complain. *Wyen-nyen* signifies a coward, and is a term of great reproach. *Bugor* means a brave man.

The following interesting narratives in illustration of the wonderful powers of endurance of bodily pain were related to me by the Rev. Henry N. Wollaston, of Trinity Church, Melbourne, who was formerly an Assistant Colonial Surgeon in Western Australia. I copy from his own writing:—

No. 1. “In the summer of 1852–3, I started on horseback from Albany, King George’s Sound, to pay a visit to Mr. George Cheyne at Cape Riche, about seventy miles south-east from the former place, accompanied by a native on foot. We travelled about forty miles the first day, and camped for the night in a clump of tea-tree scrub, called spear-wood, near a water-hole. After cooking and eating our supper, I observed the native, who had said nothing to me on the subject, collect the hot embers of the fire together, and deliberately place his right foot in the glowing mass for a moment, and then suddenly withdraw it, stamping on the ground, and uttering a long-drawn guttural sound of mingled pain and satisfaction. This he repeated several times. On my enquiring the meaning of his strange conduct, he only said—‘Me carpenter make-em,’ † and then showed me his charred great toe, the nail of which had been torn off by a tea-tree stump in which it had been caught during the journey, and the pain of which he had borne with stoical composure until the evening, when he had an opportunity of canterizing the wound in the primitive manner above described. He proceeded on his journey the next morning as if nothing had happened, his toe bound up in a piece of the native tea-tree bark.”

2. “When residing at Picton, near Bunbury, a native about twenty-five years of age applied to me, as a doctor, to extract the wooden barb of a spear, which, during a fight in the bush some four months previously, had entered his chest, just missing the heart, and penetrated the viscera to a considerable depth. The spear had been cut off, leaving the barb behind, which continued to force its way by muscular action gradually towards the back; and when I examined him

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\* Except in those vitiated by the white people.

† That is “I am mending my foot.”

I could feel a hard substance between the ribs below the left blade-bone. I made a deep incision, and with a pair of forceps extracted the barb, which was made, as usual, of hard wood about four inches long and from half an inch to an inch thick. It was very smooth, and partly digested, so to speak, by the maceration to which it had been exposed during its four months' journey through the body. The wound made by the spear had long since healed, leaving only a small cicatrix; and after the operation, which the patient bore without flinching, he appeared to suffer no pain. Indeed, judging from his good state of health, the presence of the foreign matter did not materially annoy him. He was perfectly well in a few days."

3. "When residing at King George's Sound, as Assistant Colonial Surgeon, a native presented himself to me with one leg only, and requested me to supply him with a wooden leg, which some settler had told him he could procure in Albany. He had travelled in this maimed state from Kojennup, about ninety-six miles in the interior, for this purpose. I examined the limb, which had been severed just below the knee, and found that it had been charred by fire, while about two inches of the partially calcined bone protruded through the flesh. I at once removed this with the saw; and, having made as presentable a stump of it as I could, I covered the amputated end of the bone with the surrounding muscle, and kept the patient a few days under my care, to allow the wound to heal, which it did very rapidly, as I have observed is usually the case with the Aborigines of this country. On enquiring, the native told me that in a fight with other blackfellows a spear had struck his leg, and penetrated the bone below the knee. Finding it was serious—and I suppose taught by experience that he could not hope to save his leg, and fearing mortification—he had recourse to the following crude and barbarous operation, which it appears is not uncommon amongst these people in their native state. He, or his companions, made a fire, and dug a hole in the earth only sufficiently large to admit his leg, and deep enough to allow the wounded part to be on a level with the surface of the ground. He, or they, then surrounded the limb with the live coals or charcoal, which was replenished until the leg was literally burnt off. The cauterization thus applied completely checked the hæmorrhage, and he was able in a day or two to hobble down to the Sound with the aid of a long stout stick, although he was more than a week on the road. I got a wooden leg made for him by a clever carpenter in the town, with a suitable cup and straps and padding, and fitted it carefully to the stump; and the patient seemed highly delighted with his new acquisition, and took his departure for his home with apparent ease and comfort. A few days afterwards, however, to my surprise and amusement, another native brought the wooden leg back to me, with a message to the effect that my patient had travelled as far as Keudenup, about fifty miles from Albany, with his new leg, but then got tired of it, as an encumbrance, and sent it back to me, preferring to spend the remainder of his days with but one leg, rather than having two legs, one of which was only a 'make believe,' which had no sense, or motion, or feeling of its own. I saw and heard no more of my friend."

## ON SOME OF THEIR MENTAL CHARACTERISTICS.

Mr. Wake\* says that "to speak of intellectual phenomena in the Australian Aborigines is somewhat a misnomer. This race presents, in fact, hardly any of what are usually understood as the phenomena of intellect. Nor could it be otherwise with savages, who—almost without clothing or ornament, with few implements or manufactures, and with very inferior habitations, or means of water locomotion—have no aim in life but the continuance of their existence and the gratification of their passions, with the least possible trouble to themselves. When, therefore, I speak of intellectuality, I refer to that simple activity of mind which is necessary to the performance of the actions required for the maintenance of life, and for the display of those simple phenomena, almost instinctive nevertheless, in their nature, which may be supposed to result from the reflective exercise of the human mind on external objects, as distinguished from the merely instinctive thought of the animal."

It is probable that when Mr. Wake wrote this he had no personal experience of the Australian Aborigines. On the other hand, Mr. Parker, who was for many years Assistant Protector of Aborigines at the Loddon Aboriginal Station, expresses his opinion as follows:—"Let it not for one moment be supposed that there are any intellectual obstacles to the Christianization and civilization of these people. I have always maintained that the obstacles are purely *moral*. It is the utter sensuality of their habits and dispositions that is the main hindrance to be overcome. They are just as capable of receiving instruction, just as capable of mental exercises, as any more favored races. And it is just because their association with the European has, in so many instances, tended to foster and encourage this sensualism, that so little success has been attained in the efforts that have been made to reclaim them."

My own humble opinion is, that the adults, whose habits are confirmed, are beyond the hope of reclamation; but that the children, if taken young enough, are quite as capable of receiving and of profiting by instruction as the children of untaught parents among the white race.

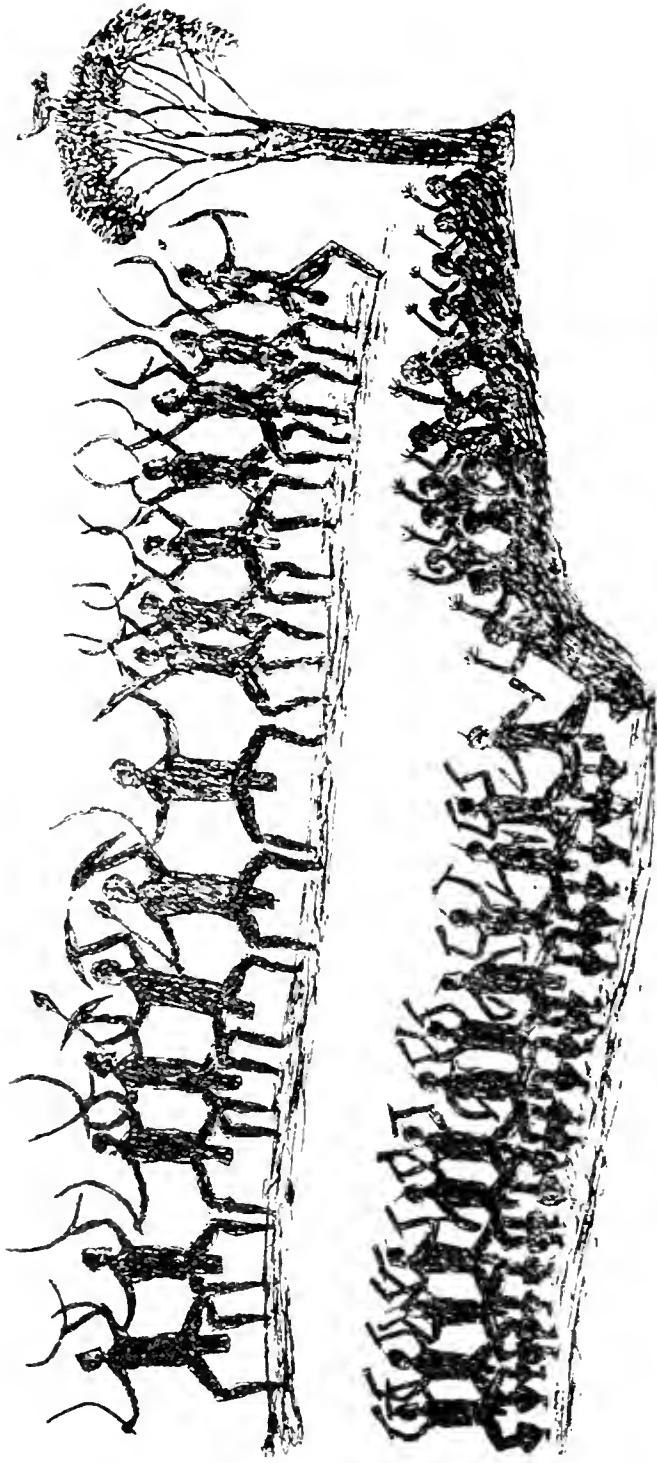
Their perceptive faculties and memory are of a superior order, but they find it difficult to grasp abstract ideas, or to follow out a train of abstruse reasoning.

Mr. Wake's remarks refer to these people *as they are*, in their wild state, rather than to their capacity if taken young enough for mental exertion. The absence of all moral restraint, combined with habitual indolence—which, I suppose, is a characteristic of all savages—seems to be the immediate cause of their mental degradation.

\* Paper read before the Anthropological Institute "On the Mental Characteristics of Primitive Man as exemplified by the Australian Aborigines" on 17th April 1871.

One of the greatest thinkers of our time, who has recently passed from this life, remarks on the supposed differences of race:—"Of all vulgar modes of escaping from the consideration of the effect of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent natural differences."—*Mill's Principles of Political Economy*, vol I., p. 390.





*Drawn by "Tommy Barnes" an  
 aboriginal of the Upper Murray  
 1860 Philip Chauncy*

FIG. 253.  
 1.—WAR DANCE AND CORROBOROE.



*Drawing by Tommy Barnes,  
an aboriginal of the Ipperbium  
in 1862. Given to L. Chateaux  
by M<sup>r</sup>. G. H. Peck*



FIG. 254.

2.—MIMIC WAR DANCE, HUNTING SCENES, &C.



Mr. Oldfield, as quoted by Mr. Wake,\* declares that the Aborigines of Australia "cannot distinguish the picture of a man from that of any other object, unless all the lesser parts, such as the head, &c., are much exaggerated." This, as the following anecdote indicates, cannot with truth be said of the generality of the young men and women, although it is quite likely that a stupid old woman, who had never seen a picture before, would not be able, at first sight to recognise the resemblance. And are there not many uneducated people of our own country who would be equally at a loss to know what a picture meant if they had never before seen one?

Soon after the settlement of the York district, the natives came to believe that we divined with paper on which there was any writing or drawing. It originated in this way:—Some natives had speared some of Mr. Bland's pigs, and a man was arrested on suspicion at York, but no proof could be obtained against him, when the officer in charge of the police, Mr. Norcott, son of the late Sir Amos Norcott, drew a sketch on the fly-leaf of a book of this man running after a pig with a spear sticking out of its back, and showed it to the prisoner, who instantly recognised his own likeness, and was so struck with terror that he trembled all over, and admitted the offence at once, at the same time begging Mr. Norcott to put away the *Djenga*, or devil's book.

I have sometimes shown pictures to natives who had never before seen any, and they generally, at once, recognised the objects represented.

Mr. Wake remarks, regarding their own drawings—"They may sometimes exhibit a certain amount of rude vigor, but, as a rule, they may be classed with the productions of children." Yet, placed under similar circumstances, I believe at least as much, and often considerably more, artistic skill is exhibited by them than by the untaught of our own people.

The annexed plates (Figs. 253 and 254) are from drawings with pen and ink by an untaught Aboriginal lad of the Upper Murray, known as "Tommy Barnes."

No. 1 gives a good idea of a war-dance at the top and a corobboree beneath, in which the dancers wear girdles round their bodies, and fillets of emu feathers or of small boughs round their legs, and hold waddies in their hands, which they energetically strike together, keeping time with the dance. The women, fourteen in number, sit together, with their hands uplifted, in the act of beating time on stretched skins, while behind them is a tree with a bird on the top of it. In the same picture the artist indicates the method of emu-stalking and of fish-spearing.

No. 2 also illustrates a variety of subjects: a native man in a canoe catching a turtle; a pair of emus standing by their nest, and a man throwing a spear at one of them; another man throwing his dowak at a large lizard; another in a canoe spearing a fish, which is very well drawn; nine men are engaged in a mimic war-dance for the amusement of a squatter and his wife, who are looking on; they are brandishing boomerangs, clubs, and shields, and one has a pipe in his mouth. A tame emu is standing by, doubtless belonging

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\* Paper read before Anthropological Institute, 17th April 1871.

to the station, which stands in the background. There is much spirit in these drawings; the attitudes of some of the figures, and the faces of some of the women, are very good. If carefully examined, I think we cannot avoid the conclusion that Tommy Barnes is a close observer, and is possessed of some artistic skill, which, if cultivated, would have enabled him to draw well. These sketches were hastily drawn, with no particular object in view, and probably only for his own amusement.

The following (Fig. 255) is a copy of a very spirited sketch of two groups of squatters drawn by a native lad. The attitudes are admirable, and clearly indicate the humorous train of thought passing through the mind of the lad, who must have been a close observer and a good mimic.

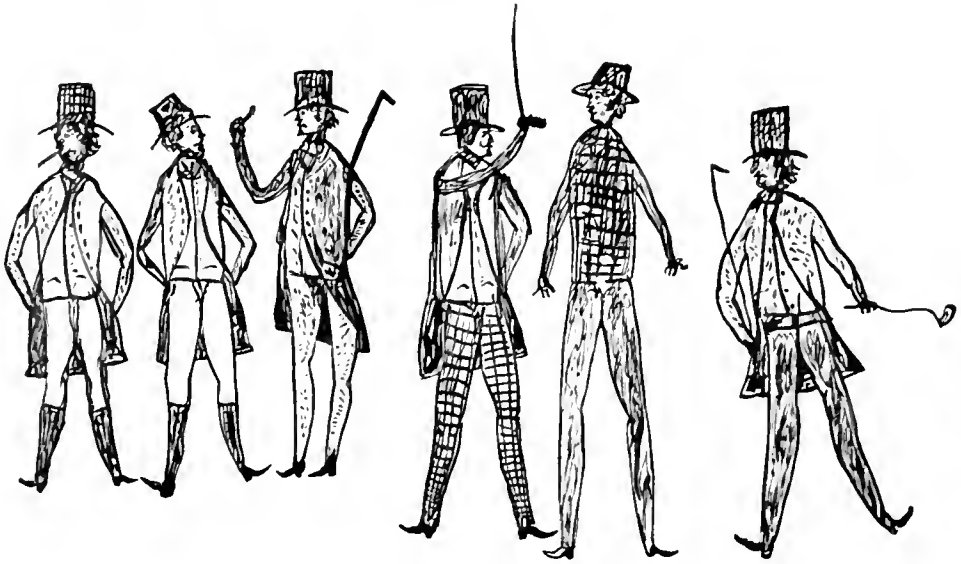


FIG. 255.

Many of the young people are capable of delineating objects and of practising the art of design. In an old treatise, dated 1803, the writer, referring to the natives, says:—"They have some taste for sculpture, most of their instruments being carved with rude work effected with pieces of broken shell. On the rocks are frequently to be seen figures of fish, clubs, animals, &c., not contemptibly represented."

On the Murray River, where they used to cover their huts with bark, the young men often amused themselves with carving, or drawing with charcoal, on the inside of the bark, various objects and scenes in illustration of any events which they desired to record, in the same way as I have known a gentleman ornament the walls of his *boudoir* with scene paintings.

Many of the young men have a taste for drawing, and sketch with rapidity; but we must not suppose that a wild blackfellow, when in the humour for drawing, would leave off and rise from his camp-fire to procure more bark or paper merely because he wished to commence a fresh subject. They often

record events deemed worthy of note on their throwing-sticks.\* I feel convinced that the powers of observation and of delineation in the Australian Aborigines will compare favorably with those of any other people who had no better opportunities for mental culture, or better materials for practising the art. The ancient Romans sometimes used the fine inner bark of such trees as the lime, ash, maple, or elm, as a substance for writing or drawing. It was called *liber*, and this word came permanently to be used for all kinds of books.

The results of the various native schools which have been established in different parts of Australia from time to time will doubtless afford ample illustrations of the general intelligence of the Aboriginal children. It is said "that the native school at Coranderrk, on the Yarra, has gained the highest percentage of passes of any school in the colony of Victoria."

I will now proceed to give some account of a native school which is perhaps not so well known as most of the other establishments for the Aborigines. I refer to that which formerly existed at King George's Sound. It was originated by the excellent and benevolent wife of the late Mr. Henry Camfield, Resident Magistrate at that place, and continued for many years under her care. The following trivial incident was the immediate cause of its origin. In June 1852, when I was residing at the Sound, the natives one day went off on a bush excursion, leaving *Kojonotpat*—a solitary, naked little girl, about three and a half years old—to wander about the settlement at Albany. She came to our gate for breakfast every morning, saying, "Me very hungry," and at length we mentioned the circumstance to Mrs. Camfield, our near neighbour, who took her in, and soon afterwards obtained the consent of her mother to keep her. Her father had been killed a short time before this. In 1858, Mrs. Camfield published a report of her school, from which I extract the following particulars.

There were then eighteen children—thirteen girls and five boys—in the establishment; the six elder girls being from ten to sixteen years of age. Every attention was paid to their comfort and cleanliness. The bigger girls were taught all useful domestic works—they washed, ironed, and mangled all the clothes of the institution; baked, cooked and scrubbed, and made butter. The school routine did not extend beyond reading and writing and a little arithmetic. They read well, marking the stops, and could spell very correctly. In writing from dictation they seldom misspelt a word.

Among the younger girls there was one bright-eyed intelligent Bessie, who aimed at excelling all the big girls, and repeated the collect and gospel on each Sunday as well as the best of them. She worked with her needle, too, almost as well as they did. She was a gentle, loving little girl, and was never happier than when she could get to sit by *Missie* (the pet word for Mistress), and insinuate her little hand in Missie's.

Her younger sister was also a pleasing, promising child. One little boy, who was subject to fits, did not care to play with the other children, but would

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\* The Hebrews wrote on sticks (see Ezekiel xxxvii., 20), and so did the early Greeks; the laws of Solon were inscribed on billets of wood, and the Ancient Britons used to cut their alphabet on sticks. The use of sticks in keeping accounts has even remained in some country places in England to our own day.

sit apart from them, and putting his hands on each side of his face, would sit rocking himself backwards and forwards, singing softly and sweetly some hymn he had learned ; sometimes it would be the line, "When they die, to heaven will go," but he would always put it, "When *I* die, to heaven *I'll* go." He died fourteen months after he entered the school.

Little *Kojonotpat*, who had increased in favor with all who knew her, died suddenly three years after Mrs. Camfield took her.

It is contended in the report that their faults are not greater than those of children of European descent, and that they are quite as capable of comprehending the truths of the gospel as any white child is. Some of them take particular pleasure in reading the Scriptures, and all the elder girls will answer questions on them with as much intelligence as the generality of children in Sunday-schools, and they quickly find any passage referred to.

The eldest girl was engaged to be married to a well-conducted, sober, industrious "conditional-pardon" man on 1st August 1858. She was by her usefulness and other good qualities in every way calculated to make a happy home for her future husband. Another girl was married to a young man, a European. She will bear comparison with any white woman among the most respectable of the laboring population, as a sensible and companionable girl. Two other girls—one black and the other half-caste—make good wives to their respective husbands, one of whom is an old settler.

The children in the asylum are a merry-hearted set, and are now engaged in working on the marriage outfit of Rhoda, who is greatly beloved by all of them. They are intelligent beings, capable of great improvement, if not as great as Europeans are.

I will here relate a little anecdote of Rachel, one of the school girls mentioned by Mrs. Camfield.

In 1863, I visited the Moravian Mission near Lake Hindmarsh, and again in 1872, on which last occasion there were sixty-four Aborigines permanent residents, of whom a considerable number were children. Mr. Spieseke, the Missionary in charge, informed me that since these people became married and led regular lives, dwelling in their own cottages, their children had greatly increased in number.

On my first visit, in 1863, I was chiefly concerned to see Rachel, or Mrs. Pepper as she then was. Her husband was an Aborigine, I believe of the Lake Hindmarsh tribe, who had been educated and had visited England. On his return voyage, the ship called in at King George's Sound, where he was introduced to Mrs. Camfield's school ; and being fascinated with the charms of Rachel, proposed marriage, and was accepted, with the understanding that she should follow him to Victoria, which in due time she did, and they were married and residing at the Mission Station when I was there.

I called at the station on a Sunday, and found the village nearly deserted, many of the people being at church. Mr. Spieseke, the Moravian Missionary in charge, was preaching to them. There were about thirty-five present—men, women, and a few children. They appeared to be very attentive ; and I was much pleased with their singing, good behaviour, and cleanly appearance.

Amnesfield House  
March 5<sup>th</sup> 1866.

My dear Miss Mitchell

I thank you very much  
for the beautiful cake you sent me.

When it arrived on Wednesday afternoon  
Mrs Campfield did not know who it  
was for until she read Anne Courthopes  
letter and then we found that it was  
for me. Mr Campfield said that he was  
jealous that it was not for him. I must  
thank you too for the pretty needle-  
book that came with Miss Sumner  
she arrived on Saturday the 3<sup>rd</sup> we were  
looking for the cart all day on Friday  
and on Saturday morning it came about  
ten o'clock we are all glad to see Miss  
Sumner back again and we are glad  
to see Mr Mitchell too. In the after-  
noon he went with Mr Campfield

to see the Church and he said that it was the prettiest little Church he had ever seen.

Last month a ship came from Adelaide with two thousand eight hundred and fifty sheep in it they looked so pretty. Three days after they went to the eleven miles, they kicked up such a dust going along. The road runs past our paddock.

Mr Camfield was delighted with the pretty watch legs and the garden he said they were the very things he wanted.

The doll that was sent for Louisa Mrs Camfield gave it to Lela because she has not had one and Louisa has had three or four. Lela has had her feet scalded she is such a dear thing.

Mr Camfield said to her one day "Lela I will cut your hair" she has beautiful curly hair nearly white & she said "you'd better not miss Martie" you'd better not."

Louisa is so fond of Mr Mitchell she helped him yesterday afternoon

to pick up the apples and when  
she can she will always be with  
him.

I have nothing more to say my  
dear Miss Mitchell so I must conclude  
with best love to yourself

I am your grateful

Bessy Flower





After church, Mr. Spieseke took me to Pepper's cottage, where we found his wife still in bed after a recent confinement. From the comfortable little parlor we were introduced to her bedroom by her husband. She was lying with her face towards the wall, but turned her large, lustrous black eyes on us with a look of surprise at seeing strangers enter her room. I spoke to her in her own language of Mr. and Mrs. Camfield, of King George's Sound, and of the native establishment there; as I did so, large tears stood in her eyes. She then asked her husband to hand down from a bookshelf a daguerreotype case, which she opened, and I at once exclaimed, "Ki! Neeja, Mr. Camfield," at which she seemed much delighted, as I was doubtless the first person she had seen since she left the Sound who had been acquainted with her native place and early friends. Several of the men and women afterwards read portions of the Bible to me, and sang some hymns, in which the children joined.

Among the passengers taken by the *Charles Edward* from Melbourne to Port Albert, in Gippsland, in June 1867, were five "Aboriginal ladies," from Western Australia, in charge of the Rev. Mr. Hagenauer, named respectively Ada, Norah, Rhoda, Emily (half-caste), and Elizabeth. Two of them proceeded to the Mission Station "Ramahyuck" to be married to Christian Aborigines of the Tarra tribe. One of these—James Matthews—was found by Mr. Hagenauer, about six years before, nearly naked, and almost wild. He was better known at Port Albert as James Fitcher, where he used to wander, for the purpose of begging. He subsequently joined the station, and became a respectable, industrious man, working readily and perseveringly at agricultural pursuits, and was baptized at the opening of the Aboriginal church at Lake Wellington. He induced all the males of the Tarra tribe to go up to the Mission Station. Mr. Hagenauer experienced great difficulty in finding suitable helpmates for the men, as it was the native custom to fight for a wife: so he hit on the happy expedient of exchanging portraits with the Christian natives of King George's Sound, which, I believe, resulted in the marriage of two of them with two of the Tarra tribe. One of the party, Betsey or Elizabeth Flower, is accomplished and highly educated. She was adopted by Mrs. Camfield at Albany, and not only passed a creditable examination in the Government school, but acted as organist in the Church of England there.

I have just received a letter, dated 16th October 1877, from the Rev. F. A. Hagenauer of Gippsland, from which I extract the following regarding the five native girls from Western Australia:—"Bessy Flower is now twenty-six years of age. She married Donald Cameron, who came with me years ago from the Wimmera district. He is a half-caste man of very superior character, fair education, pleasant manners, and considerable talents. He is here at Ramahyuck my right-hand man, and acts as overseer. He works very well in all the branches of our business at this station. Formerly the Camerons had charge of our orphans' house for Aboriginal children, but Bessy got tired of it, and they left, and live now in a neat cottage on the station. They are doing well, and live happily and faithfully together, but could do much better if Mrs. Cameron had more tact for her household duties. The great hopes we entertained of her future usefulness among the natives have not

been fulfilled, though of course her superior education helps her on wonderfully well. She is still playing the harmonium in our church, and I still entertain the hope that she may be of great use some day to the black people, especially to the children here. I enclose you a photograph of herself and her husband, also one of her two little girls. Of the other four girls who came here, one died a happy death—Ada, Bessy's sister. One, Rhoda, is suffering from consumption; she is a good wife and mother, and keeps her house in good order. Norah and Emily have both large families, but they are careless, and will not attend to their household work, and neglect their children very much. Bessy's younger brother Harry is here also; he is very clever, but careless, and always ready for some mischief."

I must not omit to say something about the Roman Catholic Mission to the Aborigines of Western Australia, which was established in 1848, at a large pool or reach of the Moore River, some eighty miles north from Perth. The natives' name for this pool is *Mourin*, and the establishment was first known by the euphonious name of "The Mourin Mission;" but I find that the place is now called by the awkward and inappropriate appellation of "New Norcia."

In 1848, a ship arrived at Fremantle from Lisbon, bringing about forty Spanish and Italian priests and students, headed by Don Serra, Bishop and Administrator of Temporalities. They came out under the auspices of the Queen of Spain, for the purpose of propagating their faith among the sable tribes of Western Australia. Among them were some well educated and gentlemanly men, who, although they could speak several European languages, seemed to have no aptitude for acquiring a knowledge of either the language or turn of mind of the natives. They purchased 2,500 acres of land at the Mourin, carted up a supply of stores, and erected a large rubble-stone house, which they thatched with grass-tree rushes. Their nearest neighbour was a young English gentleman, who had sailed with them from Portugal, and who took a pleasure in teasing them. He took up some land, and built a house at a place called Bindoon, thirty miles nearer the settled districts. There was a large tribe of natives at Mourin, and another at Bindoon. A number of the former were baptized by Bishop Serra; and on such occasions the newly-made "Christians" received a small supply of rice or potatoes. The natives, on their part, brought in kangaroos to the Missionaries.

Thus all went well for a time, but mistakes began to be made on each side. The Missionaries imagined that the blacks presented them with the produce of the chase in recognition of the spiritual advantages received; whereas the natives supposed that these friendly white men gave them the rice as a payment for submitting to the ordeal of baptism. When, therefore, some of these novel Christians presented themselves to the Bishop, asking to be baptized over again, he became irate; and the more so when he found that some of them had surreptitiously obtained the rite a second time by disguising themselves. He exclaimed—"Don't you know, you ungrateful fellows, that we have come all the way from Europe for your benefit?" "*Kiar!*" they shouted, "*Nganya eulup boola,*" "Yes, I am very hungry" (mistaking the word Europe for *eulup*, hungry). "*Nyinnee maryne yunge*"—"You give me some food."

All this time the master of Bindoon had been making friends with his tribe, and got plenty of work done by them, for he was a good-natured merry fellow, and readily picked up their language. He used to amuse himself and them by telling them stories about the priests, whom he represented as having "plenty of rice and potatoes," the proper way to obtain which was to use an expression in one of Lever's novels—"Bloody end to the Pope!"

They used, therefore, to learn these words, and practise saying them when sitting by their camp-fires at night, without, of course, having the least idea of their import. The futile attempts of some new learner to repeat the sentence would evoke the most boisterous merriment, in which Mr. H. heartily joined when present.

In course of time an arrangement was made by the two tribes for a friendly meeting at a certain intervening rendezvous; and one fine morning the Missionaries were astonished and disconcerted at finding that the natives, Christians and all, had decamped. They little thought that no offer of reward or fear of punishment would deter a native from leaving, once he had determined to do so.

For three weary days Bishop Serra was chafing at the unaccountable absence of his new converts, when he determined on making a journey, accompanied by one or two coadjutors, to the settled districts. On their way they fell in with a large encampment of natives, which proved to be the assembled tribes from Mourin and Bindoon. He thought it a fitting opportunity for expostulation, and accordingly the three venerable clergymen rode slowly up with all possible dignity of demeanour. The natives had evidently had a corobboree the night before, for some seventy or eighty of the men were so painted and ornamented as not to be easily distinguished by those who knew them.

No one who has never seen a camp of friendly tribes can have an idea of what a lively, noisy scene it is. There are groups of huts scattered about, each hut with its fire and family sitting round. Conversation is kept up between distant parties as though they were near each other—some are quiet and moody, but the greater number are shouting, laughing, and talking. On this occasion they had much news to tell each other—the Mourin tribe of what queer fellows the priests were, of the big house, the baptizing, and, better than all, of the rice and potatoes, and of their attempts to get more by offering to be baptized again. But the Bindoon tribe knew of a far better method of getting the good things; they had been teaching their friends to repeat the pass-words which were to have so desirable an effect.

As the clerical party advanced, they were met by a number of boisterous, laughing, painted, naked savages; but they rode into the middle of the camp before alighting. The young men then swarmed round them, clapped the Bishop on the shoulders, pulled his long beard in admiration, and by way of the greatest compliment they could pay him, told him he was *goombar*—that is, "very big," "as big as a gum-tree!"\* But he motioned them to stand back, and then began—"Don't you *savez* you have been made Christians, you ungrateful fellows? We have come all the way from Europe for your benefit, and now you

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\* Like the Asiatics, they practise the most preposterous flattery.

leave the station." "*Kiar! nganya culup boola!*—Bloody end to the Pope!" shouted a number of voices at once. "Why? what for? what harm has the holy Father done you, you ungrateful fellows?" "*Nganya culup, nyinnee maryne yungé*"—"I am hungry; you give me some food." "No! I did not say *culup*—I said Europe," exclaimed the haughty Spaniard, beginning to lose his temper, as he found that his venerable and dignified appearance had no effect on these barbarians, who now closed round him, shouting at the top of their voices, "Bloody end to the Pope!" "You give me rice!" until the good Missionaries had to mount their horses and ride off as fast as they could, with a troop of savages running after them, laughing and yelling, and shouting with all their might.\*

This occurred a short time after the Mission Station had been established, and a little before I visited it. It has since then prospered, and I believe has for years past exported wine and wool, the produce of the labors of the domesticated natives.

Don Rosendo Salvado, with whom I was acquainted, is the present Bishop. He is a gentleman possessing much learning and ability, and is an accomplished musician. A fine-toned bell, one of the largest in Australia, dating from the period of Charles V., and consecrated to St. Anna (if I remember rightly) calls the people to church.

As guides in travelling, or assistants in the bush, the intelligence and skill of the natives is generally superior to that of the white men, who by comparison appear rather stupid. If there are difficulties to be overcome, food or water to be obtained, or the best travelling ground to be selected, their advice and assistance are invaluable. The late Sir Thomas Mitchell † says—"I have found those who accompanied me on my expeditions into the country superior in penetration and judgment to the white men comprising my party."

These people never evince surprise at any novel or extraordinary sight. Once, when travelling alone in the Darling Range, I fell in with a native lad, who had recently come down with some of his tribe from the far interior, and had seen very little of the white people;—he had certainly never beheld a mask. I alighted from my horse, and walked with him for the purpose of conversation. After a while, I let him get a little in advance of me, when I took a mask out of my pocket, which I had brought with me on purpose to show it to the natives, and putting it on, stepped up to him, and looked him in the face. On beholding the hideous sight instead of the white man who he supposed was talking to him, he evinced no sign of emotion, but just looked for an instant, and then went on talking just as though no change had taken place. Another Aboriginal lad, on seeing the sea for the first time, just took one comprehensive gaze, and then turning away, quaintly remarked—"Big fellow water-hole that." He had evidently never before seen a water-hole the opposite side of which his keen eyes could not descry.

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\* I published this anecdote some years ago in the *Church News*, signing myself "An Old Australian."—P. C.

† *Tropical Australia*, p. 412.

The Aboriginal men have often been employed in considerable numbers, and with much success, as frontier police in the several Australian Colonies. Indeed, without their aid, it would generally have been impossible to capture offenders among their own people; and they have not unfrequently been employed to take white men against whom warrants had issued but who had successfully eluded the English police.

That the Aborigines sometimes display much readiness of invention under difficulties, and uncommon skill and courage in the execution of the plan formed, is amply illustrated by the two following anecdotes, for which I am indebted to Mr. Bland, of Clunes, who in the early days of Western Australia was for many years Resident Magistrate and Protector of Aborigines in the York district.

An Aborigine, one of the crew of the Twofold Bay whalers, apprehended an escaped European convict whom the police were unable to capture. He took one of his mates with him, and on the next day brought the man in. When asked how he succeeded in taking the convict, whom he had never before seen, he gave the following story:—He met the man on a road, and thinking he might be the right person, went up to him, and said—"Who are you?" The man gave some name; the native then, pistol in hand, said—"You are a ticket-of-leave man, arn't you?" "Yes, I am." "Then show me your pass." The man gave him a piece of paper, which turned out to be an old public-house bill. The native could not read, but stood in front of the man, holding the paper up before his eyes as though reading it, but he was really looking over it into the convict's face; his quickness of perception and intuitive knowledge of human nature enabled him to see that the man looked frightened, and he shouted to his companion—"Oh! this is the right man." They caught him, put the handcuffs on him, and took him in to the police station. A London detective could not have done better.

The other example is as follows:—A desperate native offender had for some time eluded capture, when a constable, accompanied by a blackfellow from another tribe, went to a native camp, where they saw the man they were looking for, but did not know how to catch him. The constable's native assistant said to him—"Oh, I will pretend to be in a great passion, as if I were going to spear some one: the other, being a strong man, will then come and hold me, to prevent me from doing mischief, and then you can put the handcuffs on him." This ingenious and bold plan was carried into execution, and was quite successful, as they brought the culprit away as their prisoner. I should, however, here remark, by way of explanation, that when a native works himself up into a passion for some grievance in which the others do not sympathize, some one always holds his arms, to prevent him from injuring any one. I have frequently seen this done. Men hold the angry man, and women the angry woman; the person so held being often rather glad than otherwise to find that he has produced an effect great enough to induce some champion thus to interfere to prevent him from doing a mischief which he would rather be credited with than really accomplish.

The perceptive faculties of the Aborigines are very clear, and their powers of observation and imitation sometimes quite extraordinary. They are therefore excellent mimics, and display much original humour.

Monotonous and harsh as their chants are, the natives are by no means unsusceptible of the power of music. The young people readily learn to sing, and some of them to play on instruments. Often, when approaching a native encampment on one of those lovely mornings which, at Swan River, shed an indescribably balmy influence on all around, I have heard the plaintive morning song—the men as they sat sharpening their spears, the women as they lazily put together the smouldering embers, while the others slept around. The following is a line of one of their chants :—



They have names for all the conspicuous stars, for every natural feature of the ground, every hill, swamp, bend of a river, &c. ; but not, in Western Australia, for the river itself—the water, a native laconically remarked, runs away into the sea ; it is no use naming that.

#### LANGUAGE.

As so much has doubtless already been written about the numerous languages or dialects of Australia, I will only remark that I have observed many words in Victoria, especially on the Goulburn River and Upper Murray, which are identical with or similar to those denoting the same thing in Western Australia. This may be noticed particularly with regard to parts of the body, indicating, I think, notwithstanding the opinion of Count Strezelecki, the common origin of the several languages. In the Darling Range the language is not always sex-denoting. I have known the masculine *he* used to women as well as to men.

The dialects change with almost every tribe. *Some* tribes name their children after natural objects ; and when the person so named dies, the word is never again mentioned ; another word has therefore to be invented for the object after which the child was called. I knew a man whose name was *Karla* (not *Calor*), which signifies “fire” or “heat ;” when he died, another word had to be used for “fire ;” hence the language is always changing.

I am not aware of any word in Western Australia to denote a Supreme Being or even a good spirit.

#### INTERMARRIAGES.

My friend the late Mr. W. H. Knight, of Swan River, kindly sent me, last year, a copy of Bishop Salvado’s Genealogical Tree of the natives of Western Australia, from which it appears that they are divided into six families, and intermarriages within a family are prohibited. There are the—1, *Tirarop* ; 2, *Nyocognok* ; 3, *Palarop* ; 4, *Tondorop* ; 5, *Mondorop* ; 6, *Jiragiok*. Every

native, male and female, belongs to one or other of these six families. The names are inherited by the children not from the father, but from their mother. No native can marry any of his family name, nor any one of some of the other families, but of those only which their law allows.

The Perth and Murray natives are *Ballarok*; then there are the *Dtondarup* and the *Ngotak*, probably identical with some of the above. As the children take the mother's name, and the hunting ground or landed property descends in the male line, it follows that the land is never for two generations in the hands of men of the same family name; and in the event of a man having several wives of different family names, his lands are at his death divided between so many new families. His male children owe certain duties to men of their own family at the same time as to their half-brothers, which often clash with each other, and give rise to endless dissensions.

The natives being divided into six families, and intermarriages being prohibited, it follows that a *Tirarop* cannot marry a *Tirarop*, a *Mondorop*, or a *Tondorop*; but he may marry either a *Jiragjok*, *Palarop*, or *Ngocognok*: and the children of a *Tirarop* man and a *Palarop* woman would belong to the *Palarop* family or branch, whose choice of marriage is also limited. I believe this theory is correct, and obtains throughout the whole western coast with some slight variations; the same law prevails amongst the natives of the north-west coast, the only difference being in the names of the families.

#### CUSTOMS AND SUPERSTITIONS.

The natives of Western Australia, when the white men arrived, had no religion, no trace of idolatry, and no idea of a God; no government, no chief, properly so called; and, as regards their social condition, much may be imagined when it is stated that they had no cooking utensil whatever, nor did they know the use of any metal; they went almost naked, and in the northern and warmer parts, quite so; their dwellings, as has been already stated, were of the most fragile and temporary description, and their means of water locomotion of the rudest kind, even in those parts where they used any sort of canoe.

Although they seem to know nothing of a Supreme Being, they believe in the existence of various local demons. The Swan River Aborigines say that an evil being, called *Nyowalong*, wanders about in the night-time, in the *Banksia* forests, collecting the gum of the *Nuytsia floribanda*,\* which he puts into bags hanging all round his body. They assert that he is like an old man walking about in a half-sitting attitude, and carrying a *icanna*, or yam-stick, and that he utters a short, sharp screech at every step. I enquired why they never speared him; but they were indignant at the idea, and replied—"One might as well try to spear a grass-tree, he is so surrounded with gum bags." Although they eat the gum which exudes from the acacias, hakeas, and other trees, they never touch the *Nuytsia* gum; for, were they to do so, they say

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\* Native name *Mutyar*. A loranthus that grows by itself, I believe only from suckers, and cannot, so far as I know, be propagated. It bears splendid orange-colored blossoms.

*Njowalong* would certainly do them some secret injury; but the fact is, it is not an edible gum—they make a virtue of necessity. Then there is a demon, named *Winniung*, who resides in the winter-time on a hill on the south of the Helena River, near Mount Dale, in the Darling Range; but in the summer he dwells on the other side of the river, *because he cannot cross it when flooded*.

These imaginary beings are all material, and subject to the same physical conditions as themselves. Yet they have some undefined notion of a spirit, or soul, or perhaps of a personal identity which is independent of their present corporiety. They think that if they are buried they will rise again with some different body; hence their desire to take down and bury the two men who were gibbeted for the murder of Mrs. Cook.\* In like manner, the low-caste natives of the Orissa district in India, who migrate to the sugar plantations of Mauritius, often become home-sick, and commit suicide in the firm belief that they will enter through the portals of death into their own country again—but only if their bodies are not mutilated. They, therefore, often hang themselves, but would have a serious objection to be decapitated. Mons. de Chazal, of Port Louis, effectually put a stop to any more suicides on his plantation by telling the coolies that he would cut off the feet of any one who killed himself.

An old Swan River native explained to me that the soul (*Noytch*) dwells in the back of the neck, and that it is by striking a man there that he is surreptitiously killed, when asleep, by some evil being, or by a *Wailo*, that is, a northern man. “*Wailo*” is a name given to all people living to the north of them by every tribe in Western Australia, be the latter situated where they may. The *Wailo* men are much dreaded, and are believed to possess supernatural powers.

The chief demon of the hill natives is *Waugal*,† dwelling in the large brown snake, which they carefully avoid, and never kill, though they are in the habit of eating other snakes equally venomous. I was one day travelling on horseback near the River Dale, with a native guide, when I suddenly came upon a large brown snake coiled up and fast asleep. I immediately alighted to kill it, at which my sable friend was much alarmed, and tried to pull me back, declaring that, if I killed the snake, *Waugal* would *quibble Gidgee*, or spear me by stealth when I was asleep, and he urged me to have one of the soldiers of my escort to sleep in my tent for protection.

On the south-west of Victoria, near Port Campbell, several caverns have been washed out under the cliffs by the force of the Southern Ocean. One of these extends under ground nearly a quarter of a mile, and in one place the rain-water has washed a small hole from the surface of the ground down into the cavern. There is a continual draught of air blowing up through this hole, so that if a leaf or any light substance be thrown over it, it is immediately carried up into the air. For ages past the natives were in the habit, whenever they approached this air-hole, to throw a piece of wood into it to propitiate the demon

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\* See page 280.

† *Waug* signifies a spirit. *Waugal* is a being analogous to *Mindi* of South-Eastern Australia—a mighty serpent.



supposed to reside within its profound and mysterious depths. When the late Mr. Superintendent La Trobe examined this part of the coast, in 1842, some of his men made a rope ladder, and went down over the cliff and explored this cavern. When they came to the part nearly under the hole communicating with the surface, they found an enormous pile of wood, which must have been the accumulation of ages, as the natives had to carry the pieces of wood from the distant forest. The men set fire to the pile, which lit up and displayed a magnificent vaulted chamber, bedecked with long glistening stalactites, and tenanted by vast numbers of bats, whose whirring, whizzing noise was probably that which the natives attributed to some supernatural being.

At Mount Gambier also there are some very large caverns in the limestone rock, believed by the natives to be haunted.

To return to Western Australia. *Waugal*, with some tribes, is an aquatic monster, endowed with supernatural powers; and as the natives do not believe in natural disease or death, they attribute all ailments for which they cannot otherwise account to *Waugal*, or to some other demon, or to the *Wailo* men.

I am of opinion that the natives generally do not believe that their women have a future state or are endowed with souls. Yet they certainly believed that the white people, when they first arrived, were their deceased ancestors re-incarnated.

Before the arrival of a ship from Europe, the Swan River natives supposed that the spirits of the deceased passed into the cormorants which frequent the Mewstone, a granite rock some miles out in the sea opposite the mouth of the Swan River, called by them *Gulu mitch*, a compound of *Gu-urt*, the "heart," and *mit* or *mitch*, the "medium" or "agent"—signifying that this island is the medium or agent by which the spirit of the departed one enters the body of a cormorant. Large flights of these birds used to pass up the estuary of the Swan every morning on fishing excursions, and return to the Mewstone in the evening, and the natives refrained from killing them lest thereby they should be slaying their ancestors. When, however, they saw ships coming from the same direction, and bringing white people, they called them *Djenqa*, or ghosts, supposing them to be the re-embodiments of their progenitors who had come back to the land of their birth.

At first I doubted whether this was really their spontaneous belief, and thought it probable that the colonists had originated the idea. Afterwards, however, I had good reason to believe that they thought some at least of the white men were re-incarnations of their deceased relatives. I was supposed to be *Bogan*, a native of the Middle Swan tribe, who had been killed in single combat with another man some time before my arrival. An account of the fight, and of the person of *Bogan*, was given to me by some of the settlers when I went to reside at Guildford, on the Swan; and on the 19th October 1841, about two years after his death, the grave having been shown to me, I took up the skeleton, and sent it to the late Dr. Jacob, of Dublin, who had it set up in Trinity College Museum, as I was afterwards informed by his son in Melbourne. On questioning some members of his tribe about *Bogan*, I found they thought I was he.

I knew a gentleman who had a scar on his leg similar to one which had been on the leg of a deceased native man. This gentleman was the first to settle in a new district, at Chittering, near Bindoon, where the natives had then seen very little of white people. On perceiving the scar, they immediately asserted that he was their deceased friend, and the widow claimed him as her husband.

Europeans were frequently claimed as relations by the old people, who seemed sure of their identity, and treated them with the love they bore to the individual supposed to be recognised. This belief, however, began to die out as they saw that children were born to the white people.\*

In Victoria, where hot winds and other electrical disturbances of the atmosphere are common, the natives used to think that the ground was haunted, and that the swirls of dust, so often seen in the summer-time, were caused by demons passing along in the ground. It was sometimes amusing to see a whole encampment of lazy natives hurrying out of the way of an approaching whirlwind charged with dust. The crashing of trees during a hurricane was also attributed to the same occult influence.

Some of the old people appear to be stupid; but this may be the result rather of mental indolence and want of culture than of the absence of intellectual faculty when young.

In Western Australia, a *Bulya-gadak* †—that is, a magician or sorcerer—is considered a very wise man, and advises the young men, who greatly respect him.

The old women, too, have much influence over the younger members of the tribe. They are often great termigants, and the instigators of many of the quarrels. When there is a disturbance in the camp, one of them will be sure to fan the kindling flame. When there is a death to be revenged, or an enemy to be punished, or a quarrel to be adjusted, some nude old virago will be seen pacing backwards and forwards with great rapidity, pouring forth in a declamatory tone—a sort of chant—a volley of abuse against the adverse party; and calling on her own people to take signal vengeance by tearing out his liver, or otherwise tormenting him; and it is surprising what an effect this often has on the men.

Thus it will be seen that the old people, if not greatly respected, were at least looked up to as the guides of the young. They always were, so far as I have observed, treated with kindness, fed and attended to when sick or decrepid, and never left to starve or die, as is too often the practice among the Boshmen of Southern Africa.

The *Bulya-gadak*, like the magicians of ancient Egypt, is applied to for explanation and aid in all things that lie beyond the circle of common knowledge and action. Thus, in cases of sickness, he is the only physician called in, as in Egypt, where the profession of medicine was in the hands of the lowest of the three orders into which the priestly caste was divided.

\* The ancient Egyptians believed that when the body perished the banished soul began its career anew in connection with physical existence.

† Called *Koradgee* by the Port Jackson tribe.

The *Bulya-gadak* professes to cure diseases by enchantment; that is to eject the evil spirit, called *Bulya*—the supposed cause of all sickness and disease. The operation was as follows:—The magician would squeeze the affected part with both hands, and then, drawing them down, would attract *Bulya* to the extremities, and finally bring it out, shaking and blowing upon his hands each time, in order to get rid of *Bulya*, who was supposed to make his escape without being seen by the uninitiated, but who sometimes appeared as a piece of quartz, which was kept as a great curiosity.

A Port Jackson native stated that the *Koradyee* men became possessed of their supernatural powers in the following manner:—A man sleeping at night on the grave of a deceased person would be freed from the dread of future apparitions; for during that fearful sleep the spirit of the dead would visit him, seize him by the throat, and, opening him, take out his bowels, which the spirit would afterwards replace and then close up the wound.

I have seen their incantations in South Australia during the ceremony of changing a boy into a man.

Mr. G. G. McCrae, in his pretty but fanciful poem, "*Mamba, the Bright-eyed*,"\* when alluding to this rite, says:—

"Not ours the wisdom or the light  
To shadow forth that solemn rite;  
Nor what the word, nor what the way,  
That moulds a man from boyish clay."

I did, however, witness the whole ceremony near Adelaide, in the year 1839. I was the only white person present, and was conducted to the place by a friendly native. There were probably a hundred or more Aborigines on the ground. The spot selected was a small open space partly surrounded by a forest of large trees, facing the thickest part of which, and about twenty yards from the edge of it, sat a youth with his head hanging down, and his legs stretched out before him. My sable friend took me close up to him; and from him, as the apex of the angle, diverged two lines of men, in the form of the letter **V**, with the open part towards the forest; and about twenty yards behind was a semicircle of fires, each surrounded by a group of women, sitting on the ground, who made a great blaze with branches of dead leaves during the most important parts of the ceremony. The night was very dark, and the effect quite imposing. The glare of the fires only tended to make the darkness of the forest more visible. When all seemed to be ready, there was a dead silence. I whispered to my friend, but he motioned to me to be still. Every one was waiting in breathless anxiety, when suddenly, out of the dark forest, three naked, weird-looking old men came shrieking, yelling, and jumping in a zig-zag course, and gesticulating in the most frantic manner. The fires were all instantly lighted up, and displayed a scene far more remarkable than any I have ever seen in a theatre. The old sorcerers were streaked with white, and otherwise ornamented. They gradually approached the lad in a devious course, until their frenzy reached its climax, when one of them suddenly stooped down before him at my feet, and a perfect silence ensued while he tickled him with a

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\* Canto I., stanza 23.

small bunch of emu feathers, which he twirled between his fingers, from the lad's shoulders, down his arms, to the ends of his fingers, making a chirping noise between his closed lips the while ; this he did several times, and then all three of the old men darted back into the darkness of the forest. The blaze of the fires had now died out, all was enshrouded in darkness, and a dead silence was maintained for about ten minutes, when the whole ceremony was repeated, except that this time the *Bulya-galak* twirled the feathers down the boy's body and legs to his feet ; then there was the running and jumping back into the wood ; and the scene was enacted over and over again, with some addition each time to the process of mesmerism, if such it really was. The subject of this solemn rite appeared to be in an unconscious slumber during the whole performance. The same magician performed the operation each time ; and when he seemed to have thoroughly mesmerized his subject, he took a small splinter of quartz between his fingers, and, having wetted it on his tongue, cut a great gash across the lad's breast, but the latter did not appear to feel it in the slightest degree. He then tickled him over with the feathers, and gave another and another cut, passing the quartz between his lips each time, and keeping up the chirping noise. The three then rushed back into the wood, the moon began to rise, and all was over. My kind friend must, I presume, have been a man of influence, or he could never have prevailed on the tribe to allow me to witness this rite. He confidently assured me that when the three *Bulya-gadaks* ran back into the wood they plunged into the moon, which soon after rose in that direction.

The next morning I rode out to the encampment, and found one of the old men standing before the novice, giving him some solemn advice, just as illustrated by Major Mitchell, at page 322, vol. I., of his first expedition.

Circumcision is practised by one or more tribes on the north-west coast. I have not myself witnessed this, but have reason to credit the reports I have heard respecting it. A most extraordinary practice was resorted to by some of the natives inhabiting the country near Port Lincoln. They used to cut open as great a length of the urethra as possible from underneath.

There seems to be no doubt of some tribes occasionally, and under particular circumstances, practising infanticide, and they sometimes—though, I believe, very rarely—eat their offspring.\* Can it be that these revolting practices are unnatural methods—unintentional it may be—of keeping in check the too rapid increase of a barbarous people in a region where the indigenous productions afford a very scanty supply of food ? In some countries, pestilential diseases or failure of the crops thin overcrowded populations ; in others, war accomplishes the same end ; and, as civilization progresses, the only natural and reasonable method is adopted—that of transplanting the people to unpopulated and suitable areas of the earth's surface.

Twins are occasionally born. *Wengal*, the boy whom I educated, was a twin—the other being a girl, whom its mother killed in infancy. Her name

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\* Mr. Stephens, in his *Incidents of Travel*, says of the Bedouins—"I never knew them refuse anything that could be eaten. Their stomach was literally their god."

was *Bukanyeen*, and she was considered a very decent old woman by the settlers on the Swan. I asked her, eight years afterwards, how she could bring herself to kill her child. She replied, pointing to the bag at her back, that there was only room for one, and she could not possibly carry another. On pressing her for further information, she informed me that soon after it was born she scratched a hole in the sand behind her hut, and, having given it a "little" knock on the head, laid it in the hole, and kept on crying, the child crying too, till she could bear it no longer; and then went out and gave it another "little" knock, which, however, killed it; and then she cried for several days.

I have already stated the very-general belief that the spirit of a deceased person assumes a fresh corporeal form; but I think some tribes must have thought that the re-embodiment took place some time after death, for they displayed great care in the interment of a dead man by firmly tying the thumb of the right hand to the great toe of the left foot, the body being doubled up, with the knees touching the chin. There were various modes of interment by different tribes. Some placed the body in a sitting posture, with the face towards the north, and others lying on the left side, with the face towards the rising sun. The grave was scratched out with the hands about three or four feet deep, and the body, being placed in it, was covered with thick logs of wood, to prevent native dogs from molesting it. The surface of the grave was flat or hollow, and a semicircular mound was made on one side of it, opening to the east. The weapons which had been used by the deceased, and whatever else the affection of the relatives prompted them to bestow, were laid on the grave. A fire was kept burning before it for several days, and a hut was sometimes built over it. They seemed to think that, notwithstanding their efforts to keep their friend down, he got up and warmed himself.

While the interment was being made, the *Bulya-gadak* sat at the head of the grave, bending from time to time his head to the ground to listen for the flight of the spirit, and the information it might have to give him as to the evil being who had caused his death.

From the time of death until after the burial, which took place within twenty-four hours, the wives and female connections of the deceased kept up their lamentations by shrieking, howling, and declaiming. They scratched their noses and cheeks until the blood flowed down, and deep cicatrices were left which always helped to disfigure them.\* They also smeared their heads with pipeclay.†

The following account of an Aboriginal funeral is given in the *Central Australasian* of the 30th January 1875:—"Towney, four years attached to the Bourke police as tracker, died on Wednesday, from injuries received by a kick from a horse, and was buried on the following day with all the ceremonies of

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\* See Matthew vi. ch., 16 v. A similar custom still maintains its ground in Moslem countries, though Mahomed endeavoured to put a stop to it. The men sometimes wound themselves in excess of grief with knives, but the women are content to lacerate themselves with their nails. Examples of this custom might be obtained from many parts of the world in different stages of civilization.

† The putting dust upon the head was and is still a sign of great affliction in many countries of Asia, as it also was among the ancient Egyptians.

his tribe. Soon after death, the body was covered with gum leaves, and rolled in an opossum rug and a blanket. His gin lay with her head resting on the corpse, and one of the oldest men lay in a similar manner. All were silent, and remained so for twenty-four hours. When preparations were made for the burial, two widowed gins, with hair cut short and heads covered or plastered with pipeclay, took prominent parts in the arrangements. The oldest men carried the body to the grave (some half a mile from the camp) on a pole, one end resting on each shoulder, and passed through the cords which secured the blanket and opossum rug on the corpse. A grave was dug in the shape of a well, about four feet six inches deep. When it was ready, the bier was raised by two old warriors, and at this moment a pitiful cry was raised by all the blacks. After silence was partly proclaimed, an old warrior named *Kangaroo*, with a small branch of a gum-tree in his hand, commenced addressing the corpse, with his head close to the body. He continued doing this incessantly for twenty minutes, and was answered by an old man in a stooping posture on the opposite side of the bier. Two men in the grave laid an opossum rug round it to receive the remains, which were lowered down amidst the cries of every black present. Gum leaves were then thrown over the body. And now comes the revolting part. Two men adjusting the body in the grave, stand up. One takes a boomerang, the other stoops and receives a blow which draws blood freely. The boomerang is handed to the other; he then strikes, and both bleed copiously over the corpse. They are then removed, and three men go into the grave and strike each other till they bleed, bowing down their heads the while. One throws himself down, and is with difficulty removed. Three others repeat the same thing. These men all bled freely, and in submission, till the grave was covered with blood. The bleeding men now retired in sadness under trees; the gins applied gum leaves till the blood was stopped, meanwhile keeping up an incessant cry. They submit, it seems, to their heads being cut in order to strengthen the deceased in the grave, and assist him to rise in another country—not, as is generally supposed, a white man, but a black. They carefully covered in the grave, and built a sort of *gunyah* over it, with a bush fence round it. They swept round all the old graves, and returned to camp, leaving the wife of deceased and the widowed gins to mourn.”

On one occasion, Mr. Bland, in endeavouring to refute their belief that the white men were re-embodied blackfellows, said—“Nonsense! I was never here before;” and was answered by an intelligent lad, named *Kowit*—“Then how did you know the way here?”

#### OBSERVATIONS ON THE MORAL CONDITION OF THE AUSTRALIAN ABORIGINES— CHIEFLY THOSE OF WESTERN AUSTRALIA.

Mr. Samuel Gason, a Police-Trooper, who was stationed from the year 1865 until recently in the vicinity of Lake Hope, some six hundred miles north from Adelaide, states that the tribes in the vicinity of Cooper's Creek number about 1,030 persons. He represents them as being very treacherous and lying, but

adds that they possess in an eminent degree the three great virtues of hospitality, reverence for old age, and love for their children and parents.\*

The same traits of character are more or less conspicuous in the natives of Western Australia, though they are certainly not remarkable for their treachery, and I have very seldom known any of them accused of it.

The following reminiscences and notes may convey some idea of their general moral character, which is doubtless at a very low ebb indeed, though it should not for a moment be supposed that they are less capable of moral training than any other people. Nothing has been added to the moral code since the commencement of the Christian era, and I presume the moral sensibilities of man under similar circumstances are the same everywhere as ever they were, making allowance, of course, for individual idiocrasies.

The following account of *Wengal*—the lad who lived with me for six years, and who was a type of his people—will give some idea of the development of his mind, both intellectually and morally, under culture. He belonged to the Middle Swan tribe, and to a family famous for their courage and activity. He was endowed with originality, confidence, good natural abilities, and an excellent memory. When his mother consigned him to us, at six years of age, he was a very handsome child, quick and intelligent, and soon learned to speak English fluently. At ten years old he could read and spell well, and had a fair knowledge of geography—better, I think, than most boys who had similar opportunities for learning. He could learn to repeat from memory a chapter in the Bible, or a page or two from any English book, in a remarkably short time; but found much difficulty in working out arithmetical problems, though he could eventually master sums in long division as well as most boys of his age. He readily apprehended any simple proposition, but could not easily grasp abstract ideas or follow abstruse reasoning. It would have been interesting to have watched his improvement had his education been continued for some years longer. While living with us, he evinced many good qualities; he was frank, brave, and generally attentive to the duties imposed upon him, and was much attached to his mistress. However, he occasionally became troublesome, and when once he began to be so, it was difficult to bring him back to his generally steady course of life. Though habitually truthful, he did on one such occasion, when about eleven years old, invent a most extraordinary falsehood, and bore it out with a very ingenious and plausible tale. He had large black eyes, with long curled eye-lashes, and a well-shaped head and features. We could often see the color mount to his face, his skin was so transparent, though of a dark chocolate-brown. After I left Western Australia, *Wengal* obtained a good situation at a squatting station, and in the course of time married. He led a regular life, and never at any time evinced any desire to return to his own people; indeed he did not like them. His grandfather, *Beedite*, a fine old man, was greatly respected by his tribe. He had nine children, of whom

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\* Manuscript book. Gason was recently wounded in the attack on the telegraph station on the overland line.

I can mention *Molimegget*, *Molidobbin*, *Narran*, and *Weeban* as brave men and notable warriors, though always friendly with the white people.

*Weeban* was the father of *Wengal*, and in the year 1840 it devolved on him to avenge the death of a relative, which he did by killing a little black girl belonging to the tribe of the aggressors, who was in the service of Capt. Shaw, of the Upper Swan. For this deed *Weeban* was tried, convicted, and sentenced to banishment for life to the island of Rottneest. Having proved himself one of the best behaved of the prisoners in that penal establishment, at the end of five years, Governor Hunt was pleased, at my solicitation, to grant him a reprieve. We were residing at Fremantle at the time he was liberated, and I saw him just after he landed. The color of his skin was a sort of iron-grey—unlike any native I had before seen. This was because he had not been allowed any grease to anoint himself with, in accordance with the custom of both men and women.

As soon as he had been set free by the Resident Magistrate he hastened to see his son, who, however, was not aware of his father's return. I was anxious to witness the meeting after a five years' separation. Some Fremantle natives had congregated to receive *Weeban* on his landing, and as soon as possible led him to our house, and pointed out *Wengal*, who had just dressed for dinner, and was walking into the house, when his father rushed at him, hugged him in his arms, and kissed him nearly all over. *Wengal*, not knowing who the half-naked, grey-skinned old man was, shrieked with terror, and did not appear less agitated when told that he was held by his own father. He afterwards informed me that his father had once speared him in the leg when he was being carried on his mother's back, and he had been afraid of him ever since.

An offender is sometimes outlawed by his own or a neighbouring tribe, and he then takes to an unfrequented part of the country, often with a stolen wife, but is seldom able to bear the banishment for more than a few months, when he returns, and braves the punishment that awaits him.

I remember seeing a large, stout young man named *Yungher* thus surrender himself. He stood in front of a large tree, without clothes or weapons, other than a single spear and *miro*, or throwing-board. Before him, at a distance of about fifteen or twenty yards, sat some thirty or forty men and women in a semicircle facing him, many of them talking loud and rapidly; while in the open space nearer to him a little man with a spear seemed to be making frantic efforts to work himself up into a passion; but *Yungher* cared not for him; all his attention was directed to two men behind the lookers-on, who, with their spears quivering, were pacing rapidly to-and-fro, every now and then making a feint to throw the spear, but seldom uttering a word. They seemed to be incited by an old hag, who, perfectly naked, but grasping a *wanna*\* in both hands, was running backwards and forwards before her hut, violently gesticulating and pouring forth a volley of invective, or rather keeping up a monotonous harangue; the rapidity of her speech and her physical exertion were

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\* Yam-stick.



quite surprising. *Yungler* all this time was standing up against the tree, slapping his head first on one shoulder and then on the other. I noticed that he did this more rapidly as he expected an attack.

In about half an hour the little man's passion seemed to have spent itself, and the two fighting-men threw their spears simultaneously, and continued to do so from time to time, *Yungler* dodging them with great coolness and dexterity for nearly an hour, until at length a spear pierced him in the leg, and the affair was over. He was then received as a friend among them, and they had a dance in the evening.

The foregoing is an illustration of a common occurrence among them. The little old man may have been a *Bulya-gadah*; and, if so, he was endeavouring by his imprecations to exert an occult influence with the unseen world to devote *Yungler* to inevitable destruction, in the same way that Goliath cursed David by his gods; and in similar cases we read of the Romans devoting a person to the infernal deities. In the present day, the Indian nations have always their magicians with them in their wars, to use incantations against the adverse party.

I once saw two or three hundred natives, in the York district,\* fighting in open ground, the adverse parties facing each other. I saw great numbers of *kylies* or boomerangs flying through the air, but had no opportunity of making any observations worthy of record.

*Yagan*, whom I have mentioned before, was a daring patriot. During the period that a mortal feud existed between some of the settlers and the Aborigines, a party of the former rode out from the Upper Swan on a shooting excursion in pursuit of a tribe whom they expected to find down the river. The late Mr. James Drummond, senior, the Western Australian botanist, who was one of the party, related the anecdote to me. After a great deal of riding about the bush and mistaking the grass-trees † for black men, they halted, and while some were preparing the lunch, Mr. Drummond, as was his habit, walked about with his hands and gun behind his back, in search of new plants. Having wandered rather far from the rest of the party, he was suddenly surprised by a naked native man jumping from behind a tree a little in advance of him, and crying "*Tshoot! tshoot!*" ‡ and at the same time leaping into the air as he would have done to avoid a spear. This man Mr. Drummond at once recognised as *Yagan*, who was evidently daring him to shoot at him, in order to show how he could avoid a bullet as he would a spear; but Mr. Drummond was too humane to take advantage of the ignorance of fire-arms of this brave man.

The natives seem to have no proper conception of truth, and would doubtless lie when it suited them to do so; yet, as a rule, the men are candid, frank, cheerful, confiding, and independent. The late Mr. G. F. Moore, when Advocate-General of the colony, wrote—"Fortunately for the ends of justice,

\* In Western Australia.

† The grass-trees after this were called "*black boys*."

‡ "*Shoot! shoot!*" They do not pronounce the letter *s*.

when a native is accused of any crime, he often acknowledges his share in the transaction with perfect candour, generally inculcating others by way of exculpating himself. Were it not for this habit, there would be a total failure of justice in the great majority of cases of aggression committed by them against the white people."

I have said that they are frank, cheerful, and confiding; but I should explain that these terms are scarcely applicable to any but those who are in the full possession of their natural vigor and independence, and who are uncontaminated by the vices of the Europeans. It is not an uncommon occurrence for such an Aboriginal man in his own district, on meeting a gentleman whom he had previously known, to approach him with a firm elastic step, a cheerful independent air, and, in imitation of the English custom, hold out his hand in a confiding, if not a patronizing manner.

Here is an instance of confidence, as related to me by Mr. Bland, and which would rarely if ever be met with in a European:—A tribal murder was committed at King George's Sound by three natives who were appointed to the task. They caught a boy, took him to the end of the jetty and wrung his neck. They then buried his body in the sand, but it was rooted up by some pigs. Two of them escaped in an American whaler, but the third, named *Lindol*, went into the bush, and would not be taken. Mr. Bland, in his capacity of Protector of Aborigines, having arrived at the Sound, sent a message to *Lindol* to come to him. He was afraid to go into Albany, but met him on the York road on his return journey. Mr. Bland said—"You know you ought to be in gaol." He replied—"I will go along with you;" and accordingly walked with him 240 miles to York. Thence Mr. Bland sent him by himself with a warrant of commitment 60 miles down to Perth. He walked straight down to gaol, and faithfully delivered himself up to the authorities. He was tried and transported to the island of Rottneest—the gaol for natives.

These primitive people have no ideas of the rights of property such as we have. In fact they have no separate property in any living animal, except their dogs—of which they are very fond—or in any produce of the soil. The habit of the men from youth to old age is to spear every living animal they come across, and of the women to dig up every edible root they find. The only property claimed by a native is his wife, his weapons, his cloak, girdle, ornaments, and his name; for this last he sometimes sells. It was not therefore surprising that they occasionally speared the sheep and robbed the potato gardens of the early settlers before they understood their views with regard to property; but, as I have before remarked, only entrust a native with property, and he will invariably be faithful to the trust. Lend him your gun to shoot game, and he will bring you the result of his day's sport; send him a long journey with provisions for your shepherd, and he will certainly deliver them safely. Entrust him with a flock of sheep through a rugged country to a distant run, and he and his wife will take them generally more safely than a white man would.

I believe the members of a tribe never pilfer from each other. Yet, like the Bedouin Arabs and other Asiatics, they would not consider the act of

pillaging base when practised on another people, or carried on beyond the limits of their own tribe.

Generosity is not a virtue often found among savages, yet I have always known these people share their food with each other. The following instance of forbearance is worthy of note :—Soon after the settlement of Swan River, an outlawed native, remarkable for his intelligence, courage, and patriotism, had been implicated in some homicide, and the Government offered thirty pounds for his head. He quite understood this, and that, if taken, he would be brought up and shot in the public square in Perth. Yet, on hearing that his old father had been lodged in prison as a supposed accomplice in the robbery of some flour at Fremantle, he deliberately walked about Perth one afternoon,\* in the hope of seeing his father; but failing in this, he returned, and the next day, when on his way to the Upper Swan, he asked a man whom he saw baling out a boat to ferry him across the river. The man acceded to his request, but when they were half across he heard the sound of a volley of musketry come reverberating up the river, and immediately jumped up in the boat, exclaiming—“They have shot my father!” and holding up three fingers before the face of the boatman, added, “I will kill three white people.” He rightly surmised; his father was then shot by a picket of soldiers. However, on reaching the other side, he strode up the bank grasping his eight spears, and never looked back on the terrified boatman who had done him a kindness, but who fully expected to be the first victim. He proceeded at once to the Upper Swan barracks, where six soldiers were stationed, not one of whom happened to be at home. Seeing a soldier’s wife inside at a wash-tub, he threw a spear at her and killed her. He spared the man who had shown him a kindness, and walked about fourteen miles in order to confront the fighting-men in their own barracks.

Many of the natives are doubtless treacherous, and the homicides committed by them are probably generally attended with treachery. The following is an instance :—

*Molimeyget*, one of *Wenjal’s* nudes, arrived one day from the Swan district at the Half-way House in the Darling Range, where he found a few natives from the interior encamped. After going through the usual form of sitting at a distance, silent, for some time, he approached, and being, as he supposed, on friendly terms with these people, sat down at their fire. One of them asked him to go for a piece of bread to the house. He rose, leaving his spears on the ground, but had not proceeded many steps before he turned to pick them up, when he saw the hand of another man on them, and he was then instantly speared to death. This murder may have been committed as a satisfaction for the death of one of the tribe, with which occurrence *Molimeyget* may have been wholly ignorant.

Homicide with them was not only a savage vindication of the law of life for life taken by the hand of man, but of their superstitious belief that a death from disease is caused in some occult manner by a neighbouring tribe.

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\* I published this anecdote in the *Church News* some years ago, signing myself “An Old Australian.”—P. C.

Numerous instances of personal fidelity might be adduced. I have already referred (page 225) to that noble youth *Jacky*, who accompanied Mr. Kennedy in his expedition towards Cape York in 1848, and was with him when he was murdered. *Wylie* also, who accompanied Mr. Eyre, in 1841, in his perilous journey from Port Lincoln to King George's Sound, deserves a record in a historical work for his faithful attendance on his patron, when the rest of the party forsook him, and when the other two natives murdered Mr. Colin Campbell, the overseer, and tried to persuade *Wylie* to accompany them when they ran away. I knew *Wylie* well, and took his likeness.—(See Fig. 252, No. 7.)

I give the following account of a very barbarous murder, and of the punishment which followed, as an illustration both of the savage manner in which revenge is sometimes taken, and also of the practical influence that the superstitious belief of the tribe concerned in the resurrection and after-life of persons buried has on their conduct.

The tragedy was enacted between York and Beverly, in Western Australia, about the year 1839. I remember being shown the place where it occurred, but am indebted for the following particulars to Mr. Bland:—

The wife and child of a shepherd, named Cook, residing in the Avon district, were killed in revenge for the murder of a native by a white man near Green Mount. When Mr. Bland reached the spot, he found the roasting bodies in the smouldering hut, which had been set on fire after the murders had been committed. The poor woman had been wounded and rendered insensible, and then further maltreated by the blacks, who afterwards speared her to death, and, seizing the child by the ankles, dashed its brains out against the wall; they then set fire to the hut, and burned the remains.

*Barrabong* and *Yughite*, two of the principal murderers, were shortly afterwards apprehended, tried, convicted, and sentenced to be hung in chains on the spot where the deed was committed. This was carried out, and had an effect the result of which was not anticipated at the time. No other murder was ever afterwards committed in that district.

It was subsequently discovered that the natives believed that unless they were buried there was no future existence for them—that they would never “jump up” again. This indicates that savages, even of the low type in which some eminent English writers class these people, have an idea of a future life. They consider that if the body is devoured by crows and native dogs it cannot live again. They distinctly said this. So that the prisoners begged to be shot and buried rather than to be hung in chains; and they tried to provoke the soldiers who accompanied them in the cart to the place of execution to shoot them.

The Australian natives, like the desert Arabians, display a wonderful patience when in pursuit of game or of an enemy. Their avidity, acuteness, and perseverance are equally surprising. They never relinquish the object on account of delay in its attainment, nor until they feel assured that ultimate success is hopeless. While in pursuit, they are continually turning their regards to every quarter, endeavouring to obtain some indication of the object sought for. For this purpose, the slightest and most distant indication of smoke or dust, and the

faintest track on the ground, is instantly perceived, and conveys to them the information they desire. They display extraordinary patience, as well as skill, in creeping upon and spearing emus, kangaroos, native "turkeys,"\* and wild-ducks—the most vigilant of birds.

Mr. Wake says† "There seems to be an almost total absence from the mind of the Australian native of any idea of abstract morality, or even true instinct of moral propriety." There is no doubt that their normal condition is a most degraded state of barbarism; but I believe the obstacles to the civilization of the young people are attributable to the gross sensuality of their habits, and not to a want of capacity for becoming moral. It is because their associations with the white people have so often tended to encourage sensuality that so little success has attended the efforts to reclaim them. The result of the occupation of their country by our race is that they have been compelled to abandon their old barbarous habits, and, instead of them, they have adopted our vices.

I think the natives of Western Australia have no abstract ideas of truthfulness and honesty as virtues, though they are habitually honest among themselves, if not truthful. I mean they very seldom steal or lie with a sense of guilt. Moral turpitude was in no way connected with the pillaging which was sometimes carried on in the early days of the settlement, as may be seen by the address of *Yagan* to Mr. Moore.‡ And during my many years' acquaintance with them I do not remember ever hearing a native utter a falsehood with a definite idea of gaining anything by it. If questioned on any subject, he would form his reply rather with the view of pleasing the enquirer than of its being true; but this was attributable to his politeness, like that of the Asiatics, and not to any desire to deceive.

Finding among the guests at a recent evening party at a friend's house an educated and gentlemanly Chinese doctor, I had a long conversation with him on some of the customs of his people, and found that he assented in the most good-humoured way to all I said when asking him if so-and-so was what he meant, when I did not quite comprehend him—for he spoke English but indifferently; and yet, immediately afterwards, he would tell me exactly the opposite of what I had said. He would say what was not true rather than contradict me, and would tell the truth afterwards without any sense of shame at contradicting himself. And so with a native. Ask him if he is going to the north, and he would say, "Yes, yes," though presently after he would tell you he is going to the south.

The following anecdote will further illustrate their character in this respect:—

In the year 1844, I returned from King George's Sound to the Swan, in the colonial schooner *Champion*. We had on board some native prisoners, to be tried in Perth, three of whom were *Dennin*, *Webbinbart*, and *Koron*, whose likenesses are engraved in Fig. 252.

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\* The Australian bustard.

† *Journal Anthropological Institute*, vol. 1., No. 1, p. 80.

‡ Page 228

These men were severally charged with robbery or cattle-stealing ; they were from outlying districts, and had had but little communication with the Europeans. I took their likenesses, and was present at their trial, and give the following particulars from notes made at the time. *Dennin*, about forty years old, was a wily savage, charged with several offences. First, with stealing rice from Mr. Belcher. When put into the prisoner's dock, he at once stated that he and another man scratched a hole in the ground and got through into the store-room where the rice was kept, some of which he carried off and ate. He also confessed to stealing flour from Candyup, Mr. Taylor's station. He said he was asleep during the robbery of sugar from Mr. Warburton's station, but another man put some of it into his mouth ! *Webbinburt*, a fine-looking young man, confessed to having speared and partly eaten a calf. *Koron*, without hesitation, owned to having killed a sheep belonging to Mr. Gillam. He said he ate the inside, and next day returned and ate part of the leg. Addressing the Clerk of the Court, whom he took to be the principal personage present, immediately he was put in the dock, he stretched out his arm and called out, " Me eat him."

With regard to marriage, a common mode of obtaining a wife was to abduct or carry one off from another tribe. In such a case the woman was in danger of losing her life ; for, if she already had a husband, he would, if possible, kill her for adultery ; or, if she refused to accompany her new suitor, he would seek her life. Otherwise, a man's wives consist either of the females who have been betrothed to him from their birth, or those whom he has inherited from a deceased brother. A man may never marry a woman of the same name or family division as himself.

The following are instances of revenge which I remember :—

A fine young Irishman, the son of one of the first Swan River settlers, took to the bush and lived for about two years with the natives. On one occasion, he took the young wife of *Marabunda*, a Swan native, and eloped with her over the Darling Range into the Far East. *Marabunda* followed their tracks day after day, until at length he came up with them in one of the great *quangans*, or sand-plains. In accordance with the native practice in such cases, *Marabunda* crept towards them one morning, just as the day was dawning, when people are supposed to sleep the soundest, and was in the act of quivering his spear for the deadly aim, when " Betty," hearing his approach, silently twirled a little piece of stick in her paramour's hair. He had just time to seize the gun at his side, and, raising himself in a sitting posture, pulled the trigger at the same moment that *Marabunda* let fly his spear. It was a remarkable coincidence that the bullet and spear met in mid-air, when the latter was shivered by the concussion, and *Marabunda* went off declaring that his enemy was the devil—*Genga*.

The young Irishman, notwithstanding the vagabond life he thus led for a time, was generous and brave, and never joined with the other colonists in any vindictive or cruel practices against the natives. For twelve months after the occurrence of this incident, whenever he and *Marabunda* met, it was on equal terms—the one cocked his gun and the other raised his spear as they passed,

until at length a reconciliation took place. This colonist was afterwards appointed by the Governor chief of the native police at York, and while I was in that district information was brought to him by some native couriers that his younger brother had been killed by a blackfellow, under similar circumstances to those in *Marabunda's* case. He immediately mounted his horse, and rode a hundred and fifty miles, to the Victoria Plains, until he reached the tribe in which he found the slayer of his brother. The native, on seeing a white man approach on horseback, ran towards a grass-tree thicket; the other pursued at full speed, and shot him dead just as he was turning round to throw his spear. For this act the Governor suspended the Police Inspector, but some months afterwards reinstated him, on evidence being adduced that he had shot the native in self-defence.

A third similar example of the summary mode adopted by the natives in punishing an aggressor, and which will likewise be remembered by the old Swan River settlers, is as follows:—The son of a landed proprietor on the Upper Swan took off a native woman to the valley of the Toodyay, whither he was pursued by the husband, who found him asleep lying on his back on the ground. The native stealthily approached him, and chopped his face in two with an axe, severing the nose and cheek-bones. He, however, so far recovered that he lived for many years afterwards.

Some tribes are very careful and jealous of their women, while others are often willing to barter them. The women sometimes quarrel among themselves, and fight desperately with their *wannas*, while the men look on with apparent indifference.

I have not observed that the natives usually bear malice towards an aggressor after the wrong has ceased to exist. Their acts of retaliation, if not committed to punish a present offence, are perpetrated for the sake of conformity to their traditionary customs rather than for the purpose of gratifying a vindictive spirit for some past aggression against the individual offender. The cases of Mr. Kennedy, Mrs. Cook, and perhaps nearly all the murders that have been committed by the natives, are instances of this. The real offender seems never to have been sought for; but acting under the influence of a natural feeling of revenge for some great wrong committed against them, they have attacked the first white person they could get at. Their idea was that all the white people were cognizant of and approved of the acts of each other.

Though the men make drudges of the women, and often treat them in a harsh and sometimes a brutal manner, yet they are capable of strong affection. I have always observed at a native camp that the women appear as hilarious and independent as the men. Husband and wife are often much attached to each other, and continue to be so when they grow old.

I remember an old man named *Dugebub*, at the Middle Swan, who used generally to be encamped with his wife and children near the Rev. Mr. Mitchell's parsonage. They made this their head-quarters for many years. At length the old woman died, and *Dugebub* so took her death to heart that he pined away and died a few weeks after her. His affection and care for her were well known to the neighbouring settlers.

The natives are kind and attentive to their sick, and are very fond of their children, especially the boys.

I have observed that some of the young people are vain of their personal appearance, and fond of adorning themselves; the men as much, or more so, than the women. When fresh *wilghied*, and decorated in their own fashion, they are often really handsome—with a dignified air, a fine figure, and a pleasing countenance, which is always expressive. Some of the faces are quite of the Asiatic type. Some of the young people of both sexes are fond of imitating the dress of the white people. So great was the vanity of a certain lad on the Swan, that failing to obtain a hat or cap, he wore a cast-away iron saucepan, which had lost its handle, for several weeks, although he was put to great inconvenience in continually pushing it up, to prevent it from slipping over his eyes. They do not, however, like incongruity in dress. When a white shirt is given to a Swan native, he smears it over with *wilghee* before putting it on.

They are strongly impressed with the idea of their superiority to other dark people, especially to the Chinese. The following amusing illustration of this conceit took place a few years ago in Heathcote, Victoria:—A Chinaman was making a purchase in a grocer's shop, when an Aboriginal man came in, and passed on higher up the counter. The shopman turned to him and said, "What you want, John?"\* The native instantly replied—"Me not John; that fellow John;" and seizing the Chinaman, he flung him into the street.

They have no idea of cleanliness. Except the tribes who live by large rivers, or near the sea, they never wash themselves from their infancy to the day of their death.

The new-born infant is rubbed over with sand, and the adults plaster their hair and anoint their persons with *wilghee*, made of red ochre and grease. This seems to keep them in health, and protect them from the assaults of flies and mosquitos, which otherwise would be intolerable.

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\* The colonists have fallen into the absurd practice of calling the heathen Chinese by the name of the beloved disciple of our Saviour, and which is also the national name of an Englishman.



## APPENDIX B.

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### TRADITIONS OF THE AUSTRALIAN ABORIGINES ON THE NAMOI, BARWAN, AND OTHER TRIBUTARIES OF THE DARLING.

(COMMUNICATED BY THE REV. WILLIAM RIDLEY, M.A., ETC.)

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#### I.—BAIAME.

“BAIAME” (pronounced like the three words “By-a-me,” and in the Wellington district south of the Namoi “By-a-my”) is the name by which tribes scattered over a great portion of the north-west and west of New South Wales designate the Supreme Being. The blacks there who are acquainted with English, if asked what “*Baiame*” is, reply, “*Carbon-massa*,” *i.e.*, the Great Master; and to further enquiry as to what they and their fathers know of *Baiame*, they reply that He made earth, and water, and sky, animals and men; that He makes the rain come down, and the grass grow; that He has delivered their fathers from evil demons; that He welcomes good people to the great “*Warrambool*” (watercourse and grove) in the sky—the Milky Way—a paradise of peace and plenty; and that He destroys the bad.

The Rev. James Günther, of Mudgee, long a Missionary in the Wellington district, has recorded in his grammar of the “*Wiradhurri*” language that the thoughtful blackfellows ascribe to “*Baiamai*” these three attributes—immortality, power, and goodness. They say that *Baiame* is present at their *Cora*—the periodical assembly at which young men are initiated into the privileges of manhood. Among the ceremonies of the *Cora* is the exhibition of a sacred wand, which they say was given to their people by *Baiame*, the sight of which is essential to impart manhood.

“*Baiame*” is derived (as the Rev. C. C. Greenway has shown) from “*baia*,” to make, cut out, or build. Like many other words, it is variously pronounced—sometimes aspirated, sometimes sharpened. The “b” which is generally heard at the beginning of words sometimes becomes “bh,” or almost “v,” sometimes “p.”

For ages unknown this race has handed down the word signifying “Maker” as the name of the Supreme.

## II.—IDEAS OF THE STARS.

King "Rory," an old chief of the *Wailwun* (*Wile-one*) tribe, on the Barwan, near the junction of the Namoi, gave me the following account of stars:—

The Northern Crown is "*Mullion wollai*," the eagle's-nest ("*wollai*" means "camp"). The several stars in the Crown are the young eagles. When this constellation is on the meridian, Vega rises, and shortly before it Altair. These are the two old eagles springing up to watch their nest. It was a startling word of the old chief when Altair (in Aquila) appeared, to hear the name "*Mullion*."

Arcturus they call "*Guembila*" (red); Canopus is "*Wumba*" (deaf); Benemash, and the next star in the tail of the Great Bear—the only bright stars of that constellation visible in this latitude, which rise about N.N.E., and set N.N.W., never rising high, but moving, as it were, under the branches of the high trees—they call "*Ngāng-gū*" (white owls).

The Milky Way they call *Warrambool*, that is a strip of land abounding in fine trees and shrubs, with a stream of water running through it—the home or promenade of the blessed dead. The Pleiades are *Worrul* (bees'-nest); Bungula and Agenor, *Murrai* (cockatoos); the Southern Cross, *Ngūū* (tea-tree); the dark space under the Cross, *Gao-erji* (emu); Magellan Clouds, *Bāralga* (native companions); Antares, *Guddar* (lizard); two stars across the Milky Way, near Scorpio, *Gijeri-gū* (small green parrots); a dark space near them, *Warrawilbūrū* (demon, or ghost); the "S"-shaped line of stars in Serpentarius between the Northern Crown and Scorpio, *Mundēwur* (notches cut on a tree to climb up); Spica Virginis, *Gūriē* (small crested parrot); Fomalhaut, *Gānī* (small iguana); Corvus (4), *Bundar* (kangaroo); star in Peacock's Head, *Murgu* (night cuckoo); Venus, *Ngindigindōer* (you are laughing); Mars, *Gumba* (fat); Saturn, *Wungal* (a small bird).

## III.—LAWS OF DESCENT AND MARRIAGE.

A social classification, carried out by means of family names, and embracing every human being of the race, is known to exist all over the tributaries of the Darling, including the Balonne and the Maranoa, and over the Wide Bay district of Queensland. This classification is the basis of strict laws of marriage and descent. The same class-names are in use among tribes speaking different dialects, and the system is known to be established even beyond the extent over which the same names are used. Among the *Kamilaroi*, *Wolaroi*, *Wiradhurri*, *Wailwun*, and *Pickumbul* tribes, the class-names are, for men, *Ippai*, *Murri*, *Kubbi*, and *Kumbo*; for women, their sisters, *Ippāthā*, *Mātha*, *Kubbothā*, and *Būta* (or *Būdha*). Besides these, they have other class-names, derived from animals, which also come by inheritance. The mother's name determines that of the child, and generally, not always, the child's class-name may be known from the father's. This will be seen by the subjoined rules. Besides the names that come to them by birth, the Aborigines have other distinctive names, commonly taken from some personal characteristic, as long-

arm, short-leg, sharp-eye. *Murri* (*Murry*) is the name of the race—meaning Australian Aboriginal. *Murri* (*Murree*) is the most important of the four classes.

*Rules of Descent.*

1. The mother's second name descends to all her children. Thus all the children of *Budha nurai* are "*nurai*" (black snake); her sons are *Ippai nurai*; her daughters, *Ippatha nurai*.
2. The sons of *Matha* are *Kubbi*; her daughters, *Kubbotha*. (*Matha murriira*'s sons are *Kubbi murriira* (paddy melon); her daughters, *Kubbotha murriira*).
3. The sons of *Budha* are *Ippai*; the daughters, *Ippatha*.
4. The sons of *Ippatha* are *Kumbo*; her daughters, *Budha*.
5. The sons of *Kubbotha* are *Murri*; her daughters, *Matha*.

N.B.—*Murri* and *Matha* are the highest grade; but *Matha*'s children are *Kubbi* and *Kubbotha*, the lowest. Again, *Kubbotha*'s son is *Murri*, of the highest grade. So every family passes, in two or three or four generations, through the highest and lowest grades—a curious combination of the ideas of aristocracy and levelling; but the difference of rank is slight.

*Rules of Marriage.*

1. *Murri dili* (iguana) may marry a *Matha murriira*, or any *Budha*.
2. *Murri murriira* may marry a *Matha dili*, or any *Budha*.
3. *Kumbo dinoun* (emu) may marry a *Budha nurai*, or any *Matha*.
4. *Kumbo nurai* may marry *Budha dinoun*, or any *Matha*.
5. *Ippai dinoun* may marry *Ippatha nurai*, or *Kubbotha dili*, or *Kubbotha murriira*.
6. *Ippai nurai* may marry *Ippatha dinoun*, or *Kubbotha mute* (opossum).
7. *Ippai bilba* (bandicoot) may marry *Ippatha nurai*, or *Kubbotha murriira*.
8. *Kubbi mute* may marry *Kubbotha dili*, or *Ippatha dinoun*.
9. *Kubbi murriira* may marry *Kubbotha dili*, or *Ippatha nurai*.
10. *Kubbi dili* may marry *Kubbotha murriira*, or *Ippatha bilba*.

A man may have many wives of the names that are legally open to him, if he has the art or force to get them. But if he attempts to take one whose name is not allowed to one bearing his name in these rules, the tribe will kill him, or at least attack him with deadly purpose. The law is sacred; curses and spears fall upon him who dares to violate it.

From the above rules, it follows that generally the children of *Kumbo* are *Kubbi* and *Kubbotha*; those of *Murri* are *Ippai* and *Ippatha*; those of *Kubbi* are *Kumbo* and *Budha*; those of *Ippai* are *Murri* and *Matha*. But if *Kumbo*, instead of marrying a *Matha*, takes a *Budha* (with a different *totem*), his children are *Ippai* and *Ippatha*; and if *Murri*, instead of marrying a *Budha*, takes a *Matha* (with a different *totem*), his children are *Kubbi* and *Kubbotha*. So, in all cases, the mother's name determines that of the children.

Among the *Kogai* tribes, west of the Balonne, and also at Wide Bay, Queensland, the feminine names are derived from those of the brothers, by affixing *-un* or *-gun*. Thus, among the *Kogai*, the names (answering to *Ippai*, &c.) are these:—*Obār*, *Wungō*, *Urgilla*, *Unburri*; and their sisters, *Oburagun*, *Wungogun*, *Urgillagun*, *Unburrigun*. And at Wide Bay the names are *Derwun*, *Bārāng*, *Bundar*, *Tandor*, *Balkoin*; and their sisters, *Derwungun*, *Barangun*, *Bundurun*, *Tandorun*, *Balkoingun*—the only case I have heard of where there are five names to each sex.

*Brothers and Sisters.*

*Daiadi* is elder brother; *Gullami*, younger brother. *Boadi* is elder sister; *Buri*, younger sister.

Among eight brothers, the first-born has no *daiadi*, seven *gullami*; the youngest has seven *daiadi* and no *gullami*; the fourth has three *daiadi* and four *gullami*.

So the eldest sister among eight has no *boadi* and seven *buri*; the third has two *boadi*, five *buri*.

Father is *Būbā*, sometimes "*Papa*."

Mother is *Ngumba*. But its appellative, used by children in calling on their mothers, is *Guni* (pronounced just as γυνή is pronounced at Oxford).

IV.—NAMES OF LANGUAGES.

Most of the languages are named from their *negative*. Thus in *Kamilaroi*, "*kamil*" means "no" or "not;" in *Wolaroi*, "*wol*" is "no;" in *Wailwun*, "*wail*" is "no;" in *Wiradhurri*, "*wira*" is "no." But in *Pikumbul* "*pika*" means "yes."

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## APPENDIX C.

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### NOTES ON THE NATIVES OF AUSTRALIA.

(BY ALBERT A. C. LE SOUËF.)

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THE natives are much more numerous in some parts of Australia than they are in others, but nowhere is the country thickly peopled; some dire disease occasionally breaks out among the natives, and carries off large numbers. This was the case among the Goulburn, Devil's River, and Upper and Lower Murray tribes some few years before the country was peopled by the whites;—the small-pox, or some very similar disease, made its appearance, and played havoc among the tribes. But there are two other causes which, in my opinion, principally account for their paucity of numbers. The first is that infanticide is universally practised; the second, that a belief exists that no one can die a natural death. Thus, if an individual of a certain tribe dies, his relatives consider that his death has been caused by sorcery on the part of another tribe. The deceased's sons, or nearest relatives, therefore start off on a "bucecening" or murdering expedition. If the deceased is buried, a fly or beetle is put into the grave, and the direction in which the insect wings its way when released is the one the avengers take. If the body is burnt, the whereabouts of the offending parties is indicated by the direction of the smoke. The first unfortunates fallen in with are generally watched until they encamp for the night; when they are buried in sleep, the murderers steal quietly up until they are within a yard or two of their victims, rush suddenly upon and butcher them. On these occasions they always abstract the kidney-fat, and also take off a piece of the skin of the thigh. These are carried home as trophies, as the American Indians take the scalp. The murderers anoint their bodies with the fat of their victims, thinking that by that process the strength of the deceased enters into them. Sometimes it happens that the "bucecening" party come suddenly upon a man of a strange tribe in a tree hunting opossums; he is immediately speared, and left weltering in his blood at the foot of the tree. The relatives of the murdered man at once proceed to retaliate; and thus a constant and never-ending series of murders is always going on. Not now in Victoria (for the tribes are nearly extinct), but in the more distant part of the country, I have no doubt the same thing is still going on.

I do not mean to assert that for every man that dies or is killed another is murdered; for it often happens that the deceased has no sons or relatives who care about avenging his death. At other times a "bucecening" party

will return without having met with any one; then, again, they are sometimes repelled by those they attack. I remember an instance of this kind many years ago on the Goulburn. There were a large number of natives encamped close to the station at the time. One night about ten or eleven o'clock, just as I was going to bed, I heard a woman's shriek, followed by the excited cries of the men. In an instant the whole camp was in an uproar, and every man, snatching up a fire-brand and spear, rushed to the river, and they spread themselves over the fallen timber which choked the stream. It was a wild, weird scene—the dusky forms of the blacks holding their spears aloft, ready to strike the foe; their numerous torches, as they moved quickly over the fallen timber, reflected in the black water beneath, and lighting up the spreading trees above. As I stood wondering what it all meant, I heard some natives on the opposite bank of the river shouting defiance as they retreated. I then guessed the cause. Next morning I was told that the woman whose shriek I had heard had been sent to the river by her husband—too lazy or frightened to go himself—for water. On her way she was attacked by a "buceeneing" party in ambush. Her shrieks at once brought the men to her rescue, who, being numerous, were bold. The "buceeneers" at once plunged into the river and swam across, and it was in the hope of intercepting them that the men spread themselves over the fallen trees. The unfortunate woman got off with a severe blow on her head from a waddy, but, no doubt used to such treatment, she seemed to care little about it, and was greatly rejoiced at having escaped with her life. I recollect a case on the Loddon where a camp was attacked; the men fled, and a number of unfortunate women were murdered. I could tell of cases where weak tribes have been almost annihilated by their stronger and treacherous neighbours.

The constant treachery practised prevents the different tribes from often leaving their own territory; if they do, they are never sure of their lives; for the same reason they do not like going about after dark, or leaving their camps, unless several are together;—there may be a lurking foe behind every tree or bush.

I have mentioned infanticide as being prevalent. This is not practised so much from want of affection for their offspring—on the contrary, those they rear they are very fond of—but simply as a matter of convenience. If a woman has a child before a former one can take care of itself, it stands but a poor chance of its life, especially if a girl. I once asked a young woman who shortly before had dashed her infant's brains out against a tree why she had done so. "Oh!" she coolly replied, "too much cry that fellow." On my telling her that was no reason for killing her infant, she said, pointing to a child of two years of age, "Oh, too much young fellow Jimmy; no good two fellow pickaniny."

The River or fish-eating tribes are the most numerous and the most robust. I have seen many six-foot men among them, well built and stout in proportion. The tribes who inhabit country with no rivers, and but little water, are miserable creatures, repulsive in appearance, stunted in growth, without vigor, having more primitive encampments, fewer appliances, and ruder weapons, and altogether inferior to the fish tribes. The dialects are indeed widely different; the

words signifying the same object having no similarity whatever in tribes not far removed; but it is a singular fact, showing the common origin of the language, that although an individual of a tribe may not be able to understand the dialect of the natives a hundred miles from his birthplace, yet, take him considerably further, and he will probably meet with those speaking a very similar language to his own, and with whom he can converse.

The girls are betrothed when very young, sometimes as infants; and at the age of thirteen or fourteen are taken possession of in a very summary manner by their future lords. If they will not go quietly to his *mia-mia*, they get a tap over the head with a waddy to enforce obedience. They are often promised to men of a neighbouring tribe. In that case, they are taken at some general meeting. In all my long experience of native life I have only met with one instance of anything like love being shown. This was in the case of a pretty young girl, who was given to a man old enough to be her father, and who already had one wife, showing a most decided preference for a young man of her tribe. Charley—for that was the favored one's name—took possession of his lady-love when her intended husband was absent on a hunting expedition. On the return of the latter to the camp, he vowed vengeance, and at once endeavoured to recover the girl by force of arms. He armed himself, and approached Charley's *mia-mia*, waddy and malka in hand. Charley arose, and, taking up his weapons, coolly awaited his opponent—the poor girl cowering and trembling behind him, for well she knew what her fate would be if her lover was defeated. A desperate fight now took place between the two men. Charley was much the smaller of the two, but younger and very active, and I am glad to say victory declared for him, as he gave his opponent a terrible thrashing. However, as he had committed a breach of tribal usage, all were against him, and he had to take himself off with his fair one until the affair had blown over. The Goulburn and Murray blacks had a curious custom or superstition with regard to betrothment. The mother of the betrothed girl would never look at or meet her intended son-in-law if at all possible to avoid him; but if compelled to pass close to him, she would cover up her head and face with her opossum cloak and shuffle past in a most ridiculous fashion. I never could get at the meaning of this apparently absurd custom, called by the Goulburn tribe *Ulandibe* or *Ulandibo*.

Polygamy is universal; but it is generally the old men of the tribe who have the greatest number of wives. The reason of this is that they exchange their young daughters for young wives for themselves. Many of the young men are consequently without any, and the result is perpetual fights and quarrels about the women. They, unfortunate creatures, lead a wretched life of drudgery. They have to collect yams for their husbands—which alone is no joke, as they eat an immense quantity—fetch wood and water, and when on the move carry everything—the man walking along majestically with his tomahawk and a few spears, his poor *lubra* trudging behind loaded. Their life depends much upon the temper of their generally morose and sullen masters, who beat them brutally with the first thing they can lay their hands on, tomahawk or waddy, for the veriest trifles. When eating, the man sits in

front, devouring all the choice parts, occasionally throwing a half-picked bone or some entrails to his lubra behind.

In the many fights which take place, I am sorry to say that the women, especially the old ones, always make matters worse by taunting the men. They work themselves into a perfect fury, lashing the ground with their yam-sticks and opossum cloaks, throwing dust into the air, yelling and screaming, and looking like very fiends.

Although each tribe is confined to its own territory, they have assemblies at different times, at which several tribes assist. On these occasions there are great feastings and corroboree—the national Aboriginal dance of Australia—and the meeting generally ends in a fight. When any recent cause of quarrel exists, a fight ensues almost as soon as the tribes meet. I have frequently been present at these native gatherings. I remember once strolling up to the camp of the *Pangarangs*, who had arrived about an hour before on a visit to the *Oorilim*. I had been told that a fight was likely to take place, as a *Pangarang*, rejoicing in the name of *Neptune*, had recently lost a son, and he suspected his death had been caused by one of the *Oorilim*. I went to *Neptune's* mia-mia, where he was sitting cross-legged roasting an opossum, his two lubras squatted behind him. In a few minutes the mother of the dead boy commenced a low, mournful dirge; directly she did so, her husband, who up to that moment had been laughing and talking to me, became grave and silent. The woman gradually worked herself into a rage, until I knew, from my knowledge of the language, that she was cursing the *Oorilim* for causing the death of her child, and taunting her own people, and her husband in particular, for not avenging his death. Gradually the noise of the camp became hushed, and several other women joined in the mournful chant. *Neptune*, who had sat motionless as a statue until now, suddenly sprang to his legs, as if he had received an electric shock, and with a wild cry seized his spears, and dashing his cloak to the ground, rushed into the open space between the two camps, and threw a reed-spear high into the air. As it fell quivering in front of the *Oorilim* camp, every man arose and ran to his weapons. In a minute the two tribes, about thirty men in each, stood opposite to each other. The conflict now commenced in earnest; spears and boomerangs whizzed through the air, the men shouted and yelled defiance, while the women hung on the outskirts of the combatants, lashing the ground with their yam-sticks and dancing like very maniacs—as they were for the time—taunting and spitting at the opponents, and urging on their respective tribes to the combat; every now and then the vixens would rush at each other, and smash each other's fingers with their long sticks. After a time the spears were thrown aside, and the men rushed on each other with their waddies and leangles, and a general hand-to-hand fight took place, and lasted for some time, until a third tribe, who were camped close by, but not mixed up in the quarrel, separated the belligerents, and succeeded in making peace after much loud talking.

When the fight commenced, I got behind a tree and watched the combat. I thought that some would have been killed; but, when quiet was restored, I found that no great damage had been done; one man was severely cut in the thigh by



a boomerang, another had a spear through his leg, and a few broken heads made up the sum total of the casualties. At night, a grand corroboree was held, and the tribes seemed to have forgotten their quarrel, and to be on the best possible terms again. On another occasion I witnessed a desperate fight among those same *Pangarangs*, which took place after dark, from some dispute which had arisen in camp. They fought with tomahawks and waddies, holding torches in their left hands. The shouts and curses of the combatants, the screams and yells of the women and children, the howling of the dogs, the whole camp enshrouded in darkness, excepting where the apparently deadly fray was going on, which was lighted by the glare of fire-brands—made up the most unearthly scene I ever witnessed; and the thought struck me, as I gazed on the savage sight, that if any one unaccustomed to bush life had been suddenly transported to where I stood, he would have thought himself in the infernal regions. It was not safe to go near them, and so they fought the matter out by themselves. After a time they became exhausted, and quiet was gradually restored. In the morning some showed ghastly wounds; but, as they were all on the head, it did not much signify, as a blackfellow's skull seems to be impenetrable.

They are fond of wrestling, and, when two tribes meet, often amuse themselves in this manner. They all collect and sit or stand in a circle about a clear space, and the best wrestlers on either side try their skill. When a fall is given, a shout of approval greets the winner; but these games sometimes lead to serious results, as it seems to be thought a disgrace to be thrown three times in succession. On one occasion when I was a looker-on at a trial of skill of this kind, a native, named Davy, was thrown three times heavily by a man of another tribe named Long Bill. Davy took it all in good part until the third time; then, as he rose from the ground, he left his opponent, and walked towards his *mia-mia*, and an ominous silence at once settled on all present. I was standing in the circle, and Long Bill, seeing me, ran over to where I stood, and said—"You pull away, plenty boomerang fly about directly." I took his friendly advice very quickly. On reaching shelter, I turned to watch. Davy had reached his *mia-mia*, and was again advancing with his weapons in his hand. The two tribes now rose and separated. As soon as Davy got near enough, he threw a boomerang right among Long Bill's tribe. They opened out in a crescent, and the missile passed through without striking any one. All now rushed for their weapons, and, in a few minutes, those who had just before been apparently such good friends were engaged in a fierce fight. After a while another tribe, who were neutral, interfered, as neutral tribes generally do, and the fight was stopped; but the disagreement led to a general break-up of the encampment—each tribe retiring to their own territory.

I could describe numbers of fights I have witnessed, but they are all very much alike. I can only say I never saw a man killed in one of them; thanks to their great quickness of vision and agility, they escape many a spear that would transfix a white man in the same position. The corroboree is common to all Australian tribes, although there is a great difference in the way in

which it is danced. The following is the manner in which it is usually performed by the Victorian tribes.

It is generally danced when two tribes meet, one dancing one night, the other the next. The lookers-on congregate about the large fires made to light up the scene, and admire or criticise the performers. The women seat themselves in a body, with their opossum cloaks tightly rolled up before them, on which they beat with their right hands, keeping perfect time, at the same time chanting one of their corroboree songs. One of the oldest men, generally a man of note, acts as leader. Suddenly, through the gloom, the dancers one by one glide upon the scene, each man painted with white streaks of pipeclay on his face, legs, and body, and a large bunch of green leaves tied tightly round his ankles, which make a peculiar rustling noise as he dances. They commence by beating time simultaneously with their corroboree-sticks (short pieces of green wood which give out a loud ringing sound when struck), and shaking or quivering their extended legs in the manner peculiar to the corroboree. As the performers become excited, the vigor of the dance increases, and, with loud shouts, they advance in a body towards their leader, who, chanting at the top of his voice, with his face turned to the dancers, slowly retires before the advancing mass—vigorously beating time meanwhile—until the large fire is reached. The dancing now ceases, and the men, rushing into a compact body, stamp with their right feet until a cloud of dust arises, when, with a wild shout, each one at the same moment throws up his arms above his head, and they then retreat to commence again. The perfect time that is kept is wonderful. If fifty men are dancing, they strike the corroboree-sticks as if they were but one pair, and they exhibit an extraordinary degree of elasticity and grace in their movements—indeed some seem to have no joints in their legs, so supple and pliant are they. Sometimes they perform with spears in their hands, but not often; and sometimes around the rude figure of a man cut out of bark. This latter dance is connected with some of their superstitions.

As I have stated, the corroboree is differently danced in other parts of the country, and some tribes have a greater variety of dances than others. In Western Australia they represent the hunting of the kangaroo.—(See Mr. Eyre's work.)

They lead a rude, simple kind of life. The day is spent in hunting and fishing, and the women go out and gather yams, or fish in the lagoons with small nets they make for the purpose. As evening advances, the hunters return, and the produce of the day is cooked and eaten. After nightfall, the elders of the tribe often address the rest on some subject interesting to them. They speak in a loud tone of voice, so that the whole camp can hear them, for the mia-mias are built close to each other for protection. Whenever the speaker makes a point, a loud shout of approval is raised. After an hour or two, they cease, and sleep gradually overcomes them, and all is hushed for the night, unless indeed, which often happens, some unfortunate woman offends her brutal husband, and is beaten or speared by him, in which case her piercing *ya-kî!* *ya-kî!* is heard a long distance; or that most melancholy and depressing of all native chants, the wail for the dead, rising and falling on the still night air,

breaks the silence of the otherwise sleeping camp. Summer is their busiest time. It is then the tribes meet together and hold their corroborees and settle their disputes. Spring is also a time of rejoicing, for their yams and roots are plentiful and good, and the ground being soft, the kangaroo and emu are more easily captured; but in winter they do nothing more than they can possibly help. In July, emus' eggs are eagerly sought after; and from that month until the end of the egg season is the time when they obtain the greatest quantity and variety of food.

A good deal has been written and said about chieftainship, but nothing of the kind exists; there are certainly a few men—generally the boldest and strongest and very often the most mischievous—who acquire some ascendancy in their tribe, but they have no recognised authority as the American Indian chiefs have. Each tribe is bound together by a common cause and a common danger; unity is their only safety from their neighbours. They have some curious superstitions and customs. Any theft or breach of tribal usage is generally enquired into by the leading men of the tribe, and punished. The culprit, if found guilty, has either to stand at a certain distance and receive three spears aimed at him in rapid succession, or to receive a blow on the head from a waddy. The spears are generally avoided, but the other punishment is more serious in its results. I have more than once seen both punishments inflicted. In the latter, the culprit has to hold his head down, and he stuffs his beard into his mouth, to take off the jar of the blow; the executioner then deliberately strikes full on the head. Sometimes, among the South Australian tribes, when they use for the purpose a heavy two-handed sword, the skull is smashed, and the man dies. In other cases, the offender is an idiot for the rest of his days; but among the Goulburn and Murray tribes, where most of my experience of native life has been gathered, it is seldom such results ensue. I remember one case especially, where a man had stolen a small quantity of sugar from one of his fellows. The tribe took it up, and condemned the thief to receive a blow on the head from the man he had wronged. The culprit stood as I have described, and the other walked quickly up to him, stopped for a few moments, and then dealt him a blow which would have smashed a white man's skull. The man who received it, however, never stirred, but simply looked up, the blood streaming down his face. The man who struck him now burst into a violent fit of crying, and, lifting his waddy, struck the pointed handle again and again into his own head until it was covered with blood; then, turning round, he threw his waddy from him as far as he could, and, still crying violently, threw his arms round the neck of the man he had struck. It was a most touching sight, and one I shall not easily forget.

I never could discover anything among them approaching to religion; they certainly have a vague idea that when they die they will, as they express it, "jump up whitefellow," but the superstition must of course be of recent origin. They also believe in evil spirits, which roam about at night; and in others which cause sickness, and which the doctors of the tribe try to exorcise by placing their mouths on the part affected, and speaking or chanting in a singular and rapid manner. But all their superstitions bearing on this subject

are so utterly vague—they being unable to explain anything themselves—that it is impossible to make head or tail of it. My opinion is that they have no religious notions or ideas whatever.

The natives of Australia are cannibals in a modified sense; they do not often eat their fellow-creatures, but there is no doubt that occasionally they do. I have myself seen the hands of a man in the *moogger-moogger* or bag of a native; the same man had also a large piece of human fat, with which he anointed himself all over, warming it by the fire and rubbing it well in. I have read of some revolting and well-authenticated cases of cannibalism; but as the theme is not a pleasing one, I will say no more about it.

In every tribe there is a doctor, always an elderly man, and sometimes there are several; and there is no complaint they will not attempt to cure. For cuts or wounds, they apply bandages and often earth poultices, which, by-the-by, often have a marvellous effect. They are also skilled in the art of bleeding; they open a vein with a piece of sharp flint or shell; they often rub and knead with their knuckles the affected part. For rheumatism, they plunge the patient into cold water. But if all their usual remedies fail, they proceed to incantations, in the hope of driving the evil spirit out.

They are very superstitious. Comets are their peculiar aversion. The first night the great comet of 1842 [1843] appeared, there was dreadful commotion and consternation among the Australian tribes. A large number were encamped close to the station where I resided, and I remember the intense alarm it created—different spokesmen gesticulated and speechified far into the night; but as the comet still remained, and all their endeavours to explain the unusual appearance were fruitless, they broke up their camp in the middle of the night—the only time I ever remember its being done—and crossed the river, where they remained huddled up together until morning. Their opinion was that the comet had been caused and sent by the Ovens blacks to do them some direful harm. They left the station, and did not return until the comet disappeared.

Many tribes follow a singular custom of knocking out the two front teeth of the upper jaw. This is done to the young men only. They also tattoo, which is a most painful operation. In some tribes the whole back and part of the chest are covered, and the women are also tattooed, but not to the same extent. Among others, the men only have a single row, high up on the back. The operation is always performed by a man, and consists in making a number of broad and deep gashes in the flesh: those on the men are generally about an inch and a half in length. It is astonishing how stoically this horrible operation is borne. I once saw a young man undergoing the operation, and he bore it with the greatest fortitude, although his back was literally cut to pieces. By some process, with which I am not acquainted, the cut, when healed, protrudes half an inch from the skin, forming large lumps, which are considered a great adornment. Circumcision is not known among the Victorian or New South Wales tribes, but is common among those on the north coast. Among the tribes to the north-west of Adelaide a very singular custom prevails—an incision is made at the base of the scrotum. It is common among

the Gawler Range blacks. At the age of seventeen or eighteen, the boys are inducted into manhood by a singular custom, called by the Goulburn natives "*Jibbôgoop*." The novice is painted in a fantastic manner, and for some weeks is the butt and fool of the tribe. After the absurd ceremony is completed, he becomes a man, and can take part in the counsels of the elders, and take a wife, if he can get one. In some tribes the boy is started off with a tomahawk naked into the bush, and cannot return until he has clothed himself in a cloak of opossum skins, made by his own hands. But, although now a man, he cannot touch the flesh of the emu; that is only for the elders of the tribe; it is fat and oily, and considered a great luxury, which accounts for the old fellows keeping it to themselves.

They have different modes of disposing of their dead. Some tribes burn the body, carefully collecting the ashes into the centre of a small cleared space; others bury, first tying the body into a ball; others place the body on a scaffold some distance from the ground; and others put them into hollow trees. Sir Thomas Mitchell mentions in one of his works that he once saw a regular grave-yard prettily laid out, the paths kept perfectly clean; it was situated in a beautiful grove of acacia, and had evidently been the burial-place of the tribe to whom it belonged for a long time. I recently observed that one of the parties now engaged in erecting the telegraph line across the continent met with a similar grave-yard on the Finke.

When a death occurs, the relatives cover their heads with clay, and daub their faces with the same material, and the most intense grief is exhibited. If a man dies, the women (his wives) cut and burn themselves in a most shocking manner, and the camp at night resounds with their mournful lamentations. The wail of the women on these occasions is intensely melancholy and depressing, especially when heard on a calm, still night. They will never, if possible, unless for the purpose of revenge, mention the departed by name, and I have often made them very angry by doing so.

Before the advent of the whites, I do not think human life was shorter among the natives than it is among Europeans. I have seen many old men with hair as white as snow; at least it would have been so had it been clean. I am sure they were upwards of eighty years of age. I know several instances where men were grey in 1841, when I, as a child, first made their acquaintance, and they really looked but little older when I last saw them in 1861.

Before they became so degenerated by contact with the whites, they were excellent huntsmen. The kangaroo and emu were speared—the hunter stealing on his game against the wind, under cover of a bush held in his left hand, the womerah and spear being grasped in the right. When the black had crept up within spearing distance, the bush was suddenly thrown aside, and before the astonished animal or bird could escape, it was transixed by a spear. Some of the River tribes—those on the Darling—catch numbers of wild-fowl by stretching a net across the river, from tree to tree, close to the water. A native then ascends a tree, and when a flight of ducks approach, he imitates the cry of the hawk; the ducks immediately drop close to the water, where they strike the net and become entangled.

They are also expert in spearing fish at night from their canoes. The canoe—which is simply a sheet of bark cut off a tree with a bend in it—is allowed to drop silently down the stream; a small fire is lighted in the bow, on a raised piece of clay, of a peculiar resinous wood, which burns with a clear, bright flame; the fish, attracted by the light, swim up to it, and are immediately speared. The canoes, being so frail, require great steadiness in their management, though on the Lower Murray I have seen them large enough to carry a dozen men at once. These large canoes are cut off the giant swamp-gums. They also snare the wild turkey or bustard. They approach as they do when stealing on an emu; but instead of a spear, they carry a long light stick, at the extreme end of which is tied a fluttering moth, as well as a strong running noose hanging just below. The bustard is so intent on looking at the moth that he does not notice the noose, which the cunning black at last succeeds in slipping over his head.

They cook their large game in ovens made in the following manner:—A hole is made in the earth, and lined with stones; in it they make a fierce fire, until the stones become almost red hot; the kangaroo, or what they intend to cook, is then placed in the oven, on the top of which some more hot stones are placed, and the whole covered with earth; the heat of the stones and the confined steam together cook the meat.

The natives, as a rule, are splendid swimmers, though there are tribes living in dry country who will not go near the water, and cannot swim a stroke; but among River tribes water is second nature—children hardly able to walk swim like ducks. It is strange to watch a blackfellow catching ducks by diving. He drops down the stream with merely a small portion of his head above water. When he is close to the flock, he quietly dives, and draws one or two birds under the surface; these he at once kills and tucks them under his belt; he then rises to the surface, but only shows his nose; in a moment he is down again, and another duck or two disappear. I have seen a black take seven ducks in this manner without creating any suspicion in the flock. They are also expert in noosing wild-fowl.

Their weapons consist of different kinds of spears, some being jagged on both sides, others on one; others again are jagged with flint, especially among the northern tribes. These are all most dangerous weapons, for, once in the flesh, they cannot be extracted or drawn back. Some spears are thrown by the hand only, being held in the centre; but all the light spears, especially those used for hunting, are those thrown by the womerah; at the throwing end there is about a foot or eighteen inches of grass-tree, which causes the spear to fly straight.

The Murray and Lower Goulburn natives used principally reed-spears, the reeds being found in large quantities in certain parts of the rivers mentioned. In former years, there was a regular system of barter going on—the tribes owning the country about what is known as Lancefield used to exchange large quantities of greenstone, for making tomahawks, for reed-spears. There is a large native quarry still to be seen on Mount William, near Lancefield, where this stone was quarried. It is extremely hard and tough, and well adapted for

stone tomahawks. The same kind of stone was universally used, and I have no doubt the Mount William stone found its way from tribe to tribe for hundreds of miles. They also use the waddy, the leangle—a peculiar weapon not unlike the miner's pick—spear and waddy shields, and a variety of that most singular weapon the boomerang. All their weapons, with the exception of the spear, are more or less carved, and covered with white and red ochre. The natives generally have a considerable taste for carving and drawing. I have repeatedly seen the inside of their mia-mias covered with rude etchings of the kangaroo or emu, or anything else that might occur to them. The sheets of bark are first blackened in the fire, and the drawings are made with a piece of pointed stone or a nail, and some are really very well done.

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## APPENDIX D.

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### NOTES ON THE ABORIGINES OF COOPER'S CREEK.

(BY ALFRED W. HOWITT, F.G.S., P.M. AND WARDEN OF THE GOLDFIELDS AT BAIRNSDALE.)

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A GREAT central chain of Salt Lakes extends from the Flinders Range northward. Into these lakes flows the surplus water of Cooper's Creek. The Aborigines living on these waters and extending to the eastward on the various watercourses may be said to be numerous, when the nature of the country is considered. I estimated them at about 1,200. They are divided into tribes; and again subdivided, and I am inclined to think that every lake and permanent water may be regarded as having its sub-tribe. I am acquainted with four tribes. The *Deerics*, who live at Lake Hope (*Bando Pinna*; or the Big Lake); the *Yantruwunter*, who live at Cooper's Creek proper; and two other tribes who live towards Lake Lipson (*Bando Patchaditti*); and Sturt's Desert (*Murda Pinna*, or the Big Stones).

The natives living at Strezelecki's Creek are called the "*Tingatingana*" blacks, from the native name of the creek; they are, I believe, a subdivision of the *Deerics*, and have a very bad name. Perhaps it is worse than they deserve, for all the misdeeds done by blacks on the border are laid to the charge of the *Tingatingana* blacks.

The language is the same from Sturt's Desert down to Flood's Creek, in the Barrier Ranges; and from the chain of Salt Lakes eastward, I know not how far up the rivers.

A small family of the *Yantruwunter* go from the end of Strezelecki's Creek down to Flood's Creek, and there meet natives of the Darling back country. I think that the native mentioned by Sturt as coming to his camp (I think at Fort Grey) was probably one of this family. Capt. Sturt mentions that he made signs of great waters to the west or north-west, and also represented the paddling of canoes; I think this really represented the hauling in of a net or "*Yamma*." I have seen such a pantomime, but I never saw a canoe or any place where bark for a canoe had been stripped in Central Australia. This small tribe meets the Darling natives as I have said, and some of them have spoken to me of them derisively as being so ignorant as to call a snake "fire." The *Yantruwunter* call fire "*Touro*." The Darling blacks use the same word for "snake"—for instance, on Burke's track there is a swamp called "*Touronato*," meaning "To catch hold of a snake;" or, in the broken English of the tame blacks, to "Man-em-snake." "*Wattoley*" is to take hold of anything.



The Salt Lakes form a line, on one side of which water is called "*Appa*" and on the other side "*Owie*" or "*Cowie*;" the blacks are themselves called "Salt-water" blacks and "Hill" blacks; the former living about the lakes, and the latter among the hills forming the extreme northern end of the Flinders Range and the plain between the hills and the lakes. The word "*Owie*" or "*Cowie*" extends through South Australia to the great Australian Bight, and possibly still further towards West Australia. For instance, "*Owie-andinna*" (jump-up water, or spring) at Mount Serle, and "*Yercumban-cowie* (a water) at the head of the Great Bight. This seems to me to point out the migrations of blacks spreading over the country and meeting at the Salt Lakes.

The language also changes on crossing the watershed between the creeks flowing into Cooper's Creek and those falling towards Bulloo Creek and the Darling River.

The different families seem to have distinctive names. Many seem to have no present meaning to the blacks; at any rate I could not find out from them that they had any meaning. Some of the names are *Tchukarow*, a kangaroo; *Mungallee*, a lizard; *Purdce*, an ant; *Pitchery*, a native narcotic herb, &c. The individuals are distinguished from each other, as in the case of the *Pitchery* brothers—one being *Pitchery pinnarou*, the old man *Pitchery*, or the elder *Pitchery*; and the other being *Pitchery coono mielkee*, or *Pitchery* with the one eye.

I estimated the number of Aborigines living on the waters derived from Cooper's Creek (the Barcoo, &c.) as about 1,200 souls. There were numbers of children at some of the camps, and their parents seemed very fond of them. There were numbers of old men, and I saw one of great age; he was very feeble and almost childish. He was covered from head to foot with a fell of grizzly hair. The utmost respect was shown him, and he was brought to see me by a deputation of old men. They spoke of him as a "*Pinna pinnarou*," that is an "Old, old man." Many of the old men were quite bald, but the sun's heat did not at all seem to affect them.

As I remember now, the sexes were disproportioned. The males predominated, and the young men seemed to me out of all proportion to the young women. I was struck with the fact that it was quite rare to see young girls—middle-aged and old women there were, and also quite little girls—infants; but of girls and young women between these ages there were not many. At any rate I did not see them. Does this not point to the killing and perhaps eating of the young girls?

One custom is universal—namely, that strangers visiting the tribe have women given them as a piece of hospitality. I used to find it most troublesome, and I often had great difficulty to make the blackfellows at new camps where we made friends understand that we did not want their women.

The Aborigines do not differ much in appearance from the Coast blacks, but their hair is straighter, and I think they are slighter in build. The curly hair so often seen on the Darling, the Murray, and elsewhere, is not common. The hair is sometimes worn rather long, and done up in a head-net; perhaps with a bunch of crow's feathers, stripped from the quills, tied on the top. I have seen

the hair on one individual long, and very shortly afterwards cut quite short. I have imagined this done to provide hair for the hair-cord which is used for several purposes. I have seen it used for twining round the waist, and also for working into nets and bags with the common cord made from rush-fibre. I have always seen it used in the kidney-shaped bags used for bringing down "*Pitchery*."



FIG. 256.

The usual scars on the back and breast and elsewhere are seen on most blacks. I do not remember that they knock out any teeth; but I think not. A hole is bored through the cartilage of the nose, and in it is worn a long pointed bone, which has two uses—to extract thorns from the feet and to scratch the head. I sometimes have seen, instead of the bone, two feathers stuck through; and this gives them a strange appearance (Fig. 256), particularly when the beard is tied with string round and round to a point, and a bunch of feathers is tied on the top of the head.

Charcoal, red-ochre, pipeclay, and grease are used to smear themselves with on various occasions. On great occasions I have seen them ornamented thus:—Some blood is obtained from a bird or small animal perhaps, or else by cutting themselves; this is dotted over the body, on a groundwork of red-ochre, with the point of the finger, and then, while still moist, is dusted with bird-down. It has a most singular appearance. This is done for "*corrobborees*," called there "*Wimma*." "*Wimmaley*" means "to dance."

The dress of the men consists of a head-net, and a very long cord wound round and round the waist like a belt; a large tassel hangs in front. The women wear nothing at all but dirt. They have no 'possum or any other kind of rugs; and I only once saw a covering used. It was a single pelican skin belonging to an old woman near Konatie, who was suffering from elephantiasis.

Their huts are of two kinds—summer and winter huts. The former are mere break-winds of branches or the stalks of marsh-mallows. The latter are made like bee-hives of sticks, then covered with tufts of grass or weeds, and finally with earth or sand thrown on the top and beaten down. The inside is generally scraped out a little hollow. They are wind and rain proof, and are often large enough to hold several people. Large numbers of these huts are sometimes met with near the permanent waters.

Their food may be described as consisting of every thing having life. It is principally of fish and seeds, which are pounded and then mixed with water, and either eaten raw or baked in the ashes. Nardoo is now well known. It may be called their "stand-by" when other food is scarce. In many places, miles of the clay flats are thickly sprinkled with the dry seeds. Seeds generally are called "*Bowar*," of which the *Portulac*—the "*Manyoura bowar*"—is the most prized. It is collected in large quantities by the natives after rains. It is even sometimes collected in such quantities as to be preserved for future use. Near Lake Lipson, one of my party found about two bushels contained in a grass case daubed with mud. It looked like a small clay coffin, and was concealed. The "*Bowar*" is ground on a slab of sandstone by another stone held in the hand,

and water is sprinkled with the other hand from a wooden bowl or "*Pceehec*." The ground seed runs out like thick batter. The "*Manjoura bowar*" tastes like linseed-meal, and is by no means unpleasant when baked in the ashes and eaten hot. Seeds of the "*Pappar*" grass are also beaten out in large quantities.

The green *Portulac*—the native spinach (strongly resembling the New Zealand spinach of our gardens)—various plants, native melons, and some fruits—of which the native orange is the best—are eaten raw. The roots of the *Portulac*, roots like radishes, small bulbs called "*Yoxar*," are baked in the ashes. Other food includes fish of three or four kinds, which are caught in nets, or in grass weirs placed across runs of water when the floods subside; birds of all kinds, eggs, lizards, snakes—which they will eat although not killed by themselves—a kind of black ant about as large as the sugar ant, baked in the ashes; rats; even lice caught on their own persons and the persons of their friends. They are omniverous, and eat everything having life. I once saw them, however, refuse to eat a deaf-adder. At Lake Hope I saw them eat with great gusto a pelican which had been shot the day before, and had drifted across the lake. It was very "high." All the pieces of rich fat were collected and placed in a membrane bag they got from some part of the bird. This was baked in the ashes, and when quite melted, a hole was made in the membrane, and each of the blacks had a suck—every drop was treasured, and what ran over was rubbed on their faces. The rankest train oil was sweet compared to this rotten pelican oil.

They catch frogs, even in dry places, by searching under the bushes on the margins of dried-up clay-pans. The frogs' feet tracks are visible, and near them is found a small kind of tank, a few inches below the surface—it is smooth inside, and oval, and full of water; and in this is the frog. I have seen them dug out. The blackfellow dug with a pointed stick, and pulling out the frog, turned him inside out, preparatory to cooking him on the coals. I was told that blacks had even crossed bad country in droughts by digging out frogs and getting the water.

I remember seeing a blackfellow with his girdle full of unfledged *Budgerygars* (shell parrakeets), which he had stuffed under by the heads. The trees on the edge of Sturt's Desert were small box-trees, full of holes, and were full of birds and their nests.

The Aborigines cook their food in the ashes, and have no idea of boiling. I have more than once seen blacks astounded at the quart pots boiling. I remember one being much astonished when he tried to take one up by his toes.

When our food has been given to wild blacks, they have, in many cases, gone through the pantomime of putting it in their mouths, chewing, swallowing, and rubbing their stomachs while saying "*Mowalley*," and all the time holding the food in their hands, or having, with complete legerdemain, got rid of it some way or another. They fear being poisoned; but, on being detected, have laughed; and being told not to fear but to eat, have actually done so, but with every sign of distaste and dislike. It often took days to accustom some of them to our food. They called it "*Malingkee*," or nasty.

*Pitchery* is a vegetable substance which I believe to be a narcotic. It appears to be the dried and broken-up twigs of some narrow-leaved shrub. It is chewed by many of the blacks, principally by the older men; I do not remember to have seen the women use it. The mode of using it is, to prepare the twigs of a dwarf kind of acacia, which grows on the sandhills, by drying them in hot ashes; then, to break them up small, and mix a little *Pitchery* with them. This is then chewed. I have tasted it, and found it slightly pungent, and resembling some kind of mild tobacco. I was informed that it was procured eight or ten days' journey to the north-west, and I conclude from this that somewhere near or beyond Eyre's Creek is where it is found. The blacks told me that they went now and then to procure it.

Their only manufactures are weapons, girdles, bags, cords, nets, &c.

The weapons are, generally, the shield and boomerang; one in the hand, and one or two in the girdle; sometimes waddies and spears are also carried. The spears are of hard wood; some are simply pointed; some are jagged. Nowhere did I see the formidable reed-spears. A singular weapon is the great boomerang, about five feet long. It is made of heavy box-wood, and is used, I believe, as a club or broadsword in close quarters. It does not seem to be carried about. I have only seen it in the camps, or hidden near them. The shields are of the usual shape, and of a soft white wood, which does not, I think, grow in the country. On one end is often found a small hemispherical cavity, in which fire is made by rapidly turning a hard stick with the hands until the dust ignites; sometimes a little sand and charcoal-dust are added.

Stones are also used as weapons, and are thrown with great force and dexterity with either hand. I have seen them thrown with great accuracy; and it is a common amusement for the children to roll a round piece of bark down a sandhill and throw stones at it.

Oblong wooden bowls are made by cutting off the knees from a box-tree, and then thinning out with a kind of adze or gouge. Water is carried in them; seed cleaned; or sand dug round the huts.

Adzes or gouges are made by fixing a piece of the stone, which breaks with a flat conchoidal fracture, into the end of a piece of wood, and fastening it as mentioned before. It is used by the workman sitting down upon the ground, holding the piece of wood between his feet, and then adzing it, with the tool held towards him. Flakes of this stone are used for scrapers and knives. —(Fig. 257.)

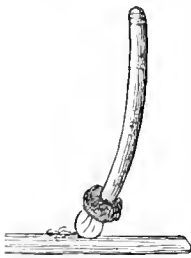


FIG. 257.

Axes and tomahawks (*Bomako*) are made principally from a very hard cream-colored siliceous limestone;\* they are sometimes also made of greenstone. They are carefully ground, and were much valued until iron tools became known.

I have seen them produced for us from hiding-places in the sand.

The large axes are used in the hand without a handle. The tomakawks are either fixed in the split end of a piece of wood, or are fastened by twisting

\* According to Mr. Selwyn, who examined one.

a piece of wood round them as a withe is twisted round some blacksmith's tools. In both cases it is fastened by cord, and then covered with a black hard gum, called "*Pinta*," obtained from a medium-sized tree with oval dark-green leaves and a rough bark.

Cord is made from the bark of a shrub, and is used for girdles; and for nets from the fibre of a rush which grows universally on the edges of the lakes and in flooded ground; the rushes are soaked and then scraped; the fibre is very tough and strong. The nets are large, and are of two kinds; one, which is set on stakes out in the shallow lakes, and in which the fish become entangled, and another which is a drag-net, and expands in the centre into a bag. Immense quantities of fish are caught in this way. I have seen, after the blacks had taken away the large fish, the banks of a water-hole covered with small fish in thousands which had been thrown away.

The red-ochre, or *Pocarto*, I was informed, is brought from somewhere in the western plains in South Australia, from whence also (on the edge of the hill country) they bring the sandstone slabs for grinding grass and other seeds. I was told that a number of young men went down to bring these slabs under some kind of permit from the intervening tribes, and that they returned each one carrying a stone slab on his head.

Some kind of traffic between the tribes seems certain, because I was also told that the shields were given to them by tribes to the east, in return for girdles which they themselves made. Near Kyejerou, I saw the section of a conch-shell, evidently brought from the north or north-east coast. It was perforated and hung to a cord. It was highly valued. I believe it to be the shell ornament called by the Queensland blacks "*Tuleen*."

Connected with this is the fact that there are certain old men who were described to me as "walk-about old men," who travelled among the neighbouring tribes carrying news, and were not meddled with. In fact, a sort of herald. I saw two at Konatie, who had come up-country. The tribe were holding a grand festival. The men were all collected round a fire—the council fire, it may be—where speeches were made. I remember a long oration by one of the visitors; he spoke fluently and at length. The women all the time were busy pounding the grass and nardoo seed. The sight was very strange, and the speeches of the blacks, accompanied by the monotonous tap! tap! of the pounding-stones, lasted till past two in the morning.

The natives are in many things just like children. I have seen a young man, on leaving his camp with us for a trip of about a week, burst into tears, saying to himself all the time—"My country—my people—I shall not see them"—(*Mitta archanic—kurnai archanic—watta arto milkele!*). In five minutes he was laughing and as gay as a bird.

Another time, at Lake Hope, a little boy had been brought by his father to the camp, and had during the day been my "Man Friday"—fetching water, wood, and doing various little errands I set him. The following morning, when we were going to start—indeed, were in the act of starting—the old father came up, weeping and in sad trouble. "Where is my boy?—he is in your bags;" and nothing would satisfy him but to feel all over our packs and see that the

little boy was not rolled up in one of them. It was almost ridiculous to see his distress; he was a tall bony old fellow, with grizzly hair, crowned with a circlet of red feathers. One moment he was crying "Where is my little boy?"—the next, he seemed to have forgotten him, and was begging for a "*Bomako*."

More than once the natives near whom we have camped, and with whom we have become friendly, have asked us to shoot some other tribe, saying that they would take the gins and bury the men. I remember—particularly at Lake Hope, when we were returning—a deputation of old men came to me, and proposed that we should go with them and shoot the blackfellows at Coonaboora; that they were bad blackfellows; and that, if we would shoot the men, they would bury them, and take the women. The deputation was so importunate that I could only get rid of them by saying we would go round the lake in the morning, and I would see about it. The following morning all the blacks accompanied us, full of the proposed expedition, to our camp, a distance of six or seven miles, and from whence I proposed to myself the next morning to start, a distance of forty miles across the sandhills, to Lake Torrens. When we were encamped there, I suddenly heard the blackfellows cry out—"Coonaboora kurnai; Coonaboora kurnai!—(Kill them; here they come!)." They seemed so excited that I fully expected we were in for a skirmish with the redoubtable Coonabooros; but to my surprise, as they drew near, I saw some of the Lake Hope men meet them with great cordiality, and, on coming nearer, I recognised them as men whom I had seen before with these very Lake Hope blacks. Coonaboora was, in fact, only a few miles distant.

The graves are just such as are spoken of by Capt. Sturt—large mounds of sand, covered with logs and brush. I believe them to be graves of great men (*Pinnarou*), or of people slain in war. They are not, as I think, numerous enough for the burial-places of the commonalty. Several were shown to me near Merrimoko, near Lake Lipson of Sturt, and I was told that in them were buried the blacks killed in a great battle fought between three tribes at that spot.

In many places where the ground was bare—as on extensive clay flats—I have seen circles and circular figures formed with stones of various sizes, generally about as large as a two-pound loaf. They are laid on the ground, and were explained by the blacks to me as being play. I think they require more explanation.

I must give the natives credit for keeping their agreements with us. On forming the depôt, I got a number of the blacks together, and marked out a piece of ground round our camp. I made them understand that inside the boundary was ours, and outside theirs. They strictly observed this; and when we left, several came and asked whether we were coming back, and if the blackfellows might "sit down" there again. They never used to fish (with the net) in our water at Callioumarou without sending a deputation first to ask permission. I also required that they should, when coming to us, lay their weapons down at a distance, and that at nightfall all blacks should go to their camps, and remain there till morning. This last stipulation was made because blacks had twice tried to get into our camp at night.

The natives of Cooper's Creek do not seem to fear walking about at night. The general impression among them is that we can kill at any distance, and that revolvers never require "feeding" like guns—called by them universally "*Mucketty*"—clearly a corruption of "musket." I have heard them change "bucket" into "*bucketty*." They have not the letter "s," and all their words end with a vowel.

There are native doctors among them. I saw one who conjured with a rock-crystal like a small pigeon's egg. He seemed to swallow it, and bring it out of several parts of his body. This kind of conjuring-stone is called "*Bulk*," amongst the blacks in Gippsland. I believe they use it for "bewitching" other blacks.

I found the belief among the *Yantruwunter* natives that white men were once blacks. I was once asked by some old men how long it was since I was a blackfellow. I believe this must arise from this—that they cannot imagine how we can travel from place to place in straight lines, or how we can speak any of their languages, without having at one time been blacks in their country. I was told that I had once been a *Yantruwunter*—one of the *Mungalle* family. It was often remarked by the natives that we travelled in straight lines across the sandhills, while the natives took the easiest line through them; and, according to my experience, scarcely any blacks go straight from one place to another. I only found one native guide who could make a straight course. Generally, they went twenty or thirty degrees on either side of it. I found this the case everywhere.

On nearing any camp, when accompanied by a guide, we have had to halt while he went forward. He got on some high ground in sight of the camp, and began to bawl out something, holding a branch in his hand. The other blacks from the camp would bawl out in reply for some minutes; the women and children would be seen to scurry off in haste. Then several blacks would come forward and hold a conference with our guide; after which we were called forward, and a camping-ground shown to us.

In one instance, after a most friendly meeting and the best understanding the natives took fright in the night and decamped silently. I heard afterwards that they were alarmed at our watch parading round the camp all night. The next day we were obliged to beat up their quarters, and finding them hidden in a scrubby creek, two miles off, caught two for guides.

Another time a guide ran away; but, finding his track in the sandhills, I ran him to earth in a native camp, and got him given up to me. He was dragged out of some bushes, and delivered up by some of the elders of the camp. This was among my own blacks, at Cooper's Creek. After this I had no more trouble about guides; I could get them anywhere. I had only to go down to the camp, wherever it was, and say I wanted to go in such-and-such a direction. Some black who knew the country, who had probably been there lately, and who had friends among the natives living there, would agree to go for such-and-such a time, and on his return he always received good pay—a suit of clothes and a tomahawk, for instance.

I once had one of these, and also a South Australian black—a Hill blackfellow from Blanchewater—with me. The South Australian bolted north of Sturt's Desert, and made his way in after very great hardships. He told me afterwards he travelled by night until he got among his friends near Lake Hope. The wild blackfellow stayed with me, and was the first to give the alarm when "Black Charley" bolted. He ran off suddenly from the camp with nothing but his blanket; he was chased on horseback for some hundred yards, but escaped in the gigantic marsh-mallows. I would rather have wild blacks any day to deal with than half-tamed ones.

Signs are used among the natives.

One is a sort of note of interrogation. For instance, if I were to meet a native and made the sign Fig. 258—by turning the hand palm upwards as



FIG. 258.

I met him—it would mean, "Where are you going?" In other words, I should say, "*Minna?*"—(What name?).

The next sign means "*Pannic*" (none or nothing). For instance, a native says, "*Bomako ingina*"—(Give a tomahawk). I reply by shaking the hand held in the position shown in Fig. 259.



FIG. 259.



FIG. 260.

Another (Fig. 260) is "*Minnie-minnie*"—(Wait a little). It is shaken downwards rapidly two or three times. Done more slowly, towards the ground, it means "Sit down."

Sign used to express the "hospitable custom" spoken of in page 301.—(Fig. 261.)



FIG. 261.

There are numbers of other signs that I do not now remember.

*Quære?* Were not the "Masonic signs" spoken of by Stuart possibly such as these?

The only times I found any trace of any tradition or superstition, besides the "jumping-up of blackfellows as white men," which may be ranked with



them, was at a camp where I was talking with a blackfellow, in the evening, when a bright falling-star was visible. He said—"An old blackfellow has fallen down there." It may have meant that the spirit of a blackfellow had fallen down, or that some black had died. I could not ascertain which.

All the stars and constellations have names.

I have heard the whites often called "*Pirri wirri coochee*." When we suddenly came upon a camp, I have heard a yell of "*Pirri wirri, Pirri wirri*." It was explained to me by the South Australian black I had with me as meaning "*Debbil, Debbil*, what come long way."

The word "*Coochee*" is also applied to an animal living in the deep water at Callioumarou, which drags down blackfellows—evidently the Bun-yip.

Among the back-country blacks, at the Barrier Ranges, there is a custom of making "rock-paintings." That is, the figure of an out-stretched hand—sometimes colored, sometimes plain on a colored ground. When the former,



FIG. 262.

the hand is daubed with red-ochre or pipeclay and printed off. The latter mode is to place the extended hand on the rock, and to squirt color over it out of the mouth; on the hand being removed, the print is left on a colored ground.—(Fig. 262.)

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## APPENDIX E.

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### NOTES RELATING TO THE ABORIGINES OF AUSTRALIA.

(BY JOHN MOORE DAVIS.)

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It is the fashion among many persons to speak of the Australian Aborigines in terms of the greatest contempt, as being far below us in every qualification, both mental and physical; and no doubt the degraded creatures met loafing about the bush public-houses deserve all that may be said of them; but experience teaches that it is no more fair to judge the whole of the Aborigines by the specimens alluded to than it would be to judge the Celt or Anglo-Saxon races by the police reports, or the scum met with in the haunts of vice and infamy; and those persons who have seen much of the blacks in the early days of these colonies can recall many instances of chivalrous daring, benevolence, and patient endurance of hardship and suffering, which perhaps may yet, in the hands of some Australian Cooper, “serve to point a moral or adorn a tale.”

That the whole of the blacks scattered over the Australian continent believe in a future state is indisputable; for go where you will—east or west, north or south—you will still find them strong in the belief that though they will die, they will rise again in the flesh, stronger, aye, and wiser than ever.

Their mode of disposing of the bodies of deceased persons differs in various localities. At Encounter Bay in South Australia, and along the coast in that vicinity, the bodies are put on platforms in trees, and so allowed to remain till they fall to pieces. And in cases where a person belonging to another tribe had died among them, the body is gradually smoke-dried in a sort of loft made in their wirley, or temporary abode of the family he lived with; and the body is carried about from place to place, till it is ultimately claimed by the tribe of the deceased. Burying the dead is, however, the most common, particularly in New South Wales, the body being tightly swathed in bark, and placed in the grave in a sitting position, with the face to the east. The grave is then filled up with alternate layers of timber and earth, so as to prevent the body being injured by wild dogs, or exhumed by hostile tribes. Great taste is often shown in the choice of a burying-place, and the writer has often in his travels come upon a grave, or cluster of graves, in some romantic spot—the hieroglyphics carved on the surrounding trees portraying, no doubt as truly as our tombstones generally do, all the virtues of those who slept below.

I recollect once, on the banks of the Murrumbidgee, coming suddenly upon a grave in a most picturesque situation; and that the tenant was one who had

been great in his day was evident by the care taken on the subject, the ground having been marked out and raised for about three inches in the shape of a canoe, and in the centre stood a little house made of bark in and out, between the upright sheets of which were placed the nets of the deceased, and inside were the weapons used by him. There was also a bed made of nice soft grass inside, and, as I afterwards ascertained, the nearest male relation of the deceased had there to sleep, and keep watch and ward over the body of his kinsman till such time as it had become too far decomposed to admit of being removed by any enemy.

That cannibalism is sometimes practised by the blacks I have been often told; but I believe that in those cases the bodies of deceased persons only have been eaten, and not any one killed on purpose; and I knew one instance where the body of an old woman was eaten, and her own son partook of part of it. I have also on various occasions seen blacks during a corroboree gnawing a human thigh-bone—doubtless of an enemy—and thereby exciting themselves to a pitch of madness. I have also known a lubra, as a punishment for her misconduct and negligence, made to carry about for months the body of her dead child, wrapped up in an opossum rug; and on one occasion I happened to sit down on a bundle near a wirley, and finding an unpleasant smell, I enquired what was in the bundle, and soon learned to my great disgust that it contained the body of a child which had died some months previous. The blacks, as a rule, avoid camping near any grave, and never mention the name of any deceased member of the tribe, and regard any enquiry after them by the whites as an insult. In parts of New South Wales, such as Bathurst, Goulburn, the Lachlan, or Macquarie, it was customary long ago for the first-born of every lubra to be eaten by the tribe, as part of a religious ceremony; and I recollect a blackfellow who had, in compliance with the custom, been thrown when an infant on the fire, but was rescued and brought up by some stock-keepers who happened accidentally to be passing at the time. The marks of the burns were distinctly visible on the man when I saw him, and his story was well known in the locality. In early years, when intercourse took place between the blacks and whites, and children were the result, the boys were invariably destroyed, but the girls kept; and it was not till the whites became numerous, and the blacks began to dwindle away, that the practice fell into disuse, and the boys were allowed to live.

As a general rule, both fathers and mothers are very kind to their children, and very rarely indeed strike them; and I have been often amused at seeing a rebellious urchin of perhaps eight or nine years of age take up his mimic spears, run a few yards away, and then hurl them with all his force at his mother, who, good woman, would make a buckler of her opossum rug, and thus ward them all off, laughing all the time at the harmless rage of the would-be warrior. That they are very fond of their children and will at any time venture their lives for them is also beyond a doubt; and I knew an instance where, in a skirmish which took place many years ago at New England, the blacks, after being worsted in the fight, swam across a river, leaving in their confusion a child behind them. A Maori who was living at the station, and had been

engaged in the struggle, seeing the child, took him up, and held him out to the blacks at the other side of the river. The father, on observing the child, seemed almost frantic, and held out his arms eagerly towards the child, making at the same time signs for it to be given to him. The Maori pretended to be willing to restore the child, and entered the river with it, at the same time carefully concealing his tomahawk, making signs to the black to meet him. The man eagerly waded into the river and swam across, and when he got within reach of the Maori, the treacherous monster immediately brained him with the tomahawk, and the body, with that of the child, which was also killed, was left to whirl down the seething waters, a sad return for parental love and devotion.

When a male child was born, a name was given him referring in general to the locality where his advent took place. On attaining puberty, a second name was conferred; and on arriving at manhood, the third and final one, by which he would be after designated. Many tedious and in some cases painful ceremonies had, however, to be passed through before the young man was duly qualified to take or steal a wife, set up on his own account, and earn for himself a reputation for good or evil as a brave and determined warrior or a mean and despicable coward.

All the Aborigines along the coast from York's Peninsula in South Australia to Western Australia are not only circumcised but are mutilated also in the manner mentioned by Mr. Eyre.\* The rite of circumcision has, no doubt, been perpetuated by the Malays, who, in days past, visited the Australian coast in search of the trepang or sea-slug, an article prized as much by them as the edible swallows'-nests by the Chinese; and the other practice was perhaps introduced by some Aboriginal Solomon to prevent the too rapid propagation and thereby starvation of the race; and it certainly is surprising how, under the circumstances, there are any children at all. The rite is supposed to be practised when the boy is about seven years old; but I have known some who had managed to evade it till about fifteen, but were then pounced upon; and as the operation was performed with either a sharp stone or shell, it must have been both a painful and critical affair for the patient. During the last year previous to arriving at manhood, the unfortunate novice had to live a solitary life away from the tribe, procure his own living, and not come near any place where the women were; no doubt to teach him habits of self-dependence, and leave him some green spot for memory to dwell upon when, in after years, he would be harassed by the cares consequent on being a family man.

About Adelaide, Encounter Bay, and the neighbouring localities, the young man was distinguished during the last year of his novitiate by being plentifully besmeared, from head to foot, with red-ochre and grease mixed, which gave him the advantage of not only being impervious to the attacks of mosquitos, gnats, &c., but of being duly advertised as a marrying man. Both men and women were marked on the back, shoulders, chest, and belly with raised ridges

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\* "Finditur usque ad urethram à parte inferâ penis."

formed by making incisions and then filling the cut with charcoal, which answered as a styptic, and also kept the lips of the wound apart and formed the desired ridges. The arrangement of these marks differed amongst different tribes, each tribe having its own peculiar and distinct coat-of-arms; so that those versed in such lore could at once, in looking over a body, decide to what tribe it belonged, and send the information, if required.

Along the Murray, Murrumbidgee, and Lachlan, and in New South Wales, all the males, on arriving at manhood, have either one or two teeth knocked out of the left side of the upper-jaw, as a distinguishing mark; and at certain seasons of the year certain ceremonies are gone through at a distance from the main body of the tribe. These ceremonies occupy several days, are performed in covered-in wirleys, where only the initiated are admitted, and from which the females are most carefully kept a long way off. Certain signs are also used amongst the initiated, and it may therefore be fairly presumed that a species of rude Freemasonry exists amongst the Aborigines, the bequest perhaps of some amongst the many strange visitors who visited these coasts in the far-off days of yore. It is a well-known fact amongst the old settlers, that Aborigines, both old and young, who were in their employ and apparently perfectly comfortable and satisfied, would yet, on the receipt of the summons, insist upon going away immediately; and no temptation, however great, could ever induce them to stop, nor, on their return, could any information be obtained from them as to what had been done at the meeting.

It has always been the practice amongst the Aborigines for the warriors of one tribe to make incursions into the territories of another, either to steal lubras, or to surprise and attack males, who, after being struck down, had an incision made in their sides, through which the caul-fat was drawn, and which fat was carefully kept and used by the assassin to lubricate himself—the belief being that all the qualifications, both physical and mental, of the previous owner of the fat were thus communicated to him who used it. On the Upper Murray, a cord, about the thickness of ordinary whipcord, was formed out of the sinews obtained from the tail of the kangaroo; this cord had a running noose at one end, also two small bones, each sharpened to a very fine point, so fixed that when the noose was drawn tight the points would enter the jugular vein at each side of the neck. Armed with one of these, a black would steal at night up to the camp of another tribe, and, having selected some sleeping man, slip the noose round his neck, strangle his victim, and depart with the coveted caul-fat, without creating any noise or alarm. That these nooses were not used by the Aborigines on the men of other tribes alone, but also on Europeans, is beyond a doubt, as I recollect an instance of a shepherd who, having, at the expiration of his term of service, left the out-station at which he was employed to go to the head-station, and several days having expired without his arrival, an alarm was caused, and a search made, when the body was found, with his faithful dogs lying beside it, with the mark of the fatal noose round the neck. It was afterwards ascertained that the man had engaged a blackfellow and his lubra to carry his swag, and most probably the sight of the blankets had been too much of a temptation to the black; the

noose had been used at some favorable juncture with deadly certainty, and the coveted booty taken possession of. The whites of the locality found out who was the murderer, and he shortly disappeared; and for many years afterwards the lonely spot on the plains where the body was found and buried was an object of interest to the European traveller who passed that way.

The patience shown by the blacks in snaring game is very great, and I have known a man spend hours in catching a turkey. The usual plan is for the man to put boughs round him till he looks like a mass of leaves. He then makes a running noose out of a piece of cord, fastens it on to the end of his spear, and sallies forth in quest of game. The turkey is only found in open country, and is a most wary bird; but the black is equal to the occasion, and particularly patient when on his success depends his dinner. When the bird puts down his head to feed, his enemy moves towards him, and as the bird raises his head, the black stops quite still; the bird sees what is apparently a bush, is satisfied, and again lowers his head to feed, when the black again moves closer; and so on till the noose is thrown round the neck of the unsuspecting bird, and he is secured. Quail are also caught in the same manner. Ducks were sometimes caught in narrow creeks, by fixing nets from side to side in the branches that grew along the banks. The blacks then imitated the cry of the hawk, causing the birds to fly upwards in alarm, and thus get entangled in the net above them. A favorite way to take ducks on a lake or large sheet of water was to put some small bushes carefully round the head, and then tread water noiselessly till the black arrived amongst the ducks; when he would pull one at a time under water, twist its neck, and secure it in his girdle till he got a sufficient number, when he would glide quietly away and go on shore.

The tribes along the Murray made splendid nets, which they used most successfully. The Billybongs which run inland for miles, and served as reservoirs to hold the waters which were brought down by the floods, had weirs placed carefully across their mouths in summer, when the water was very low; and these weirs, which were formed of stakes interlaced between with little twigs, served most effectually to retain the fish which had passed over them during the floods, and which, when the water got low, were secured with ease. In order to secure the old men who were unable to get their own food from the danger of starving, it had been wisely decreed that animals of a certain sex, such as the she opossum, &c., and particular descriptions of fish and other game, could not be eaten by the able men of the tribe; but, when taken by them, should be given to the old men, under pain of incurring the penalties duly provided, and in a manner losing caste.

The largest article in the shape of a covering of any sort which I have known them to manufacture—with the exception of the opossum rug—is a circular mat, about three feet six inches in diameter, made out of rushes by the lubras, on the banks of Lake Alexandrina, into which the Murray empties, and used by them and not by the men. These lubras also make rafts out of the reeds which grow on the banks, and on them go out sometimes miles on the lake to fish with nets. Both men and women are very expert at diving and catching the large fish, which lurk amongst the stones and timber at the bottom of the

rivers. On the coast it was quite a picturesque scene of a night, when the waters of some little bay were lit up with scores of lights, which were continually moving and forming a variety of fantastic groups. These lights were pieces of blazing bark, carried by men, women, and children, who, each armed with a spear formed of a straight pointed young sapling, waded about the shallow waters in pursuit of the fish brought in by the rising tide.

The blacks appear to enjoy a certain immunity from the sharks: for although I have known numbers of men and women to swim in and cut off a large quantity of fish from the schools of schnapper, extending sometimes more than a mile each way, which visit these coasts about December, and which schools are invariably followed by a host of sharks, ever on the watch to pick up the weakly fish, yet I never knew of an instance where a black was injured. That may, however, most probably be owing to the sharks being in a manner gorged at the time, as I have also known the blacks to swim off to the stranded carcass of a whale to get the coarse meat—or *Krong*, as it is called—when the sharks have been almost as thick round it as flies on meat during summer. The blacks are very expert in getting the schnapper alluded to. For days previous, scouts are posted on the various look-out places to give notice of the approach of the fish; and as soon as the alarm is given, the greatest excitement prevails—men, women, and children rush recklessly into the water, swim towards the school, cut off a lot of the fish, and then, forming a semicircle, swim behind the fish and drive them into shallow water, where they are dexterously and quickly speared. To give you an idea of the quickness of the blacks, I can mention an instance in which three blacks, another white, and myself, speared upwards of thirty large schnappers in about twenty minutes.

Another common way of catching mullet and whiting, and such sized fish, is, at the time the tide is coming in, for a black to take a bough in one hand, a spear in the other, and a piece of lithe sarsaparilla root—which abounds on the coast—round his neck; he then gets behind a school of fish, moves the bough with his hand, causing a shadow to fall on the water, before which the fish rush away in terror, till he gradually gets them into water from two to three feet deep, where he can deal with them to a certainty, for every time he darts his spear he is sure to strike a fish. The black gives each a bite at the back of the neck, and strings it through the gills round his neck till he gets enough, when he walks ashore, broils his fish, takes his meal, and under the shade of a tree rests from his labors.

The blacks along the coast from Yorke's Peninsula to King George's Sound will not eat pork, owing, no doubt, to the prejudices acquired by their intercourse with the Malays, who are Mahomedans. They are also more jealous of their women, and more cautious and treacherous, owing, most likely, to the same cause. Numbers of white men belonging to whaling vessels which have been wrecked at different times have perished owing to their getting embroiled with the natives about their women. I know of one instance, where we noticed on the beach the tracks of some white men, who had evidently landed from a boat, and gone into the bush with a lot of natives; but there were no traces of their ever having returned, so that in

all probability they were murdered ; and, in support of such belief, we found some time after a boat on one of the islands, about ten miles from the main, a hut, and the remains of a man in it. On searching the place, we found a diary, by which it appeared that the dead man had been one of a boat's crew which had been left at another part of the coast, in charge of the property saved from the whaler which they had belonged to, and which had been wrecked, the rest of the crew having sailed away in the boats to Hobart Town for another vessel in which to carry away the oil, &c. The six men in charge, being tired of where they were, had gone for a trip in their boat, and landed at the place mentioned, where four out of the number had been induced by the natives to go on shore and into the bush after lubras. The others, who remained in the boat some distance off the shore, were surprised shortly after at seeing a party of natives, who came down to the beach, after vainly inducing them to land, suddenly throw a lot of spears at them. Both men were wounded, but they, however, managed to slip their anchor, and hoist the sail, which soon took them beyond the reach of the natives. Finding that they were both badly hurt, they sailed to the island alluded to, where one man died shortly after landing ; but the other lived for some time, and evidently did not die of starvation, there being a small cask of salted mutton-birds in the hut, and also a dog at large, who looked quite fat. The poor animal seemed quite tired of his solitary life, for he barked and pranced about in great glee when he saw us, and was evidently determined not to be left behind, as he jumped into the boat when we were getting ready to leave.

When a female child is born, she is affianced to some man of the tribe, generally a warrior of repute ; and when of sufficient age, she is taken by him, provided she has not been previously stolen by some enterprising youth of either his own or some neighbouring tribe. Should the girl have been taken by a warrior of his own tribe, the question has to be fought out between the rivals, and the girl falls to the lot of the victor ; but if the abduction has been committed by a member of another tribe, then the friends on each side take part in the quarrel, and, in some instances, several tribes thus become involved.

The modes of stealing lubras differ in various localities. In New South Wales and about Riverina, when a young man is entitled to have a lubra, he organizes a party of his friends, and they make a journey into the territories of some other tribe, and there lie in wait, generally in the evening, by a water-hole where the lubras come for water. Such of the lubras as may be required are then pounced upon, and, if they attempt to make any resistance, are struck down insensible and dragged off. There is also this peculiarity, that in any instance where the abduction has taken place for the benefit of some one individual, each of the members of the party claims, as a right, a privilege which the intended husband has no power to refuse. But in cases where one tribe has attacked another and carried off a lot of the lubras, those unfortunates are common property till they are gradually annexed by the best warriors of the tribe. The horrors endured by the various white women who have been



stolen from stations in the early days, or, having been wrecked upon the coasts of the colony, have thus fallen into the possession of the natives, may therefore be conceived.

I have known several instances of the abduction of both women and girls. In one, the daughter of a wealthy settler was taken away by a tribe at Gippsland, and although every exertion was made by the whites, and a party composed of volunteers and the native police, under the command of Capt. Dana, sent to her rescue, the tribe who had her managed to elude every attempt, and she was at length—which must have been a happy release—speared by one of the blacks who had previously possessed her, and from whom she had been taken by another warrior. I also knew another instance of the daughter of a settler being taken away and never recovered. Her course was traced by a party of volunteers for a long distance by the letters she had managed to cut on the trees. These traces, however, ceased after a time, owing most probably to having been observed by the blacks, who prevented her from making any more. Nothing more was, however, ever heard of her, and her subsequent fate is still a mystery. On one occasion, about twenty-nine years ago, when out on the Murrumbidgee, with two other lads, looking after cattle, we came suddenly on a camp of blacks, and amongst those present we noticed one who, though much sunburned, squalid, and dirty, was yet evidently a white woman. Whether from shame at being found in such a situation, dread of the consequences of holding any communication with us, or through being contented with her lot, she would not answer any of the many questions addressed to her by us; and as we were totally unarmed, and the blacks numerous, it was out of our power to then take her away, even provided that she was willing to go. Many enquiries were subsequently made by us on the subject, and different attempts made to see her, but all in vain, the blacks being evidently on their guard and determined to baffle us. On another occasion, a young and pretty woman, the wife of a man named Cummings, was stolen from a station at New England, New South Wales, and it was only by the most energetic exertions on the part of the whites resident in the locality, and after a desperate encounter, in which the blacks were defeated with great slaughter, that the woman was recovered.

One day, during the time that Moreton Bay—now known as Queensland—was a penal settlement, information was brought in by the blacks of a vessel having been wrecked at Wide Bay, and that amongst the few survivors was a white woman. There happened at the time to be at the settlement, as it was then called, a prisoner of the Crown, who, years before, had absconded and lived with the Wide Bay tribe, but subsequently, having become tired of life among the Aborigines, had come into the settlement and given himself up to the authorities. This man was sent for by the Superintendent, and the matter having been explained to him, he volunteered to go alone and rescue the unfortunate woman; because, as he stated, to send a party out after her would be almost certain to end in disappointment and her death, as the blacks would kill her at once if they found themselves hard pressed by the whites and likely to lose her.

The proposition, after mature deliberation, being agreed to by the Superintendent, the man, having divested himself of his clothing, painted and armed himself with spear, waddy, &c., in the Aboriginal style, departed on his mission, and, after a long and weary journey, reached the hunting-grounds of his quondam associates and brethren-in-arms ; and, on falling in with the tribe, was received with great joy, under the impression that he was come again to live with them. Upon making enquiries, he learned that several men and one woman were saved from the wreck, but that the former had, politely speaking, been used up ; but the latter had, after the usual preliminaries, been annexed by a distinguished warrior to soothe his cares and grace his wirley. Watching his opportunity, one day he arranged a rendezvous with the woman for that evening, and meeting her there at the appointed time, he started away with her. The journey back was most difficult ; for not only had he to take the woman, who was the widow of the captain of the ill-fated vessel, on his back, and swim across several wide, deep, and rapid rivers, but he had also to elude the pursuit of the blacks, who were after him hot-foot to recapture the woman. His knowledge, however, of bush life enabled him to baffle all pursuit, and to bring the unfortunate lady to within a short distance of the settlement, where he left her concealed while he went in and acquainted the Superintendent with the successful accomplishment of his mission. The Superintendent's lady, accompanied by several women, and provided with a supply of clothing, were guided to the spot, where they found the unfortunate in a state of nudity, and almost dead from hunger and exhaustion. She was conveyed to the settlement, where she remained at the Superintendent's house for a considerable period, till her shattered health was restored, when she left her hospitable entertainers to return to her friends in England. The memory of the time she spent among the blacks of Wide Bay, and the terror of that journey, when she was momentarily expecting to be again captured and led back to the horrors from which she had escaped, were never obliterated from her memory ; and many a night after, while sleeping at the house of some of her friends, she has awakened all there by her screams, fancying in her dreams that she could hear the wild and unearthly yell of the blacks in pursuit.

Promiscuous intercourse between the sexes is not practised by the Aborigines, and their laws on the subject, particularly those of New South Wales, are very strict. When at camp, all the young unmarried men are stationed by themselves at the extreme ends, while the married men, each with his family, occupy the centre. No conversation is allowed between the single men and the girls or the married women ; and about Riverina I have seen the young men make a considerable detour to avoid going near a station where the lubras were present. Infractions of these and other laws were visited either by punishment by any aggrieved member of the tribe, or by the delinquent having to purge himself of his crime by standing up protected simply by his shield, or a waddy, while five or six warriors threw, from a comparatively short distance, several spears at him. The man was often severely wounded, and sometimes killed ; but occasionally, however, a very agile warrior escaped untouched ; and the activity and nerve displayed by the man in evading

and parrying at the same time the different spears thrown at him were really wonderful, and I have often watched with breathless interest the issue of these expiatory trials.

[Mr. Moore Davis adds some facts which are interesting only to the ethnologist. At great corroborees the practices of the natives are remarkable:—Uxoribus plerumque licet eorum bellatorum quibus sunt duæ pluresque uxores—nec in ulla tribu desunt multi ejusmodi bellatores—cum juvenibus cœlibibus coire. Unaquœque femina incendio parvo locum indicaute circiter pedes trecentos abest ab choreâ atque aliquoties juvenis a commissatione excedet feminam adibit cum ea coibit et ad saltationem redibit. Nec aliter quum amicum accipiunt Aborigines (ut fecerunt temporibus antiquis clariorum Romanorum nonnulli) unam ei ex suis uxoribus præbent.

On the same authority, the following facts and customs may be accepted as reliable, detailing features in the mode of life of the natives which are not without value:—

Utrisque sexibus fit coitus inita ætate; puellæ quidem novem fere aut decem annos natae.

Ad Glenelg et prope Portland anus in secreta virginum si minora quam ut penem acciperent anguillæ caput inserebant. Multisque in temporibus albi viri quum eo habitatum venissent rogabantur ut causa gratiæ virginem ararent.

Volunt plerumque Aborigines uxores suas albis hominibus pretio commodare sed quominus uxores omnino relinquunt causa alborum hominum suos viros fere recusabunt. Trucidati sunt plurimi nigrique et albi cupiditate horum quum illorum uxores ut pellices retinere conati sunt.

Haud quaquam autem semper feminae cum albis hominibus coire volunt: in regione Tattiaræ albus quidam quum feminam etiam invitam coercere ab ea interfectus est. Prope ad Portum Veneris et in ora maritima Regisque Georgii Sinum versus Aborigines moribus minus commodis quam in aliis regionibus plerumque nolunt uxores albis præbere et quum quidem id viri concedunt uxores id ipsum forsitan volentes se esse invitissimas simulant nec sine vi cum albis abiguntur. Hoc ea causa faciunt quo viri suas uxores abire nolle existiment.

Ad fluvium Darling omnes nonnunquam etiam ad duodecimi nigri si albus cum femina nigra coeat eandem in feminam successive inibunt. Nec mirum si gonorrhœa in eis locis tantopere valet; hic morbus autem haud acutus aut pestifer est hominesque et feminae spectatu infirmissimo post solitudinem per dies viginti unum plerumque convalescunt. Per eum spatium herbâ longe lateque in virgultis qua florem album effert uti dicuntur eam herbam in camino partim coctam mandunt.]

Where a white man joined a tribe, and was adopted into it—as was very common during the old times, when penal servitude existed—it was the custom to give him a lubra to set up with, leaving him, if he wished, to afterwards secure as many more as he could get; and that the women are susceptible of strong attachments is evident by the many instances shown. I knew of one where a lubra used to visit the different stations within a radius of twenty

miles to obtain food for the white man—a bushranger—she was living with, and who, having been severely wounded in an encounter with the mounted police, was lying quite helpless in a covert in the mountains. No promises of reward could induce her to reveal where the man was concealed, and she evaded every attempt to follow her ; and when at length he died, her grief knew no bounds, and she was inconsolable.

George Clarke, *alias* “The Barber,” was a noted man amongst the blacks at Liverpool Plains, New South Wales. He was an escaped convict, who lived with them for many years, and taught the blacks to make large stockyards in a triangular form, so that the cattle, when driven into the apex of the triangle, could be readily speared by the blacks ; and, in consequence of these and other similar practices, became most obnoxious to the squatters in the locality. Large rewards were offered for his apprehension, and many attempts made to capture him. He, however, succeeded for years in baffling his pursuers, and so well could he imitate the blacks, that on several occasions, when actually seen by the police, he was allowed by them to get away, they being under the impression that he was a blackfellow. He was at length captured by the celebrated and daring Sergeant Sandy, of the mounted police, who with a party of men were in search of him. On it becoming known among the tribe that their great friend and benefactor had fallen into the power of his enemies, the blacks mustered in great force to rescue him, and threatened to destroy all the police if Clarke was not given up. Sergeant Sandy, however, was equal to the occasion, and putting a pistol to his prisoner’s head, he told him that the first spear which was thrown should be the signal for his death ; and although the blacks might in the end destroy the whole party, yet his escape was impossible. Clarke, finding that Sandy was a determined man, gave up all hopes of escape, and, standing up, harangued the blacks, advising them to disperse and leave him to his fate, and not to lose their lives in vain. They, however, remained obdurate for a considerable time, but at length, in deference to Clarke’s wishes, they dispersed with great lamentations. Four lubras belonging to Clarke would not, however, leave him, but followed him all the way to Bathurst ; and during all the time he was kept in prison there they remained outside, patiently waiting for a chance to see him ; and on his removal to Sydney they made their way there. Clarke told the Government that he knew of a very large inland lake, and offered to accompany Sir Thomas Mitchell on an expedition, and show him the lake. The Government seem, however, to have been afraid of giving Clarke a chance of escaping, for they declined his proposals, and he was transported to Tasmania, where he again took to the bush ; and the laws there, in Governor Arthur’s time, being very severe in reference to such weaknesses, Clarke, though he had never committed any murders, was hung ; and thus the locality of the great lake, if it did exist in reality, remains to this day unknown.

I knew another instance where a lubra called Charlotte, who had been taken away off the coast when a girl by a party of sealers, and was living with a man named Manson on an island called St. Peter’s, about fifty miles from Coffin’s Bay, was on one occasion proceeding in a boat on a sealing expedition to another island, with her man, her two children, and another white man named

Jackson, when the boat was upset by a sudden squall, and sank. Charlotte and Jackson rose to the surface, but neither Manson nor the children could be seen. Charlotte swam about for a considerable time in search of Manson and the children, whom she was to rescue, if possible, at any sacrifice; but finding no signs of them, she turned to Jackson and said—"I will take you on my back and swim ashore." Jackson, however, was equally generous; and, although they were then out of sight of land, refused her offer, saying that he would do the best he could for himself. Charlotte then got one of the oars, which was floating close by, and stripping herself of the woollen and cotton shirts which she had on, she rolled them round the oar for Jackson to lay his breast on. They thus floated on for some time, till the distance between them gradually increased. Charlotte eventually lost sight of Jackson, and never saw him again. On nearing the coast, near Avoid Bay, where the surf breaks with awful violence and a noise like thunder for miles off the land, she met with great difficulties, practised and wonderful swimmer as she was, and had to dive time after time repeatedly, to prevent being dashed to pieces against the rocks. She succeeded at length, after almost superhuman efforts, in reaching the land about dusk, after being in the water from the early part of a summer's day till then. She assured me, and I did not wonder at it, that when she made the land, and attempted to walk up the beach, she fell down quite exhausted. To increase her troubles, she shortly afterwards saw at a distance some of the blacks belonging to that part of the coast, and being afraid of being captured by them, concealed herself in the scrub, and remained there all night. Next morning she started, and travelled cautiously on, till, finding some cattle tracks, she followed the tracks till she came to the herd, which were in charge of a white man, who kindly took her to the hut, and clothed and fed her; and, when sufficiently recruited, she went into Port Lincoln, where I saw her, and listened to her recital of the loss of her husband and children, and her own narrow escape.

In the earlier days of these colonies, parties of men used to band together, get whale-boats and other requisites, and visit the islands and other places along the coast in search of the fur-seal, which then abounded in those localities, and which was a valuable article of commerce, the price per skin ranging from £1 to £1 5s. These men used to fix upon some island favorably situated for the purpose as their head-quarters, and from thence visit the different seal-rookeries and occasionally the mainland also, from whence they often carried off young lubras, whom they kept as companions during their roving life. The woman Charlotte, alluded to in my last, had been one of those thus abducted; and having lived for years with a white man named Bryant, who had formerly been a sealer, she had become most useful, and was equally at home whether washing a shirt or killing a seal, cooking a dinner, or manning a boat in a heavy sea. Charlotte and another elder lubra lived with this man Bryant on St. Peter's, an island about fifty miles off Coffin's Bay. They had quite a snug little farm there, and Bryant, who was a cooper by trade, and also an ingenious man, constructed a windmill to grind their corn, and a number of other mechanical contrivances to save manual labor. He had likewise a fine garden, and the different American whalers who

frequented those seas often called upon Bryant for a supply of vegetables, giving him tobacco, liquor, and money in exchange; and of the latter Bryant seems to have accumulated a goodly sum, as Charlotte has often told me of the quantity of what she afterwards knew to be money which the old man had in a box, and which he kept concealed from the knowledge of the two lubras. In course of time Bryant, who was well stricken in years, died, and was gathered, not to his fathers, but, like many another ancient mariner, laid to sleep by the kindly hands of his lubras with the cry of the penguin and the roar of the ocean round his sea-girt home for his lullaby. The lubras—Charlotte and Sally—with two of their little boys, went on cultivating their small farm, and lived very happily for some years, when the island was visited by a gang of desperadoes, under the command of one John Williams (an escaped convict from Tasmania), a most notorious scoundrel, who had for years infested the islands in the Great Australian Bight.

These worthies had been shipwrecked on Thistle Island, and from thence made their way in a whale-boat round the coast to St. Peter's, where they knew there was material enough left from previous wrecks to build a small schooner, with which they intended sailing back to their old haunts near King George's Sound. Williams and his men, after building the schooner, sailed away from St. Peter's, taking the two lubras and the children and a good stock of provisions with them, but failing to find the box of coin which had been hidden by Bryant. The two lubras lived amongst the crew for a long time, but at length made their way back to within a short distance of their old island home, St. Peter's. The parties alluded to were composed, in general, of escaped convicts, and many a sad scene was enacted by them during their reckless career as sealers, and often wreckers.

The navigation of these seas was then comparatively but little known, and many a goodly craft was lost amid the coral reefs and islands. These wrecks afforded good plunder, and in cases where a few unfortunates had escaped the disaster, their lives were ruthlessly sacrificed by the wreckers.

Sally told me of an instance where a mulatto, named Antonio, who used to babble in his cups rather strangely of some tragic occurrences, was disposed of. Being a powerful and determined fellow, they were afraid to quarrel with him, and therefore determined to get rid of him the first opportunity. On one of their cruises, they came upon a seal-rookery, which could only be approached by descending the rocks from above—a great height, and a considerable part of which the man employed would have to be lowered down by a rope, and then drawn up again. Antonio volunteered to perform the perilous task; descended in safety, killed a number of fur-seals, skinned them, and sent up their skins, and then, at a given signal, began to ascend by the rope. His treacherous companions, after pulling him up some distance, stopped, and then Williams began to revile him for what he had said during his maudlin moments, and after taunting him for some time—while thus hovering on the brink of eternity—with the doom they had assigned him—in order, as they said, to keep his tongue quiet—they cut the rope, and the wretched man fell some hundreds of feet into the boiling abyss beneath.

## APPENDIX F.

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### NOTES ON THE SYSTEM OF CONSANGUINITY AND KINSHIP OF THE BRABROLONG TRIBE, NORTH GIPPSLAND.

(By A. W. HOWITT.)

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IN undertaking to communicate a paper on the system of consanguinity and kinship of the Australian Aborigines, it had been hoped by the Rev. Mr. Fison and myself that we should be able to collect and discuss a large amount of systematized information from all parts of the Australian Continent. Experience has, however, proved to us that the time required to gather together such a mass of materials will be much longer than we had anticipated. We had hoped to have received aid from others in our enquiries; but the result has proved our expectation to be almost unfounded. In addition to these unforeseen difficulties, my valued colleague in the investigation has been compelled by ill-health to leave Victoria, at least for a time. Our work has, therefore, made but little progress, and the publication of our results must, of necessity, be postponed to some future undetermined time.

In order, however, that the promise made by us may not altogether fall to the ground, I have proposed to myself, as an example of the subject, to consider one system, namely, that of the Brabrolong tribe of North Gippsland. It has been carefully compiled, and thrown into shape in a series of diagrams, some of which will be embodied in these notes.

The knowledge which I may have acquired of the branch of ethnological research must be credited to the pioneer labors of Mr. Fison; but the conclusions at which I have arrived in this instance are my own, together with any imperfections or inaccuracies in the mode of treatment; and would not, I believe, as regards the latter, have arisen had I been so fortunate as to have had his co-operation.

Before entering into the subject of these notes, it may be well to lay down some classification to which the Brabrolong system may be referred.

I propose to avail myself of the classification used by Mr. Morgan, the well-known American ethnologist, whose opinion in these researches is of the very greatest weight and authority. I have not his works now at hand for reference, but I extract the following from communications which he has made to Mr. Fison and to me:—

I. *Consanguine Family*—founded upon the intermarriage of brothers and sisters in a group. The Malayan system of consanguinity was created by this family, and proves its antecedent existence.

2. *Punaluan Family*—founded upon the intermarriage of several brothers to each other's wives in the group, and upon the intermarriage of several sisters to each other's husbands in the group; the brotherhood of the husbands in the one case, and the sisterhood of the wives in the other, forming the base of the relation. The Punaluan family created the Turanian system of consanguinity.\*

3. *The Turanian Family*.—This is a form of the Punaluan family, in which a man is married to a group of sisters, or a woman to a group of brothers. This system is found to exist now in Thibet.

4. *The Pairing Family*—founded upon marriage between single pairs, but without an exclusive cohabitation. The marriage was during the pleasure of the parties. It had no monogamic character. The husband claimed fidelity, under penalties; but did not admit reciprocal obligation. This system is in existence among the Aborigines of Australia.

5. *The Patriarchal Family*—founded upon strict polygamy. This existed among the Semitic pastoral peoples.

6. *The Monogamian Family*—founded upon marriage between single pairs, with an exclusive cohabitation; the latter being an essential element. The existing system of European nations.

If we consider the present state of any organization, such as the social condition of any people, we may perceive that the existing conditions are the direct result of accumulated minute changes from somewhat different previous conditions; for instance, the present social condition of the English people may be traced from that of the Ancient Britons. In the same way we may look at the system of consanguinity and kinship of any people—that is, the terms denoting the intersexual relations. For instance, such as that of the Jewish people, who are now eminently a "Monogamian" people, but who in the time of Abraham were in the Patriarchal family. Moreover, from passages in the Sacred History of that people, we may infer that they were once in the Turanian system. For instance, from the custom under which a brother took to wife the widow of his deceased brother—which is a modification of the principle embodied in the Turanian family system.†

Were we able to review and discuss the records of a people which is now in the Patriarchal system, we might expect to find evidence pointing to the former existence among them of the Pairing family, the Punaluan, or even the Consanguine systems. In the same way, we might expect that the records of a people in the Pairing family system—did such records exist—would show us evidence of the former existence among those people of the earlier systems of consanguinity. But the only records belonging to savage races are those embodied in their customs and beliefs, and therefore in their language, in which the terms designating the inter-relations of the sexes, together with the customs and beliefs connected with those relations, may be found.

\* The term "Punaluan" is adopted, I believe, by Mr. Morgan from Hawaii, where a woman not a wife, but in the position of a wife, was called "*Punalua*," meaning "Particular friend."

† A similar custom exists among the Brabrolongs.



In the following notes I shall only touch upon the systems of kinship. I shall only allude to the division of the tribe into classes, without entering upon the interesting subject of the class-names, or the laws regulating marriage in accordance with them under the Punaluan system. Nor can I now mention any of the customs and beliefs which are intimately connected with the systems of consanguinity, and many of which appear to me to have been contemporaneous with, and to have perhaps arisen out of, the changes of system which may be observed, if not the very cause of these changes. The materials for such a full discussion are not yet completed; and I have, therefore, restricted myself, as I have before said, to the system of consanguinity and kinship of the Brabrolongs, and to such conclusions as it seems to me may be justly drawn as to the position which may be assigned to it in the classification already given.

The Brabrolong tribe of Gippsland Aborigines inhabit—or, rather, did inhabit, for they are now nearly extinct—that tract of country bounded upon the south by the Gippsland Lakes, on the west by the Mitchell River, on the north by a line passing somewhere near Tabberabbera, Mount Baldhead, the mountains at the sources of the Tambarra River and Fanwick (on the Buchan or Native Dog River), and thence on the east by a line from Fanwick through Bruthen to the Tambo Bluff.\* The tribe was divided into three classes:—The Brabrolongs of Wy Yung, those of Bruthen, and those of Bullum Ware.† The members of each class were only permitted to marry members of the other two classes and not of their own.

The Aborigines of Australia having, during long ages, inhabited a continental area, shut off from external influences, have had, as regards their social condition, a homogeneous development. A parallel to this general statement is found in the Aborigines inhabiting Gippsland. Their country was bordered by the sea to the south; on the east and west they were hemmed in by vast and almost impenetrable jungles; to the north their boundary was the Great Dividing Range, across which two or three “trails” led to the northern slopes. In an isolated area such as this we might expect to find, either that the social conditions of the tribes maintained an archaic type elsewhere obscured, or that, in accordance with conditions peculiar to the area, the type had assumed some aberrant form. Among the Gippsland Aborigines, I believe the former to have been the case. The existing family system of the Brabrolongs was, that single pairs cohabited. The man required exclusive fidelity from the woman, under the severest penalties, even death; but he recognised no reciprocal obligation towards the woman.

Here we have the essential part of the Pairing family. Among the Brabrolongs, however, the system was not quite complete, for a man was not restricted to one wife, but might have two or more at the same time, and the

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\* No such actual *line* existed; but I indicate merely the direction stated to me by the names of places given by my Aboriginal informants.

† Wy Yung, now the name of an agricultural area; Bruthen, now the name of a small township on the Tambo; and Bullum Ware, the post town of Boggy Creek. Bullum Ware means “two spears”—Mount Taylor and Mount Look-out.

wives might be, and even were occasionally, sisters, thus retaining a Turanian element.

DIAGRAM I.—*Paternal Grand Ancestors.*

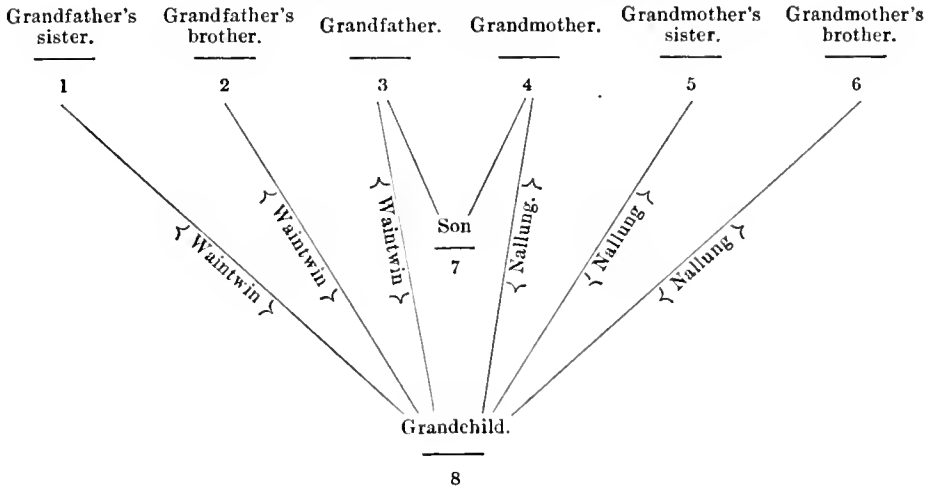
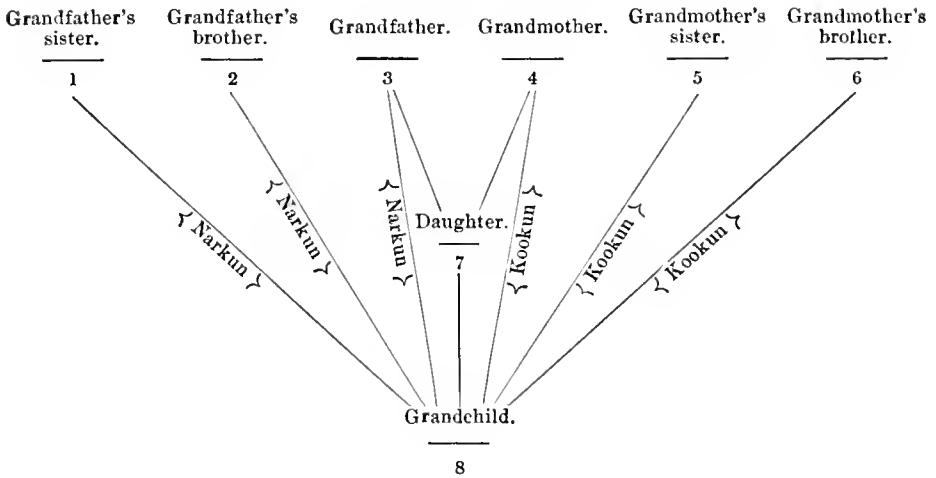


DIAGRAM II.—*Maternal Grand Ancestors.*



In the diagrams the mark } indicates the direction in which the term of relationship to which it is affixed is used.

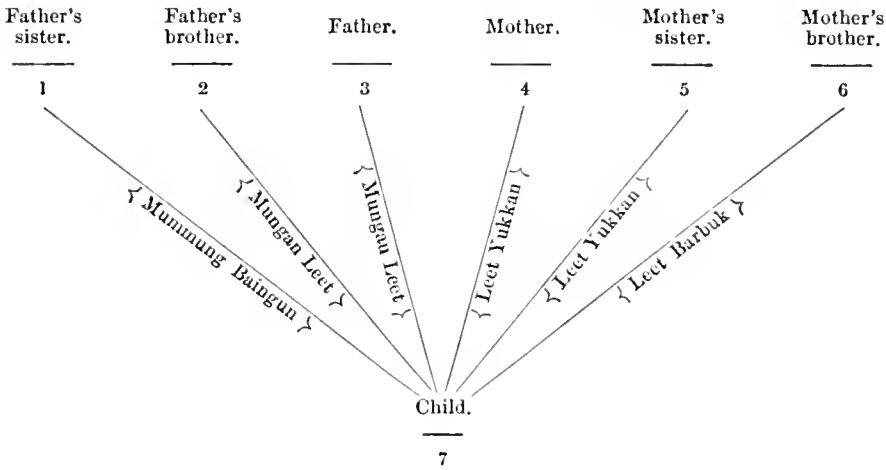
The term "child," or "grandchild," includes both sexes, no distinction being drawn before the age of puberty.

In Diagram I. it is to be noted that the terms used between Nos. 4, 5, 6, and 8 denote the Malayan system, for it is only under it that brothers and sisters in a group can bear the same relation to a child or grandchild.

The term used between Nos. 2 and 3 and 8 differs from that used by Nos. 1 and 8, and this may be regarded as Punaluan or Turanian; and it is to be noted that the change takes place here on the side of the male in advance of the side of the female.

In Diagram II. the basis is evidently Malayan; and here we may observe the same feature of less tendency to change in the maternal descent than the paternal.

DIAGRAM III.—*Parents and Children.*



Here, Nos. 2, 3, 4, 5, and 7 form a Punaluan group—for we have the brothers married to the sisters, the children being common to all; and, according to this system, we should expect to find the term denoting the *father's sister* and the *mother's brother* to differ from that applied to the *father's brother* and the *mother's sister*.

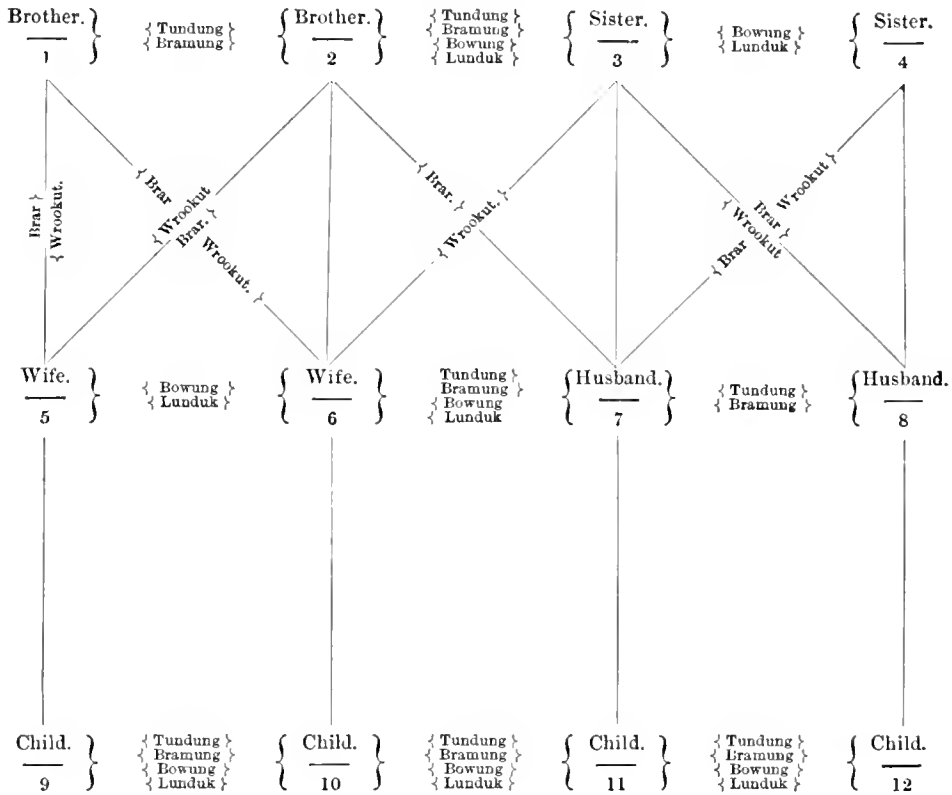
Nos. 2, 3, 4, and 5 form the Punaluan group, while No. 1 and No. 6 are units of two other and separate groups.

No. 7 is the child of No. 3 and No. 4; No. 7 is, however, also the child of No. 4 and No. 6. Therefore we may conclude that No. 4 and No. 6 have at some period cohabited. But No. 4 and No. 6 are sister and brother, and this is according to the Consanguine system. But while No. 7 is the child of No. 6, the latter is the “uncle”\* of the former. In this, therefore, the relation of No. 6 towards No. 7 is an advance on the relation of No. 7 towards No. 6, and is Punaluan or Turanian.

We may notice here that the change on the side of the male parent is complete, while on the side of the female parent it is incomplete.

\* If we take *Barbuk* = mother's brother, the term “uncle” is justified as a matter of convenient expression.

DIAGRAM IV.—*Brothers and Sisters—Brothers-in-Law and Sisters-in-Law—Cousins.*



Each vertical column forms the group—father, mother, child. The upper horizontal line consists of brothers and sisters; the middle line of their respective wives and husbands; and the lowest line of their respective issue.

It will be seen that distinctive terms are used for elder brother, younger brother, elder sister, younger sister; namely, *Tundung*, *Bramung*, *Bowung*, *Lunduk*. The terms denoting the marital relations are given in respect to No. 1 and No. 5. It will be seen that the term "*Brar*"—*i.e.*, husband—is also applied by No. 2 to No. 7, or by the woman's husband and brother reciprocally; while the term "*Wrookut*"—*i.e.*, wife—is applied by No. 3 to No. 6, or by the man's wife and sister reciprocally. The terms "*Brar*" and "*Wrookut*" may, however, be regarded as probably meaning "male" and "female," or "man" and "woman;" used, for example, as the German terms "*Mann*" and "*Frau*." "*Brar*" is found in a number of Brabrolong words. For instance, "*Brewit*," a young man; "*Brewin*," a supposed evil being who is said to afflict them with disease; "*Brajerak*," an Aboriginal of any other tribe than those of Gippsland. Here the explanation of the term may be well traced in "*Brar*" = a man; and "*Jerak*," or "*Yerik*" = angry, quarrelsome, wild.

If we look at the horizontal lines of Diagram IV., we shall perceive a complete Consanguine group, in which the parents are all brothers and sisters;

and consequently all the children of the group bear the same relation to each other. If we look at the vertical columns of the diagram in connection with Diagram III., it will be evident that it falls into two Punaluan groups, consisting of two brothers and sisters, with their respective wives and husbands and children. The distinction is seen here between this and the preceding family in the relations of the brothers and sisters and their respective children; for the brothers and sisters are no longer the parents of each other's children. Even here, however, we can trace a last link connecting the two systems; for the child of the sister is also the child of the brother—for which *see* Nos. 4, 6, and 7 of Diagram III.

I think the following conclusions may be arrived at from the preceding statements:—

1. The existing system is a not quite complete form of the Pairing family.
2. Some of the terms used denote a previous condition in the Punaluan family.
3. Other of the terms used denote a previous condition in the Consanguine family.
4. The actual intersexual relations are in advance of the relations denoted by the terms used.
5. We have here, therefore, indicated an apparent advance from the Consanguine family system at some early period to the Pairing family system of the present time.

I have pointed out, by an instance taken from the Jewish people, that we may trace the progress of a civilized people who are now in the Monogamian family system from an earlier system—the Patriarchal family, with indication of still earlier systems of consanguinity, which are now only to be met with as existing among savage races.

From the Brabrolong tribe, I have endeavoured to point out that we may, with some reason, conjecture that at a former period they were in the Punaluan system, and at a still earlier in the Consanguine system. It is, I think, difficult to conceive of any earlier social system than that adopted by Mr. Morgan as the starting point of his classification—namely, the “Consanguine.” But, if we are justified in concluding that the preceding statements point to the Brabrolongs having at one time been in the Consanguine family system, it would, I think, follow that we must regard them as having risen through the successive stages to the actual system in existence. The question would then present itself, whether we should conclude that the Consanguine family was the starting point of the race; or whether their earlier progenitors were under other intersexual conditions? If they were under other conditions, then I think it would be admitted that those other conditions must probably have been either of a lower or of a higher type. The gradual progression from the Consanguine family upwards might imply a probable progression from some still lower family system upwards to the Consanguine.

Very different replies might be given to such questions by those who hold to the principles of evolution as being applicable to man and to man's social conditions; and by those who regard the principles of evolution as not being thus applicable, or who do not admit the truth of the evolution hypothesis at all.

It seems to me that the Brabrolong system, when regarded from the evolution stand-point, becomes a coherent whole, and highly suggestive of the past history of this race of savages; while under any other view the terms used would be senseless and without meaning. When it is further seen, as it has been seen by me in working out the systems of other tribes from distant parts of Australia, that similar conclusions to the above may be drawn from their systems, while no two are precisely similar in detail, the evidence as to the truth of the conclusions drawn becomes much strengthened.

Still there may be many who will demur to these conclusions. As regards this, I think it may well be left to those who are of opinion that the principles of evolution are not applicable to man or to man's social organizations to show what other and adverse conclusions may be legitimately drawn from an independent consideration of the systems of consanguinity and kinship, not merely of the Brabrolongs, but of any or of the whole of the Australian Aboriginal tribes.

The following table of relationships is taken from the Rev. George Taplin's work,\* and should be studied in connection with Mr. Howitt's paper :—

Description of Relationship.	Native Term.	Translation.
My father - - - - -	} <i>Nanghai</i>	- Father.
My father's brother - - - - -		
My mother - - - - -	} <i>Nainkova</i>	- My mother.
My mother's sister - - - - -		
My father's second wife - - - - -		
My stepmother - - - - -		
My father's sister - - - - -	} <i>Barno</i>	- My aunt.
My mother's brother's wife - - - - -		
My mother's brother - - - - -	} <i>Wanowe</i>	- My uncle.
My father's sister's husband - - - - -		
My son or daughter - - - - -	} <i>Porlean</i>	- { My child (I being a male).
My brother's children - - - - -		
My grandson - - - - -	} <i>Maiyarari</i>	- My grandchild (I being a male).
My granddaughter - - - - -		
My brother's grandson - - - - -		
My brother's granddaughter - - - - -		
My father's brother's son's son - - - - -		
My father's brother's son's daughter - - - - -		

\* *The Narrinyeri*, p. 38.

Description of Relationship.	Native Term.	Translation.
My elder sister - - - - -	} <i>Maranovi</i> -	My sister.
My father's brother's daughter (if older than myself)		
My mother's sister's daughter (if older than myself)	} <i>Tarte</i> -	- My younger sister.
The relations last mentioned (if younger than myself); also my younger sister		
My elder brother - - - - -	} <i>Gelanowe</i> -	My elder brother.
My father's brother's son - - - - -		
My mother's sister's son - - - - -		
My younger brother, and the relations last mentioned (if younger than myself)	} <i>Tarte</i> -	- My younger brother.
My younger brother's son - - - - -	} <i>Ngoppari</i> -	{ A title to distinguish them from my own children.
My brother's daughter - - - - -		
My elder brother's son - - - - -	} <i>Waiyatte</i> -	(The same).
My son's wife - - - - -	} <i>Maiyareli</i> -	{ My daughter-in-law. They call me the same.
My brother's son's wife - - - - -		
My daughter's husband - - - - -	} <i>Yallundi</i> -	{ A reciprocal term by which a father-in-law and a son-in-law address each other.
My brother's daughter's husband - - - - -		
My wife's father - - - - -		
My sister's son (I being a male) - - - - -	} <i>Nanghari</i> , ad- <i>Ung</i>	{ A term for a nephew or niece of this kindred.
My mother's sister's grandchildren - - - - -		
My sister's daughter - - - - -		
My father's brother's daughter's daughter		
My daughter's husband - - - - -	} <i>Kutyi</i> -	- My son-in-law.
My sister's son (I being a female) - - - - -	} <i>Ngarra</i> -	{ A term to distinguish them from my own children.
My sister's daughter (I being female) - - - - -		
My brother's son - - - - -	} <i>Mbari</i> -	{ A nephew or niece of this kindred.
My brother's daughter - - - - -		
My mother's sister's son's sons and daughters (I being a male)		
My mother's brother's child - - - - -	} <i>Nguyanowe</i> -	Cousin.
My father's sister's son - - - - -		
My father's sister's daughter - - - - -		

Description of Relationship.	Native Term.	Translation.
My sister's son's wife - - - -	} <i>Mutthari</i> -	{ Grand relation. This is nearest term we have in English.
My sister's grandson - - - -		
My sister's granddaughter (I being a female)		
My sister's grandson (I being a female)		
My sister's granddaughter - - -		
My father's sister's son's wife (I being either male or female)		
My mother's brother's son's wife - -		
My mother's brother's son's son - -		
My mother's brother's son's daughter -		
My mother's brother's daughter's son -		
My mother's brother's daughter's daughter		
My father's brother's daughter's husband	} <i>Ronggi</i> -	Brother-in-law.
My father's sister's daughter's husband		
My mother's sister's daughter's husband		
My wife's brother - - - -	} <i>Wurungelrop</i>	No equivalent.
My mother's brother's daughter's husband		
My mother's sister's son's wife - - -		
My father's brother's son's wife - - -		
My sister's son's wife (I being a male)		
A woman's brother's wife - - - -		
My wife's sister's husband - - - -		
My wife's sister - - - -		
My father's father - - - -		
My father's father's brother - - - -		
My father's father's sister - - - -		
My father's mother - - - -	} <i>Mutthanowe</i> -	Grand relation.
Her brother - - - -		
Her sister - - - -		
My mother's father - - - -	} <i>Ngaityanowe</i> -	Grand relation.
His brother - - - -		
His sister - - - -		
My mother's mother (I being a female)	<i>Bakkano kurukunu</i>	Grandmother.
My daughter's child (I being a female)	<i>Bakkari</i> -	My grandchild.
My son-in-law - - - -	} <i>Karinye</i> -	{ A reciprocal term. No equivalent in English.
My daughter-in-law; also (I being a male) my wife's mother		
Twins - - - -	<i>Lalumpe</i> -	



## APPENDIX G.

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### NOTES ON THE LANGUAGE AND CUSTOMS OF THE TRIBE INHABITING THE COUNTRY KNOWN AS KOTOOPNA.

(BY WILLIAM LOCKE.)

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Campbellfield House, 5th December 1876.

DEAR SIR,—The following is a corrected copy of a letter of mine which appeared in the *Argus* some years ago on the above subject. If it is of any use to you in the compilation of your book, I shall be pleased.

I am, dear Sir,

Yours faithfully,

WILLIAM LOCKE.

R. Brough Smyth, Esq.

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WHEN a very young man, I held a large tract of country, called in the native language *Kotoopna* (now wrongly spelled *Kotupna*), extending nearly across the angle formed by the Goulburn and Murray. This portion of country belonged to a small tribe of blacks called *Pangorang*, or *Waningotbun*. The men were very fine specimens of the Aboriginal, many of them being considerably upwards of six feet in stature, and exceedingly active and warlike in appearance. At that time they subsisted principally upon fish and wild-fowl, which they procured in great abundance on the Lower Moira. The ducks were caught wholesale in the following manner:—A large net was stretched across a narrow neck of a lagoon, when a blackfellow would go some distance up or down the creek, and drive or frighten the ducks towards the net, when numbers in their flight would be caught in the meshes. I have also seen them catch ducks by diving underneath them, and suddenly laying hold of them by the legs.

In consequence of my being located, as it were, in the midst of these darkies, I, of necessity, became intimately acquainted with their manners and customs, and became a great favorite. I always treated them with great kindness, and they were only too glad to prove their gratitude at every opportunity. The fact of my being able to converse with them in their own tongue gave me considerable influence. They used to say—"No stupid, Mr. Locke; always yabba the same as blackfellow." On one occasion a gentleman made his appearance on the back portion of the run, intending to "sit down" there with a flock of sheep; but my sable friends would not have it at any

price. They said to him—"What for you comballee along-a this one country? This one country all about belong-a to Mr. Locke." Eventually he had to depart, the blacks, at my request, cutting bark canoes, to enable him to cross his sheep. Although at that time these blacks were perfectly wild, I never had the slightest apprehension of suffering any personal injury from them. I have often gone out with them in the bush, perfectly unarmed; although as to this I once got a piece of advice from one of the tribe. He said—"When you walk in bush along-a blackfellow, you make him blackfellow walk first time" (in front). I said—"What for?" He replied—"I den know; I believe debil debil jump up, want him blackfellow spear whitefellow." It is hardly necessary to add that upon this hint I acted in future.

Several strange superstitions existed amongst them. I once went to the Moira, accompanied by a blackfellow, and on our return I expressed to him my opinion that it would be dark before we reached home, whereupon he alighted from his horse, and, without saying a word, proceeded to cut a small sod of grass, which he placed in a fork of a tree, exactly facing the setting sun, remarking—"Plenty quambee (stop) sun now. No pull away." As it happened, we got home before it was dark, when Sambo exultingly exclaimed—"No gammon ground" (meaning the sod of earth). If a young baby died, the mother had to carry the body on her back till her husband procured the kidney-fat of a strange blackfellow. This is a very horrible custom. I have seen a lubra so carry about her dead child. The kidney-fat is wrapped up in several bits of rag, and worn round the neck as a charm. They told me that a blackfellow would linger from six to eight days before death ensued after the removal of the kidney-fat. The victim is first stunned by a "waddy," a small incision made in his side, and a portion of the kidney-fat carefully removed, when he is left to his fate.

The language of this tribe is very euphonious, and, strange to say, at a distance of only about fifty miles from Kotoopna, the idiom, indeed the language itself, is quite different. Most of the names of places end in "pna," as "Kotoopna," "Tarigoroopna," "Jillinnupna," "Ulupna," &c. Kangaroo—*Koycemar*. Emu—*Bigorumja*. Young emu—*Woola*. Opossum—*Bunna*. Kangaroo-rat—*Arenwtha*. Dog—*Boeka*. Horse—*Corkitarnook* (this name for horse is the same in Gippsland and other parts of Victoria). Sheep—*Jumbaga*. Supposed bun-yip—*Tanutbun*. Little—*Ingarnaka*. Least—*Inga*. Great—*Turneja* (as great heat, *Turneja daideja*). Extensive—*Boymee* (as extensive plain, *Boymee natcha*). Nice—*Kalnia*. Beautiful—*Kalimna* (this word I think has a very sweet sound; I have named several of my friends' estates after it). No, or none—*Uta* (same nearly all over Victoria). Lightning—*Kernyana*. Thunder—*Manena*. Come here—*Cockiaroo*. Go away—*Berriaroo*. Very hot, me too much lazy—*Turneja daideja*, *marrilatchimut neynee*. What is it?—*Min-the-lay?* Where—*Woonul*. Knapsack—*Betshula*. Fishing-net—*Jegoga*. Gum-tree—*Bela*. Box-tree—*Tharmia*. Bark—*Yalmin*. Tomahawk—*Aanu*. Reed-spear—*Gaumur*. Jagged spear—*Jikola*. Spear with glass—*Coico*. Woomera—*Ulewar*. Boomerang—*Wadecnia*. Creek—*Bormea*. Plain—*Natcha*. Mountain—*Ulecla*. Sandhill—*Maloga*.

Goulburn River—*Koycela*. Murray River—*Fingola*. Campaspe—*Yalook*. Hut—*Mano*. Father—*Baapoo*. Mother—*Cana*. Sister—*Thajuba*. My dear brother—*Thoma nien boynupa*. My dear sister—*Thoma nien thajuba*. Little brother—*Kuljika*. Acquaintance—*Jucada*. White woman—*Malawa uniar*. Blackfellow—*Ainbootha*. Teeth—*Derrara*. Very hungry, stomach empty—*Turneja malunwick, cetumut boolic*. Give me some bread—*Mitther ceyanook*. Be off to your camp, all of you—*Berunja beriarroo, mano noothiga*. Go and cut some bark for me—*Beriarroo wabuja yalmin necnee*.

The three following were favorite corroborees :—

## 1.

Berri berri ma jildomba,  
 Berri berri ma jildomba,  
 Berri berri ma jildomba-naga.  
 Athen jindema, no goi-cela ;  
 Jindema, jindema, O-en-dethen-o.  
 Warrim bang-e, berri berri ma jildomba-a,  
 Berri berri ma jildomba, berri berri ma jildomba.

## 2.

Aree muth-e, aree mutho-o,  
 Aree mutha, comang-a thalitanga magoonba ;  
 Malang-orce, malang-orce.  
 Mullin mullin jing-a magoonbang-a jilitang-a,  
 Jing-a jing-a, gothanga, magoontanga thalato.

## 3.

Thunda irra tha, thunda ra-oo,  
 Gra imalang-a innee-e ;  
 Thunda irra tha, thunda re-e,  
 Gra imalang-a, inme-e-e.

Some years ago I revisited the scenes of my youth. The once powerful tribe of *Pangorangs* had dwindled down to eight or ten men and four women. They did not recollect me at first ; but when I mentioned my name, the old men were delighted. As a proof of the march of civilization, the women were engaged at the camp playing with cards—the intellectual game of “All Fours.” *O tempora, O mores!*

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## APPENDIX H.

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### HUNTING THE BLACKS.

(BY THE HONORABLE A. F. A. GREEVES.)

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"IT was when I was Chief Constable of the Port Macquarie district," said Mr. D—— "The blacks had been very troublesome; among other murders they had committed was one of Mr. ——'s stockmen, whom they seized and sawed up into junks while he was alive. We found the cross-cut saw; but more of that by-and-by. I was only turned nineteen then, and was delighted to be appointed to head the party to track and punish the miscreants. The party consisted of two half-civilized blacks for guides—you know one tribe will always betray and attack another; one better sort of young fellow named Meade, a sort of second or lieutenant; and four Government men, with two soldiers. Well, we beat about a long time before we could get on their track."

"And pray how did you find out their trail?"

"Oh why, after several days' reconnoitring, at last we found a little bit of bark on fire, and one fire smouldering away. It was cold weather, so that all were carrying bark torches to keep themselves warm; but they were cunning enough either not to light fires or to cover over the ashes with bark, so that we should not find them. However, in this way, we went on day after day until we came into the wildest country you can imagine. All rocks and stones; no horses could have gone there."

"What; were you on foot?"

"On foot! Every man of us. Horses won't do to track the blacks; they take too much looking after; they occasion too much noise in trampling on dry leaves and rotten sticks; besides, when the natives are pursued, they resort to precipices and ravines where horses could not go twenty yards. I think it was the second day after we found their track that one afternoon, on turning the corner of a rock, we found ourselves in a long valley, bounded by rugged precipices on each side. The bush was open; there were only a few large trees here and there. There were copses of brushwood scattered about of stunted Banksias and mimosas, like thickets of hazel at home. Well, just as we entered the valley, we saw the whole party of blacks defiling a great height above us, in a zig-zag direction, among the precipices. They did not appear to see us, and we hurried on after them. At last we began to hear their voices. Sunset was near, and we presently heard them breaking off branches to construct their mia-mias—or

gunyahs, as those tribes call them—for the night. We went very cautiously a little further, until we could, by glimpses through the wood, just ascertain they were about to encamp a few hundred yards ahead on the opposite side of a narrow scrub of young trees. We halted in silence until it was quite dark, and then I gave the signal to move on. We crept stealthily along, one of our guides hovering about a little ahead to reconnoitre their exact place. I was very near him; in fact, in the scrub itself; and we were cautiously prowling forward, when he trod upon a rotten twig—unavoidable in the dark. Snap went the twig, sounding in the silent dark solitudes like a pistol shot: instantly, within a few yards of me, jumped up about a dozen or score blacks. I was taken very much aback, for in the dark we had not thought them so near. They had all spears, and I had never been in war before. I must confess I felt rather qualmish at the sight of those stout fellows so near me; however, I had resolution enough to cry out—‘Now, boys, fire away.’ The men fired—the natives uttered a fearful yell, shouting ‘white fellow,’ threw down their spears, and ran off like kangaroos. I now found my courage much restored, and ordered to reload; but, in my anxiety to lose no time, I put the wrong end of my cartridge into my piece, so it was of no use just then. We then set a watch, and waited until morning. I don’t think many of us slept for fear of a surprise. Nothing, however, occurred, and in the morning we found we had killed three big fellows. They had left several of their spears and liangles and other things; amongst the rest was the cross-cut saw with which they had murdered the poor stockman, all covered with blood. We concluded we had now driven them off our side of the country, and taking off the tip of the ears of the dead blacks, according to orders, set off back, and without further adventure got to the settlement.

“When I reported progress to old Major ——, the head Government officer there, he swore we had only half served them out; they were too daring to be easily driven away; and ordered me to recruit my party, and, with fresh supplies, to be after them again, and make an example of them. I had had quite enough for one spell. However, go I must.”

“But how,” interrupted I, “did you get food?”

“Why, this time we had two extra men—*Weenick* named them our pack-bullocks—to carry an extra supply. The first expedition each man carried his own.”

“And water?”

“Oh, we never found any difficulty. The blacks know every spot of the country, and always take care to travel where there is water. Besides, we had a favorable season for it: it was winter. Well, we set off and reached the limit of our former journey, and got again upon the trail of the blacks. The long and slender kangaroo-grass, trodden down as here and there it occurred in their line of march, had not yet sprung up again. It is not so difficult to follow a track in the bush after all; but it’s keen work, too, and wants a quick and practised eye. Anything eatable quickly disappears with the wild dogs and wild cats, as well as by the natives themselves and their dogs. But a little twig lying on the ground cut off, or merely with the branches and leaves stripped off, which show that man had done it, and the condition of freshness

or dryness, would tell how long since he was there. The notched trees—nicks they make in the trees in order to ascend them—are very conspicuous guide-posts. Occasionally you come upon a foot-mark in a miry place, or a dry and sandy one; and it is amazing how the blacks will infer the size, age, and sex of the persons who imprinted it. In short, they recognise the features of a foot-mark just as we do those of the countenance; and as they are clearly defined, or obliterated, as the minute blades of grass are crushed down, or erecting themselves again, can they tell how long since the person passed. For seven days did we travel in this manner following the fugitives. Little did we think of their manœuvre, as will presently appear. Every evening, at sunset—the time they camp—did I ascend some eminence, to see if we could observe the minute little cloud of curling smoke which indicates their fires. We could see nothing, and yet we knew they were not very far off. That night some of the party fancied they heard a chopping of branches, as when the blacks construct their gunyahs at eventide. However, next morning, before the party started, I went to the top of an eminence with Meade, to reconnoitre the day's journey and direction. It was a fine cloudless morning in July. The air was chilly, as it always is in winter at morning. The sun was just clear above the fogs of the horizon, and the dew glittered on the leaves. The parrots were wakening up with noisy welcomes to day, and sucking the honey from the early-flowering trees. The squirrel and opossum had gone to sleep in their holes—for the Australian animals *live* only at night; and the shy kangaroo might be seen slowly hopping away to his lair, having filled his pouch since dawn, to ruminate his hastily-got food. I sat down on the brink of the precipice which looked towards the country we expected to traverse. There was a fog in the valley below rapidly clearing off; but beyond that was the wide wild forest, over which I could not detect a symbol of life. Suddenly my companion exclaimed—'My heavens, what a lot of blacks!' I looked down the precipice—the mist had cleared off—and sure enough there was the sable company in vehement agitation. They saw the two white men against the sky, on the rocks above them, and they were for off. I hastened down to our camp, summoned the party, and off we set.

"We set off direct for the mountains, and after two days we came to some ashes, which were quite warm. Towards evening we heard the sound of the chopping of branches (preparing their gunyahs) and children playing. It came on snowing, and we halted until morning. At dawn a dog came and smelt and snuffed around, and then retired a little distance to a big log and began to howl. Up jumped the blacks, and rushed towards us; we let fly; several blacks fell; and a *mêlée* ensued. We had to use the butt-end of our muskets. One young lad was shot through the chest and both arms, after which he ran some three hundred yards before he dropped. Not a woman of them was hurt, except one who got her head grazed. The children made holes, and buried their heads, looking like black burnt stumps. One fine tall fellow appeared on the top of the hill, shouting—'Bail me coolah long with white fella.' Two of my men went towards him. I shouted—'Take him, he'll be of use;' but in a moment one knocked him down and the other shot him through the head.

All the women and children then fled. We cut off his left ear, wrapped it in salt, and I carried it in my waistcoat pocket to take to our superior officers as a trophy of our success.

“We now determined to return, our provisions all being done but a piece of damper.

“We set a watch every night. We began to feel the pangs of hunger, but were afraid to shoot any game for fear of directing the blacks; so, having caught a native bear, we killed him for food. Next night we halted; it was a beautiful night, and there was a beautiful fall of water on the spot. It was Meade’s watch, though we all watched alike. I went to wash my shirt in the creek; I was busy there when I fancied I heard a crackle—perhaps it was a kangaroo; again I fancied I saw a star or two, or a spark; then another. ‘Here’s the blacks,’ called out all hands; and, crossing the creek above the falls, we saw the lights coming nearer, and then a shower of spears fell into our mia-mias, already deserted by us.

“‘Let fly,’ was the word; there was a great cry; and next day sixty spears were found, all where we had been lying. This was the ambush into which the party of blacks had wished to draw us from the first. If I had not taken charge of the watch, I believe we should all have been killed.

“We now pursued our return march, and for many days suffered intensely from hunger; but arriving at an out-station, we killed a bullock, upon which we fared sumptuously on broiled beef; we left, however, the tips of the ears unconsumed; and, resuming our march, arrived safely at head-quarters. The blacks were never troublesome in that neighbourhood any more. Since then they have been subject to ordinary law; but previously all they understood was ‘force,’ and that retaliation is a virtue.”

This was written down by me from the lips of the above head of the party, Mr. J—D—, then reporter to the *Port Phillip Gazette*, and now one of the Members of Assembly for Hobarton, in 1844-5.—AUGUSTUS F. A. GREEVES.

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# APPENDIX I.

---

## THE CRANIA OF THE NATIVES.

(BY GEORGE B. HALFORD, M.D., PROFESSOR OF ANATOMY AND PHYSIOLOGY IN THE UNIVERSITY OF MELBOURNE.)

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HAVING been requested by Mr. Brough Smyth to superintend the drawing of some Australian skulls, and to append to them a few notes, I have done so in as simple a manner as possible, and have afterwards added some measurements suitable to the strictly scientific enquirer.

The reader may depend upon the accuracy of Major Shepherd's drawings; and of the manner in which they were done he shall speak for himself.

G. B. H.

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### NOTE.

The series of drawings from the skulls committed to my care comprises four drawings of each, viz. :—

1. A front view.
2. A side view or profile.
3. A view of the base of the skull.
4. A view of the skull from above.

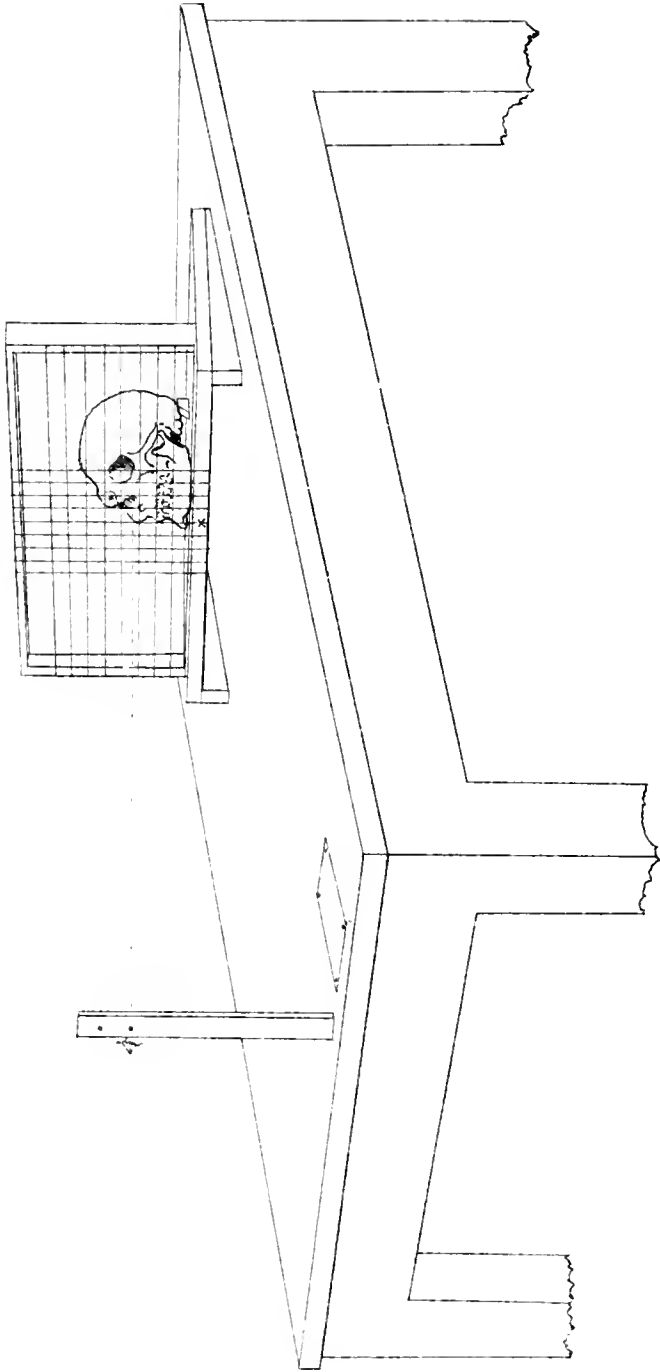
There is also a drawing of the skull of (M), and of the Australian Aboriginal (A) seen from behind.

The method adopted to secure a perfectly similar position and point of view for each specimen in the different aspects chosen was as follows :—

A board was adjusted with its upper surface quite level. On the front edge of this board, and rising perpendicularly from it, a frame was placed, with crossed threads (perpendicular and horizontal) an inch apart, the lowest thread coinciding with the surface of the board.







At a distance of 33 inches in front of and exactly opposite to the centre of the front edge of the level board an upright lath of wood was fixed, with an aperture for the eye at the same height as the middle of the object to be drawn. In this series of drawings two apertures were used, one for the *front* and *side* views, and the other for the views from *above* and *below*.

It may be mentioned that, having to use a sloping drawing table, allowance had of course to be made for its inclination in fixing the level board and the point of view.

1. In adjusting the skull for a front view, the lower edge of the *body* of the under-jaw rests on the level plane of the board with its symphysis touching the middle thread of the frame, the hinder portion of the skull being supported in position by a wedge. The longitudinal axis of the skull coincides with a line drawn from the point of sight through the middle upright thread of the frame.

The drawings were all made upon paper ruled in half-inch squares, consequently the portions of the object that touched the plane of the threads are half the size of the originals, the retiring portions being perspectively diminished in proportion to their distances from that plane.

2. In the side view the skull was turned round until the longitudinal axis was at right-angles to the line of sight, the ridge of the temporal bone touching the middle thread of the plane.

3. In drawing the basilar aspect, the skull rested on the cerebellum, the middle thread touching the spine of the occipital bone and the points of the incisors of the upper-jaw.

4. The view of the skull from above was drawn with the line of sight in the same plane, but at right-angles to the front view, the crown of the skull touching the middle thread of the frame.

In the posterior views the skull as adjusted for a front view was turned completely round, its longitudinal axis coinciding with the line of sight, and the hinder part of the skull touching the middle thread.

The whole arrangement will best be understood from the accompanying diagram.

RICHD. SHEPHERD.

10th October 1876.

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(A.)

## SKULL OF AUSTRALIAN.

FIG. 263.—*Front.*

The observer will notice—

1. The large superciliary ridges, overshadowing the orbits, which are very extensive, with somewhat angular circumference. These superciliary ridges, when cut into, were found to be solid bone.
2. Above these ridges, the small cramped retreating forehead.
3. Short concave nasal bones, forming the upper boundary of the broad front opening of the nostrils.
4. Downward and outward sloping of the malar (cheek) bone.

FIG. 264.—*Side View.*

1. Very prognathous jaws.
2. The abrupt indentation between the superciliary ridges and the nasal bones.
3. Small mastoid process.
4. The length of this skull from the brow to the occiput is diminished internally by quite  $1\frac{1}{2}$  inch, owing to the thickness of the bones.

Some other features in this view will be referred to when (M) 2 is described.

(A.)

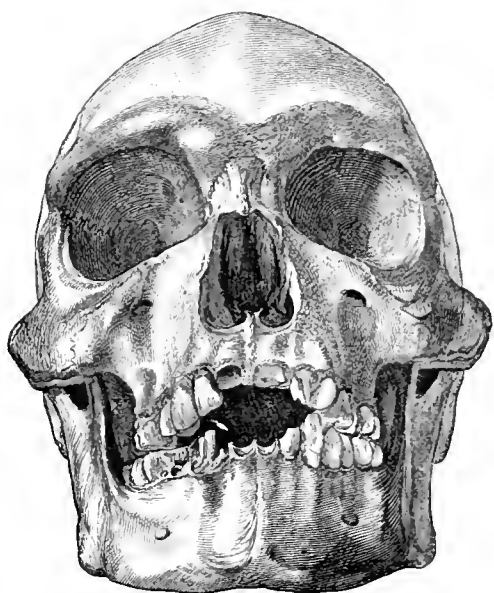


FIG. 263.

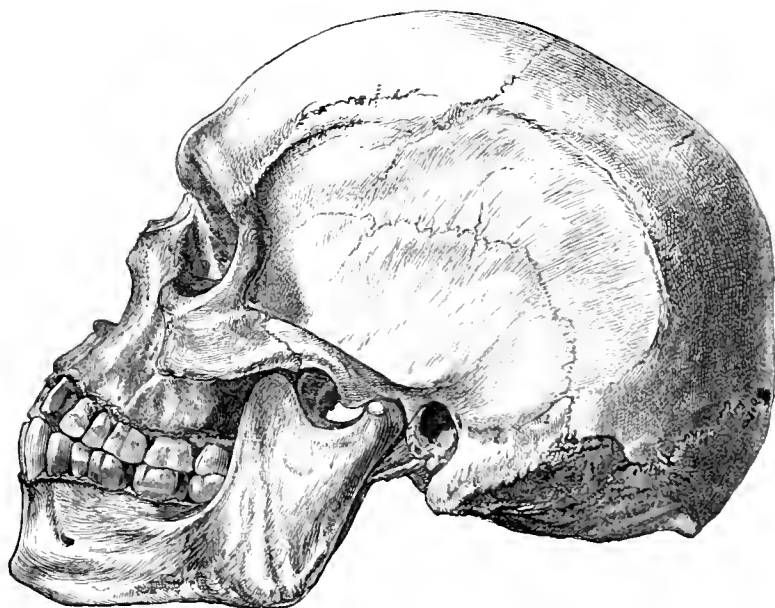


FIG. 264.

(A.)

SKULL OF AUSTRALIAN.

FIG. 265.—*Posterior View.*

1. Narrowing of the anterior parietal and frontal regions of the skull. This feature is not so well represented as it exists in the original skull.

FIG. 266.—*From above.*

1. Shows the narrow frontal, temporal, and anterior parietal regions, with the coarse bowed zygomata.
2. Pits for the front teeth in upper-jaws not hidden by the nasal bones.

(A.)

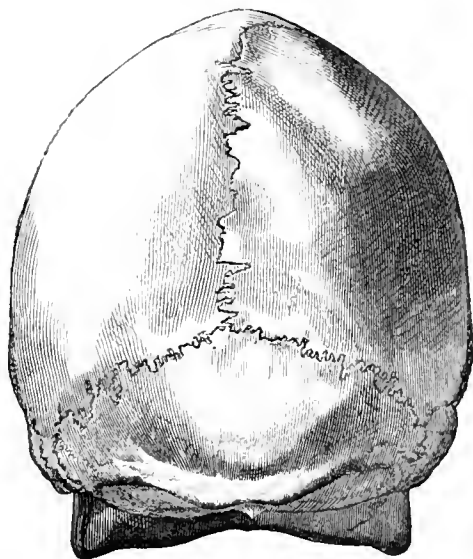


FIG. 265.

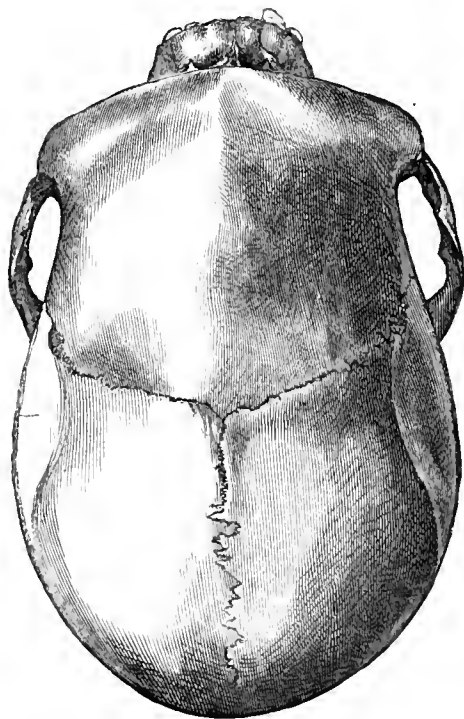


FIG. 266.

(A.)

SKULL OF AUSTRALIAN.

FIG. 267.—*Inferior View.*

1. Somewhat circular outline of the occipital hole (foramen magnum).
2. Very oblique occipital condyles.
3. Bowed coarse zygomata.
4. Narrow alisphenoid region.
5. Deep zygomatic fossa.
6. Elongated palate.
7. Cusps of the teeth nearly obliterated.



(A.)

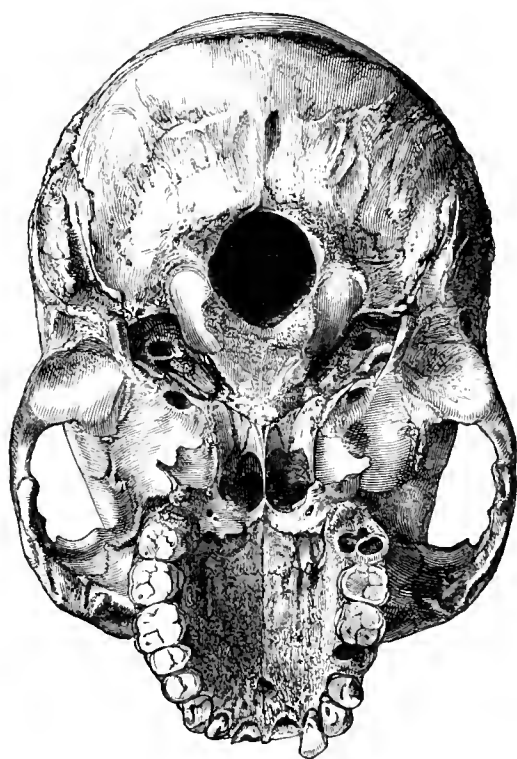


FIG. 267.

(M.)

## SKULL OF MORGAN, THE BUSHRANGER.—(EUROPEAN.)

*To be compared with Australian Skull (A).*FIG. 268.—*Front.*

1. Greater development of the frontal and temporal regions.
2. Less prominent zygomata.
3. Larger mastoid processes.
4. More circular circumference of orbits.
5. Narrower anterior nasal aperture.
6. More vertical alveolar processes for holding the teeth.
7. Arch formed by the teeth less prominent.

FIG. 269.—*Side View.*

1. Superciliary ridge prominent, containing a large frontal sinus.
2. Far greater height of skull.
3. Posterior development about equal with (A).
4. Floor of temporal fossa more convex.
5. Facial bones less brutal in shape.
6. Long nasal bones.
7. Prominent chin.

(M.)

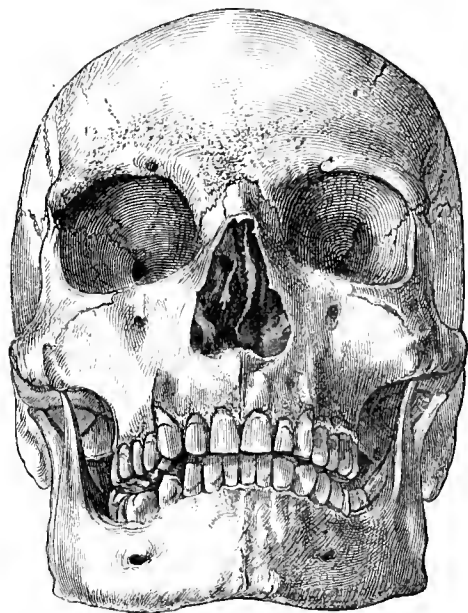


FIG. 268.

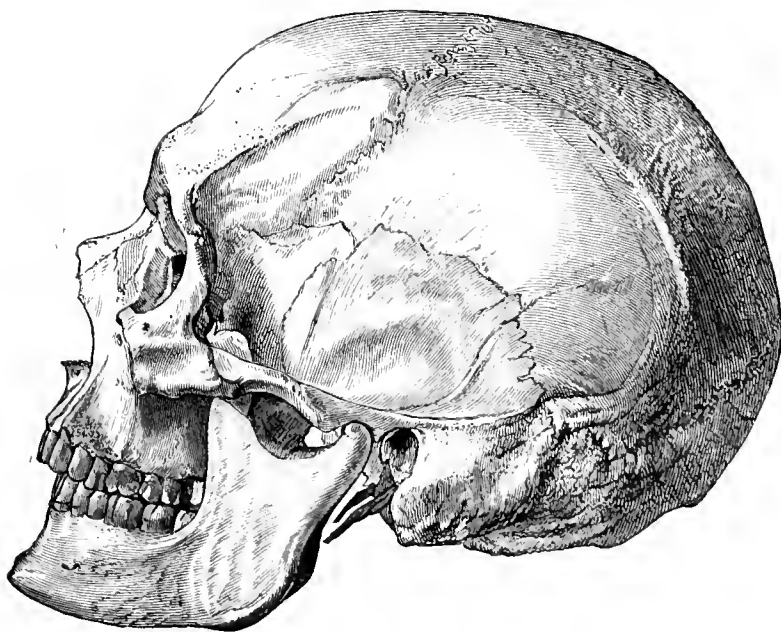


FIG. 269.

(M.)

FIG. 270.—*Posterior View.*

1. Greater extent of the vertical portion of the occipital bone.
2. Greater size of mastoid processes.
3. All the diameters of this region of the skull greater.
4. Greater fullness of the superior parietal regions.

FIG. 271.—*From above.*

1. Every possible diameter of this skull of greater extent.
2. Space between the brain-case and the zygomata greatly reduced.
3. Alveolar processes of the central incisor teeth quite hidden by the nasal bones.

(M.)

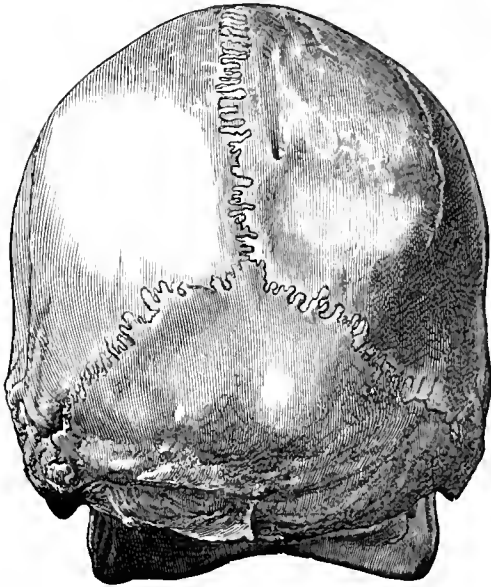


FIG. 270.

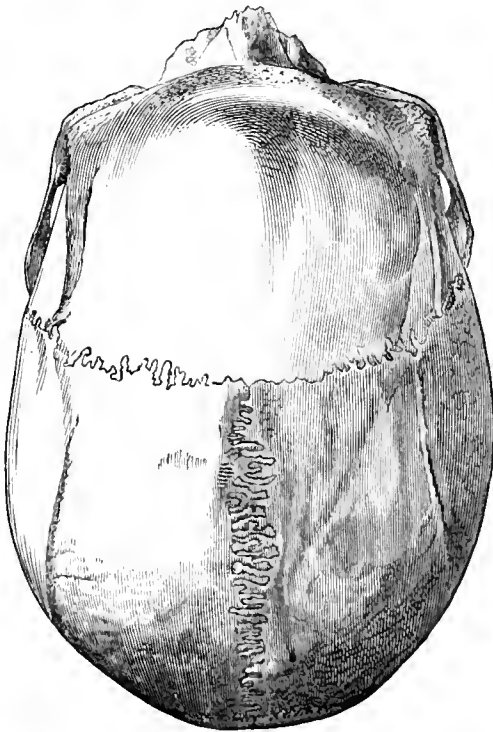


FIG. 271.

(M.)

FIG. 272.—*Inferior Aspect.*

1. Occipital region far more extensive, both transversely and longitudinally.
2. Mastoid processes larger.
3. Foramen magnum more oval.
4. Occipital condyles less oblique.
5. Greater width of the sphenoidal region.
6. Less bowed zygomata.
7. Palate less extensive from before backwards.
8. Crowns of the molars smaller, the cusps not being worn away, as is usual in Australians' teeth, owing to the amount of sand mixed with their food.

---

 (M) AND (A).

## REMARKS.

When these skulls were bisected longitudinally, it was found that the superciliary ridges in (M) bounded large frontal sinuses. In (A) they were the anterior boundaries of very close diploë between the external and internal tables of the skull. The phrenologist's perceptive faculties would therefore have been in (M) air and mucus; in (A) solid bone six-eighths of an inch thick.

Measuring from the internal occipital protuberance to the foramen cœcum, both skulls were found to be of the same length, viz.,  $5\frac{2}{8}$  inches; and the longest diameter above this of the brain-case was found exactly alike in both, viz.,  $6\frac{3}{8}$  inches. But the width and height of the cavity above the floor of the skull was much greater in (M) than in (A); so that however equal the contained brains might have been as regards those parts forming their bases and their cerebella, still in all that constitutes cerebral development (M) must have been superior to (A).

The reader will do well to look now at the following drawing of the skull and face of a Chinaman.

Although the cranial dimensions are less extensive than in (M), they are greatly superior to (A), and the whole aspect is much less brutal.

(M.)

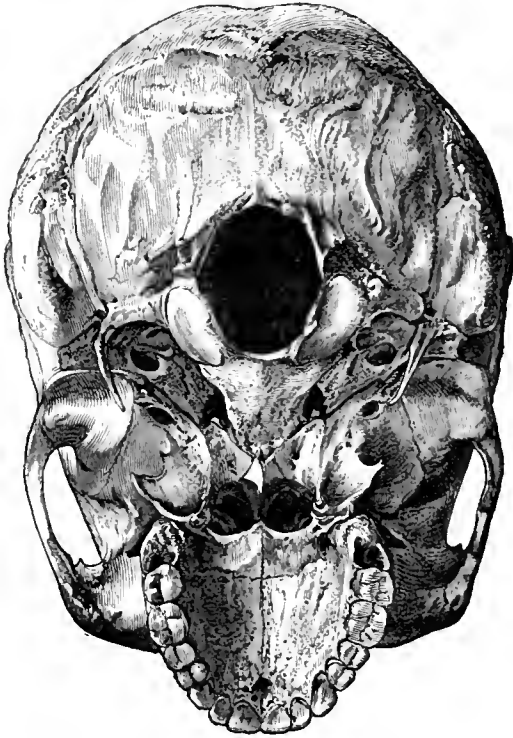


FIG. 272.

FIG. 273.

SKULL OF A CHINESE.

*For comparison with Australian skull (A).*



SKULL OF A CHINESE.



FIG. 273.

(B.)

## SKULL OF AUSTRALIAN (PROBABLY FEMALE).

FIG. 274.—*Front View.*

1. Low frontal region, sloping away from above outwards and downwards.
2. Posterior lateral bulging of the parietals visible.
3. Circumference of the orbits less angular than usual in Australian skulls
4. Anterior nasal opening wide.
5. Teeth very even; crowns worn smooth.

FIG. 275.—*Side View.*

1. Very small superciliary ridges, the bone in this region being solid.
2. Want of height in the middle fronto-parietal region.
3. Good development of the posterior cerebral region, verified by examination of the cavity afterwards.
4. Parietal eminences prominent.
5. Zygomata very delicate.
6. All the bones of the skull and face very smooth.

(B.)

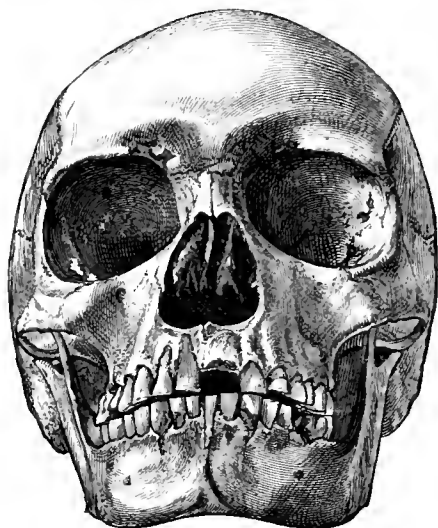


FIG. 274.

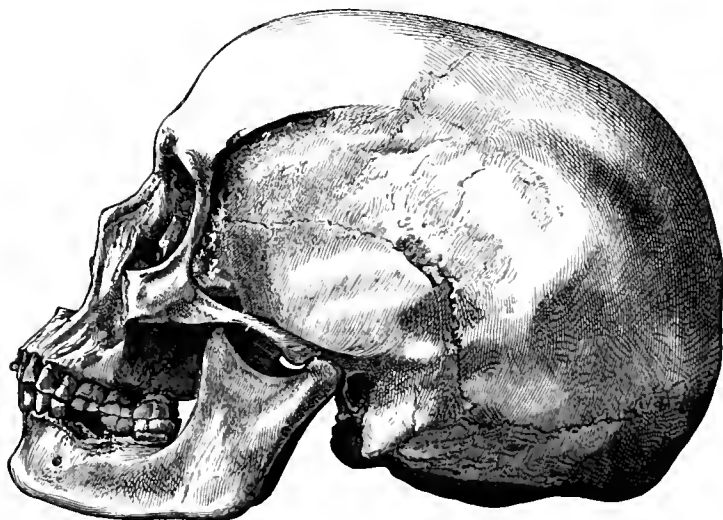


FIG. 275.

(B.)

FIG. 276.—*From above.*

1. Narrow frontal region.
2. Comparatively broad posterior cerebral region.
3. Alveolar processes of central front teeth not hidden by the nasal bones.
4. Indent on the right side, probably from a blow during life.

FIG. 277.—*Inferior Aspect.*

1. Very narrow occipital region.
2. Prominent parietal eminences.
3. Somewhat circular outline of foramen magnum.
4. Very oblique occipital condyles.
5. Very narrow anterior temporal and alisphenoid regions.
6. Crowns of the teeth worn even by attrition.
7. Palate more elongated than in European.

(B.)

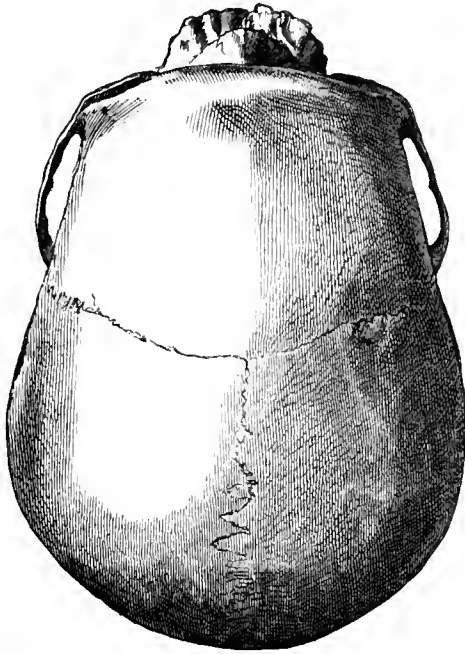


FIG. 276.

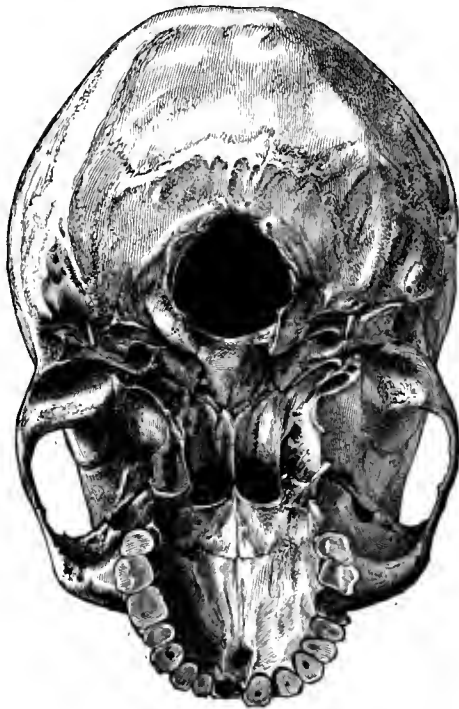


FIG 277.

(C.)

## SKULL OF AUSTRALIAN.

FIG. 278.—*Front View.*

1. Forehead tolerably broad.
2. Good breadth and height in the frontal and lateral regions.
3. General features less brutal than in (A).

FIG. 279.—*Side View.*

1. Great posterior development of the skull.
2. Sloping frontals.
3. Small mastoid processes.
4. Abrupt concavity below superciliary ridge.

(C.)



FIG. 278.

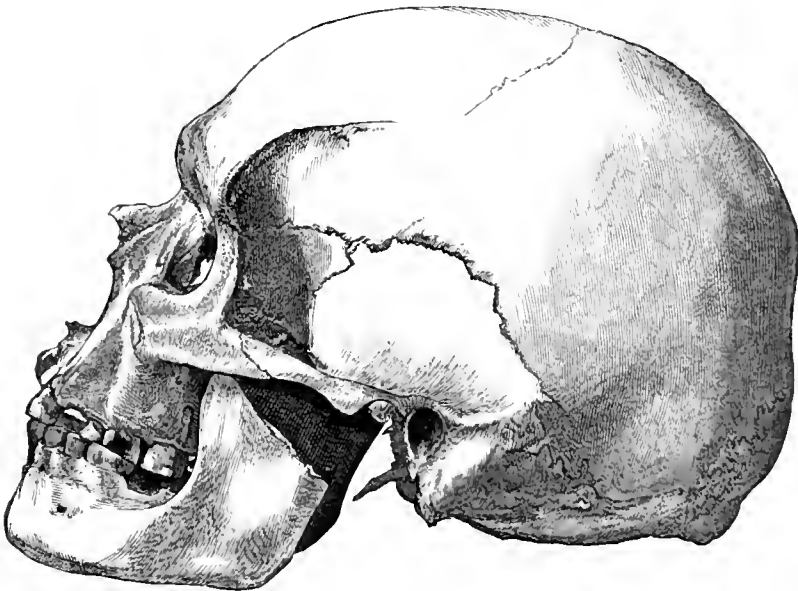


FIG. 279.

(C.)

FIG. 280.

1. Frontal and anterior temporal regions tolerably well developed.
2. Alveolar processes of incisors not hidden by the nasal bones.
3. Zygomata not much bowed.

FIG. 281.—*Inferior Aspect.*

1. Well-developed occipital and posterior parietal regions.
2. Narrow alisphenoid region.
3. Oblique occipital condyles.
4. Crowns of teeth worn smooth.



(C.)

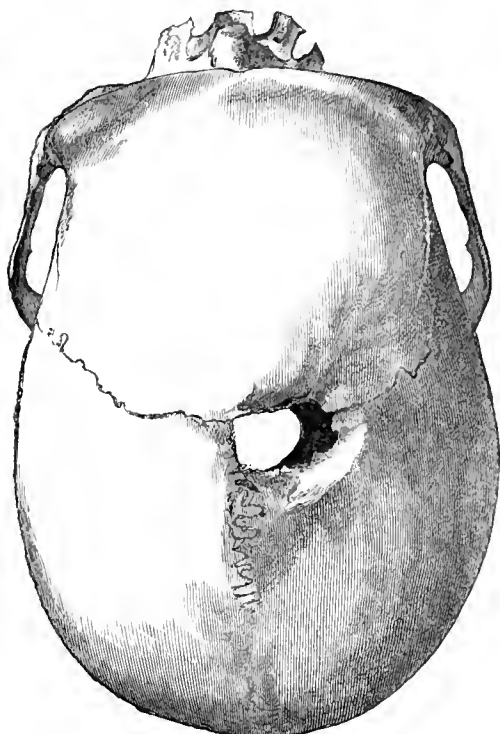


FIG. 250.

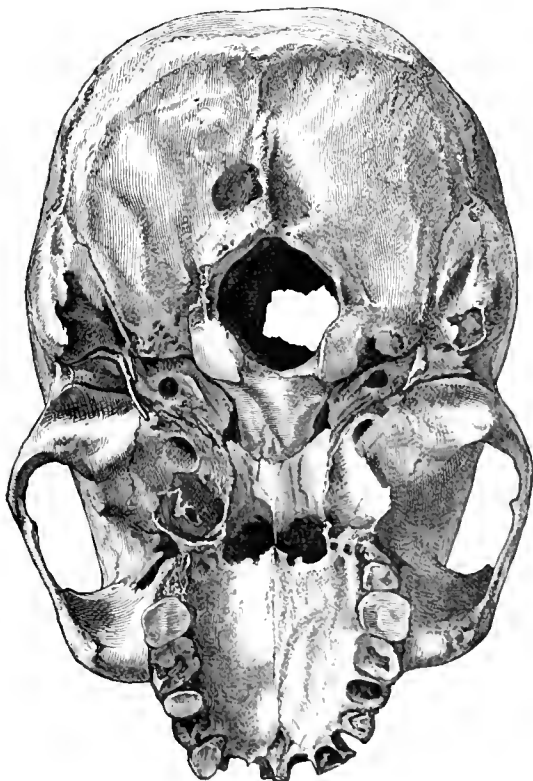


FIG. 251.

(D.)

SKULL OF AUSTRALIAN.

FIG. 282.—*Front.*

1. Narrow and retreating forehead.

FIG. 283.—*Side View.*

1. Superciliary ridges large, and containing well-developed frontal sinuses.\*
2. Narrow sloping frontal and anterior parietal regions.
3. Great height in the centre.
4. Large development of posterior cerebral region.
5. Large temporal region.
6. Thin and delicate zygomata.

\* In examining six other Australian skulls than those referred to in this work, I found three with good frontal sinuses, and three without any trace of them.

(D.)

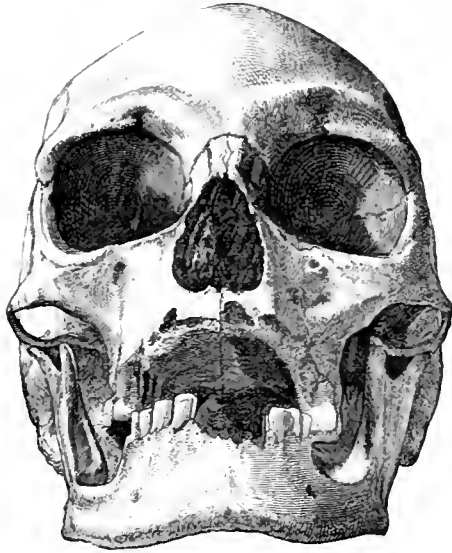


FIG. 282.

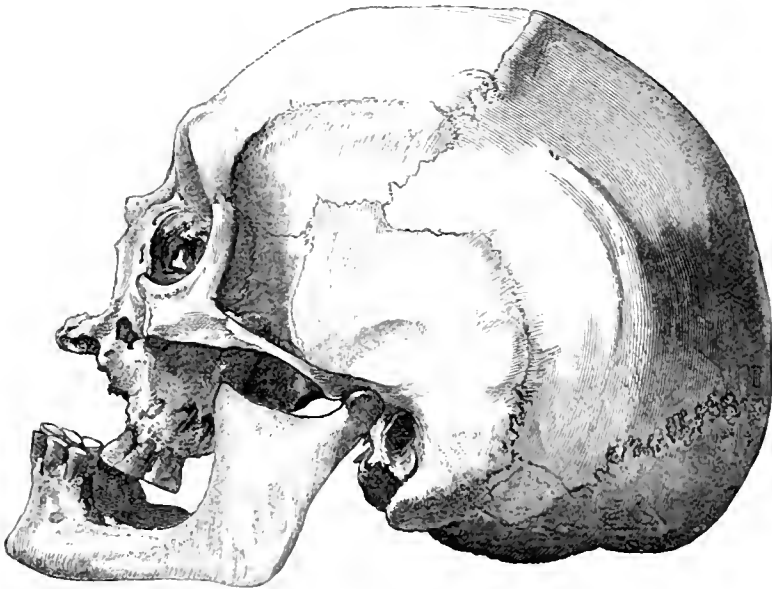


FIG. 283.

(D.)

FIG. 284.—*From above.*

1. Narrow frontal and anterior parietal regions.
2. Bowed zygomata.
3. Alveolar processes for teeth seen beyond the nasal bones.

FIG. 285.—*Inferior Aspect.*

1. Nearly circular outline of the foramen magnum.
2. Small occipital condyles.
3. Bowed zygomata.
4. Pointed elongated palate.

(D.)

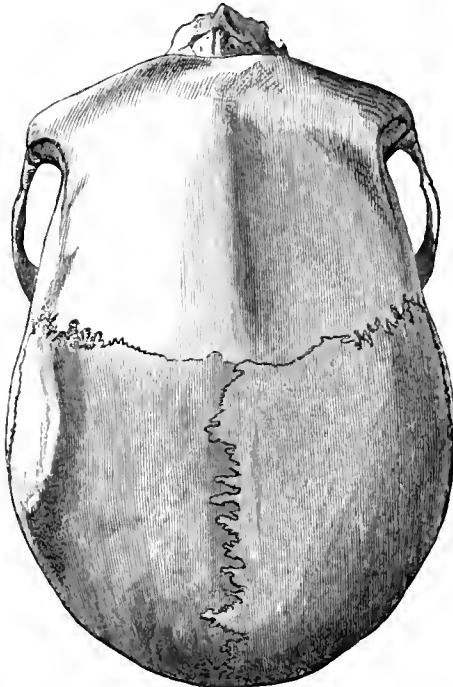


FIG. 284.

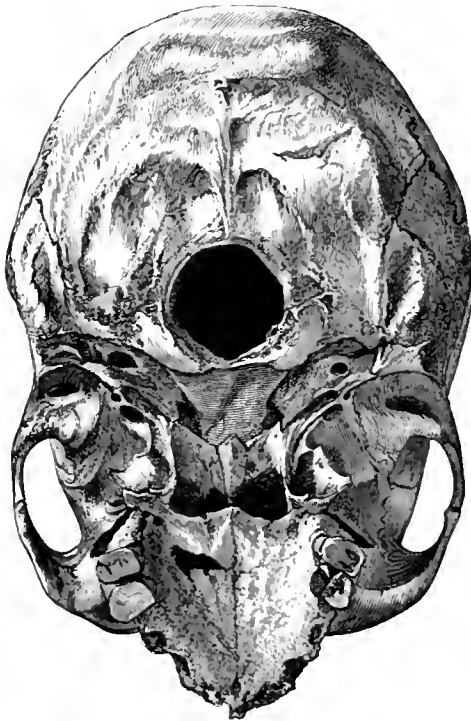


FIG. 285.

(E.)

## SKULL OF KING JIMMY, OF THE MORDIALLOC TRIBE.

This Australian chief died lately, and, through the kindness of Dr. Cooke and of one of my students (Mr. Brownless), his skull was given to me. There being some very peculiar points about it, I think it fit to include a description of it in this work.

---

FIG. 286.

Represents the anterior aspect of the skull, which in the original was even more brutal than here represented. The sort of mid-rib running along the top of the skull, like the crest of the gorilla, and bounded on each side by a temporal ridge, gives the skull a most ape-like appearance. The immense orbits and nasal fossæ with prognathous upper-jaw complete the picture.

FIG. 287.—*Side View of the same Skull.*

The brutal aspect has disappeared; we have apparently a skull of large capacity. We notice the height to which the temporal fossa reaches and its backward direction.

(E.)

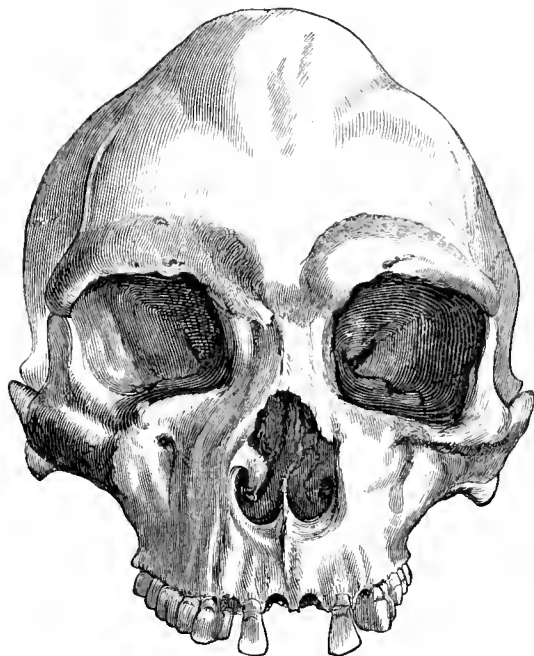


FIG. 286.

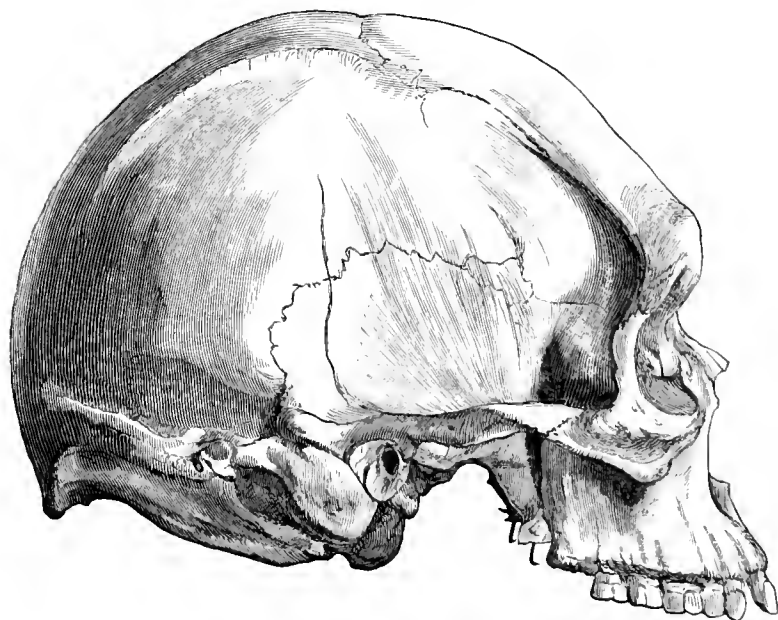


FIG. 287.

(E.)

FIG. 288.—*Upper View, showing—*

1. The extent to which the temporal ridges rise.
2. The middle and posterior breadth of the skull.
3. The prognathous upper-jaw unhidden by the nasal bones.

FIG. 289.—*Posterior Aspect.*

1. The posterior and middle breadths.
2. The longitudinal central elevation of the skull.



(E.)

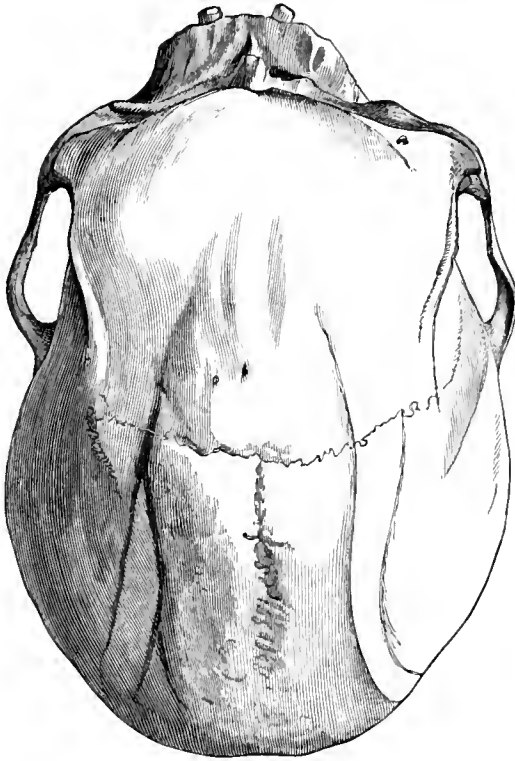


FIG. 288.



FIG. 289.

(E.)

FIG. 290.—*The same Skull bisected longitudinally, showing—*

1. Large frontal and sphenoidal cells.
2. Respectable capacity, and internal contour, whereby it asserts its claims to humanity.

---

After the foregoing drawings had been completed, I bisected five of the skulls, and, with Major Shepherd, measured with the greatest care the angles, base lines, arches, &c., on the plan recommended by Professor Cleland in the *Journal of Anatomy and Physiology*, July 1877. I have done this in the hope that it may, in however trifling a way, assist the craniologist in “obtaining national distinctions of a most exact description.”

---

#### SECTION OF THE SKULL OF KING JIMMY (E),

*Showing the base lines, radii, chords, angles, &c., referred to in the lists of measurements recorded in the following pages.*

(Fig. 291.)

- a-f.* Foramen magnum.
- d.* Fronto nasal suture.
- a-d.* Base line.
- g.* Points corresponding to the centre of the external auditory meatus.
- g-1.* Mid occipital radius.
- g-2.* Mid parietal radius.
- g-3.* Mid frontal radius.
- a-b.* Occipital arch.
- b-c.* Parietal arch.
- e-d.* Frontal arch.
- a-b.* Occipital chord (line not drawn).
- b-c.* Parietal chord.
- e-d.* Frontal chord.
- d-h.* Frontal base.
- h-f.* Middle base.

(E.)

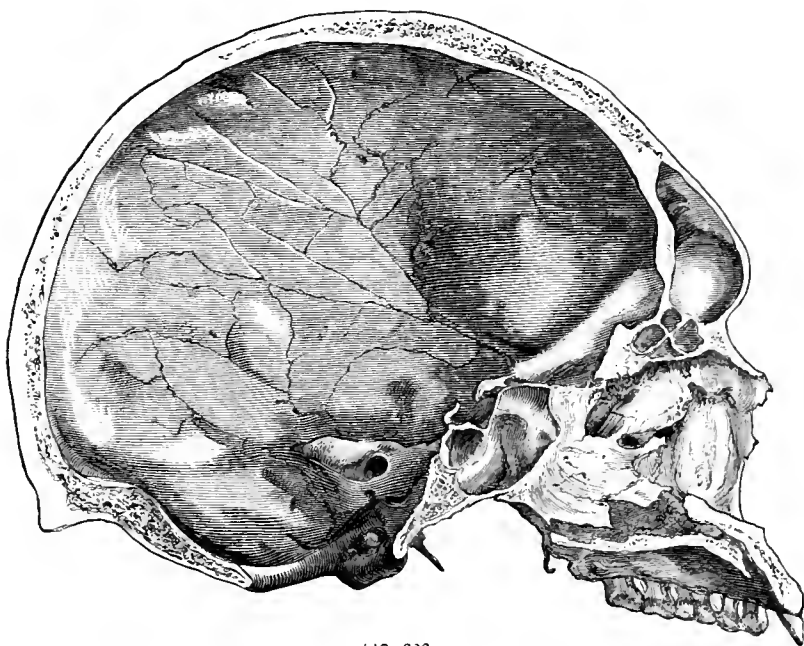


FIG. 230.

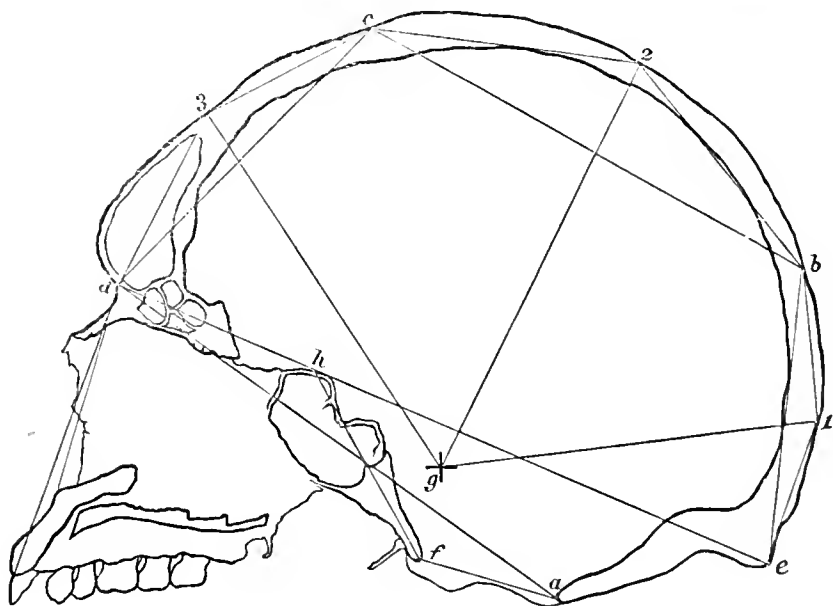


FIG. 231.





## SKULL (B).

Breadths—Just above and behind the squamous suture in the part of its course where it turns down behind -	5.05 inches
Coronal breadth - - - - -	4.2 ”
Zygomatic - - - - -	4.7 ”
Arch—Occipital - - - - -	4.2
Parietal - - - - -	4.7
Frontal - - - - -	4.8
	— 13.7 ”
Base line - - - - -	5.1 ”
Length from occipital proboscis to fronto nasal suture - - -	6.75 ”
Height from front of foramen magnum - - - - -	4.85 ”
Radii from centre of meatus—Mid occipital - - - - -	3.7 ”
Mid parietal - - - - -	4.3 ”
Mid frontal - - - - -	4.3 ”
Portions of base—Foramen magnum - - - - -	1.4 ”
Middle base - - - - -	1.8 ”
Frontal base - - - - -	2.1 ”
Chords—Occipital - - - - -	3.5 ”
Parietal - - - - -	4.35 ”
Frontal - - - - -	4.2 ”
Angles—Between foramen magnum and mid base -	142° 0′
Between mid base and frontal base -	143° 0′
Orbito frontal - - - - -	82° 30′
Orbito nasal - - - - -	93° 30′
Mid parietal - - - - -	136° 30′
Proportion of arch to base line - - - - -	2.6
Proportion of height to length - - - - -	0.72 nearly
Proportion of breadth to length - - - - -	0.75 ”

## SKULL (D).

Breadths—3-10 inch below the squamous suture in the part of its course where it turns down behind	- - -	5.05 inches
Coronal breadth	- - - - -	4.2 "
Zygomatic	- - - - -	5. "
Arch—Occipital	- - - - -	4.55
Parietal	- - - - -	5.2
Frontal	- - - - -	5.
	—	14.57 "
Base line	- - - - -	5.3 "
Length from occipital probole to fronto nasal suture	- - -	6.75 "
Height from front of foramen magnum to the most distant part of the vertex	- - - - -	5.3 "
Radii from centre of meatus—Mid occipital	- - - - -	3.7 "
Mid parietal	- - - - -	4.5 "
Mid frontal	- - - - -	4.5 "
Portions of base—Foramen magnum	- - - - -	1.25 "
Middle base	- - - - -	2.05 "
Frontal base	- - - - -	2.3 "
Chords—Occipital	- - - - -	3.8 "
Parietal	- - - - -	4.85 "
Frontal	- - - - -	4.45 "
Angles—Between foramen magnum and mid base	-	143° 0'
Between mid base and frontal base	-	137° 30'
Orbito frontal	- - - - -	79° 30'
Orbito nasal	- - - - -	85° 30'
Mid parietal	- - - - -	140° 30'
Proportion of arch to base line	- - - - -	2.75 nearly
Percentage proportion of height to length	- - - - -	0.78
Proportion of breadth to length	- - - - -	0.75 nearly

## KING JIMMY (E).

Base line - - - - -	5.65 inches
Length from fronto nasal suture to external occipital protuberance -	7.5 "
Breadth, 0.25 inch below the squamous suture, in the part of its course where it turns down behind, and 1.35 inch above the posterior root of the zygoma, in a line drawn downwards to the centre of external auditory meatus - - - -	5.5 "
Proportion of arch to base line - - - - -	2.7 "
Height from front of foramen magnum - - - - -	5.75 "
Percentage proportion of height to length - - - - -	76.5
Greatest breadth in the course of coronal suture - - - - -	4.7 "
Greatest breadth between zygomata - - - - -	5.85 "
Proportion of breadth to length - - - - -	0.73
Middle base - - - - -	2.3 "
Frontal base - - - - -	2.25 "
Arch—Occipital - - - - -	4.8
Parietal - - - - -	5.3
Frontal - - - - -	5.3
	———
	15.4 "
Angles—Between mid and frontal base - - - - -	143° 0'
Between foramen magnum and mid base - - - - -	137° 5'
Orbito frontal - - - - -	81° 30'
Orbito nasal - - - - -	87° 0'
Mid parietal - - - - -	139° 30'
Radii from centre of meatus—Mid occipital - - - - -	3.8 "
Mid parietal - - - - -	4.75 "
Mid frontal - - - - -	4.8 "
Portions of base—Foramen magnum - - - - -	1.4 "
Middle base - - - - -	2.25 "
Frontal base - - - - -	2.25 "
Chords—Occipital - - - - -	3.85 "
Parietal - - - - -	5. "
Frontal - - - - -	4.75 "



## The Aborigines of Tasmania.



### PHYSICAL CHARACTER.

THE natives of Tasmania differed in appearance from the people of the continent; but, as has been remarked of the people of the continent, they were not all alike, and there is reason to believe that the members of some tribes were scarcely distinguishable from the Australians.

Cook saw the Tasmanians in 1777. "They were quite naked," he tells us, "and wore no ornaments, unless we consider as such, and as a proof of their love of finery, some large punctures or ridges raised on different parts of their bodies, some in straight and others in curved lines. They were of the common stature, but rather slender. Their skin was black, and also their hair, which was as woolly as that of any native of Guinea; but they were not distinguished by remarkably thick lips nor flat noses. On the contrary, their features were far from being disagreeable. They had pretty good eyes, and their teeth were tolerably even, but very dirty. Most of them had their hair and beards smeared with a red ointment, and some had their faces also painted with the same composition."\*

"The Aborigines of Van Diemen's Land," according to Mr. R. H. Davies, "are a full average height, very sinewy and wiry. Stout, muscular men occur but rarely; this is in accordance with their habits, in which activity rather than strength is called into action. Their color is bluish-black—less black than that of African negroes, but slightly more so than Lascars. Their hair is black and woolly, but apparently not so much so as that of negroes. The hair of the female appears more woolly than that of the male; this is probably owing to the female keeping her hair cut extremely close, leaving a narrow circle all round, as if a basin had been put over the head and the hair inside of it cut away. The men allow their hair to grow very long, matting each lock separately with grease and ochre. The eyes are dark, wild, and strongly expressive of the passions; forehead high, narrow, running to a peak; nose flat and nostrils wide; the jaw-bones are large, strong, and prominent, and show a great width in front; the mouth is very wide, and the teeth large, strong, and even; the lips are not *full*, like those of negroes—at least not generally so. The men grease their bodies, and streak them with red-ochre and a variety of plumbago: this is partly done for ornament; but they say that it in a great measure protects them

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\* *Third Voyage*, B. 1., ch. vi.

from the inclemency of the weather. Unconnected with this besmearing, a very peculiar odour proceeds from their bodies. Their skulls must be very thick, judging from the blows which they receive on them with impunity."\*

Lieut. Breton thus describes them :—"They have woolly hair, features flat and disagreeable, and a perfectly black complexion, and it struck me that their eyes were more deeply seated than I ever observed in any other people. They are more strongly formed than the New Hollanders, being neither so slight nor so long in the limbs ; their aspect, I consider, if anything, inferior."†

Péron has given the following account of the natives he met with :—

"Sur la terre de Diémen sur l'île de Maria qui l'avoisine, il existe une race d'hommes tout-à-fait différente de celle qui peuple le continent de la Nouvelle-Hollande. Pour la taille les individus se rapprochent assez des Européens ; mais ils en diffèrent par leur conformation singulière. Avec une tête volumineuse, remarquable sur-tout par la longueur de celui de ses diamètres qui, du menton, se dirige vers le sinuciput, avec des épaules larges et bien développées, des reins bien dessinés, des fesses généralement volumineuses, presque tous les individus présentent en même temps des extrémités faibles, alongées, peu musculuses, avec un ventre gros, saillant et comme ballonné."‡

And comparing the race with the natives of Australia, he says :—

"En effet, si l'on en excepte la maigreur des membres, qui s'observe également chez les deux peuples, ils n'ont presque plus rien de commun, ni dans leurs mœurs, leurs usages, leurs arts grossiers, ni dans leurs instrumens de chasse ou de pêche, leurs habitations, leurs pirogues, leurs armes, ni dans leur langue, ni dans l'ensemble de leur constitution physique, la forme du crâne, les proportions de la face, &c. Cette dissemblance absolue se reproduit dans la couleur ; les indigènes de la terre de Diémen sont beaucoup plus bruns que ceux de la Nouvelle-Hollande : elle se reproduit même dans un caractère que tout le monde s'accorde à regarder comme le plus important de ceux qui servent à distinguer les diverses races de l'espèce humaine ; je veux parler de la nature des cheveux ; les habitans de la terre de Diémen les ont courts, laineux et crépus ; ceux de la Nouvelle-Hollande les ont droits, longs et roides."§

The following account of the natives of Tasmania, written at the time of the first colonization of the island by the whites, contains a description of a wild black. His deportment affords grounds for the belief that, if this people had been differently treated, their relations with the English would have been peaceful :—

"In their way up, a human voice saluted them from the hills on which they landed, carrying with them one of several swans which they had just shot. Having nearly reached the summit, two females, with a short covering hanging loose from their shoulders, suddenly appeared at some little distance before them ; but, snatching up each a small basket, these scampered off. A man

\* *Tasmanian Journal of Natural Science*, &c., January 1846, pp. 409-10.

† *Excursions in New South Wales, Tasmania*, &c., by Lieut. Breton, R.N., p. 398.

‡ *Voyage de Découvertes aux Terres Australes*, 1800-4, par M. F. Péron, vol. 1., p. 448.

§ *Ibid*, vol. II., pp. 163-4.

then presented himself, and suffered them to approach him without any signs of fear or distrust. He received the swan joyfully, appearing to esteem it a treasure. His language was unintelligible to them, as was theirs to him, although they addressed him in several of the dialects of New South Wales, and some few of the most common words of the South Sea Islands. With some difficulty they made him comprehend their wish to see his place of residence. He pointed over the hill, and proceeded onwards; but his pace was slow and wandering, and he often stopped under the pretence of having lost the track, which led them to suspect that his only aim was to amuse and tire them out. Judging, then, that in persisting to follow him they must lose the remaining part of the flood tide, which was much more valuable to them than the sight of his hut could be, they parted from him in great friendship. The most probable reason of his unwillingness to be their guide seemed to be his fearing that if he took them to his women their charms might induce them to run off with them, a jealousy very common with the natives of the continent.

He was a short slight man, of a middle age, with a countenance more expressive of benignity and intelligence than of that ferocity which generally characterized the other natives; and his features were less flattened, or negro-like, than theirs. His face was blackened, and the top of his head was plastered with red earth. His hair was either naturally short and close, or had been rendered so by burning, and, although short and stiffly curled, they did not think it woolly. He was armed with two spears, very ill made, of solid wood. No part of their dress attracted his attention, except the red silk handkerchiefs round their necks. Their fire-arms were to him objects neither of curiosity nor fear.

This was the first man they had spoken with in Van Diemen's Land, and his frank and open deportment led them not only to form a favorable opinion of the disposition of its inhabitants, but to conjecture that, if the country was peopled in the usual numbers, he would not have been the only one they should have met. A circumstance which corroborated this supposition was, that in the excursions made by Mr. Bass into the country, having seldom any other society than his two dogs, he would have been no great object of dread to a people ignorant of the effects of fire-arms, and would certainly have been hailed by any one who might have seen him.

They fell in with many huts along the different shores of the river, of the same bad construction as those of Port Dalrymple, but with fewer heaps of mussel-shells lying near them.

The natives of this place probably drew the principal part of their food from the woods; the bones of small animals, such as opossums, squirrels, kangaroo-rats, and bandicoots, were numerous round their deserted fire-places; and the two spears which they saw in the hands of the man were similar to those used for hunting in other parts. Many trees, also, were observed to be notched. No canoes were ever seen, nor any trees so barked as to answer that purpose."\*

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\* *An Account of the English Colony in New South Wales*, by Lieut.-Col. Collins, p. 480.

A careful comparison of the photographic portraits of the natives of the island with those of the natives of the continent shows that the difference in appearance is due chiefly to the character of the hair. In the one it is woolly, or inclined to grow in small spirals, and in the other waved or curled. The forehead, eyes, nose, and mouth remind one, in all the portraits of the Tasmanian females, of the natives of the southern parts of Australia. Yet there is a difference. The Tasmanian has unquestionably—altogether apart from the appearance given to the face by the hair—a certain resemblance to the negro, while the Australian not seldom has a European cast of features.

A photographic portrait of *Wuntinyeri*, a woman of the Mundoo tribe, which appears in the Rev. Mr. Taplin's work, might readily be mistaken for that of a Tasmanian woman; but none of the others in the same work have any likeness to them.

The Tasmanians, like some of the Australians, are said to have had a great deal of hair on the body.

No very accurate measurements have been made of the height of the adult Tasmanians; but, in 1849, Mr. Hugh M. Hull had all the Aboriginal children then in the orphan schools at New Town weighed and measured; and the result showed that they were shorter than the white race of the same age, but much heavier. One young female eleven years of age weighed 102 pounds; another of eight, 86 pounds. The average weight of European children of these ages is stated to be 78 pounds and 60 pounds respectively—60 as compared to 86; 78 as compared to 102.\*

#### MENTAL CHARACTERISTICS.

The natives that were met with by the early voyagers appear to have manifested little of that ferocity which subsequently distinguished their intercourse with the whites. They appear to have shown no hostility when a ship's company visited their coasts. They were indifferent, they exhibited little curiosity, and were rather timid than distrustful.

Cook observed that they received every present made to them without the least appearance of satisfaction. When some bread was given, and as soon as they understood it was to be eaten, they either returned it or threw it away without even tasting it. They refused some elephant-fish, both raw and dressed, but they accepted the birds that were offered, and made it understood that they liked them. "We had not been long landed," says Cook, "before about twenty of them, men and boys, joined us, without expressing the least sign of fear or distrust. There was one of this company conspicuously deformed, and who was not more distinguishable by the hump upon his back than by the drollery of his gestures and the seeming humour of his speeches, which he was very fond of exhibiting, as we supposed, for our entertainment." †

The Rev. T. Dove formed a very low estimate of their character. "Every idea," he states, "bearing on our origin and destination as rational beings

\* *Lecture on the Aborigines of Tasmania*, by Hugh M. Hull, Esq., 1870.

† *Third Voyage*, B. 1., chap. vi.

seems to have been erased from their breasts." He adds, however, that, looking to "the methods which they devised of procuring shelter and subsistence in their native wilds, to the skill and precision with which they tracked the mazes of the bush, and to the force of invention and of memory which is displayed in the copious vocabulary of their several languages, they claim no inconsiderable share of mental power and activity." \*

The same writer observes that "their social history was rather characterised by the absence of what is venerable and lovely than by the prevalence of what is dark and revolting. Harmony and good humour seem generally to have reigned among the members of the same tribe. The force of the parental instinct was usually strong enough to render the maintenance of their offspring a care and a delight. Instances, however, have occurred in which the child has been wantonly sacrificed to the dread of famine. When it is borne in mind that polygamy prevailed among them, the abject condition of the female sex may be easily conceived." †

From all that can be gathered respecting this now extinct race, it appears that the people were originally—when they first came into contact with the whites—mild, diffident, willing to be friendly, and rather afraid of the invaders of their territory. But when the convicts were let loose; when those who had tickets of leave and those who had escaped from confinement began to steal the wives and daughters of the natives, and to slaughter the warriors; when the settlers began to occupy their lands—they evinced stronger feelings, and, if not greater courage, certainly a greater ferocity than the inhabitants of the continent. They attacked the settlers whenever an opportunity occurred; and their energy and persistence, if they had succeeded in ridding themselves of their enemies, would have placed them high in the ranks of patriots. But they were beaten, and consequently they are despised.

A few warriors—ten or twelve—overawed, terrified a colony that could send out several hundreds of white fighting men; and if cunning, and something very like treachery, had not been employed, a large number of the natives would be living in their native forests at the present time. They were slaughtered in order that room might be made for the sheep and cattle of the settlers; and when these were in undisturbed occupation of the soil, the few men and women remaining were sent to an island in the Straits, where, scantily supplied with—what were to them—the necessaries of life, and cut off from all the pleasures that it was possible they could enjoy, they lingered awhile and died. ‡

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\* *Tasmanian Journal of Natural Science*, &c., 1842, vol. I., p. 250.

† *Ibid.*, p. 252.

‡ The following extracts from a lecture on the Aborigines of Tasmania, by Hugh M. Hull, Esq., the Clerk of the House of Assembly in Hobart Town, tell sufficient of the melancholy story of the extermination of the natives. Mr. Hull says:—"A friend once described to me a fearful scene at which he was present. A number of blacks, with the women and children, were congregated in a gully near town, under the shade of some flowering tea-trees, and the men had formed themselves into a ring round a large fire, whilst the women were cooking the evening meal of opossums and bandicoots; they were surprised by a party of soldiers, who, without giving warning, fired upon them as they sat, and, rushing up to the scene of the slaughter, found there

If they had not been men and women, if they had not been human creatures—if they had been quadrumanous, every detail connected with them would undoubtedly have been investigated and recorded. But they were indeed human; and they were the enemies of the white man because they wished to live in places where cattle and sheep would thrive, and it was deemed necessary to exterminate them; and they have been exterminated. It is said that there is not one now living. Some half-castes are living; and it is nearly certain that the blood will mix with that of the whites, and never be lost. But the race, the traditions of the race, and the language, are lost for ever.

#### NUMBERS.

Tasmania, like Australia, was sparsely peopled. Many parts of the island are unfitted for the abode of savages. The western districts are in most places thickly timbered; there are dense scrubs; and the country is damp, cold, and inhospitable. The larger animals are scarce, and such tracts never could have supported any large number of Aborigines. The central and eastern areas were those in which the blacks found food, and where they were comparatively numerous.

The area of the island is approximately 24,000 square miles; and if it be assumed that the number of square miles required to support one native was the same as in the more fertile parts of the continent, the population would amount to no more than 1,400. Dr. Milligan thinks that the Aboriginal population, at the time the colony was first occupied by Europeans, did not exceed 2,000; and this estimate he gives apparently with some hesitation, as being perhaps excessive. Altogether erroneous ideas were formed of the numbers inhabiting Tasmania by the voyagers who visited the island in early times, and by the first settlers. Dr. Milligan informs us that "the open grassy plains and thinly-timbered forest ground along the eastern and central portions of the island were the most eligible for the purposes of the early settlers, and were therefore the portions of the territory first occupied; but these fine tracts of

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wounded men and women, and a little black child crawling near its dying mother. The soldier drove his bayonet through the body of the child, and pitchforked it into the flames. It was *only a child*, he said!"

"It is stated also," Mr. Hull adds, "that it was a favorite amusement to hunt the Aborigines; that a day would be selected, and the neighbouring settlers would be invited, with their families, to a pic-nic. Husbands and wives, sons and daughters, would come in to the social gathering, and after dinner all would be gaiety and merriment, whilst the gentlemen of the party would take their guns and dogs, and, accompanied by two or three convict servants, wander through the bush in search of blackfellows. Sometimes they would return without sport; at others they would succeed in killing a woman, or, if lucky, mayhap a man or two. . . . As the white settler spread his possessions over the island—over the natives' favorite camping-grounds, driving away their kangaroos, and replacing them with bullocks and sheep—the natives objected in their own way to the inroad. In many cases, no doubt, the blacks were sacrificed to momentary caprice or anger, and suffered much wrong. Indeed one of the Governor's proclamations states that cruelties had been perpetrated repugnant to humanity and disgraceful to the British people."

It is not strange that the outraged natives sought every opportunity to murder the white settlers and to emulate them in cruelty.

country were precisely those which naturally yielded the means of subsistence in the greatest profusion to the Aborigines, and they were accordingly the districts chiefly frequented by the natives at that time." In these tracts the settlers saw occasionally large numbers of natives, and the smoke of numerous fires were observed along the coast, and they almost unavoidably formed erroneous estimates as to the Aboriginal population of the whole island.

Mr. Hugh M. Hull, the Clerk of the House of Assembly, says that he has "records of many of the tribes and their habitats.

The Eastern Coast tribes spoke a different language from the western.

The Ben Lomond tribe was a large and savage body of blacks on the north-east.

The Oyster Bay tribe on the south-east.

The Stony Creek tribe, a murderous lot, in the centre of the island, roving about Campbelltown, Ross, and Saltpan Plains.

The Western tribe about the Westbury and Deloraine districts; also a murderous lot.

The Circular Head tribe on the north.

The Eastern Marshes tribe near Oatlands.

The Brunni Island tribe.

The Adventure Bay tribe.

In 1824 we had 180 men and 160 women on the roll—all known by name; in 1844 they were reduced to 60 in all; and in 1847, when removed to Oyster Cove, they were 45 all told, and 10 of these were children."

In a very short time these perished.

#### BIRTH, ETC.

The Tasmanians seem to have had but little affection for their wives. They were treated as slaves, and, whether young or old, had to work hard for their masters. Little care was bestowed on the wife at the most interesting periods of her existence. "When a woman was taken in labor, the tribe did not wait for her, but she was left behind with another woman, and afterwards followed as best she could."\*

As soon as the mother was able to move, which would be probably a few hours after the birth of the child, she placed the infant in the kangaroo skin which hung at her back, and resumed her journey. When the child required nourishment, the breast was thrust over the shoulder, and the mammae of the married women were "consequently preposterously long." †

They suckled the infants for a long period; sometimes, Mr. Davies believes, for upwards of two years.

In their treatment of infants, the blacks of Tasmania did not differ much from the natives of the continent. If a child was permitted to live, it was tended with some care; but children were not seldom destroyed. Mr. Davies says—and he writes cautiously—"I have no reason to suppose that infanticide

\* R. H. Davies, in the *Tasmanian Journal of Natural Science*, &c.

† *Ibid.*

existed amongst the Aborigines in their former wild state. There is little doubt, however, that it was common of later years—driven to it, as they in all probability were, by the continued harassing of the whites.”

It is not reasonable to suppose that the natives of Tasmania, with but a scanty supply of food—and much of that procured by the labors of the females—did not rid themselves of their burdens in the same manner as the inhabitants of the continent. There is no doubt that the same pressure of want was felt everywhere amongst the savages of this part of the world, and that the women had recourse to the same means to alleviate their distresses. They killed their infants because it was impossible for them to tend them and nourish them.

The male children that were spared were taught to throw the spear, to use the waddy, to climb trees, and to throw stones. They were educated by their elders, and made fit to take part in fights and dances.

Some ceremonies attended the initiation of the young males into the rights and privileges of manhood; but if the information afforded by the first settlers is correct, these differed altogether from those practised on the continent. The young men, it is said, were given over to the old women, who cut them on the thighs, shoulders, and muscles of the breast with stone-cutting implements, and thus raised cicatrices. Mr. Davies states that when he witnessed the operation a female was the performer, and he had reason to believe that females in all such cases were chosen for the office. “The subject,” he says, “was a young man named *Penderoine*, brother to the celebrated Western chief *Weymerricke*. The instrument was a piece of broken bottle; and although the fat of his shoulder literally rose and turned back like a crimped fish, he was during the whole operation in the highest glee—laughing, and continually interrupting his operatrix by picking up chips to fling at our party in play. These scarifications are intended as ornaments.”

The women had raised cicatrices on their bodies; but it is not known whether they were purposely made and intended as ornaments, or were the result of the cuttings and bleedings to which they were subjected when sick.

It is said that circumcision was unknown to the natives.

#### MARRIAGE.

There were restrictions on marriage amongst the natives. A man was not permitted to marry a woman of his own tribe. Little or nothing beyond this is known of the customs which the men followed in selecting wives. A man had usually but one wife; but there are reasons to believe that polygamy was not unknown. Polyandry, or something very like it, existed; and widows, it is affirmed, were, unless given in marriage, the common property of the males of the tribes into which they had married.

Mr. Hugh M. Hull speaks doubtfully on the subject of marriage. He says “they usually selected wives from other tribes than their own,” and that a black never had more than one wife at a time.



It may be said that they had passed out of the communal system nearly, out of the endogamous system nearly, and no more can be said. From what is known of them, so much is certain. They had not reached the higher and more complex system under which women are given in marriage in Australia, but the germ of that system was apparently existing.

The women were seldom accompanied by many children; but there is no reason to suppose that they were less prolific than people of other races.

The condition of a wife in Tasmania was abject. She was required to labor unceasingly. She had to provide food for her master, to keep his fire ready for cooking, and to cook his food; and, when marching, to carry whatever was deemed necessary for his proper entertainment and pleasure at the new encampment. With one or two children, and a heavy load, consisting of weapons and utensils, her progress was painful.

#### DEATH AND BURIAL.

The practices of the natives of Tasmania when a death occurred, and their ordinary mode of disposing of the bodies of the dead, greatly resembled those observed in many parts of Australia.

“During the whole of the first night after the death of one of their tribe,” says Davies, “they will sit round the body, using rapidly a low continuous recitation, to prevent the evil spirit from taking it away. They are extremely jealous of this ceremony being witnessed by strangers; but I had upon one occasion an opportunity of being an ear-witness of it the whole night.” The same writer says “they place the body upright in a hollow tree, and (having no fixed habitation) pursue their avocations. When some time has passed, say a year or upwards, they return to the place and burn the body, with the exception of the skull; this they carry with them, until they chance (for I do not think that they lose time in seeking it) to fall in with a cemetery, in which a number of skulls are heaped together, when they add the one with them to the number, and cover them up with bark, leaves, &c. They do not bury them in the ground. I have never been able to ascertain that they put either weapons or food in the tree with the dead.”\*

In some parts of Northern Australia a similar practice prevails. Skulls are heaped together until at last a mound is formed; and these mounds are seen mostly in rather conspicuous places.

The bodies of the dead were not always placed in the hollows of trees. They were not seldom buried in natural holes or burnt. It is probable that the ceremonies were not the same in all parts of the island, and that greater care was taken in disposing of the remains of deceased warriors than in the case of women or young natives, whose bodies probably were quickly put out of sight. This is the more likely, as Péron found rather elaborate tombs, which he thus describes:—

“Tandis qu’avec intérêt je me livrais aux sensations pleines de charmes qu’un lieu semblable devoit inspirer, et que je portois, avec une douce inquiétude,

\* *Tasmanian Journal of Natural Science, &c.*

mes regards autour de moi, j'aperçus, à peu de distance, un monument dont la construction me surprit et m'intéressa : je m'avançai précipitamment ; et voici ce que j'observai.

Sur une large pelouse de verdure, à l'ombre de quelques *Casuarina* antiques s'élevait un cône grossièrement formé d'écorces d'arbres plantées en terre par leur partie inférieure, et réunies à leur sommet par une large bande de la même substance. Quatre longues perches fixées en terre par une de leurs extrémités, servoient de soutien et d'appui à toutes les écorces au-dessous desquelles elles se trouvoient placées ; ces quatre perches paroissent encore avoir été destinées à l'ornement de l'édifice ; car, au lieu de ne se réunir qu' à leur extrémité supérieure comme les écorces, et de ne former alors qu'un simple cône, elles s'entre-croisoient à peu de distance de la moitié de leur longueur, c'est-à-dire, précisément à l'endroit de leur sortie de la toiture du monument. De cette disposition, il résultoit une espèce de pyramide tétraèdre, dont le sommet se trouvoit justement opposé à celui du cône. Ce contraste de formes et d'opposition dans les deux parties de l'édifice, produisoit un effet assez gracieux, et qui le devenoit davantage encore par la disposition suivante. A chacun des quatre côtés de la pyramide correspondoit une large lanière d'écorce, dont les deux extrémités se trouvoient inférieurement embrassées par cette grande bande que j'ai dit réunir toutes les autres à leur sommet : il en résultoit que chacune de ces quatre lanières formoit une espèce d'ovale plus aigu vers son extrémité inférieure, plus large et plus arrondie dans sa portion supérieure : et comme chacun de ces ovales correspondoit à chacun des côtés de la pyramide, il est aisé de concevoir tout ce qu'une semblable disposition pouvoit offrir d'élégant et de pittoresque.

Après avoir donné quelques instans à l'observation de ce monument, dont je cherchois vainement à concevoir l'usage, je me déterminai à pousser plus avant l'examen que je voulois en faire ; j'enlevai plusieurs grosses écorces, et je pénétrai facilement jusque dans l'intérieur de la toiture. Toute la portion supérieure en étoit libre : dans le bas se trouvoit un large cône aplati, formé d'une herbe fine et légère, disposée avec beaucoup de soin par couches concentriques et très profondes. . . . Mon intérêt s'accroissoit avec mon incertitude. Huit petites bagnettes de bois croisées entre elles au sommet du cône de verdure, servoient à le contenir ; chacune de ces bagnettes avoit ses deux extrémités fichées en terre, et consolidées elles-mêmes par l'application d'une grosse pierre de granit aplatie.

Tant de précautions me donnoient l'espoir de quelque découverte importante ; je ne me trompois pas. . . . A peine j'eus soulevé quelques-unes des couches supérieures de gazon, que j'aperçus un gros tas de cendres blanches, et qui paroissent avoir été réunies avec soin ; je plongeai ma main au milieu des ces cendres ; je sentis quelque chose qui résistait plus fortement ; je voulus le retirer ; c'étoit une mâchoire d'homme, à laquelle des lambeaux de chair tenoient encore. . . . Un sentiment d'horreur me pénétra. . . . Cependant, en réfléchissant un peu sur tout ce que je venois d'observer dans la composition du monument, je ne tardai pas à éprouver des sensations bien différentes de celles que j'avois eues d'abord ; cette verdure, ces fleurs, ces arbres

protecteurs, cette couche profonde de jeunes herbes qui recouvroient les cendres ; tout se réunissoit pour me convaincre que je venois de découvrir un tombeau. . . .

A mesure que j'enlevois les cendres j'apercevois un charbon très noir boursoufflé, friable et léger ; je reconnus un charbon animal ; dans le même instant je retirois une portion de fémur avec quelques lambeaux de chair ; on y distinguoit encore des tronçons de gros vaisseaux remplis d'un sang calciné réduit à l'état où ce fluide rapproche d'une substance résineuse. A ces premiers ossemens en succédèrent d'autres non moins reconnoissables ; des vertèbres, des fragmens d'humerus, de tibia, des os du tarse, du carpe, &c. ; tous étoient profondément altérés par le feu, et se reduisoient facilement en poudre : j'en possède tontefois quelques debris, avec des portions de la chair grillée qui leur étoit adhérente. Ces ossemens ne se trouvoient pas, ainsi que je l'avois cru d'abord, appliqués simplement à la surface de la terre ; ils étoient tous réunis au fond d'un trou circulaire de 40 à 48 centimètres de diamètre (15 à 18 pouces) sur 21 à 27 centimètres de profondeur (8 à 10 pouces).”\*

#### ENCAMPMENTS, ETC.

Dove says that the encampments of the natives were always formed on the margin of a stream or lagoon, so that they might have at all times a plentiful supply of water. They did not dig wells, it is said ; and their vessels for containing water, whether large shells or bags of bark, did not contain sufficient to admit of their staying in any spot remote from rivers or lakes. They erected break-winds in the more open parts of the country. These consisted of large branches of trees, fastened together and supported by stakes, and arranged in the form of a crescent, the convex side of which was so placed as to oppose itself to the wind. A fire was kept burning in the open space to leeward. Near the sea-shore and in the mountainous parts of the country they sought shelter in caves and natural hollows. †

It is stated by Davies that near “Pieman's River, on the west coast, one tribe was discovered living in a village, if it may be so termed, of bark huts or break-winds, of a better description than usual, and having somewhat the appearance of a fixed residence. It is probable, however, that being good hunting-ground, they merely intended making a lengthened stay there.” ‡

The natives had no domestic animals. It is believed that it was only after the colonization of the island by the whites that they adopted the practice of keeping as pets the young of the kangaroo. They did not have dogs until they were introduced by the colonists. After they became possessed of them, they kept numbers around their encampments, and the women very often suckled the puppies.

There was no chief of any tribe, though the name was often applied by the whites to some man whose skill and valor raised him somewhat above his

\* *Voyage de Découvertes aux Terres Australes*, 1800-4, vol. 1., pp. 265-6.

† *Tasmanian Journal of Natural Science*.

‡ *Ibid*, p. 418.

fellows, and who exercised authority. The men were lazy and selfish. The women had to carry such goods as they possessed from camp to camp, while the men would pace slowly in front; and, if the nature of the ground admitted of it, they would cunningly trail their spears after them, the point being held between the toes. They could almost instantaneously transfer the spear to the hand. Davies, in mentioning these facts, remarks that the spears were trailed by the toes in order that their hands might be free to throw the waddy at any small object that might appear.

The same writer observed that the blacks could not stand continued fatigue, and that in respect to endurance they were inferior to a hearty European—"nor," says he "what will appear singular, can they, like him, bear constant exposure to bad weather; when such sets in, they will cower round their fires, under the lee of their break-winds, in a sheltered situation, until a change takes place."

The natives were superstitious, and did not like to move about after dark. They believed that their deceased relatives would appear again on earth. Lieut. Jeffery says that when the women were left by their husbands—who, as sealers, had often, in pursuit of their occupation, to be absent for several days—these affectionate creatures would sing or chant a hymn or song, addressing themselves to a deity who, they said, presides over the day. An evil spirit or demon rules the night. "The hymn or song," this writer says, "they address to him during the absence of their husbands or protectors is intended to secure his divine care over them, and especially to bring them back with speed and safety. The song is accompanied with gracefulness of action, and is poured forth in strains by no means inharmonious; on the contrary, the voice of the singer, and in many parts the sweetness of the notes, which are delivered in pretty just cadence and excellent time, afford a species of harmony to which the most refined ear might listen with pleasure."

This statement is in accordance with the experience of Mr. Geo. Hull, who, on the 24th March 1871, wrote a letter to his son, Mr. Hugh M. Hull, of Hobart Town, containing some information relating to the natives, which he had arranged expressly for this work. Mr. Hull's letter is as clearly written and as well composed as if he had been a young man; but at that time (1871) he was eighty-four years old, having taken charge of the Commissariat in Tasmania as Deputy Assistant Commissary-General in 1819. Respecting their singing he says—"It was, I think, in the year 1824 or 1825 that some ten or twelve natives appeared on the west bank of the Tamar, opposite Launceston. They coo-ed and made signs to be taken across, which was instantly complied with. There was not a man or a boy among them. It was a most singular occurrence. They were from sixteen to thirty years of age—all disgustingly dirty. I ordered my storekeeper to give them food. We made signs for them to sing and dance. The former they did in a manner which led me to think that they were at least one remove from the monkey tribe. They sang, all joining in concert, and with the sweetest harmony; the notes not more than thirds. They began say in D and E, but swelling sweetly from note to note, and so gradually that it was a mere continuation of harmony—very melancholy, it is true. It

was like what it would be if you began one chord on the organ before you took your fingers from the keys of the other. Their dances are a mere wriggling motion of the hips and loins, obscene in the extreme."

The dances of the men are thus described by Davies:—"Their principal amusement consists in their corroborees or dances. These are sometimes held in the day-time, but far more generally at night. They light a large fire, round which, quite naked, they dance, run, and jump, keeping time to their own singing, which is far from unmusical. These songs are various, each having its own peculiar dance, intended to illustrate some action or effect from causes. One is called the kangaroo-dance, and is, along with some others, most violent. In this the party (I have seen as many as ninety joined in one corroboree) commence walking round the fire slowly, singing in a low monotonous tone. After this has continued for some time, they begin to get excited, singing in a higher key, walking faster, striking their hands upon the ground, and springing high in the air. By degrees their walk becomes a run; their solitary leaps, a series; their singing, perfect shrieking: they close upon the fire, the women piling fresh branches upon it. Still leaping in a circle, and striking the ground with their hands at every bound, they will spring a clear five feet high, so near to the fire, so completely in the flames, that you fancy they must be burnt. Excited to frenzy, they sing, shriek, and jump until their frames can stand it no longer, and they give up in the uttermost state of exhaustion. Some of their dances are evidently lascivious; some are medicine, &c.; though, had I not been told by themselves that they intended to represent making bread—taking such was the case—I never should have perceived any analogy."

The following is a song, Davies says, of the Ben Lomond tribe. It is not fit for translation, the subject not being very select:—

Ne popila raina pogana  
 Ne popila raina pogana  
 Ne popila raina pogana

Thu me gunnea  
 Thu me gunnea  
 Thu me gunnea

Thoga me gunnea  
 Thoga me gunnea  
 Thoga me gunnea

Naina thaipa raina pogana  
 Naina thaipa raina pogana  
 Naina thaipa raina pogana

Naara paara powella paara  
 Naara paara powella paara  
 Naara paara powella paara

Ballahoo, Ballahoo, Hoo, hoo!

(Their war-whoop, very guttural.)

Dr. Milligan has given an account of the manner in which the natives of Tasmania believed that fire was brought to them (see *Vocabulary*), and has added two or three songs. There were, no doubt, many stories, legends, and myths that afforded amusement to the natives when told by the old men over the camp-fires at night, and it is much to be regretted that so little has been preserved. That in Dr. Milligan's paper reminds one of some of the stories told by the natives of the continent.

#### FOOD.

The food of the natives of Tasmania, like that of savages in other parts of the world, was yielded spontaneously by the land and the sea.

There was scarcely an animal of any kind that was not deemed fit to be eaten; and in the central and eastern parts of Tasmania the blacks could find kangaroos, bandicoots, wombats, and opossums, as well as snakes, lizards, grubs, and worms. Birds, too, were numerous; and they had feasts, like the natives of the continent, at the season when the pupæ of ants were to be obtained.

The opossum, however, afforded them food at all times. This animal was usually caught by the women. Provided with a rope made of kangaroo sinews or of grass, twisted, and with wooden handles fastened to the ends, they rapidly ascended even tall trees. "They first, as high as they could conveniently reach, cut a notch with a sharp stone in the side of the tree; then, throwing the bight of the rope up, and leaning back, it held against the tree by their weight, until with its assistance the climber got her right toe into the notch that had been cut; then, grasping the tree with her left arm, the rope by a sudden jerk is thrown higher up the tree, a fresh notch is cut for the left toe; and so the climber proceeds. If branches interfere, they are a hindrance to the climber; but she then throws the end of the rope over it, and, holding both ends, raises herself up."\*

They climbed trees in the same way to procure honey, the women carrying with them grass baskets in which they placed the spoil.

In the western parts of the colony, where animals were scarce, the natives lived chiefly on shell-fish; and in obtaining food of this kind, though the pursuit was laborious, and not always free from danger, the women were almost exclusively employed. A woman with a grass basket slung round her neck would dive in the sea, and grope about until, after successive efforts, she had procured more than sufficient for her husband; what was left would be thrown to her and to the children. Davies states that by this method they took most commonly the haliotis and cray-fish; but they gathered likewise mussels, oysters, limpets, &c.

They speared sea fish in shallow water, and caught them also in nets and with hooks made of bone or shell. Whether the nets and fish-hooks were invented by the natives or copied from those used by the Aborigines of the continent after the colonization of the island is uncertain.

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\* Davies. *Tasmanian Journal of Natural Science*, &c.

Mutton-birds, the eggs of birds of all kinds, seals, and occasionally a stranded whale, supplied the tribes of the coast with the materials for rich banquets.

"Their only mode of cooking," says Davies, "is by roasting on the fire, whole; they do not take out the entrails until after it is done, which is supposed to be when heated through."

They were gross feeders. They ate enormous quantities of food when they had the opportunity. The same writer states that "a native woman at the settlement at Flinders Island was one day watched by one of the officers, and seen to eat between fifty and sixty eggs of the sooty petrel (*Procellaria sp.*), besides a double allowance of bread; these eggs exceed those of a duck in size."

Certain kinds of food were prohibited, but under what regulations is not known. Some tribes, or certain people of some tribes, would not eat the female wallaby; others would not eat the male. One set would not eat scaled fish; and Davies believed that the western natives did not eat the smooth-shelled haliotis, though those of the eastern coast had no objection to that shell-fish. "The smooth-shelled haliotis," Davies says, "is more numerous on the east coast than the other species, and the reverse on the western coast; but that seems scarcely a sufficient reason to induce the western natives to reject it."

Certain kinds of food were rejected, and certain kinds prohibited, no doubt in obedience to superstitions like those which have such a strong hold on the minds of the natives of the continent. Nothing, however, is known of the laws relating to food as they existed amongst the Tasmanians.

Backhouse says he is not aware of any custom of the Aborigines of Van Diemen's Land common with the Jews, except it be that of their not eating fat. "This they so much abhor as even to reject bread that has been cut with a buttery knife. On my companion offering some soup to a poor emaciated woman on board the cutter, who had a baby who looked half-starved, she tried to take it, seeing it was offered in good will; but having a little fat upon it, she recoiled from it with nausea. J. R. Bateman, master of the brig *Tamar*, once had some soup made for a party of these people whom he was taking to Flinders Island; they looked upon it complacently, skimmed off the floating fat with their hands, and smeared their heads with it; but they refused to drink the soup. They thought it was only made for greasing their heads."

The vegetable food that the natives could have procured was various rather than abundant. I had compiled from Hooker's *Flora Ciliaria* a list of the more common fruits, seeds, and roots that might have afforded them sustenance during certain seasons; but knowing that the Government Botanist of Victoria had given much attention to this subject, I applied to him for information, and he at once furnished the following list.\*

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\* In the *Tasmanian Journal of Natural Science* (1842; pp. 35-52) there is an excellent paper entitled *Remarks on the Indigenous Vegetable Productions of Tasmania available as Food for Man*, by Ronald C. Gunn, Esq., F.R.S. The plants are arranged according to their natural orders, as they follow in the system of De Candolle.

PLANTS THAT COULD HAVE BEEN USED FOR FOOD BY THE ORIGINAL  
TASMANIAN NATIVES.

## 1. For succulent fruits:—

*Billardiera scandens.*  
*Mesembrianthemum æquilaterale.*  
*Muehlenbeckia appressa.*  
*Rubus parvifolius.*  
 „ *Gunnianus.*  
*Sambucus Gaudichaudiana.*  
*Gaultiera hispida.*  
 „ *antipoda* (and perhaps  
 of the allied *Per-*  
*nettya*).  
*Styphelia sapida.*  
 „ *adscendens.*  
 „ *humifusa.*  
 „ *oxycedrus.*  
 „ *lanceolata.*  
 „ *Richei.*

*Styphelia Australis.*  
 „ *abietina.*  
 „ *Billardieri.*  
 „ *straminea.*  
 „ *Hookeri.*  
*Trochocarpa Gunnii.*  
 „ *thymifolia.*  
 „ *disticha.*  
 „ *Cunninghami.*  
*Myoporum insulare.*  
*Solanum vescum.*  
*Leptomeria Billardieri.*  
*Exocarpus cupressiformis.*  
 „ *humifusa.*  
 „ *striata.*  
*Astelia alpina.*

## 2. For roots:—

*Geranium dissectum.*  
*Rumex bidens.*  
*Microseris Forsteri.*  
*Dipodium punctatum.*  
*Gastrodia sesamoides.*  
 All species of *Thelymitra.*  
*Spiranthes Australis.*  
 ✓ *Calochilus campestris.*  
 ✓ All species of *Diuris.*  
 ✓ *Cryptostylis longifolia.*  
 ✓ All species of *Prasophyllum.*  
 ✓ *Microtis porrifolia.*  
*Corysanthes pruinosa.*  
 ✓ All species of *Pterostylis.*  
*Calcana major.*  
 „ *minor.*  
 All species of *Acianthus.*  
*Eriochilus autumnalis.*

*Lyperanthus nigricans.*  
 „ *Burnetti*  
*Cyrtostylis reniformis.*  
 All species of *Caladenia.*  
*Chiloglottis diphylla.*  
 „ *Gunnii.*  
*Glossodia major.*  
*Arthropodium strictum.*  
 „ *paniculatum.*  
*Bulbine bulbosa.*  
*Triglochin procerum.*  
*Typha Muelleri.*  
 „ *Brownii.*  
*Helcocharis sphacelata.*  
*Scirpus maritimus.*  
 (Probably also the roots of *Hyp-*  
*oxis*, *Cæsia*, *Anguillaria*, and  
*Burchardia*.)

Medullar substance of stem of *Dicksonia antarctica* and *Cyathea medullaris*  
 (possibly also of *Alsophila Australis*).

Flowers of all species of *Xerotes* (for their sweet taste).

Base of leaves and young flower-stem of *Xanthorrhæa Australis* and *X.*  
*minor.*



Herb of *Nasturtium terrestre*, *Barbarea vulgaris*; all *Cardamines* and *Lepidium*s for cress.

Herb of *Apium prostratum* (native celery), of *Eryngium vesiculosum*, of *Mesembrianthemum Australe* and *M. aquilatorale*; *Sonchus oleaceus*; probably also of various salt-bushes (*Atriplex*, *Rhagodia*, *Salicornia*, &c.), as these are used by the Australian race.

Herb of *Oxalis corniculata* and *O. Magellanica*, as sorrel.

Seeds (mealy) of all species of *Polygonum* and *Rumex*.

Seeds of some *Acaciæ*.

Seeds of *Linum marginale*, *Ehrharta distichophylla* and *E. tenacissima*, *Festuca fluitans*.

Fungi :—

*Mytilia Australis*.

*Cyttaria Gunnii*.

*Agaricus campestris*, *A. procerus*, *A. mutabilis*; *Polyporus frondosus*, *Hydnum levigatum*, *H. repandum*; *Clavaria Botrytis* (and probably many other mushrooms, occurring in Tasmania, but the edible kinds of which seemingly not tested or recorded by Europeans).

Gum of *Acacia decurrens* (and perhaps other species also).

Manna of *Eucalyptus viminalis*.

Saccharine sap of *Eucalyptus Gunnii* (turning soon into a kind of cider).

Sweet sap of the flowers of *Banksia marginata* and *B. serrata*.

Bunce states that the natives obtained from the cider-tree of the Lakes (*Eucalyptus resinifera*) a slightly saccharine liquor resembling treacle. They ground holes in the tree at the proper season, and from these the sweet juice flowed plentifully. It was collected in a hole at the root of the tree. These holes were kept covered over with a flat stone, apparently for the purpose of preventing birds and animals from coming to drink it. When allowed to remain for a length of time, it fermented, and settled into a coarse sort of wine or cider, rather intoxicating if drunk to excess.\*

The native of Tasmania used, according to Davies, a hunger-belt, made of kangaroo sinews, which he tightened when deprived of his usual supplies of food.

The following valuable paper *On the Heaps of Recent Shells which exist along the Shores of Tasmania*, by Ronald C. Gunn, Esq., F.R.S., appeared in the *Tasmanian Journal of Natural Science* in 1845:—

“The Aborigines of Tasmania have left behind them such faint traces of their existence—so few indications by which their having so long inhabited this island could be known—that it may not be deemed altogether uninteresting or unimportant to draw attention to the only permanent memorials they have left us; namely, the large heaps of shells formed by them along the shores of our coasts, bays, and estuaries, wherever *testacæ* abound; being the accumulated remains of their feasts.

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\* *Austral-Asiatic Reminiscences*, by Daniel Bunce, p. 47.

Some years ago, when I first observed the immense quantity of comminuted shells mixed in the soil of certain portions of the Government garden at Hobart Town, I could not be informed by those of whom I enquired how they had arrived there; and I was led to infer that they had been artificially and recently applied as a manure. It was not until long after, when I had an opportunity of observing some lately-formed heaps of shells on the west coast of the island, that I ascertained the truth. As some persons, otherwise well informed, still believe that changes in the relative levels of land and sea may have led to the appearance of the shells in their present places, I have thought it best to record my observations on the subject.

The Aborigines of Tasmania appear at all times to have derived a considerable portion of their food from the sea; and as they seem to have had no effectual means of catching fish in any quantity, the testaceæ and crustaceæ constituted the principal and almost only supply they drew from that element.

From the reports of the early navigators, it would seem that the Aborigines existed in considerable numbers along the coast of Tasmania; and we may thence infer that the consumption of shell-fish must have been very great, as they ate no vegetables or substitute for bread. In cooking, the shells appear in all instances to have been merely roasted in the simplest manner, as I never could trace any indications of ovens, or stones arranged to be heated. This burning of the shells has hastened their decay, and, in the course of a few years the identity of the species of which the various heaps and mounds are composed will with difficulty be traced.

In obtaining the shell-fish, &c., the women were, I believe, almost exclusively employed, wherever diving was requisite, as for the species of haliotis or oyster; these being brought to the surface in baskets formed from various sedge-leaved plants. In the majority of cases, they consumed their food as near as possible to the fishing stations, occasionally going a little inland, to avail themselves of a spring or stream of fresh water. I have, however, observed in a great number of instances that there were unusually large accumulations of shells on projecting points, headlands, and places commanding extensive views—even where apparently not the most eligible for cooking; whence I have supposed that they adopted these sites for their repasts to protect themselves from the sudden attacks of hostile tribes. The want of good water in the vicinity seems to have been sometimes immaterial, as La Billardière, in his *Voyage in Search of La Perouse*, observes, with reference to a repast of the Aborigines of Recherche Bay: 'Their meal (consisting of haliotis and cray-fish) had continued a long time, and we were much surprised that not one of them had yet drank; but this they deferred until they were fully satisfied with eating. The women and girls then went to fetch water with the vessels of sea-weed, getting it at the first place they came to, and setting it down by the men, who drank it without ceremony, though it was very muddy and stagnant.'

Heaps and mounds of shells, of sizes varying from what might be supposed to be the *débris* of a family dinner, to accumulations several feet in thickness, and many yards across, abound on all our shores, and up every indentation of

the coast; the species of which these heaps are composed varying according to locality; the constituent species being wholly influenced by the greater or less abundance of the different kinds upon which the natives subsisted existing near the particular spots.

On the estuary of the Derwent these remains are found for several miles above Hobart Town, towards New Norfolk, until they disappear altogether at about three miles above the latter town. On the Tamar they are found at still less distances from the sea; and it does not appear that the Aborigines at any time were in the habit of carrying their shell-fish many miles inland, the farthest I have observed being two or three miles.

The principal kinds of testaceæ used by the Aborigines as food, exclusive of the smaller kinds, were—

Two species of *Haliotis* (*H. tuberculata* (?) and *lævigata*), which both attain to a large size, and are common on the rocks on the north-west coast, in Bass's Strait, and at Recherche Bay, &c. They were removed from the rocks (to which they closely adhere) by means of a wooden spatula-shaped instrument. The haliotis is called mutton-fish by the colonists.

The *Mussel* (*Mytilus* sp.), of which only one species of large size is abundant and easily procured. It is very common on the Derwent, on the Tamar, the north-west coast, &c., and is excellent eating. The heaps on the Derwent and Tamar consist principally of this shell.

*Oysters* (*Ostrea* sp.).—These are now rather scarce in many situations where their remains are abundant, which would indicate, as has indeed been found to be the case, that some causes, either diseases or otherwise, lead to the destruction of certain species of mollusks in some localities. All the oysters in the Derwent and Pittwater were thus destroyed some years ago, but I have recently learned that they are again appearing. The large mussels in the Tamar have, in the same way, disappeared of late years.

The *Warrenah* (*Turbo* sp.), which is very common in many situations, seems to have been a favorite article of food. At Cape Grim there is a heap several feet in thickness of this shell, formed on the top of the Cape.

*Limpets* (*Patella* sp.).—On the south and west coast these attain to a very large size. I do not recollect to have observed any shells of the *Parmophorus Australis* in the heaps, although, from the size of the fish, I would have expected to have found them much prized.

*Fasciolaria trapezium* (?)—This shell I saw principally in the small heaps, on the north coast; it is there abundant in the crevices of the rocks.

A species of *Purpura* occurs occasionally in the heaps near Circular Head.

A species of *Cardium*, and some of the smaller bivalves, were used on the Derwent, where these shells are common; but, as already observed, the beds of shells usually consist of those still existing close by.

Some of these heaps—as at Spring Bay, on the east coast—have recently been opened out and burnt for lime; but they are, in general, too much mixed with earthy matter, charcoal, &c., to make the lime of good quality: and the period of time which has elapsed since the shells were removed from the sea (in

most cases the latest must be upwards of thirty years), joined to their partial calcination by the Aborigines in roasting, has caused their decomposition to be considerable. . . . . ”

#### DISEASES.

The diseases most common amongst the natives were due to cold, neglect, and to the filthy condition of their persons. They suffered likewise from complaints arising out of their habits of gluttony. When food was plentiful, they would indulge their appetites to excess, and then perhaps for a long period they would suffer from want. Scarcely any of the natives were entirely free from skin diseases, and some suffered severely, their bodies being covered with sores. “In the children,” says Davies, “these are dreadful and disgusting in the extreme; with them, all parts of the body are affected; with the adults, the sores are more confined to the head; these are doubtless caused by their coarse living aided by their dirty habits.” \*

The most fatal disease was inflammation of the lungs; but it is conjectured that prior to the colonization of the island by the whites a large number of persons had been carried off by the small-pox, conveyed, perhaps, by some exploring vessel.

The adults were afflicted with swellings of the face, and some were crippled by rheumatism.

All the sufferings that have to be endured by those who neglect their persons, and are without the means of preserving their bodies in a state of cleanliness, were felt as severely by the Tasmanians as by their neighbours on the continent.

Their methods of cure were not very different from those practised by the Australians. They usually resorted to bleeding, the flesh being cut with flakes of stone prepared for the purpose.

They seem to have had a belief in the efficacy of charms. Davies, Dove, and Hull make mention of superstitions like those elsewhere referred to in this work. “There are two customs of a superstitious kind still retained among them, neither, however, bearing the slightest reference even to low and misguided views of religious homage. The one is an anxiety to possess themselves of a bone from the skull or the arms of their deceased relatives, which, sewed up in a piece of skin, they wear round their necks, confessedly as a charm against sickness or premature death. The other is a fear of pronouncing the name by which a deceased friend was known, as if his shade might thus be offended. Nothing is more offensive to them than a departure from the rule which they have prescribed to themselves on this point by the white people with whom they may be drawn into converse. To introduce for any purpose whatever the name of any one of their deceased relatives calls up at once a frown of horror and indignation.” †

Davies states that the bones he has seen carried by them were most commonly the jaw-bone, or the bone of the thigh; as also the skulls of children,

\* *Tasmanian Journal of Natural Science*, &c.

† *Tasmanian Journal*, 1842.

the latter wrapped up in a skin. "These bones," he adds, "are worn by people in perfect health, most probably as mementos of deceased relations; but, if so, they lend them to others of their own tribe when ill, who wear them as charms round the neck."\*

It is said that they carried sacred stones, with which they could cause diseases amongst their enemies, and cure those that afflicted their friends; and that they had the same belief in the evils that could be worked by any one who might possess himself of a portion of their hair.

#### DRESS AND ORNAMENTS.

The males amongst the Tasmanians wore no clothing of any kind when in good health. When sick, they covered themselves with a rug made of the skins of the opossum or of the kangaroo. The opossum skins were laced together with sinews of the tail of the kangaroo, and the woolly side was worn next the body. The women generally wore a covering of skins, and carried, like the men, the belt made of sinews, but for use only, not as a part of their clothing or as an ornament.

They used red-ochre, a kind of plumbago, and powdered charcoal for ornamenting their bodies.

The necklace shown in Fig. 292 was formerly in the possession of the late Mr. A. F. A. Greeves, to whom it was given many years ago by Chief Protector

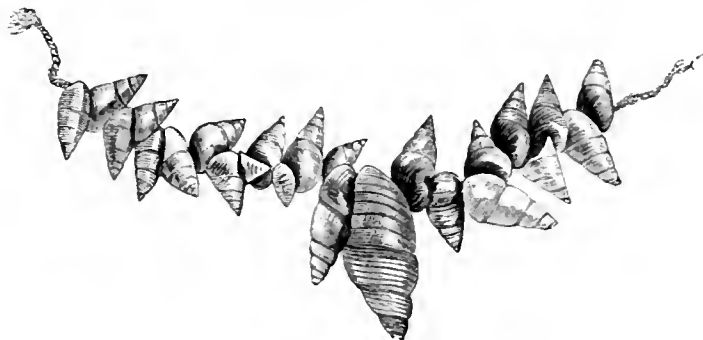


FIG. 292.

Robinson. It now forms part of my collection. It was worn by a principal woman of a Tasmanian tribe. The shells—565 in number, and all of the same species (*Elenchus Bellulus*)—are strung on thin well-made twine, formed apparently of the fibre of some root.

Only a part of the necklace is shown in the figure.

The shells were cleaned by hanging them over a wood fire, and subsequent rubbing and polishing with the hands. The shells are of a greenish color, the naere showing prismatic hues.

The necklace is beautiful, and must have been much prized by the owner. Its length is eighty-nine inches.

\* *Tasmanian Journal*.

Mr. Dove says that the cluster of these glittering shells was termed *Merrina*. Some, according to information furnished by another correspondent, were named *Terri*.

He adds that "a similar love of ornament was displayed in the flowers and feathers with which the heads of both sexes were generally found to be attired."\*

#### WEAPONS, IMPLEMENTS, CANOES.

The weapons of the natives were few, and of rude construction. The heavy spear was about fifteen feet in length and an inch in diameter; it was merely a sapling of tea-tree, dog-wood, or curryjong; one end brought to a point and hardened in the fire. The lighter spears were about ten feet in length and three-quarters of an inch in diameter. The native names of the spears were *Pena*, *Perenna*, *Prenna*, *Rugga* (southern tribes); and *Racah* (northern tribes).

The waddy was made of hard heavy wood (perhaps blackwood); it was nearly two feet in length, and about one inch and a quarter in diameter. Some of the waddies were pointed at both ends, and the part to be grasped was roughly notched, so as to afford a secure hold for the hand.

Mr. Ronald Gunn, F.R.S., informs me that the natives never had any other weapons except their spears and sticks. Their spears, he adds, were merely straight pieces of wood, made from young plants of a species of *molaleuca*, without barbs or carving of any kind; and the waddies were equally plain. They had no throwing-sticks or boomerangs, nor had they any shields. Reed-spears, similar to those in use on the continent, were unknown to the islanders.

Davies states that "in personal quarrels each party fights with a waddy, standing each other's blow on the head without defending it. If an offence be committed against the tribe, the delinquent has to stand whilst a certain number of spears are, at the same time, thrown at him. These, from the unerring aim with which they are thrown, he can seldom altogether avoid, although, from the quickness of his sight, he will frequently escape unhurt. He moves not from his place, avoiding the spears merely by the contortions of his body. Another mode of punishment is to place the offender upon a low branch of a tree, point at, and jeer him."

The same writer states that each tribe claimed a certain tract of country, but trespasses were common, and wars were frequent.

Cook, being desirous of knowing the use of the stick which one of the natives carried in his hand, caused a piece of wood to be set up as a mark, and induced the black to aim at it, at the distance of about twenty yards. He threw the stick several times, but without success, "for after repeated trials, he was still very wide from the object." Lieut. Breton, on the other hand, states that the stick was a dangerous weapon, that it could be thrown with ease and precision a distance of forty yards, and that it was observed to go horizontally, describing the same kind of circular motion as the boomerang, and with the like whirring noise.

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\* *Tasmanian Journal*.

The character of the weapons made by the natives of Tasmania, the absence of ornament, their using their clubs as missiles, and throwing stones at their enemies when all their clubs were hurled, or when they desired to keep their clubs for protection, indicate a condition so much lower than that of the Australians, that one is not unwilling, with Dr. Latham, to seek in other lands than those from which Australia was peopled for their origin.

Their implements were a vessel of bark, very neatly made, for holding water, and baskets of different forms, like those used by the natives of Australia. The native names of the baskets were *Treena*, *Tillé*, and *Trughanna*.

Large shells were kept for holding water and for conveying it to the sick.

The natives necessarily had occasionally to cross rivers and arms of the sea. Dove says that "the contiguous islands of the Straits were frequently visited by the tribes located on the northern coasts of Tasmania. A species of bark or decayed wood, whose specific gravity appears to be similar to that of cork, provided them with the means of constructing canoes. The beams or logs were fastened together by the help of rushes or thongs of skin. These canoes resembled, both in shape and in the mode by which they were impelled and steered, the more elegant models in use among the Indians of America. Their peculiar buoyancy secured them effectually against the usual hazards of the sea."

From another source I learn that when, during their excursions in the autumn, which were supposed to be from west to east, and in the spring from east to west, and they came to an arm of the sea, or a large river, or a lake, they made a kind of raft, somewhat like the catamarans of the people of Torres Straits. This raft was formed of the trunks of two trees, about thirty feet in length, and laid parallel to one another, and at a distance of five or six feet. The logs were kept together by four or five smaller pieces of wood, laid across at the ends, and fastened by slips of tough bark. In the middle was a cross timber of considerable thickness, and the whole was interwoven with a kind of wicker-work. This raft was propelled by paddles with amazing rapidity. Such a vessel—if vessel it can be called—would carry six or ten persons. When it had served its purpose, it was usually abandoned; and when Tasmania was first colonized, the whites not unfrequently discovered these rafts or their remains on the sea-shore, or on the banks of the rivers and lakes.

The names of the canoes were *Malanna*, *Mungana*, and *Munghana*.

Mr. Hull says that there were formerly many accounts of the drowning of natives who embarked in these catamarans for the purpose of visiting the neighbouring islands. Their bodies were found on the beaches.

#### STONE IMPLEMENTS USED BY THE NATIVES OF TASMANIA.

When engaged in investigating the character of the stone implements of the Australian natives, it was but natural to look to the neighbouring isle—Tasmania—and to enquire whether the people who once inhabited it had used the stone-tomahawk, the stone-chisel, and other tools of stone similar in form to those found in Victoria and over the whole extent of the island-continent of

Australia. It might appear to the reader that no difficulties would present themselves in the attempt to obtain accurate information on a point of this kind. The natives of Tasmania were numerous within the memory of a great many persons now living, and it is but—one may say—a few days since the last of them was buried; yet, as those who knew them best were not the best of observers, it happens that facts connected with their customs and their arts are not easily gathered. But for the assistance given by the Rev. H. P. Kane, Dr. Agnew, the Honorary Secretary of the Royal Society of Tasmania, Mr. Ronald Gunn, F.R.S., and others, I could not have had the opportunity of comparing the stone implements of Tasmania with those of Australia. To these gentlemen I am deeply indebted. As soon as the Honorary Secretary of the Royal Society was informed of the nature of my investigations, he sent me specimens of the stone implements which had long been treasured in the Museum of the Society. These, as soon as they were received, were figured and described, and, in order that I might have their forms at all times before me for comparison, I caused *fac-similes* to be made of them.

Five of these specimens are figured. Before returning these stone-axes to the Royal Society, I made a careful examination of them, with the object of determining the character of the rocks of which they are fragments. In doing this, I had help from Mr. Cosmo Newbery, B.Sc. They are nearly all chert, or cherty varieties of metamorphosed sedimentary rocks, obtained in all probability from the neighbourhood of granite or porphyry. Mr. Cosmo Newbery agrees with me in the opinion, that while some of them have been split by hand from larger blocks, others are fragments of rock occurring naturally, and selected because they were of suitable form. These fragments, whether detached by blows or got from the beds of streams, have been treated in one way only: having selected that which appeared to be the best for a cutting edge, the native has improved it by simply striking off small flakes all along the edge and from one side of the edge only. This has been done, however, in all cases with so much skill as to keep the line straight. It is not a serrated edge. It would appear that the fragment was held in the palm of one hand, with the edge outwards, and that with a piece of stone in the other hand blows were given towards the palm and away from the edge, until flakes were detached in such a manner as to leave it even and sharp. Some specimens, however, have been detached by one blow from a larger rock. These exhibit a semi-conchoidal fracture, and having a good edge, have not been subsequently altered by chipping.

The implements sent to me by the Honorary Secretary of the Royal Society sufficiently show the character of these tools; but I have had also the opportunity of examining nineteen samples from the collection of Mr. Ronald Gunn, and seventeen collected for me by the Rev. Mr. Kane.

Amongst Mr. Ronald Gunn's specimens there are two scalpriform implements, very skilfully made. One—the best—of a triangular shape, and with a remarkably sharp cutting edge, has been improved by striking off flakes—in size from a sixteenth of an inch to a quarter of an inch—from the base of the triangle; and the other, a smaller stone, about three inches in length and two



inches in breadth, formed in the same way, is scarcely inferior. These were evidently struck off by hand from some larger blocks, and afterwards improved in the manner described. The first was found near Westbury and the other near Ross. In the collection presented to me by the Rev. Mr. Kane there were two or three beautiful specimens, one not inferior to any I have ever seen.

The largest stones do not weigh more than six or seven ounces, and the smallest are not much heavier than the chips of black basalt used by the natives of Victoria for cutting and cleaning skins.

Those used for skinning animals are said to have been called *Mungana* and *Trowutta* by the natives.

These stone implements are all of one character; none of them were provided with a handle; and it is not probable, judging from the shape of them, that the native had even the protection of the opossum skin for his hand.\*

One or two, Mr. G. H. F. Ulrich thinks, may be flakes of black basalt, but this could scarcely be determined without fracturing the implements. The greater number—nearly all of them—may be classed as fragments of metamorphosed rocks, cherts, and porcelanites. Owing to having been buried for a lengthened period, many are coated with a thin yellowish-brown or grey skin.

I can state with certainty that not one has been ground, and that no attempt has been made in any case to give an edge by grinding.

I have received the following letter and memorandum from Mr. Ronald Gunn respecting these implements:—

Newstead, 30th May 1873.

MY DEAR SIR,—I forward per steamer the stone implements of the Aborigines of Tasmania. You will find them of the very rudest description. Those resembling tomahawks were held in the hand, and under no circumstances, as far as I know or can learn, were they ever fixed in any handle. The smaller stones were used for scraping and forming their spears and waddies. I send a copy of a memorandum received from Mr. J. Scott, Surveyor, who kindly procured me the implements. The locality from whence

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\* Mr. James Rollings, in a letter addressed to Dr. Agnew, and dated the 5th May 1873, says that in his youth he was constantly in the habit of seeing the Aborigines of Tasmania, and mixing with them occasionally, and that he had many opportunities of seeing how they used their stone knives and tomahawks. The knives, similar to those in the Museum [see figures in this work], when used for skinning kangaroos, &c., were held by the forefinger and thumb, and the arm, being extended, was drawn rapidly towards the body. The carcass was afterwards cut up, and the knife was held in the same way. In cutting their hair, one stone was held under the hair, another stone being used above, and by this means the hair was cut, or rather, by repeated nickings, came off. A larger stone, well selected, about four or five pounds in weight, was used for a tomahawk, a handle being fastened to it in the same way as a blacksmith fastens a rod to chisels, &c., for cutting or punching iron, being afterwards well secured by the sinews of some animal. The handles were strong saplings of wattle or curryjung. These were the only stone implements he saw used among the natives, and very expert they were in using them.

Mr. Rollings, no doubt, may have seen the natives using tomahawks similar to those of the Australians; but it is certain that they were introduced after the island was peopled by the whites. They were probably obtained from the Port Phillip natives. If anything like the stone tomahawk of the Australians had been used in Tasmania prior to the colonization of the island, numerous specimens would have been found. As far as can be ascertained, not one has been discovered anywhere.

they were obtained by the Aborigines, he states to be a spot on the west side of the Great Lake, and there is no rock (which he terms "flint") of a similar description, so far as he knows, for many miles round where he picked them up.

The natives of Tasmania had no weapons except spears, and sticks about two and a half feet long, used as waddies. Their spears were merely straight pieces of wood, made from young plants of a species of *melaleuca*, without barbs or carving of any kind. The waddies were equally plain. They had no throwing-sticks, shields, or boomerangs, nor had they any spears partly formed of reeds, as in Victoria. If there is any other information you require, I shall be glad to furnish it. I may add that I have been in this colony upwards of forty-three years, and saw a good number of the Aborigines in 1830 and few subsequent years.

Yours very sincerely,

R. Brough Smyth, Esq., &c., &c., &c.

RD. GUNN.

*Memorandum on the Stone Implements used by the Aborigines of Tasmania, found at Mount Morriston, eight miles south from Ross, on the east bank of the Macquarie River, on lot 78, Parish of Peel, County of Somerset:—*

The space over which they were found is about three by five chains, or one and a half acres, in a sheltered bend of the river, at the head of a deep lagoon, above one mile long, the Saltpan Plains lying to the west, and the hills rising suddenly to the east. The original place where these were first obtained by the Aborigines is between the "Split Rock" and the west shore of the "Great Lake," about forty miles distant, where Mr. Pitt has seen the ground covered with stones partly broken and shaped—"like a workshop," by his statement to me. It would be worth while to have the spot re-discovered and fixed properly. In using the flints, the thumb was placed on the flat surface, and held by the other fingers resting in the palm of the hand, and the sharp edges used to cut the notches in the trees for climbing, cutting spears, and making the handles of the waddies rough, so as not to slip from the hand. They devoted much time to chipping the edges of the flints, and the small pieces broken off show very distinctly in good ones; the pieces not so marked, and smaller, are probably the pieces left in making them into ship-shape at first. Whilst the flints were used to cut notches in the trees for the great toe to rest in, for climbing, the body was supported against the tree by a strong grass rope, passed round the tree and the body, held by one hand, whilst with the other they used the flint. In making this grass rope, some eight or ten men would all begin to pull long wiry grass (a native species of *fescue*), and when they had a quantity, two and two would twist a fine rope with a crooked stick, and, when all finished, come and join the whole eight or ten ropes into one strong one, sufficient to support a native against the tree. I have frequently found single flint stones lying over the country adjoining the Saltpan Plains, but never in quantity, except at the spot referred to here, which from its shelter and convenience to water, and the open plains, yet close to the trees, has been a favorite place of resting, &c.

The number of stones of the same material (but different shades in color) which I found at that spot was upwards of 218, viz. :—156 now in my possession; 24 left at Mount Morriston; the remainder given away, some to the Museum in Hobart Town, and others as curiosities.

I believe if the ground were turned over at the spot, that more might yet be found. Adjoining the spot where the flints were found there were also some common water-worn stones broken in the edges, as if used for chipping, but of no interest otherwise.

JAMES SCOTT, Surveyor.

Launceston, 12th May 1873.

In the report of the proceedings of the Royal Society of Tasmania, at a meeting held on the 8th July 1873, attention was called to the enquiries which had been made respecting the character of the stone implements used by the natives, and a letter was read from Mr. James Scott, M.H.A., of Launceston, in which, on the authority of the late Mr. Thomas Scott, his brother, who for some time held the office of Assistant Surveyor-General, and from his own observations, he makes statements strictly consistent with those contained in the memorandum just quoted.

It is highly creditable to the Royal Society that they should have devoted so much attention to this subject, a subject of the highest importance to those who make the history of mankind their study.

The facts contained in this brief account of the stone implements of the Tasmanians, and the descriptions of the stone tomahawks, knives, and chisels of the Australians, will probably cause scientific men who have collected data relating to the savage races that once peopled Europe to re-investigate these data, and perhaps to modify the inferences drawn from them.

It is apparent that savages living but a few hundred miles apart, and having many customs in common, exhibited in their implements of stone all the forms from the rudest chip of chert to the highly-polished tomahawk of greenstone.

The following figures and descriptions relate to the implements sent to me by the Honorary Secretary of the Royal Society of Tasmania.

The cutting implement Fig. 293 is a fragment of cherty rock—a fragment detached, apparently, without the aid of man's hand, from some larger mass. It was selected, probably, because it was fitted for the purposes to which it would be put by the Aborigines. The cutting edge shown on the left-hand side of the figure was formed by

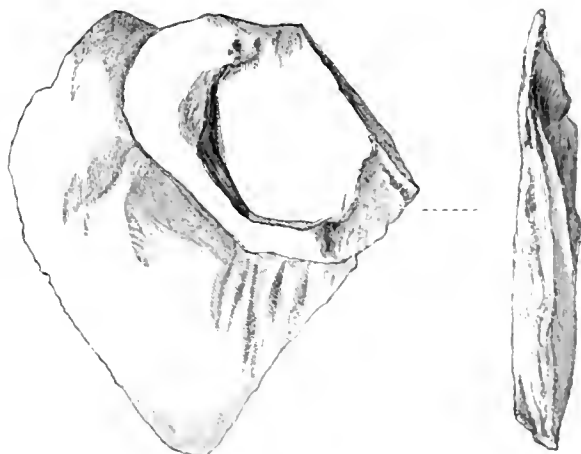


FIG. 293.—(Scale  $\frac{1}{2}$ .)

striking off thin flakes about a quarter of an inch in width. In this figure the numerous indentations made by striking off the flakes are not depicted. The irregularities occur on the side not shown in the engraving, but, instead, the even cutting edge is presented. The marvellous skill of the workman in striking off flakes so as to preserve an even edge, as shown in the figure, is worthy of notice and admiration. This implement bears a label, from which it appears that it was presented to the Royal Society of Tasmania by Dr. Milligan, and was used, according to his statement, for skinning the kangaroo, &c., and was usually carried in their baskets by the natives.

The weight of this implement is six ounces.

The specimen Fig. 294 is said by Dr. Milligan to have been used for cutting spears and sticks. The cutting edge is not good. It is a very rude implement. It is a fragment of a dense, very heavy siliceous cherty rock pre-

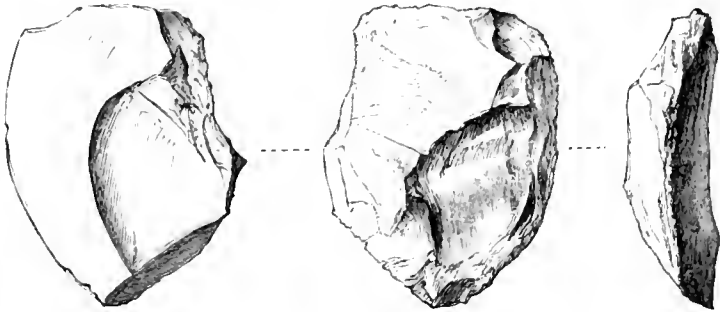


FIG. 294.—(Scale  $\frac{1}{2}$ .)

sented a semi-conchoidal fracture. Its color on the surface is light bluish-grey, but where splintered approaching to black. It has been improved by striking off small flakes, so as to form a cutting edge, but the work has been done rudely, yet not without skill. Its weight is three and a half ounces.

This (Fig. 295) is a fragment of rock struck off from some larger block,

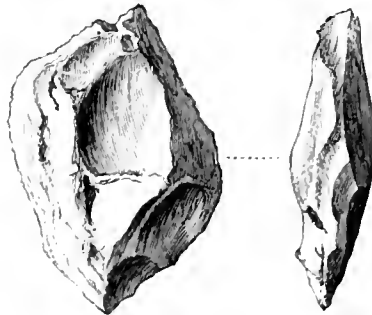


FIG. 295.—(Scale  $\frac{1}{2}$ .)

which has had given to it a cutting edge by knocking off flakes from and not towards the edge. It seems as if the native had selected the best side for cutting, and then, by striking that side with another stone, split from it small

elips, working towards the stone and not from it. In this way only—as I imagine, looking at the fragment—could the work have been performed. This is a serviceable implement. Its weight is two and three-quarter ounces.

The implement here shown (Fig. 296) is one of the best in the collection. It was used probably for cutting holes in the bark of trees when climbing. It

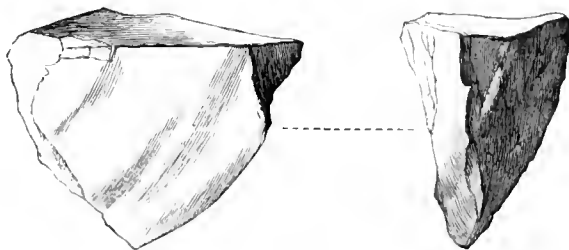


FIG. 296.—(Scale  $\frac{1}{4}$ .)

has a good cutting edge. Whether found in the form it presents, or struck off by the native from some larger block, is difficult to determine. It certainly has not been altered as the other implements have been by striking off flakes.

It is very heavy, and, like the others, a dense siliceous cherty rock. The color of the skin is light brownish-grey, and the interior a very dark-bluish grey, nearly black. The weight is five and one-quarter ounces.

This stone (Fig. 297) has been brought into shape by striking off fragments. It has a good but rather rough cutting edge, and has been used perhaps for

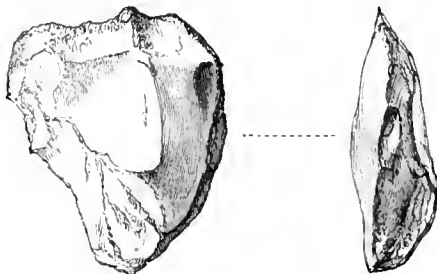


FIG. 297.

forming clubs, fighting-sticks, or spears. It is a good, sharp, useful stone, and evidently, from the appearance of the surface, more recent than the other implements.

The other specimens received from the Royal Society of Tasmania are of the same character as those figured and described. One—a heavy thick stone, with a rough edge—was probably used for cutting wood. It is a fragment of a dark bluish-grey siliceous rock. Small flakes have been struck off to form a cutting edge.

Another—a thinner and broader fragment and triangular in shape—is formed of the same kind of rock, and the cutting edge is in like manner made by striking off thin small flakes.

The weight of each is a little less than seven ounces.

## FIRE.

It is not anywhere clearly stated how the natives produced FIRE. Dove states that they were always careful to carry in their hands the materials of kindling a fire. "Their memory," he says, "supplies them with no instances of a period in which they were obliged to draw upon their own inventive powers for the means of resuscitating an element so essential to their health and comfort as flame."

Davies, however, apparently much more careful in making statements and in drawing inferences, states that, "When they move from place to place, they carry fire with them: when they had it not, I have been informed that they obtained it by rubbing round rapidly in their hands a piece of hard pointed stick, the pointed end inserted into a notch in another piece of dry wood." It would be contrary to all experience of savage races to suppose that the means of kindling a fire by the use of two pieces of wood was unknown to this people. At the same time it is certain that the natives would rarely have occasion to resort to friction for such a purpose.

## LANGUAGE.

The language of the natives of Tasmania was, like that of the Australians, vocalic, but in their words, unlike the Australians, there are few re-duplicates. Latham thinks that the affinities of language between the Tasmanian and the New Caledonian are stronger than those between the Australian and Tasmanian. This brings us to the consideration of the question of the peopling of Tasmania, which is discussed elsewhere.

I give here a vocabulary of the dialects of some of the Aboriginal tribes of Tasmania, compiled by Joseph Milligan, Esq., F.L.S., together with his notes. This vocabulary appeared originally in the journals of the Royal Society of Tasmania, and was subsequently reprinted with an introductory note by Sir Robert Officer, who states that the compiler was for many years Medical Superintendent of the Aborigines Establishment, first at Flinders Island, and afterwards at Oyster Cove, to which the remnant of the race was removed in the year 1848. Sir Robert adds that ample opportunities were afforded to Dr. Milligan of acquiring a knowledge of the language of the race, and that, as known to all, his character and attainments are a guarantee of the fidelity and accuracy of his work.

To Dr. Milligan's paper is appended a list of words in use amongst the Oyster Bay tribe, compiled in 1826, by Thomas Scott, Esq., late Assistant Surveyor-General of Tasmania.

Mr. R. H. Davies, in his paper on the Aborigines of Van Diemen's Land (published in 1844-5), makes some judicious observations which I shall here transcribe. He says—"Their language is, in all probability, extremely limited, or at least was so before their intercourse with whites; but so many words have since crept in, and been naturalized as above, that it would now be impossible to find out to what their original language was confined. I much doubt their

ever having separate names for all the different kinds of birds with which they were conversant ; *Yula* (a bird) appeared to answer for most. The *lingua franca* before alluded to as spoken at Flinders Island is a mixture of English, words from the different tribes, and a number of words from the New Holland tribes, and even from other countries ; these last have been introduced by the women, Aborigines of Van Diemen's Land, who have lived for many years with sealers, and been with them to the continent ; even negro words have been introduced. From these circumstances, it may be perceived how difficult it would be to separate their absolutely primitive language from that now in use."

Though, as stated by Dove, the Aborigines of Tasmania have been usually regarded as exhibiting the human character in its lowest state of degradation, yet he admits that, when we take note of the force of invention and of memory which is displayed in the copious vocabulary of their several languages, they can claim no inconsiderable share of mental power and activity.

What they knew and what they did not know cannot now be ascertained. Low as they were, they were human in all that they did and did not do, and nearer to ourselves—and not to the worst amongst us—than the so-called civilized peoples of the cities would be willing to admit.\*

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\* A paper *On the Aboriginal Languages of Tasmania* appears in the *Tasmanian Journal of Natural Science*, where a number of words are given from the MSS. of Jorgen Jorgenson and the Rev. Thomas Dove.



ON THE DIALECTS AND LANGUAGE OF THE ABORIGINAL TRIBES OF  
TASMANIA, AND ON THEIR MANNERS AND CUSTOMS.

(BY JOSEPH MILLIGAN, F.L.S.)

THE day is not far distant when, according to the ordinary course of nature, the last of the surviving remnant of the Aboriginal inhabitants of Tasmania, now maintained at a Government establishment, and little more than a dozen in number, must be removed by death, and a distinct people cease to exist. The entire extinction of a population, an isolated stirp of the human family, is neither a matter of every day occurrence nor of trivial import.

When Van Diemen's Land was first occupied by Europeans, half a century ago, its Aboriginal population spread in tribes, sub-tribes, and families over the length and breadth of the island, from Cape Portland to Port Davey, and from Oyster Bay to Macquarie Harbour; and their aggregate number at that time has been variously estimated at from 1,500 to 5,000.

The early navigators make frequent mention of rencontres with numerous groups of "the natives," and of fires, and of "smokes" seen in the bush, which were considered to indicate their presence in considerable force in the neighbourhood. But experience has taught us that such evidence is, at the best, fallacious and untrustworthy; we all know that bush-fires may smoulder and rage in turns for months together at certain seasons, and over a great extent of country, without the actual presence of any human being in the vicinity; we also know very well that a mere handful of Aborigines appearing, shifting their ground, and re-appearing on the edge of a thick scrub, or in the recesses of forest ground, variously grouped and under different aspects, may easily be, and have often been, mistaken for a formidable number. We therefore receive with some allowances the higher estimates formed of the Aboriginal population of this island at or about the time of its discovery.

Assuming that the number of tribes and sub-tribes throughout the territory was then about (20) twenty, and that they each mustered, of men, women, and children, 50 to 250 individuals, and allowing to them numbers proportioned to the means of subsistence within the limits of their respective hunting-grounds, it does not appear probable that the aggregate Aboriginal population did materially, if at all, exceed 2,000. For it is to be borne in mind that all along the western side of the island the face of the country is thickly covered with dank and inhospitable forests, and that other physical conditions most unfavorable to a natural abundance of animal life prevail there, while our traditionary knowledge of the tribes known to have existed along the east and centre is sufficiently accurate to enable us to form a close approximation to their actual strength. The estimates which fixed the native population at 5,000 or upwards when the colony was first settled are therefore obviously in error.



The open grassy plains and thinly-timbered forest ground along the eastern and central portions of the island were the most eligible for the purposes of the early settlers, and were therefore the portions of the territory first occupied; but these fine tracts of country were precisely those which naturally yielded the means of subsistence in the greatest profusion to the Aborigines, and they were accordingly the districts chiefly frequented by the natives at that time. The first colonists were therefore unavoidably brought into contact, and frequently into immediate and familiar intercourse, with the tribes belonging to the districts in which they had located themselves; they thus enjoyed peculiar facilities for becoming acquainted with their disposition and habits, and acquiring from the more intelligent of them some knowledge of their history and traditions. Few comparatively of these original settlers—the pioneers of colonization in Van Diemen's Land—remain to communicate the information which they may thus have obtained. A fortunate few returned home, enriched with the legitimate fruits of industry and good management; others, less successful here in the first instance, migrated early to a neighbouring province, and reaped largely of the golden harvest with which it has been blessed; while many have “passed that bourne whence no traveller returns,” and left no record of the simple race whose position, rights, and very existence they had come to usurp and to supersede.

As, under such circumstances, every scrap of authentic information respecting the Aborigines of Van Diemen's Land may be regarded as of some value, I avail myself of the opportunity afforded by the publication of the vocabulary of certain Aboriginal dialects of Tasmania, and of some remarks necessary thereupon, briefly to make record of such particulars illustrative of their habits, manners, and customs as have fallen under my notice, or been gathered directly from their statements to myself.

In order that ethnologists and others interested in the vocabulary of Aboriginal dialects referred to may be inclined to place perfect confidence in their accuracy, I have to explain that every word before being written down was singly submitted to a committee (as it were) of several Aborigines, and made thoroughly intelligible to them, when the corresponding word in their language, having been agreed upon by them, was entered. This, of course, was a most tedious method to pursue, but it was the only plan which gave a fair chance of precision and truthfulness. On being completed, the manuscript was laid aside for two or three years, when it was again submitted, *verbatim* and *seriatim*, to a circle of Aborigines for their remarks: a revision which led to the discovery and correction of numerous blunders originating in misapprehension, on the part of the Aborigines in the first place, of the true meaning of words which they had been required to translate.

But I found the fault had oftentimes been my own, in having failed to seize the exact and essential vocal expression, which, on being repeated to the Aborigines at any time afterwards, would infallibly reproduce the precise idea which it had been stated to imply in the first instance.

This circumstance has strongly impressed upon me the conviction that much of the discordance apparent in the vocabularies of the same language or

dialect, published by different travellers, is attributable to similar causes. For instance, a zealous naturalist, knowing nothing whatever of the language the words of which he desired hurriedly to secure, would point to a tree and repeat the word "tree," the reply to which, in all probability, would be not the equivalent for tree, but the specific name by which that particular sort of tree was known there; and so with other things. Abstract ideas are unfamiliar to and not easily comprehended by untutored Aboriginal minds, and hence numberless mistakes which, from want of verification and correction, become fixed and permanent errors.

The language of a people, whether it be possessed of a copious or spare vocabulary—whether it consist of a plain collocation of a few simple and arbitrary sounds, or be characterized by elaborate inflexions and a complex arrangement of words of analogical import—ought to be accepted, one would say, as the index of the degree of mental culture and social and intellectual progress attained by those who make use of it, and find it sufficient for the expression of their various thoughts, feelings, and desires. A glance at the vocabulary of Aboriginal dialects of Tasmania, and at the condition of the Aborigines themselves, will perhaps be thought to lend confirmation to the opinion.

The words or vocal sounds of the unwritten language of rude predatory tribes are liable to more frequent and to more violent and arbitrary changes than are incident to a tongue embodied in the symbolic forms of letters, the various inflexions, combinations, and analogies of which have been recognised by the eye as well as the ear, and stereotyped, as it were, by the printing press.

The circumstance of the Aboriginal inhabitants of Van Diemen's Land being divided into many tribes and sub-tribes, in a state of perpetual antagonism and open hostility to each other, materially added to the number and augmented the energy of the elements and agents of mutation ordinarily operating on the language of an unlettered people: to this was superadded the effect of certain superstitious customs everywhere prevalent, which led from time to time to the absolute rejection and disuse of words previously employed to express objects familiar and indispensable to all; thus imperiously modifying nomenclature and the substantive parts of speech, and tending arbitrarily to diversify the dialects of the several tribes.

The habit of gesticulation and the use of signs to eke out the meaning of monosyllabic expressions, and to give force, precision, and character to vocal sounds, exerted a further modifying effect, producing, as it did, carelessness and laxity of articulation, and in the application and pronunciation of words. The last-named irregularity, namely, the distinctly different pronunciation of a word by the same person on different occasions to convey the same idea, is very perplexing, until the radical or essential part of the word, apart from prefixes and suffixes, is caught hold of. The affixes, which signify nothing, are *la, lah, le, leh, Leah, na, ne, nah, ba, be, beah, bo, ma, me, meah, pa, poo, ra, re, ta, te, ak, ek, ik, &c.* Some early voyagers appear to have mistaken the terminals *la, le, &c.*, as distinctive of sex, when applied to men, women, and the lower animals. The language, when spoken by the natives, was rendered embarrassing by the frequent alliteration of vowels and other startling abbreviations, as

well as by the apposition of the incidental increment indifferently before or after the radical or essential constituent of words. To defects in orthoepy the Aborigines added shortcomings in syntax, for they observed no settled order or arrangement of words in the construction of their sentences, but conveyed in a supplementary fashion by tone, manner, and gesture those modifications of meaning which we express by mood, tense, number, &c. Nor was this a matter difficult of accomplishment amongst a people living in a state so primitive that animal wants and gratifications, and the exigencies of the chase and of war, comprised the sum total of events which characterized their existence either as individuals or as members of the communities to which they belonged. Barbarous tribes, living in isolated positions, antagonistic to and repellant of each other, would each, within its own sphere, yield to various influences, calculated to modify language, and to confirm as well as create dissimilarity. New words introduced into the language of civilized and lettered communities betray their origin and relationship to pre-existing words in the same or in cognate and kindred tongues: but rude savage people often adopt the most arbitrary and unmeaning sounds, through caprice or accident, to represent ideas in place of words previously in use; a source of mutation, as respects the various dialects spoken amongst the Aborigines of Van Diemen's Land, fertile in proportion to the number of tribes into which they were divided, and the ceaseless feuds which separated them from one another. Hence it was that the numerous tribes of Tasmanian Aborigines were found possessed of distinct dialects, each differing in many particulars from every other.

It has already been implied that the Aborigines had acquired very limited powers of abstraction or generalization. They possessed no words representing abstract ideas; for each variety of gum-tree and wattle-tree, &c., &c., they had a name, but they had no equivalent for the expression "a tree;" neither could they express abstract qualities, such as hard, soft, warm, cold, long, short, round, &c.: for "hard," they would say "like a stone;" for "tall," they would say "long legs," &c.; and for "round," they said "like a ball," "like the moon," and so on, usually suiting the action to the word, and confirming by some sign the meaning to be understood.

The elision and absolute rejection and disuse of words from time to time has been noticed as a source of change in the Aboriginal dialects. It happened thus:—The names of men and women were taken from natural objects and occurrences around, as, for instance, a kangaroo, a gum-tree, snow, hail, thunder, the wind, the sea, the Waratah, or Blandfordia or Boronia, when in blossom, &c.; but it was a settled custom in every tribe, upon the death of any individual, most scrupulously to abstain ever after from mentioning the name of the deceased—a rule the infraction of which would, they considered, be followed by some dire calamities: they therefore used great circumlocution in referring to a dead person, so as to avoid pronunciation of the name; if, for instance, William and Mary, man and wife, were both deceased, and Lucy, the deceased sister of William, had been married to Isaac, also dead, whose son Jemmy still survived, and they wished to speak of Mary, they would say "the wife of the brother of Jemmy's father's wife," and so on. Such a practice

must, it is clear, have contributed materially to reduce the number of their substantive appellations, and to create a necessity for new phonetic symbols to represent old ideas, which new vocables would, in all probability, differ on each occasion, and in every separate tribe; the only chance of fusion of words between tribes arising out of the capture of females for wives from hostile and alien people—a custom generally prevalent, and doubtless as beneficial to the race in its effects as it was savage in its mode of execution.

The Tasmanian Aborigines made use of some vocal sounds not met with in the English language; one, for instance, corresponds to the sound of *u*, as pronounced by the French; others are equivalent to *ch* and *gh* in the Scotch and Irish *loch* and *lough*; and there are some curious combinations of nasal and guttural sounds.

The orthography of the Aboriginal vocabulary agrees as nearly as possible with the ordinary phonetic expression of the English alphabet, with the following qualifications:—The vowel *a*, when it stands alone, is to be pronounced as in *eat*, *rap*, &c., but *aa* is sounded nearly as *aw* in the word *lawn*; *e* is pronounced as in the English word *the*, and *ee* as in *thee*, *me*, *see*, &c., but *é* is to be sounded like *a* in *potato* and in *day*; *i* is to be pronounced as in *sigh*, *fe*, &c.; *o* is to be sounded as in *so*, *go*, *flow*, and *oo* as in *soon*, *moon*, &c.; *u* is never to be sounded as in the English word *flute*, its usual sound being that in the French words *une*, *usage*, *usurier*, *fumer*, &c., but when followed by a double consonant, or by two consonants, it is to be sounded as in the English words *musk*, *lump*, *bump*, &c.; *y* is to be sounded as in the English words *holy*, *glibly*, *yonder*, *yellow*, &c.; *i* before another vowel has a full sound as in the English words *shine*, *riot*; *ei* coming together are to be pronounced as in *Leipsic*, *ou* as in *noun*, *oi* as in *toil*, &c. Consonants have their usual sounds when single; *ch* and *gh* are pronounced as in the German word *hochachten* and in the Irish *lough*. When a double consonant, or two consonants stand together, the first carries the accent, as in the English words *cunningly*, *peppery*, *cobbler*, *pipkin*.

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## VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

(By JOSEPH MILLIGAN, F.L.S., ETC.)

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Abscess - - -	Licemena - - -	Limeté - - -	Wallamalé
Absent - - -	Malumbo - - -	Taggara - - -	Wakannara
Abstain - - -	Miengpa - - -	Parrawé - - -	Wannabca tongh
Abstract (to deduct) -	Nnamara - - -	- - - - -	- - - - -
Accompany - - -	Tawé - - -	- - - - -	Tawélea mepoilea
Acid (taste) - - -	No-wieack - - -	Noilee - - -	'Gdulla
Aerid (taste) - - -	Peooniack - - -	Mené wuttá or Mené rug-gara	- - - - -
Add to or put - - -	Proloné - - -	Poggona nec wughata -	Poilabea
Across (to put or place)	Prolon-nyeré - - -	Wuggara tungalé - - -	Tienenable poingh
Adult man - - -	Puggana minyenna -	Pallawah - - -	Pablea
Adult woman - - -	Lowalla minyenna -	Nienaté and Lowanna -	Noallea
Afraid - - -	Tianna coithyack -	Tiennawillé - - -	Camballeté
Afternoon - - -	Kaawntto - - -	Nunto-né - - -	Kaonyleah
Aged (literally rotten-boned)	Tiuna-trionratick -	Naggattaboyé - - -	'Gnee-mucklé
Agile - - -	Menekarowa - - -	Narra warraggara	- - - - -
Ah! - - -	Ah! - - -	Mile-né!	- - - - -
Air - - -	Oimunnia - - -	Rialannah	- - - - -
Altogether - - -	Nuntyentick - - -	Mabbylé	- - - - -
Aloft - - -	Muyanato - - -	Crougana wughata	- - - - -
Amatory (rakish) - -	Rinnyowalinya - - -	Lingana looa renowa	- - - - -
Anger - - -	Miengcommenechana -	Poiné moonalané	- - - - -
Angle (crooked like the elbow)	Wien-powenya - - -	Wiena and Wienenna	- - - - -
Ankle - - -	Munnaghana - - -	Munnawana	- - - - -
Anoint - - -	Yennemee - - -	Ruggara	- - - - -
Another - - -	Tabboucaek - - -	Neggana	- - - - -
Answer (to) - - -	Ouneeprapé - - -	Oghnemipé and Oghme-	- - - - -
Ant, blue - - -	Pugganeiptietta - -	[rapé]	- - - - -
Ant, small black, strong smelling	Ouiteitana - - -	Moyberry	- - - - -
Ant, largest black, venomous	Tietta - - -	Tité	- - - - -
Ant, red body with black head and tail	Nowateita - - -	Lalla and Loattera	- - - - -
Ant-eater ( <i>Echidna setosa</i> )	Mungyenna - - -	Munnyé	- - - - -
Apparition - - -	Wurrawena krottomi-entoneack	Ria-wurrawa	- - - - -
Aquiline (Roman nosed)	Muunna puggawinya -	Maitingulé	- - - - -
Arm - - -	Wu'hna - - -	Wu'lma	- - - - -
Ashamed - - -	Leientonnyack - - -	Lienuté	- - - - -
Aha! you are sulky all of a sudden	Aunyah! Teborah!	Keetrelbea-noomena, Peniggomaree!	- - - - -
Ashes - - -	Tontaiyenna - - -	Toiberry - - -	Ronghtuly né
Ask - - -	Ongheewammeno - -	Oghoamilé - - -	Onabcamabbelé
Asleep - - -	Tugganick - - -	Longhana - - -	Nenarongabea
Awake (to open the eyes)	Cranuy-mongthéó	- - - - -	- - - - -
Awake, ditto - - -	Wennymongthéc - -	Nunneoine-roidukaté	- - - - -
Awake him, rouse him	Lientiapé - - -	- - - - -	Illetiapé
Ay (yes) - - -	Narramuna - - -	Narrawa - - -	Narro baro
Azure (sky) - - -	Noorbiack - - -	Warra-né - - -	Loaranneleah
Awake (rouse ye, get up)	Lientable, tagga muna!	Nawaté, pegrate, wergho!	Takkawugh né!
Babe - - -	Cottrnluttyé - - -	Puggata riela - - -	Rikenté
Bachelor - - -	Pugganara nittyé -	Lowatimy - - -	Paponne watté
Back (the) - - -	Me-inghana - - -	Talinah - - -	Tecrannelee-leah
Backward - - -	Lenere - - -	Talire - - -	Kelabatecorah
Bad (no good) - - -	Noweiacck - - -	Noile - - -	Ée-ayngh-la-leah
Bandy-legged - - -	Lackaniampaioick -	Rentroueté	- - - - -
Bandicoot - - -	Tiannah - - -	Tenghanah or Tenna-ne-	Lugoileah mungoinah leah

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English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brunce Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Bark (of a tree) - -	Poora, Poorah-nah - -	Warra - - - -	Poora leah
Barren (woman) - -	Kaecto kektrabonah - -	Lowa puggatimy - -	Lopiteneeba
Barren ditto - - -	Nangemoona - - -	Loakennamalé - -	
Baskets - - - -	Tughbranah - - -	Trenah - - - -	Tillé
Bat - - - - -	Peoumyenna - - -	Lérynah - - - -	
Battle - - - - -	Miemyenganah - -	Mialungana - - -	Mungymeni leah
Beard - - - - -	Comena purennah - -	Cowinné - - - -	Comené waggelé
Beardless - - - -	Comena-ranyah - -	Co-win-timy - - -	Cominerah leah
Beat (to strike) - -	Legganegulumpté - -	Lugzuna - - - -	Menghboibee raté
Bean (coxcomb) - -	Pugganaterectyé - -	Pallowah-tutté - -	Papponné tugthe leah
Beauty (fine-looking woman)	Lowanna-elaphatyé - -	Nire-lowah - - -	Noa nonghanoatté
Beauty, ditto - -	Lowanna-eleebana-leah	Loa-minery - - -	
Bark of tree flapping -	Poorakunnah - - -	Lowarinnakunnah - -	
Bed (sleeping-place in the bush)	Oortrackeomee - - -	Orragurra wurina - -	
Bed, ditto - - -	Noonameena - - -	Orragurra nemony - -	
Before - - - - -	Mealtetriangule-beah - -	Prungee - - - -	
Behind - - - - -	Mealtitta lerrentitta - -	Talina - - - -	
Behel (to) - - - -	Luonna-kunna - - -	Loona kanna - - -	
Belly - - - - -	Tree-érina - - - -	Lomate - - - -	
Big (large) - - - -	Teeunna - - - -	Papla - - - -	
Bill (bird's) - - -	Meunna - - - -	Peegra - - - -	
Bird - - - - -	Puggunyenna - - -	Punna - - - -	
Bite - - - - -	Ralkwonna - - - -	Rebkarranah - - -	
Bitter - - - - -	Laeieriaek - - - -	Poina noily - - -	
<i>Blandfordia nobilis</i> - -	<i>None in the district</i> - -	Reminé - - - -	
Black - - - - -	Maback or Mabanna - -	Loaparte - - - -	
Blood (my) - - - -	Warrgata meena - - -	Coccah - - - -	
Blossom - - - - -	Maleetyé - - - -	Nanee purillabennee - -	
Blow-fly - - - - -	Mongana - - - -	Monganah - - - -	
Blow (with the mouth forcibly)	Loyuné - - - -	Loinganah - - -	
Boil ( <i>Furunculus</i> ) - -	Lieemena - - - -	Lieematah - - - -	
Bosom (woman's) - -	Parugganna - - - -	Parugganah - - -	
Bosom (man's) - - -	Puggamenyera - - -	Parungyenah or Liatimy - -	
Boy (small child) - -	Malangyenna - - -	Puggatah paw-awé - -	
Boy (large child) - -	Cotty-mellityé - - -	Poilahmanceenah - -	
Bread - - - - -	Pannaboo - - - -	Pannaboo na - - -	
Bread (give me some) -	Tienna miapé panna-boona - - - -	Tiengana má pannaboo - -	Tunghmbibé tungaringalea
Breast (chest) - - -	Meryanna - - - -	Toorinah - - - -	
Brook - - - - -	Manenge-keetanna - -	Wayatinah - - -	
Broom (a besom) - - -	Perrattyé - - - -	Beroieah - - - -	
Brother (little) - - -	Nietta mena or Nietar-rana - - - -	Piembucki - - - -	
Brother (big) - - -	Puggana tnanittyah - -	Peegannah - - - -	
Brow (forehead) - - -	Rogoona - - - -	Roie-runnah - - -	
Brushwood - - - -	Wcena-keetyenna - -	Looranah - - - -	
Burn (hurt by fire) - -	Punna meena - - -	Wnggatah - - - -	
Bury (to) - - - -	Parrawé peangluntapoo - - - -	Pomannencluko - - -	
Buttock - - - - -	Liengana - - - -	Nunnah - - - -	
By-and-by - - - -	Piyeré - - - -	Gunnyem waubberaboo - -	
Buzz (like a fly; also name of fly)	Mongana - - - -	Monganah - - - -	
Come along, I want you	Talpyawadyno tuyen-aeunnamee - - - -	Tattawattah onganeena - -	
Call - - - - -	Ronnie - - - -	Romypalpee - - -	
Canoe (catamaran) - -	Mallanna - - - -	Nunganah - - - -	Nunghuna
Carcass - - - - -	Miaekbourack - - -	Miepoiynah - - -	
Cat (large native) - -	Luyenna - - - -	Luyenna - - - -	Lunna or Laboibé
Cat (small native) - -	Pringrenych - - - -	Lapuggana - - - -	Labaggyna or Naboineenélé
Catarrh - - - - -	Teachrymena - - -	Manah - - - -	Teachreena

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Catarrh - - -	Teaknonyak - -	Tekalieny - - -	Teeakunny
Catarrh with dyspnœa -	Takkaruttye - -	Mannah larree - -	Poorannacalle
Caterpillar (small) -	Rianna - - -	Peenga - - -	
Cavern - - -	Lielle wolingana -	Poatina - - -	
Caul - - -	Roongreena - -	Mecna or Loarinah -	Mena lowallina or Kuttamoileh
Cease (to) - - -	Myeemarah - - -	Parrawé - - -	
Charcoal - - -	Maweena - - -	Loarra - - -	
Chase (to) - - -	Rhinyetto - - -	Lerypoontabee - -	
Chirrup (to) - - -	Tetyenna - - -	Telita - - -	
Chin - - -	Comnienna - - -	Wahba - - -	
Chine (back-bone) -	Myingana-tenena -	Tnaranna - - -	
Cider from eucalyptus	Way-a-linah - -	Way-a-linah - - -	
Circle - - -	Lowanachana - -	Riawunna - - -	
Claw (talou) - - -	Kurluggana - - -	Kuluggana - - -	
Clay - - -	Pannogana malittyé -	Pappalye mallee - -	
Crazy (cranky) - - -	Tagantyenna or Muggana puggoonyack	Tannatea - - -	Wayenocele, or Poicotanaté, or Kongatnné, or Kongatuecle
Clean - - -	Pannyealeebna - -	Mallea - - -	
Climb (to) - - -	Kronyé - - -	Kroanna - - -	
Clutch (to) - - -	Tiackboorack - -	Tigyola - - -	
Cold - - -	Tunack - - -	Mallané - - -	
Come (to) - - -	Talpeyawadeno - -	Tutta watta - - -	
Come (to) - - -	Tallya-lea - - -		
Conflux (crowd) - -	Tirranganna menya -	Palabamabbylé - -	
Conflagration - - -	Kawaloochta - - -	Loiny or Una paroína -	
Conversation (a great talking)	Rhineowa mungonagunena pogganakarné	Poyara kunna nuemena	
Conversation, ditto -	Karnyalimunya - -	Karnamoonalané - -	
Conversation, ditto -	Karnalirya - - -	Karnalaré - - -	
Cord (a small rope) -	Metakeetana - - -	Mité - - -	
Corpse (a dead carcass)	Myack boorack - -	Moyé or Mungyé - -	
Correct - - -	Onynnealeebyé - -	Nirabe - - -	
Cough - - -	Tachareetya - - -	Manualaddy - - -	
Coxcomb (a fine-looking fellow)	Puggana tareetya - -	Pallahaw tntty - -	
Coxcomb, ditto - -	Puggatimy pena - -	Pallahahpamary - -	
Cockatoo, white - - -	Weeanoobryna - - -	'Nghara - - -	
Cockatoo, black - - -	Menuggana - - -	'Nghay ramna - - -	
Crevice or fissure in rocks	Liellowulligana - -	Riengcena - - -	
Creek - - -	Manenya keetanna -	Liapota - - -	
Cross - - -	Ocilupoonia urapoonie	Poiré tungaba - - -	
Crow - - -	Lietenna - - -	Taw wereiny - - -	
Cry (weep) - - -	Naontagh bourack -	Moi-luggata - - -	
Cry (weep) - - -	Tagara toomiack - -	Tarra toone - - -	
Cut (to) - - -	Lowgoone - - -	Toagarah - - -	
Cape Portland (language)	Tebryennna - - -		
Creak (from friction of limbs of trees)	Temata kunna - - -	Retakunna - - -	
Dance - - -	Kianna riacunha - -	Rialangana - - -	
Dark - - -	Taggremapack - - -	Nune meene larraboo -	
Daughter - - -	Neantyména - - -	Loggatale meena - -	
Daylight - - -	Taggre marannyé - -	Luggaranialé - - -	
Dead - - -	Mientng bourrack and Merack bourrack	Moyé - - -	
Deaf - - -	Guallentick guanghata	Wayeebedé - - -	
Deep (water) - - -	Loa maggalangta - -	Kellatie - - -	
Demon - - -	Mienginya - - -	Ria warrawah noilé -	Pawtning-eelylé
Demur (grumble) - -	Kokoleeny konqua -		
Den (of wild animals) -	Lieuwollingena - -	Riengena poatina - -	

## VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Depict (draw a design in chareoal) - -	Maeooloona - -	Pallapoirena	
Deplore (to lament, as at an Irish wake)	Tagrunah kamulug-gana	Moaluggata kannaproeic	
Desire (to) - - -	Oonacragniack - -	Poykokarra	
Desist (to) - - -	Parrawureignepa - -	Parawuree	
Dine (to) - - -	Pooloogooraek - -	Tuggara nowe	
Dirt (mud of a whitish color)	Panogana maleetya -	Mannana mallyé	
Dirt (mud dried) -	Pengana rutta - -	Mannana rullé	
Dirt - - - - -	Pengana - - - -	Mannana	
Dirty - - - - -	Mawpack - - - -	Mawpa	
Displease (to make angry)	Lieneghi miawero, <i>or</i> Kukunna poipugge-apa	Poinawallé	
Dispute (to) - - -	Rinuca gnanettya -	Kanna moonalané	
Distant - - - - -	Manlumbéra - - -	Kantoggana wóbbery	
Dive (to) - - - -	Toné lunto - - -	Togana lea-lutah	
Diversion (sport, play)	Leenyallé - - - -	Luggara riawé	
Dizzy - - - - -	Mongtantiack - - -	Nubretanyté	
Dog - - - - -	Kaeta - - - - -	Panoiné	
Dove (wild pigeon)	Mongalonerya - - -	Montah	
Draw (to pull) - -	Ko-uloju - - - -	Menghana	
Dream - - - - -	Neacha puggaroamee-	Neaggara	
Drink - - - - -	Lougholce - - - -	Nugara	
Drop (water) - - -	Lienkaneack - - -	Mikany	
Drown - - - - -	Tong bourrak - - -	Tong poyeré	
Drowsy - - - - -	Tugganémcúniack -	Nuecúdy	
Dry - - - - -	Rongoiulong bourrack	Karnaroide	
Dry - - - - -	Roungack		
Duck (gender not distinguished)	Wiekennyá - - - -	Woaroiré	
Dug - - - - -	Paroognalla - - -	Paruggana	
Dull (stupid dolt)	Koullangtaratta -	Poyetamnyté	
Dumb - - - - -	Manemmenéna - - -	Menawóly	
Dung (excrement)	Tiamena - - - - -	Tiena	
Dusk - - - - -	Kaoota - - - - -	Panubratony	
Dust - - - - -	Pughrenna		
Dwarf - - - - -	Wughwerra pacetya -	Nuggatapawé	
Dysentery or diarrhœa-	Tiaqúcnnyé - - - -	Tiamabylyé	
East Bay Neck - - -	Lucenalang'ta - - -	Lucenalanghta	
Eaglehawk Neck - -	Teeralinnick - - -	Teralinna	
Eagle - - - - -	Gooalanghta - - -	Weclaty	
Eagle's nest - - -	Lieemunetta - - -	Lieewughta	
Ear - - - - -	Mungenna - - - -	Wayee	
Early (in the morning at twilight)	Tuggamarannye - -	Nunawenapoyla	
Earth (mould) - - -	Pengana - - - - -	Mannena	
Earthquake - - - -	Wughyranniack - -	Munna potrunne	
Earth-worm - - - -	Lollah - - - - -	Lollara	
Eat heartily - - - -	Telbetelecbea		
Eat (to) - - - - -	Tughlee - - - - -	Tnghrah	
Eat (to) - - - - -	Tuggana - - - - -	Tuggranah	
Echo - - - - -	Kukanna wurrawina -	Kannamycté	
Eel - - - - -	Léngomenya - - - -	Lingowenah	
Effluvia - - - - -	Mebreac - - - - -	Poiné noilé	
Egg - - - - -	Liena punna - - - -	Pateenah	
Elbow - - - - -	Wieninnah - - - -	Wayeninnah	
Elf or fairy (fond of children and dances in the hills, after the fashion of Scotch fairies)	Nang-inya - - - -	Nunghcenah <i>or</i> Noilowanah	
Eloquent (talkative) -	Munkannára walah -	Kannamoonalané	
Ember (red hot) - - -	Toneceta - - - -	Weealuttah	



VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Embowel (to dis-)	- Parrawé tiakrangana -	Parratibe	
Embrace (Platonic)	- Talwattawa, or Rugana wurranaree, or Ramuna reluganee	Tallawatta - - -	Moilatené
Emmet (small ant)	- Ouyeteita - - -	Lallah	
Enu - - -	- Punnamoonta - - -	'Ngunannah	
Encampment - - -	- Lena wughta rotaleebana	Line rotali	
Enfeeble (to) - - -	- Meingotick - - -	Mungawelé	
Enfeeble (to) - - -	- Mienkomyack		
Enough (sufficient)	- Miemercimé - - -	Narramoiewa	
Entrails - - -	- Regana tianna or Tiakrangana	Poiné	
Evening - - -	- Kaoota - - -	Kawootah	
Exchange - - -	- Tientewatera nenté or Tiangtetewemyna	Tayenebé or Tayene nyelutera	
Excrement - - -	- Tianena - - -	Tiamah	
Expectorate - - -	- Teagarea kraganeack -	Manna mérédc	
Extinguish - - -	- Parliercé - - -	Patinguabé	
Exudation - - -	- Wialina, or Wallenuah, or Wallamenula	Wialiné	
Exuvia (skin of a snake)	Lierkapoona or Lierkapoona	Liergrapoinena	
Eye - - -	- Mongténa - - -	Nubré or Nubrenah	
Eye-brow - - -	- Lyeninna poorinna -	Leeiminné	
Eye-lash - - -	- Mougta linna - - -	Nubré tongany	
Eyelid - - -	- Moygta genna - - -	Nubre wurrine	
Eyry - - -	- Malauna mcena - - -	Lincnah	
Falmouth and George's River	Kubawra kunna		
Face - - -	- Niengheta - - -	Noienenah	
Face (fine) - - -	- Niengheta claphatea -	Noiena niré	
Facetious - - -	- Poigneagana - - -	Pené or Penamabbelé	
Faint - - -	- Mongtamiack - - -	Nubretunneté	
Fairy - - -	- Murrumbuckannya or Nanginya	Murrumbukannya	
Falsehood - - -	- Mancuntayana - - -	Laninga noilé	
Fang (canine tooth)	Wugherinna rugotoleebana	Payce rotylé or Coorina	
Far - - -	- Tongoomela - - -	Lomawpa	
Far - - -	- Lewatenoo or Nangum-mora	Tomalah	
Fat - - -	- Niennameena - - -	Pangana wayedeé	
Fat man - - -	- Poonamena moonta -	Pallawah proina	
Fat woman - - -	- Nicuna langhta - - -	Lowa proina	
Father - - -	- Noonalmecna - - -	Nanghabeé or Nanghamee	
Feast - - -	- Tuggely pettalcebea -	Tuggety proibec	
Feather - - -	- P'uggerinna - - -	Lowinné	
Feces - - -	- Tianana - - -	Tianah	
Feeble - - -	- Tuggemboonah - - -	'Nguttai	
Feel (to pinch)	Wughance - - -	Winghance	
Fern - - -	- Lawitta-brutca - - -	Tughanah	
Fern-tree - - -	- Nowarracomminea -	Lapoinya	
Fetch (to bring)	Kunnywattera - - -	Kanna watta	
Fetch (a spirit) - - -	- Preolenna		
Fever - - -	- Miempeoniack - - -	Mie luggrata	
Few - - -	- Luowa - - -	Potalughyé	
Fiend - - -	- Winnya wainettea or Mienginnya	Winneluaghabaru	
Fight - - -	- Miamengana - - -	Moymengana	
Filth - - -	- Lenymbryé - - -	Line poine noilé	
Fin (of a fish) - - -	- Wumba - - -	Purgha lamarina	
Finger - - -	- Ri-cna - - -	Rye-na - - -	Reeleah
Fire - - -	- Tonna - - -	'Ngune' - - -	Winnalcah
Fire-tail (bird) - - -	- Lycopontendiah -	Lyekah	

## VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Fire in the bush grass -	Kawnrinna - - -	Lienah	
Firm (not rotten) -	Weerutta - - -	Weerullé	
Firmament (sky) -	Warratiinna - - -	Warrangalé lorunna	
Fish (a) - - -	Mungunna - - -	Peeggana	
Fish (cray) - - -	Nunnya - - -	Nubé - - -	Nubyna
Fist - - -	Ree-trierreua - - -	Ree-mutha	
Five - - -	Pugganna - - -	Marah	
Flambeau - - -	Poorena maneggana -	Leewurré	
Flank - - -	Poolomina - - -	Poolumta and Tiawalé	
Flay - - -	Relbooce trawmca -	Lergara leawarina	
Flea - - -	Lowangerimena - -	Noné	
Fleet (swift) - - -	Wurraugata poonala- reetyé	Loongana	
Flesh (meat) - - -	Wiangata - - -	Palammena	
Fling - - -	Peawé - - -	Pákara	
Flint - - -	Trowutta - - -	Mungara	
Flint (black) - - -	- - -	Mora trona	
Float (to) - - -	Lia ruoluttea - - -	Puggata or Rannyana	
Flog - - -	Luggana poogarané -	Lunghana	
Flounder (flat fish) -	Lerunna - - -	'Ngupota-metee	
Flow (as water) - - -	Lia tarightea - - -	Lia ternttena	
Fleece (or fur of animals)	Pooceriuna - - -	Longwinny	
Fly (like a bird) - - -	Koomela - - -	Coaggara	
Fly (insect) - - -	Mongana - - -	Mouga	
Foam (froth) - - -	Kukameua-uena - - -	Lia laratame	
Fog - - -	Maincutayana - - -	Warratie - - -	Pulangalé
Foolish (or fool) - - -	Mungana paonyack -	Noilee - - -	Louneeaté
Foot - - -	Luggana - - -	Lugganah - - -	Lugh
Foot, right - - -	Luggana eleebana -	Lugga worina - - -	Malleearé
Foot, left - - -	Luggana aoota - - -	Lugga oangta - - -	Oolatyneéalé
Footmark of black man	Puggalugganna - - -	Pallowa lugganah - -	Pah lug
Footmark of white man	Ria luggana - - -	Rcea lugganah - - -	Matyena lugh
Ford of a river - - -	Tceatta kannawa - -	Penghana	
Forehead - - -	Raonah or Rogounim lienya	Roce roeerunna - - -	Rioona
Forest ground - - -	Tceatta kanna marra- nah	Wayraparattee - - -	Pallanyneené
Forget - - -	Poenabah - - -	Wannabayooerack - -	Lynneragoo
Four - - -	Pagunta - - -	Wullyawa - - -	
Fragrant (smell) - - -	Noya leebana - - -	Poiné niré - - -	Polinganoanaté
Freestone - - -	Boatta or Potha mal- leetyé	Potta mallya - - -	Poningalee
Fresh water - - -	Liena eleebana - - -	Liéniré - - -	Lic nonghaté
Friend - - -	Kaectagoanamenah -	Lapoile lu nagreenah moolanah	Mateté lognattame
Frigid (cold) - - -	Tnnack - - -	Mallané - - -	'Ptunarra
Fright - - -	Tian-cottiack - - -	Tianawilly - - -	Micumoolaka
Frog - - -	Rallah - - -	Tattouncepyua - - -	Lora
Frost - - -	Parattah - - -	Oorattai - - -	Oolrah
Frost, hoar - - -	Parattiana - - -	Oorattai	
Fuel - - -	Wielureua - - -	Oocena or Winna - - -	Ooec
Full (after a meal) - -	Riawaceack - - -	Ma teelaty - - -	Mapilriagunara
Full (a vessel filled) -	Ruecleetipla - - -	Kanna - - -	Yeackanara
Fun (sport) - - -	Riawena - - -	Luggara - - -	Riawé
Fundament - - -	Leicena - - -	Loic loiningé	
Fur of animals - - -	Pooarena - - -	Longwiuny - - -	Waggelé
Fury - - -	Leenangunnyé or Koa- nanietya	Liapooneranh - - -	Neenubrulatai
Gale - - -	Ralanghta - - -	Rallana proiena - - -	Loweeny rnloi leah or Loweeny loileah
Gape - - -	Grannaenna - - -	Granna canaibee - - -	'Ngana kankapea ool- ralabeah capueeleah
Ghost - - -	Wurrawana - - -	Riawarawapah - - -	Teananga winné
Girl - - -	Lowana keetanna or Kottomalleye	Longatylyé - - -	Noamoloibee

## VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Glutton - - -	Lemyonterittya - -	Pamoonalantutte - -	Tuggatapceatto
Good person - - -	Kekanna elangoonya - -	Nirrec - - -	Kanna noangaté
Go - - -	Tawé - - -	Tawkwábec - - -	Tawé
Goods (things) - - -	Noona meena - -	Ooramabilé - - -	Noonamoy
Goose (wild) - - -	Weienterootya - -	<i>None</i> - - -	<i>None</i>
Gosling - - -	Kaeeta bocna		
Grandmother - - -	Lowan kareimena - -	Ooaimena or Wyemena - -	Neenambee
Grass - - -	Rouninna - - -	Nemoné - - -	Probluah
Great-bellied (with child)	Lowallaomnena - -	Paggata lowatta lutta - -	Lomalléé
Green - - -	Norabectya - - -	Nobeetya mallya - -	Mallabeabu
Greeting (a) - - -	Yah! tahwattywa!	Yah! nun'oyné! - -	Yah!
Grin (to make faces) - -	Monapaooniaek paor- eetye	Moyetungali - - -	Boabenneetca
Grinder (back tooth) - -	Wuggariinna ryana - -	Payelughana - - -	Yennaloigh
Gristle - - -	Comyenna - - -	Wéyalé - - -	Péngai
Groin - - -	Mungalarrinna - -	Tramina - - -	Tarrané
Ground - - -	Pyengana - - -	Mannina - - -	Nattie
Grow (as a tree, child)	Myallanga bourack - -	Mangapoieré - - -	Mallacka
Growl - - -	Nannéaquanhe - -	Nunnaquannapeiere - -	Dyekka nancencra
Grub - - -	Menia or Mungwenya	Larraminna - - -	Langwé
Gull - - -	Luecteianna - - -	Lieppetah - - -	Payngh
Gulp (to) - - -	Tongwamma - - -	Tongané - - -	Tonnabca
Gum (wattle-tree) - - -	Munganna - - -	Recatta - - -	Recattawee
Gum-tree (eucalyptus)	Lottah - - -	Moonah - - -	Loyké
Gums (of the mouth) - -	'Ngenna - - -	Carena - - -	Kattamoy
Gun (musket) - - -	Leryna or Le langta - -	Pawleena - - -	Rullé
Gunpowder - - -	Lerytiana - - -	Pawleenatiana - - -	Lughtoy
Glow-worm or phos- phorescence	Puggana lewa or Monghtamena	Payaleena	
Hen (native) - - -	Mienteroonyé - - -	Riaconé - - -	Reekallingalle
Hold your tongue, be patient, by-and-by	My-elbeeramma or Mealammah	Kanna moona lané men- takuntiby or Konnyab	Wannabee or Kanne- bo
Hail - - -	Pratteratta - - -	Turclai	
Hair - - -	Poinglyenna - - -	Poieté longwinne	
Hair (matted with ochre)	Poinghana - - -	Poina	
Halo (round the moon)	Weetaboona - - -	Panoggata	
Halt (limp on leg) - - -	Ungunniack - - -	'Nganee	
Ham or hough - - -	Pryenna - - -	Tabba	
Hamstring (the) - - -	Metta - - -	Tapmita	
Hand - - -	Riena - - -	Reemutta	
Harlot - - -	Pugganatingana or Meneteruttye	Patingana	
Hastily (quickly) - - -	Lemya or Tuggana - -	Cothé	
Hawk - - -	Niervina - - -	Pengana	
Head - - -	Oolumpta - - -	Poieté	
Headache - - -	Oongena liack - - -	Poieté merede and Poin- gata	
Heal - - -	Raiek bonrrack - - -	Niré	
Heap (to make) - - -	Prolmy nunty mente - -	Tecaté	
Hear (to) - - -	Toienook boorack - -	Wayee	
Heart - - -	Teeackana warrana - -	Teggana	
Heat - - -	Peoniae - - -	Lughrah	
Heave (to pant) - - -	Tengoonyaek - - -	Teggalughrata	
Heavy - - -	Miemoatiek - - -	Moorah	
Heel - - -	Tokana or Toggana - -	Tokana	
Help - - -	Nelumie - - -	Lagrah	
Hide (to conceal kan- garoo)	Lyeemena kamei - -	Muggrah	
Hide one's self - - -	Mur kamiah - - -	Muggrah	
Hill (little one) - - -	Poimena - - -	Layeté paawé	
Hill (mountain) - - -	Poimena tyenkangan- arrah Tienare war- rah	Layeté proigh	
Hit - - -	Menny - - -	Merrhé	
Hither and thither - - -	Pughawee nyawee - -	Tackra, tungalé, tungalé	

## VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the south of Tasmania.	North-West and Western.
Hoar-frost - - -	Tyeeherbia crackana -	Warattai	
Hoarse - - -	Louypeak - - -	Lonnabeeadé	
Hole (like wombat burrow)	Lowa lengana - - -	'Ngcanah	
Hot - - -	Peoniack - - -	Lughrata	
House - - -	Lenna - - -	Line	
Howl (in distress, like a dog)	Tuggermacarna <i>or</i> Myluggana	Cockata	
Humid (wet, damp) -	Malleeack - - -	Layekah	
Hunger - - -	Meeoongyneack - - -	Teeccotte	
Husband - - -	Puggan neena - - -	Pah-neena	
Hurt (with spear) -	Mayannee rayeree	Roaddah	
Hurt (with waddy) -	Payalee - - -	Loipuné	
Ice - - -	Paratta - - -	Rullai ungaratine -	Ralloileah
Ill (sick) - - -	Crackanaeeack - - -	Mércé <i>and</i> Merydyneh-	Managanurrall
Imp - - -	Winya waumetya -	Ria warappé noilé	
Impatient - - -	Telwangatea leah	Kannamoonalanné	
Inactive (indolent) -	Meallee tonerragetta -	Rannah moorinah	
Indolent (lazy) - -	Mimooneka nentaca nepoony	Rannah moorinah	
Infant - - -	Malangenna - - -	Puggetta	
Infant (female) - -	- - -	Lowa luggetta	
Infant (newly born) -	Cotruoluttye - - -	Puggata riale - - -	Lapoitale <i>or</i> Lapoitendaylé
Inform (to tell) - -	Oana - - -	Oanganah	
Inform (tell me) - -	Oana mia - - -	Ongana meena	
Instant (quick) - -	Krottee - - -	Koatté	
Instep - - -	Lugga poola mena -	Lugga umené	
Intimidate - - -	Tiencootyé - - -	Tienwealé	
Intersect - - -	Uginnapuce - - -	Poany pueré	
Intestines - - -	Tiacrakena - - -	Lomatina	
Invigorate - - -	Neingtera teroontee		
Jaw-bone - - -	Yangena - - -	Wahba <i>and</i> Wabranna -	Ninenna leah
Jealous - - -	Pachabrea-longhe	Mahrewealai <i>and</i> Poincwealai	
Jerk - - -	Co-ule - - -	Cokura	
Juice of a plant, red	Miangatentyé - - -	Miengaleena	
Juice of a plant, white	Tuggara malectyé -	Taramena	
Jump - - -	Wughallee - - -	Warrakara	
Juvenile - - -	Croatta melectyé		
Keep - - -	Tialapué - - -	Tiagarra	
Kill (deprive of life)	Mienémiento - - -	Lungana	
Kiss (to) - - -	Miewallé - - -	Moce miré	
Knee - - -	Mienna - - -	Ranga - - -	Rawinna leah
Kneel - - -	Meallé mianaberré	Leetarangah - - -	Wannabya ramin-naerybee
Kneckle - - -	Reekateninna - - -	Ria puggana - - -	Releenula leah
Kangaroo, brush - -	Lycna - - -	Lena - - -	Ku leah
Kangaroo, joie - - -	Tumnanna - - -	Rarryna - - -	Piaclummé
Kangaroo - - -	Nawittyé - - -	Tarra na - - -	Tarra leah
Lad - - -	Puggannaereebana	Pa-ga-talina	
Lake (lagoon) - - -	Miena, mena - - -	Lia mena	
Lame - - -	Playwarrungana	Luggamntte <i>or</i> Ragga-muttah	
Lance (wooden spear) -	Perenna - - -	Pena	
Large (big) - - -	Pawpela - - -	Proina nughabah	
Last (to walk last in file)	Loente wannela - - -	Mituggara murawamena	
Laugh - - -	Poeenyeggana - - -	Penghana - - -	Peninna
Lax (diarrhoea) - - -	Tiacroinnamena - - -	Tia noileh	
Lazy ( <i>see</i> Indolent)	Mienoyack - - -	Ruété - - -	Rudanah
Leaf - - -	Poruttyé - - -	Proié - - -	Parocheboina
Leafless - - -	Poruttye-mayeck <i>and</i> Paruye-noye-maeck	Paroytimena - - -	Parochyatcemna
Lean - - -	Tughenapoonyac -	'Ngattai - - -	'Ngatta

## VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Leap ( <i>see</i> Jump) - -	Waighalleh - -	Wurragara - -	
Leech - - -	Pyenna - - -	Pangah - - -	Liawena
Left hand - - -	Rienna-aoota - -	'Ngotta - - -	Oottamutta
Leg, left - - -	Leoonnyana - -	Luggnagoota - -	Luggrangootta
Leg, right - - -	Leoonya eleebana -	Warrinna nire - -	Luggra-nire
Lick (with the tongue)	Neungulee - -	Nugra mainre - -	
Light of a fire - -	Tonna kayinna - -	- - - - -	Unamayna
Lightning - - -	Poimettyé - -	Poimataleena - -	Rayeepoiné
Limp ( <i>see</i> lame) right foot	Wughnaa eleebana		
Limp, ditto, left foot	Playwughbrena - -	Raggamuttah - -	
Load - - -	Mangeluhwa - -	Munghe mabbely - -	
Lobster (fresh-water) -	Tayatea - - -	Tay-a-teh - - -	
Log (wood) - - -	Wyeé langhta - -	Weea proingha - -	
Long - - -	Rogoteleebana - -	Rotuli - - -	
Look (to gaze) - - -	Reliquamma - -	Lutubrenémé - -	
Loud (to speak) - - -	Kuggana langhta - -	Kanné proine waggaba	
Low - - -	Lunta - - -	Pranako - - -	
Lie (falsehood) - - -	Manengtyangha - -	Linughé noilé - -	
	Tyangamoneeny rap- paré		
Locust (V.D.L.) - - -	Ganammenyé - - -	Ganemmanga - - -	Rowé leah
Long way - - -	Murramanattya on- marumpto	Noina muttaina - -	
Maria Island - - -	Tiarra marra monah -	Tiarerrymeealonah	
Magpie - - -	Poierrynienna - -	Reninna - - -	Curraillylé
Maim - - -	Mennanwee - - -		
Man (black) - - -	Puggana - - -	Pallawah - - -	Pah-leah
Marrow - - -	Moomclinah - - -	Lebrana - - -	
Me - - -	Mina - - -	Meenah - - -	
Menstruate - - -	Teebra wanghatamena		
Midday (or noon)-	Tooggy malangta - -	Toina wunna - - -	
Milk (of Aboriginal wo- man)	Proogwallah - - -	Prooga neannah -	
Milt (of fish) - - -	Lowalinnamelah - -	Perina - - -	
Mirth - - -	Leenealé - - -	Penamoonalane - -	
Mischief - - -	Pnoynoback - - -	Tannate - - -	
Moon - - -	Wiggetena - - -	Weetah - - -	Weenah leah
Moonlight - - -	Wiggetapooona - -	Weetapooona - - -	Weenapoolah
Moss - - -	Lagowunnah - - -		
Mother - - -	Neingmenna - - -	Neeminah - - -	Neena moygh
Moth - - -	Commeneana - - -		
Mouse - - -	Terangaté munuggana	Pugganarottah - - -	Ptoarah leah
Mouth - - -	Kakannina - - -	Kaneinah - - -	Kapoughy leah
Mud (sediment) - - -	Kokerea kokeleetyé -	Manannywayleh - -	
Murmur - - -	Mannyaquance - -	Kanaroiluggata - -	
Mushroom - - -	Neatyranna - - -	Nearana - - -	
Mole-cricketer - - -	Nawywenena - - -		
Mutton-bird (sooty petrel)	Yolla - - -	Yolla - - -	
Mutton-fish (smooth) -	Magrannyah - - -		
Mutton-fish (rough) -	Yowarrenah - - -		
Mount Royal (country intervening between there and Port Cygnet)	- - - - -	Tuluné - - -	
Nail (finger) - - -	Tonye - - -	Ryeetonyé - - -	Wante leah
Nail (toe) - - -	Peyerrrena - - -	Lugga-tonuyé - - -	Perrarunne
Navel - - -	Mienanuggana - -	Tunoh - - -	
Near - - -	Malumnyella - - -	Réné - - -	
Nautilus shell ( <i>argonaut</i> )	Wietatenana - - -	Weettah - - -	Weena runnah
Nettle - - -	Miatowunnameena -	Miny - - -	
Nest (bird's) - - -	Malunna - - -	Liné - - -	
Nest (little bird's) - -	- - - - -	Puné liné - - -	
Never - - -	Noye myaek or Noceack	Timel or Timy - - -	
New (not old) - - -	Croatte - - -	Boilé - - -	
Night - - -	Tagrummena - - -	Nuné - - -	Dayna leah
Nip (to pinch) - - -	Reloyé tonyé - - -	Rédeekatah - - -	

## VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Nipple - - -	Prugga poyeenta -	Pruggapogenna	
No - - - -	Parra garah - -	Timeh or Timy or Pothyack	Mallya leah
Noise - - -	Kukanna wallamonyack	Kanna	
Nose - - -	Mununa - - -	Muye or Muggenah -	Muanoigh
Now (at this time) -	Croattee		
Ochre, red - - -	Ballawié - - -	Ballawié	
One - - - -	Marrawah - - -	Marrawah	
Orphan - - -	Kollyenna - - -	Wah-wittech	
Outside - - -	Tilenteena - - -	Pratty-toh	
Owl (large) - - -	Trycenna - - -	Kokatah - - -	Tayaleah
Owl (little one) - -	Laoona - - -	Wawtronyte - - -	Kokannaleah
High land behind Oyster Bay	Pottry munatta		
Opossum (black) - -	Nualangtamabbena -	Tonytah - - -	Temytah temyta ma-lughlee
Opossum (ring-tail) -	Tarripnyenna - -	Pawtella - - -	Pawtellunna nuckelah
Opossum (mouse) -	Lowowyenna - - -	Leena - - -	Paponolearah
Ore of Iron, Iron Glance (used by the Aborigines as a black paint)	Latta - - -	Lattawinné	
Pain - - - -	Craekanyeack - -	Mayrude	
Palm of the hand -	Rielowolingaua -	Reca-rarra	
Parrot - - - -	Cruggana - - -	Cruddah	
Paroquet - - -	Wellectya - - -	Wellya	
Paw - - - -	Luggantreena - -	Togga-né	
Peak (St. Valentine's) -			Natone
Peak (a hill) - - -	Poymalangta - - -	Letteené	
Pelican - - - -	Treootalangta - -	Toyné	
Penguin - - - -	Tomenyenna - - -	Tong-wynne	
Perspire - - - -	Reglectya - - -	Laywurroy	
Pet (pettish) - - -	Lowabereclonga -	Poyneh	
Pigeon - - - -	Mooaloonya - - -	Mootah	
Place (a) - - - -	Lenna - - -	Liné	
This place - - - -		Liné poynena	
Plant - - - -	Mellangbourack		
Play - - - -	Lyanelé - - -	Luggarrah	
Point of spear - - -	Poyeenta - - -	Poyeenna	
Pool or lagoon - - -	Micnameena - - -	Kannah	
Porenpine - - - -	Mungyenna - - -	Mungyé - - -	Mungynna kanagale
Porpoise - - - -	Minga-oinyah - -	Poyrennah	
Pregnant - - - -	Lowalloomanyena -	Lomatilutta	
Prickly - - - -	Mona-meeenee - -	Moynéna	
Punk - - - -	Wullgbetye - - -	Rarra	
Pebble rolled quartz -	Kughaweenya - -	Tramutta	
Piper's River district -	Oramakunna - - -	Oramakanna	
Port Davey - - - -		Poinduc	
Penis - - - -	Lubra, Mattahpenna -	Leena	
Pubes ( <i>mons veneris</i> ) -	Maga - - -	Magana	
Quaff (drink) - - -	Lowelly - - -	Nugarah	
Quail - - - -	Terranguatta - -	Téna terrangutta - -	Téna teewarrah
Run together (race) -	Réné nunempté - -	Loongana	
Rage - - - -	Neongyaek - - -	Lceoté	
Rain - - - -	Pokana or Pogana -	Porrah	
Rain (heavy) - - -	Progga-langhta - -	Porra	
Rainbow - - - -	Weeytena - - -	Wayatih	
Rascal - - - -	Nowettye-eleebana -	Pawce	
Rat - - - -	Lyingauena - - -	Tooranna	
Ray (stingaree) - - -	Leranna - - -	Piremé	
Red - - - -	Tendyagh or Tentya -	Koka	
Repair - - - -	Trulee - - -	Peruggareh	
Respire - - - -	Tyackanoyaek - - -	Taykalyngana	
Retch (to vomit) - -	Nutyack - - -	Nukatah	

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English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the south of Tasmania.	North-West and Western.
Rib - - - -	Tolameena - - -	Tencé	
Rise - - - -	Takumuna - - -	Peggaruggarua	
Ripe - - - -	Crang-boorack - -	Pegarah	
Root (tree) - - -	Remeenýé - - -	Monalghana or Pughweady	
River (little) - -	Menae keetannah -	Lia-pootah	
Rock (large) - - -	Lonah or Loelanghta -	Loynee broyee	
Rod (small) - - -	Weenah keetannah -	Weea pawee	
Roll (to) - - - -	- - - - -	Wangana weepootah	
Roe (of fish) - - -	Leena bunna		
Rotten wood - - -	Tréoratiek - - -	Tawnah	
Rough - - - -	Payralyack - - -	Rullé	
Round like a ball -	Mieawiack - - -	Mattah	
Row (a long one) -	Raondeleeboa - - -	Reekara	
Rub (rub in fat) - -	Mungannemoe - - -	Ruggarra	
Ruddy cheeks - - -	Miypooetanyack - -	Koka	
Ruddy cheeks - - -	Mientendyack		
Run - - - -	René - - - -	Legara	
Rush - - - -	- - - - -	Roba	
Ringlets (corkscrews, with red-ochre)	Pow-ing-arootelce-bana	Pocena - - - -	Poenghana
Sexual intercourse -	Loanga metea or Poanga metea		
Sea-horse ( <i>Hippocampus</i> )	Lay-an-unea - - -	Poolta	
Salt on the rocks by the sea-side	Lienowittye		
Salt on the rocks by the sea-side	Liopackanapoona		
Sand - - - -	Mungara mena - - -	'Nguna	
Sap - - - -	Miangatentya		
Sap - - - -	Miangmalleetya		
Sap (milk-white) - -	Poor-wallena		
Scab - - - -	Loryomena or Loi- amena	Lowidé	
Scales (of fish) - -	Poerinna - - - -	Lowinna - - - -	Nangennamoi
Scar - - - -	Trugatepoona - - -	Mungerapoona - - -	Toolengennaleah
Scarify - - - -	Lowooné - - - -	Towatté	
Scent - - - -	Mebryack - - - -	Poanoilé	
Scratch - - - -	Larré - - - -	Larré	
Sea (ocean) - - - -	Lienna wuttya and Ly- alctea	Panamuna - - - -	Leah lé
Seal ( <i>Phoca</i> ), black on sandy beach	Nawectya - - - -	Wayanna, white belly	
Seal, black on rocks, white-bellied	Pienrenya		
Seal, sandy beach	Prematagomoneetya		
See (to behold) - - -	Mongtone - - - -	Nubratoné	
Serious (sad gaze) -	Lelgany-guonga - - -	Manatta rulla	
Serpent - - - -	Loiena or Lounabe -	Loima - - - -	Rau-anah
Shallow - - - -	Waylearack - - -	Roheté	
Shadow - - - -	Wurrawina tietta -	Maydena - - - -	Belanylcah
Sharp (like a knife)	Lyetta - - - -	Nenah	
She-oak tree - - -	Luggana-brenna - -	Luh-be	
Skin - - - -	Lurentaena - - -	Lurarunna	
Ship - - - -	Lotomalangta loomena	Luné poina makkaba -	Loallybé
Shore - - - -	Malompto - - - -	Loccota	
Shore (sandy beach)	Koynaratingana		
Go ashore - - - -	- - - - -	Tawé loecoto	
Shoulder - - - -	Puggarena - - - -	Parangana	
Shout (yell) - - -	Kukanna wurrareuna -	Palla-kanna	
Shower (of rain) - -	Pokanna kuanna - -	Tungatinah	
Shrub - - - -	Tarra coonee - - -	Tarrara manné	
Sick - - - -	Micraekanyach - - -	Miméredé	
Sick - - - -	Miyeracknatarectya		
Side (the) - - - -	Lietlinna - - - -	Tayna	

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Sinev (kangaroo)-	Metah (met-ah) -	Mitah	
Sing - - - -	Lyenny - - - -	Lyenné	
Shag (cormorant)	Moora - - - -	Moora	
Sing a song - -	Lyenny riacunna		
Sink - - - -	Tomla, Tome, Booreka		
Sit down - - -	Mealpugha		
Sister - - - -	Nowantareena		
Skin - - - -	Tarra meenya		
Skull - - - -	Pruggamoogena		
Sleep - - - -	Lony		
Smile - - - -	Pughoneoree		
Smoke - - - -	Progoona or Prooana		
Sneeze - - - -	Lonughutta		
Smooth - - - -	Panniuya		
Snore - - - -	Teakanarra loneah	Roggara	
Snake - - - -	Loiena - - - -	Loinah - - - -	Rounna rawannah pallawa royanah roallabcah
Snow - - - -	Parattianah - -	Turrana	
Snow - - - -	Paratta		
Sole (of foot)	Lug-yenna - -	Lugga-lunnah	
Song - - - -	Riacunnah - -	Lunariabe - - -	Riacannah
Soon - - - -	Leemya - - - -	Kothé	
Son - - - -	Malangena - -	Puggatah	
Sour - - - -	No-wiyack - -	Noile	
Spark - - - -	Tonypeprinna -	Powitté - - - -	Pughweenyna wei- myale
Spawn - - - -	Manunghana - -	Manungana	
Spear (wood)	Perenna - - - -	Pe-na - - - -	Pana, Pillah
Spew - - - -	Nuka - - - -	Nukara - - - -	Nugryna
Speak - - - -	Pucellakanny	Poerakunnabeh -	Pooracannaby
Spider - - - -	Tangana - - - -	Waytanga	
Spine - - - -	Myingeena terrena	Tuherarunnah	
Spit - - - -	Tyackaree-meena	Kamena meena -	Kaimonamoee
Sport (play)	Riawena - - - -	Riawé - - - -	Riawé wayborce
Spring (wattle blossom season)	Pewenya poeena	Luggarato pawé -	Lughra-pawee
Squall - - - -	Ralangta - - - -	Rallana proee - -	Raali poyngnah
Stamp (with the foot)	Taoonteekapé	Taoonteekapé	
Stand (stand up)	Tackamuna - -	Cracka-wnghata -	Pegretty wergho
Starlight - - -	Teahbertyacrackna	Oarattih	
Shooting star	Puggareetya - -	Pachareah	
Star - - - -	Teahbrana - - -	Romtenah - - - -	Rhondunna or Mia- beemenah
Steal - - - -	Mancena langatick	Maneena layawé	
Step - - - -	Luggana marah -	Luggaeanna	
Stomach - - - -	Teenah - - - -	Teena - - - -	Teenah
Stone - - - -	Loantennina - -	Loinah, Lonna - -	Loiné
Stoop - - - -	Puggana narratyack	Puggana narrangabé	
Stop - - - -	Poyeéré - - - -	Kuneeamé	
Straight - - - -	Ungoycleebana -	Tunghabé	
Strike - - - -	Luggana golnmpté	Lunghana	
Strong - - - -	Oyngteratta - -	Rulla rullannah -	Ramanarralé
Stump (of a tree)	Ponya kunnah - -	Ortawenah - - -	Wcealynghana
Stupid - - - -	Koallangatick -	Oyelarraboo - - -	Wayelarraboo or Puggytemoorah
Sun - - - -	Pugganoohra nah puk- kancbrenah	Pallanubra nah - -	Panubrynah, Tonah leah
Suek - - - -	Molé - - - -	Mokrá prugh	
Sullen - - - -	Lowattobeolo kakan- neté monna perinna lowaperee longha	Poininna	
Summer - - - -	Wingytellangta -	Lughoratoh	
Sunrise - - - -	Puggalena parraek booraek	Panuboine roelapocraek	



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Sunset - - -	Wietytongmena - -	Panubra tongoicerali	
Suspiration (sigh) - -	Teangonyack - - -	Takoné	
Survivor - - -	Lugga poerannea		
Swallow (a bird) - - -	Wayleimna - - -	Papalawe	
Swallow (act of deglutition)	Tony quamma - - -	Tonganah	
Swan - - - -	Kélangunya - - -	Pugherittah	
Sweat - - - -	Malleack regleetya reglee poona	Leghromina	
Swell - - - -	Lienyack - - -	Linch	
Swim - - - -	Puggely - - -	Pughrach	
Switoh - - - -	Tarra koona - - -	Tarraweenah	
Tail - - - -	Manna poonce - - -	Puggnah	
Take - - - -	Nunné - - -	Nunnabeh	
Talk - - - -	Pueelanny - - -	Poeta kannabeh	
Tall - - - -	Takkaro delecabaou righ eleebana	Rotulih	
Talon - - - -	Kuluggana - - -	Kuhluggana	
Tame - - - -	Riaputheggana - - -	Tiagropoineena	
Tarantula (large spider)	Ne-ungalangta - - -	Temmatah	
Taste - - - -	Wughné - - -	Weené	
Teal - - - -	Ryennatiabrootea - - -	Weahwaughrutah	
Tear - - - -	Tagarrena - - -	Tarragaté	
Teat - - - -	- - - -	Pruggana	
Teeth - - - -	Wugherrinna		
Thirsty - - - -	Rukannaroonyack - - -	Kukannaroité	
Throw - - - -	Myengy - - -	Menghana	
Thumb - - - -	Rianaoota - - -	Ryanaoota	
Thumb-nail - - - -	Tonyé - - -	Toiena	
Thunder - - - -	Poimettya - - -	Papatonguné	
Tick - - - -	Loangaritea - - -	Prammanah	
Tie (a knot) - - - -	Kukannaboce - - -	Pilangootah	
Tide - - - -	Luggatick - - -	Lughruttah	
Tiger (V.D.L.) ( <i>Thylacinas cynocephalus</i> )	Lagunta - - -	Ka-nunnah	
Timber (large) - - - -	Wyclangta - - -	Wee a proinah	
Timber (small) - - - -	Wyena - - -	We'rapawé	
Tired - - - -	Pryennemkoottiaek - - -	Kakara wayalee	
Three - - - -	Lea winnawah - - -	Talleh	
Toothless - - - -	Wugherinna normyak - - -	Payeatimy	
Tooth - - - -	Wughrinna - - -	Pay-ee-a	
Talk (much speaking)	Mealpeal kamma or Kukannah léreah	Kukanna moonalane, or Kunrare, or Kunmoonera	
Tongue - - - -	Kayena - - -	Menné, or Mayna, or Maynerinah	
Top - - - -	Tulendeno - - -	Waghata	
Topaz (crystal) - - - -	Tendeagh - - -	Mughra mallee	
Tor (a peaked hill) - - - -	Poymalyetta - - -	Layatimah	
Toreh - - - -	Poorena moneggana - - -	Lee wurré	
Touch - - - -	Neungpa - - -	Winganah	
Touch-wood (rotten wood)	Weitree ouriatta - - -	Weeawanghratta	
Tough - - - -	Lughteeae - - -	Rulli	
Track (foot-mark) - - - -	Puggataghana and Tughanaloumeno	Luggaboiné	
Trample (to) - - - -	Tyentiah - - -	Tecantibe	
Transfix (to) - - - -	Myenny-pingater - re- luteo	Menaoitete	
Travel - - - -	Tackamoona - - -	Tackraoonina	
Tree - - - -	Loatta - - -		
Tree (fall of a) - - - -	Poengboorack - - -	Moona pungané	
Tremble - - - -	Mienintyae - - -	Tienéwéleh	
Trickle - - - -	Kukkamena meena - - -	Truggara	
True - - - -	Gonyneeleebya - - -	'Nghana kanna nire	
Try (to) - - - -	Wughnéé - - -	Weené	

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Tug (to, at a rope or string)	Koyule - - -	Kottubé	
Tumble - - -	Mientongka - -	Mieparragana	
Turn (to) - - -	Wughannamee - -	Miwangana	
Tusk (canine tooth) -	Wuggerinna rotalecbana	P'ayce, á rotylé	
Twig - - -	Loatta kectana - -	Weea wunna	
Twias - - -	Maiynabkeek - -	Meinna-na	
Twilight - - -	Teggrymony kectana narra longboorack	Nunto neenah	
Twirl (twist) - - -	Wughannemoe - -	Oaghra	
Twitch (pluck) - - -	Kolé - - -	Ko-kra	
Two - - -	Pia wah - - -	Poalih	
Ugly - - -	Nowatty nielecbana -	Noailce nuggabah	
Urine - - -	Mungana - - -	Munghate munghabeh	
Uxorious - - -	Lowá puggclannye		
Vale or valley - - -	Ma-ra cominya - -	Mara-way-lee	
Vanish - - -	Poyena potattyack - -	Tienbgh	
Vassal (serf) - - -	Pucetoggana mena - -	Potaigroee narana	
Venomous - - -	Ree punneré nngghapa	Nunghboorack nungabah	
Venom - - -	Mana mena - - -	Kamona moiua	
Vent - - -	Loa lingana - - -	'Ngeenah	
Vertex - - -	Togancee - - -	Togari	
Warratah (plant, <i>Telopea truncata</i> )	Kiuntah		
Wallabee - - -	Lukangana - - -	Taranna - - -	Noguoyeah
Warm even to perspiration	Reggoolcetya - - -	Lewurra moina	
Water (fresh) - - -	Liena - - -	Liawence - - -	Lia winne and Lileah
Water (cold) - - -	Lietinna - - -	Liawence	
Water (warm) - - -	Liena peonyá or Lienu peonyack	Lialughrana	
Wood (firewood) - -	Wiena and Winna -	Muggrawebé and Mattawebé	
Woman - - -	Lowanna - - -	Ne-canta and Lowanna -	Nowaleah
Woman (handsome) -	Loanna elecbana and Loá niry	Loá-niré lyadywaiack	
Woman (young) - - -	Krotto melcetyé - -	Loalla puggana	
Woman (adult) - - -	Puggya malleetya - -	Longatallinah	
Woman (aged, old) -	Payanna - - -	Nena ta poiéna	
Wombat - - -	Raoompta rowoomata	Rowitta	
Wake - - -	Lientiaek - - -	Weeny	
Wade - - -	Woimenniac - - -	Mowerrénah	
Wail (to lament) - -	Tegryna kannunya -	Moeluggrana	
Waist - - -	Poalminna - - -	Poarynmena	
Wait - - -	Myelpoyeré - - -	Krattabé	
Walk - - -	Tahlyooneré - - -	Lawtaboorana	
War - - -	Kennamoiménya - -	Moi méngan mabli	
War (skirmish, one or two killed)	Marana - - -	Moecmütté	
War (battle, all killed but one or two)	Moelughawa - - -	Moecmabbylé	
Warm - - -	Peonyack - - -	Lughreto	
Wart - - -	Créman poona - - -	Ta winné	
Wash (to) - - -	Nonelmói - - -	Mannugra	
Wattle-tree - - -	'Nghearetta - - -	Manna	
Wave - - -	Legleetya méngyna -	Leaturi	
Weak - - -	Koomyenna - - -	Mia wayleh	
Weed - - -	Pannabon bruttyé - -	Tallaratai	
Weep - - -	Tagarraména - - -	Tarra wayleh	
Well (spring) - - -	Loy-uléna - - -	'Ngyéna	
Wet (rainy) - - -	May-niaek - - -	Lay-ka	
What? - - -	Telingha? Tebya? -	Pallawaleh? - - -	Tarraginna?
What's that? - - -	Telingha? - - -		
When and where? - -	Namelah nayeleh? -	Wabbara?	

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-West and Western.
Whisper - - -	Kukana punyepara -	Poeta kanna pawaybah	
Whistle - - -	Purra kanna - - -	Munnakanna - - -	Plubeah
White - - - -	Malleetyé - - -	Mallee - - - -	Mungyangbgarrah
Whiz (like a ball, &c.)-	'Ngoná kanna - - -	Paygunnana or Poyngunna kanna	Nauginleah
Whore, fornicatrix - - -	- - - - -	Panubré mabylé	
Widow - - - -	Wurrawa noattyé, Wurrawa lowanna	Nena tura tena	
Wife (newly married) -	Kroatta langunya -	Poya lanuné - - -	Waggapoonyurrah
Wind - - - -	Rawlinna - - -	Rallingannné - - -	Lewan
Wind (high) - - -	Raalanghta - - -	Rallinga proena - - -	Lewanhook
Windpipe - - - -	Lonna - - - -	Lonna and Loarina	
Wing - - - -	Poilinna - - -	Maykana pounghra	
Wink - - - -	Mentroiack - - -	Nubra rotté	
Winter - - - -	Tunna - - - -	Turra	
Wrinkle - - - -	Niangté nepoony -	Pelanypoonch	
Wrong - - - -	Micngana - - -	Nuyeko	
Wrist - - - -	Rapoolmena - - -	Riapoolmpta	
Woe's me! ah me!	Paygra wayleabeh kum leah!	Taquaté!	
Yawn - - - -	Granna kanna - - -	Leakanny	
Yes - - - -	Murramoona, Narra- wallee	Narra warrah, Narraway narra luawah	Narro barro
Yesterday - - -	Néntegga menyena -	Neca nunnawa	
You - - - -	Neena - - - -	Ncena or Nce	
Young (little) boy -	Kacetenna mallang yenna	Puggata paweena	
Young (little) girl -	Lowanna kacetenna		

SHORT SENTENCES IN THE NATIVE LANGUAGE.

Give me a stone - - - -	Lona or Loina tyennabeah mito.
Give him a stone - - - -	Lonna tyennamibeah.
I give you some water - - - -	Lina tyennamibeah.
I will not give you any water - - - -	Noia meah teang meena neeto linah.
You give me food - - - -	Tyennabeah tuggené.
You do not give me food - - - -	Noia meah teang meena neeto tuggené.
Give me some bread - - - -	Tyenna miapé pannaboona, or Teenganana ma pannaboo, or Tunghmibibé tungaringaleah.
We will give you a stick - - - -	Tyennamibeah weena.
We will not give you a stick - - - -	Noia tyennamibeah weena.
Give me some bread to eat, I am hungry -	Tecanymiepe tuggané, Mecongynceomé, or Tecanymieape tecacottyn'na, or Tecan- piapé matughala mapilrecottai.
This is my hand - - - -	Reena narrawa.
Sing a song - - - -	Lyenné riakunna or Rialinghana.
Where is your father? - - - -	Ungamlea nangcena?
My father is here - - - -	Nangamea numbé.
He is my father - - - -	Nangamea numbé.
He is not my father - - - -	Miangunana.
Tell your father of this - - - -	Omabea nangato.
We go to see the river - - - -	Nialomiah manaiah.
I like to drink the water - - - -	Mouna langarrapé.
I make the boat go fast - - - -	Parapetafebea malanna talca warrangaté.

The ship goes upon the sea	-	v	-	Tiretya tecakalummala.
The waves make the sea rough	-	-	-	Leca leetyah poinummeah.
You see the sea over the hill	-	-	-	Roogoomalé linoiyaek.
Go down from the hill	-	-	-	Rongtané tyuugerawa.
Run over the ground	-	-	-	Ringápyangauaweberé.
Do not run along the road	-	-	-	Parrawé ringapé.
The mau feeds the dog	-	-	-	Tyénnabeah kaecetabeah.
The woman makes a basket	-	-	-	Lowanna ollé tubbrana.
The woman is very fair	-	-	-	Lowa maleetya.
The child eats his food	-	-	-	Teeana malangeebeah.
The child is small	-	-	-	Malangeebeah.
The horse runs on the ground	-	-	-	Pangooneah rénc pateleebea.
The horse kicks the child	-	-	-	Pangooneah paraingumenah.
One	-	-	-	Marrowah.
Two	-	-	-	Piawah.
Three	-	-	-	Luwah.
Four	-	-	-	Paguntawulliwah.
Five	-	-	-	Pugganna marah.
I shall go to my house	-	-	-	Tugganna luameatah.
I strike the horse	-	-	-	Pella pangooncah.
Touch his hand	-	-	-	Rientonnabeah.
Do not touch his hand	-	-	-	Tallé-tallé parrawé.
Cut down the tree	-	-	-	Ungana puyé loté.
Tell him to go to the house	-	-	-	Tallé lenutoo.
Speak to the man	-	-	-	Oouah beah.
He is in the house	-	-	-	Lunaretah.
They jump over the river	-	-	-	Wuggala menayé.
They walk through the river	-	-	-	Yangé menayé.
Run along the side of the river	-	-	-	Tawé ranté weberé.
They swim in the river	-	-	-	Puawé menayé.
They sink in the river	-	-	-	Tongé menayé.
We drink water	-	-	-	Loa liyé.
He cuts his hair with flint	-	-	-	Tuggana pugheranymee trautta.
My brother has a long arm	-	-	-	Nietta mena oon root' cleebana.
My sister is very tall	-	-	-	Nienta mena tuggara root' cleebana.
He has two children	-	-	-	Malang-piawah.
Take a stick and beat the dog	-	-	-	Tial wec pella kaeceta.
The dog is beaten with a stick	-	-	-	Pella kaecetah naootamena.
The sun is rising	-	-	-	Pugguléna parébara.
The sun is set already	-	-	-	Pugguléna toomla pawa.
The moon is risen	-	-	-	Ooeeta poona.
The moon is not seen	-	-	-	Ooeeta mayangti hycack.
The moon is behind the cloud	-	-	-	Ooeeta toggana warratena lunta.
You stand behind the tree	-	-	-	Mangana lutena.
They climb up the tree	-	-	-	Crongé lotta.
The swan swims in the water	-	-	-	Kalungunya tagumena liyetitta.
The water is very warm	-	-	-	Lia pyoonyaek lé !
The water is not warm	-	-	-	Lia tunnaek.
Salt water	-	-	-	Lia noattyé.
Fresh water	-	-	-	Lian eleebana, or Liana eleebana.
He is a good man	-	-	-	Puggana tareetyé.
He is a bad man	-	-	-	Tagautyaryack.
Come and drink the water	-	-	-	T'allé le loolaka lia.
This water is salt	-	-	-	Lia noattyé.
That water is fresh	-	-	-	Liaua eleebana.
Milk comes from the cow	-	-	-	Prughwullah packalla.
Send him to get milk	-	-	-	Rangé prughwullah.
I saw the tree yesterday	-	-	-	Lotta monté meena cotté.

I have cut my finger - - - -	Rié poyé pueningyack.
He limps with one leg - - - -	Raggamuttah.
He sees with one eye - - - -	Taggunnah.
My face is very black - - - -	Raoonah mawpack.
Make the horse run fast - - - -	Pangoonya rené wurrangaté.
When the warm weather is come - - - -	Nente pyoonta.
It is now cold weather - - - -	Tunna.
They are white men (the men are white)	Riana. Rianowittyé.
This woman is very white - - - -	Lowana elecbona.
Bring him and put him down here - - - -	Nunnalea pooranamby, <i>or</i> Kannawattah ponnawé, <i>or</i> Kannawuttah ponnapoo.
Come along, I want to speak to you - - - -	Talpyarwadeno tuyena kunnamee, <i>or</i> Tutta wuttah onganeenah, <i>or</i> Tuneka makunna talmatieraleh.
Aha! you are sulky all of a sudden - - - -	Anyah! teborah! keetrelbya noomena penggomaree.
Hold your tongue, or be patient, by-and-by	Mealkamma, <i>or</i> Metakantibe, <i>or</i> Kannyab miel-beerkammah, <i>or</i> Kanna moonalané wannabee kannybo.
Come here - - - - - - - -	Tia neberé <i>or</i> Tialleh.
Walk naked - - - - - - - -	Tia reea lugungana.
Go ashore - - - - - - - -	Tawé loceata.
Make a light, I want to see you - - - -	Mené le monghtiapee monghtoneelé, matangunabee nubratonee.
Run together (a race) - - - - - - - -	Rene nunempté <i>or</i> Leongana.
Stay or keep a long way off - - - - - - - -	Onamarrumnebere, <i>or</i> Crackné lo maba, <i>or</i> Kelaba rowé.
Awake, rouse ye, get up! - - - - - - - -	Tientable taggamunna, <i>or</i> Nawatty! pegraty! wergho! <i>or</i> Takka wughra!
Don't wake him, let him sleep - - - - - - - -	Tialenghpa lontun-narra, <i>or</i> Kunnyam tilangabab, <i>or</i> Kunnyam narraloyea.
Whisper, speak low, let nobody hear - - - - - - - -	Kukanna lenagangpa nuntuy pateinuyero, <i>or</i> Onabeah dayaleah.

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SOME ABORIGINAL NAMES OF PLACES IN TASMANIA.

Cape Portland district - - - - -	Tebrakunna.
Country extending back from Ringarooma township	Warrentinna.
Douglas River - - - - -	Lecaberryack <i>or</i> Lecaberra.
Nicholas's Cap - - - - -	Mita winnya, Kurunna poima-langta.
Daoter's Creek (East Coast) - - - - -	Wuggatena menenny.
Long Point - - - - -	Wuggatena pocenta.
Saltwater lagoon near the Coal mines - - - - -	Mungaratty.
Governor's Island - - - - -	Tittanariack.
George's River district - - - - -	Kunarra-kunnah.
Maria Island - - - - -	Tiarra-marra-monah.
Mount Royal and Port Cygnet, country lying between	Taluné.
Oyster Bay - - - - -	Poyanannupyack.
High lands behind ditto - - - - -	Pothy munatta.
"St. Valentine's Peak, on Surrey hills, peak like a volcano," of Flinders	Natoné.
Piper's River district - - - - -	Orramakunna.
Port Davey - - - - -	Poyndue.
East Bay Neck - - - - -	Lucena langhta muracomyiack.

Eaglehawk Neck - - - - -	Teeralinnack <i>or</i> Tera-linna.
Hampshire Hills district, in the north-west	Pateena.
Barren Joey Island - - - - -	Roobala mangana.
Glamorgan district - - - - -	Tebrannykunna.
Port Arthur - - - - -	Prémaydena
Macquarie Harbour - - - - -	Parralaongatek.
Recherche Bay - - - - -	Leillateah.
Port Esperance - - - - -	Ramina.
Southport - - - - -	Lamabbéle.
Bruni Island - - - - -	Lunawanna-elonnah.
South Arm - - - - -	Reemeré.
Huon Island - - - - -	Prahree.
Betsy Island - - - - -	Temeteletta.
Three-hut Point - - - - -	Taonawenna.
Tinder-box Bay - - - - -	Renna kannapughoola.
Brown's River - - - - -	Promenalinah.
Areh Island - - - - -	Poora tingalé.
Tamar River - - - - -	Ponrabbel.
Piper's River - - - - -	Wattra karoola.
Swan Island - - - - -	Terebessé.
Arthur River - - - - -	Tunganrick.
Schouten Island - - - - -	Tiggana marraboona.
Cape Grim - - - - -	Kennaook.
Mount Cameron (West Coast) - - - - -	Preminghana.
Mount Hemskirk - - - - -	Rocinrin <i>or</i> Traoota munatta.
Mount Zeehan - - - - -	Weiwawenna.
Circular Head - - - - -	Monattek <i>or</i> Romanraik.
Frenchman's Cap - - - - -	Mebbelek.
Albatross Island - - - - -	Tangatema.
Hunter's Island - - - - -	Reeneka.
Pieman's River - - - - -	Corinna.
District north of Macquarie Harbour - - - - -	Tingarick.
Lake St. Clair - - - - -	Leeawulena.
Inon River - - - - -	Tahuné-linah.
Satellite Island - - - - -	Wayarec.
Derwent River - - - - -	Tecmtooméle menennye.
Mount Wellington - - - - -	Unghaniahletta <i>or</i> Pooranetteré.
Clarence Plains - - - - -	Nannyeleebata.
Crooked Billet and on to the Dromedary Range of hills between Bagdad and Dromedary	Unghanyenna.
Jordan River - - - - -	Ralloinghana.
Lovely Banks - - - - -	Kuta linah.
Ben Lomond - - - - -	Tughera wughata.
Ben Lomond - - - - -	Toorbunna.
South Esk River - - - - -	Mangana lienta.
Lagoon on summit of Ben Lomond - - - - -	Meenamata.
St. Patrick's Head - - - - -	Lumera genena wuggelena.

## SOME NAMES OF ABORIGINES OF TASMANIA.

## MEN.

Tonaek	- - - - -	A native of Macquarie Harbour.
Paoblattena (literally, wombat)	- - - - -	A native of North-West district.
Kakannawayreetya (literally, joey of the forester kangaroo)	- - - - -	A native of Oyster Bay.
Bonep	- - - - -	A native of Macquarie Harbour.
Kellawurnmnea	- - - - -	A native of Pittwater.
Lanney	- - - - -	A native of the North-West.
Kunnarawialeetyé	- - - - -	A native of Oyster Bay.
Meenapectameena	- - - - -	A native of Lovely Banks.
Maywediek or Mayweriek	- - - - -	A native of Port Davey.
Redaryioick	- - - - -	A native of Circular Head district.

## WOMEN.

Taenghanootera (literally, weeping bitterly)	- - - - -	A native of George's River.
Worromonoloo (literally, bonghs)	- - - - -	A native of Piper's River Road district.
Rammanaloo (literally, little gull)	- - - - -	A native of Cape Portland.
Wnttawantyenna (literally, nausea)	- - - - -	A native of east bank of Tamar River.
Plooranalooa (literally, sunshine)	- - - - -	A native of George's River.
Tenghanoop	- - - - -	A native of Port Davey.
Trooganeenie	- - - - -	A native of Mount Royal.
Metakartea	- - - - -	A native of North-East quarter.
Tiabeah	- - - - -	A native of Bruny Island.
Koonya	- - - - -	A native of Sorell.
Pueelongmeena	- - - - -	A native of Oyster Bay.
Unghlottymeena	- - - - -	A native of North-East.
Rayna	- - - - -	A native of Pieman's River district.
Penghanawaddiek	- - - - -	A native of Pieman's River district.

## ABORIGINAL VERSES IN HONOR OF A GREAT CHIEF.

(Sung as an accompaniment to a Native Dance or Riawé.)

Pappela Rayna 'ngonyna, Pappela Rayna 'ngonyna,  
 Pappela Rayna 'ngonyna !  
 Toka mengha leah, Toka mengha leah,  
 Toka mengha leah !  
 Lugha mengha leah, Lugha mengha leah,  
 Lugha mengha leah !  
 Nena taypa Rayna poonyna, Nena taypa Rayna poonyna,  
 Nena taypa Rayna poonyna !  
 Nena nawra pewyllah, Pallah nawra pewyllah,  
 Pellawah, Pellawah !  
 Nena nawra pewyllah, pallah nawra pewyllah,  
 Pellawah, Pellawah !

*Fragment of another song.*

Wannape Wappere tepara,  
 Nenname pewyllah kellape,  
 Mayngatea.  
 Maynapah Kola maypelea,  
 Wappera Ronah Leppakah,  
 &c., &c., &c.

*Fragment of another song.*

Kolah tunname neanyme,  
 Pewyllah puganarra ;  
 Roonah Leppaka malamatta,  
 . . . Leonalle.  
 Renape tawna newurra pewurra,  
 Nomcka pawna poolapa Lelapah,  
 Nongane mayeah melarootera,  
 Koabah remawurrah,  
 &c., &c., &c.

## LIST OF WORDS IN USE BY THE OYSTER BAY TRIBE OF ABORIGINES.

(Copied from a Manuscript of 1826 by THOMAS SCOTT, late Assistant Surveyor-General of Tasmania,  
 by J. R. SCOTT.)

Toom's Lake, Upper Mac-	Moyenteleca.	Forehead - - - -	Drnan a malla.
quarie River		Hair - - - -	Nukakala.
A knife or flint - - -	Teroona.	Neck - - - -	Loobeyera.
A knife or flint - - -	Trawootta.	Arm - - - -	Nanimpena.
Water - - - -	Mookaria.	Head - - - -	Necanapena.
Fire - - - -	Nooena.	A scar or mark on the arm	Troobenick.
The sun - - - -	Paganubrana.	Bread - - - -	Taorela.
The moon - - - -	Wee-etta.	A bird - - - -	Darwalla.
A white man - - - -	Ragina.	Boomer kangaroo - - -	Rena.
A white man - - - -	Ragi.	Brush kangaroo - - -	Lena.
A white man - - - -	Rytia.	Emu - - - -	Palanawoonta.
Marrow of a bone - - -	Moomelena.	Kangaroo skin - - -	Bleagana.
Blood - - - -	Balooyuna.	Stone - - - -	Peoora.
Hand - - - -	Dregena.	Shell - - - -	Kaa-ana.
Hand - - - -	Reegebena.	Dog - - - -	Booloobenara.
Thumb - - - -	Manamera tagina.	Dog - - - -	Kuayetta.
Ear - - - -	Roogara.	Spear - - - -	Preana.
Eyes - - - -	Nepoogamena.	Trees - - - -	Moogootena.
Nose - - - -	Megrooera.	Dead wood - - - -	Weegena.
Mouth - - - -	Moonapena.	Grass - - - -	Rawimuna.
Chin - - - -	Coomegana.	Feather - - - -	Kaa-oo-legebra.

The legend of the Origin of Fire and of the Apotheosis of Two Heroes, by the Aborigines of Tasmania, as related by a native of the Oyster Bay tribe, appears under the head of "MYTHS," vol. I., page 461.



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