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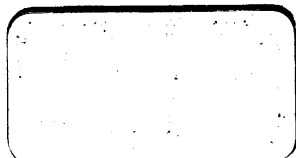
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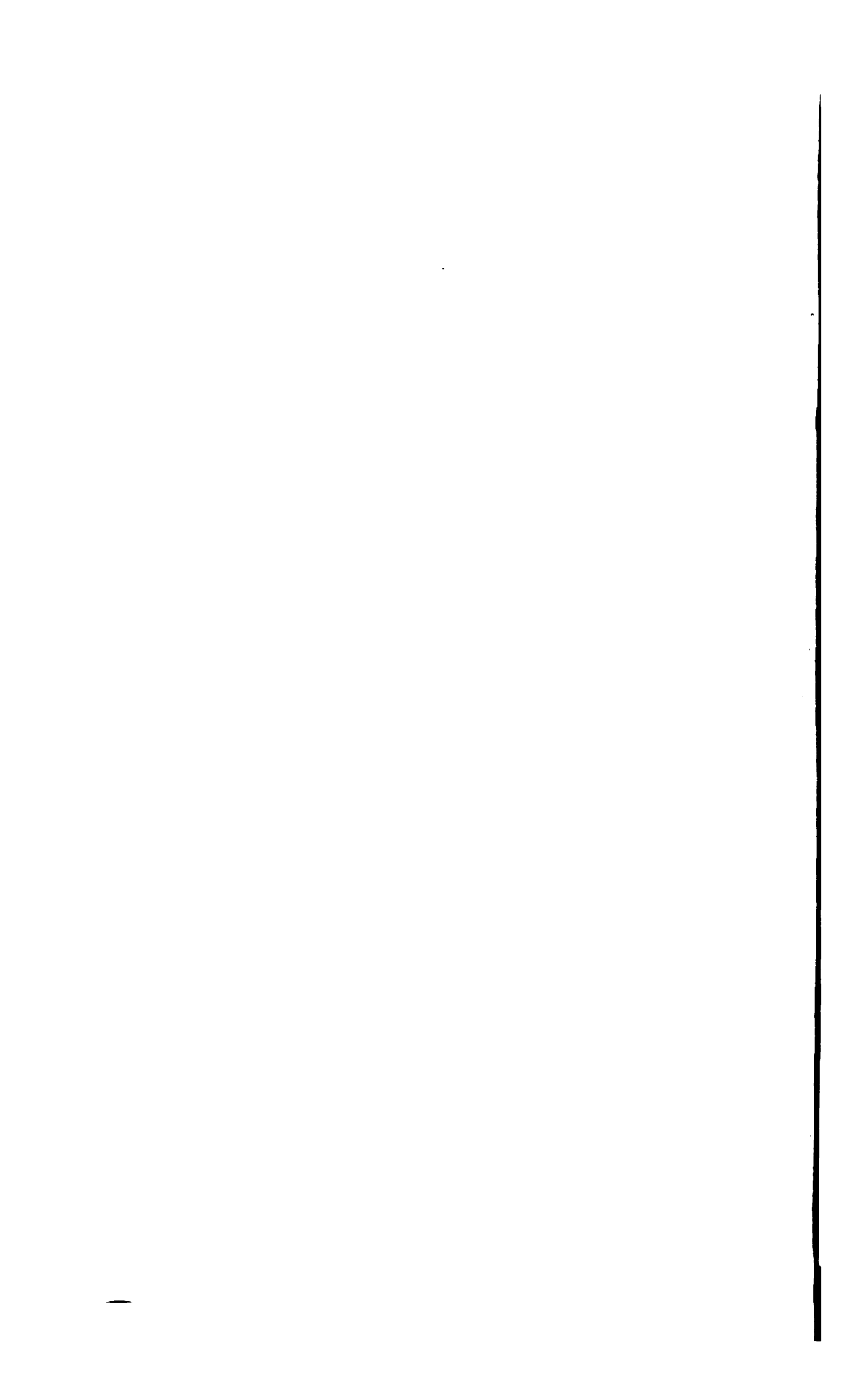
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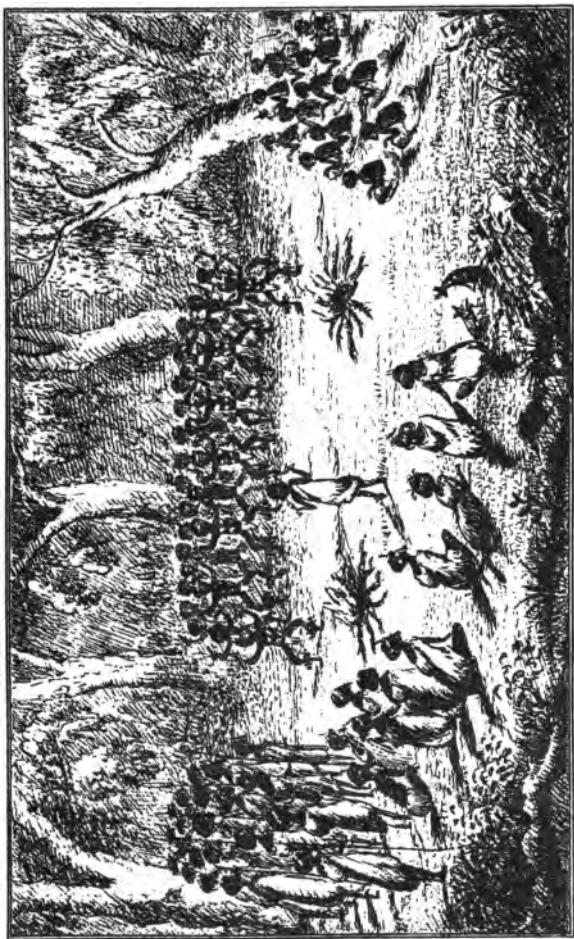


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AUSTRALIAN "COROBORRE"

THE AUSTRALIAN RACE:

ITS ORIGIN, LANGUAGES,
CUSTOMS,
PLACE OF LANDING IN AUSTRALIA,
AND
THE ROUTES BY WHICH IT SPREAD ITSELF OVER
THAT CONTINENT.

BY

EDWARD M. CURR,

Author of "Pure Saddle Horses," and "Recollections of Squatting in Victoria."

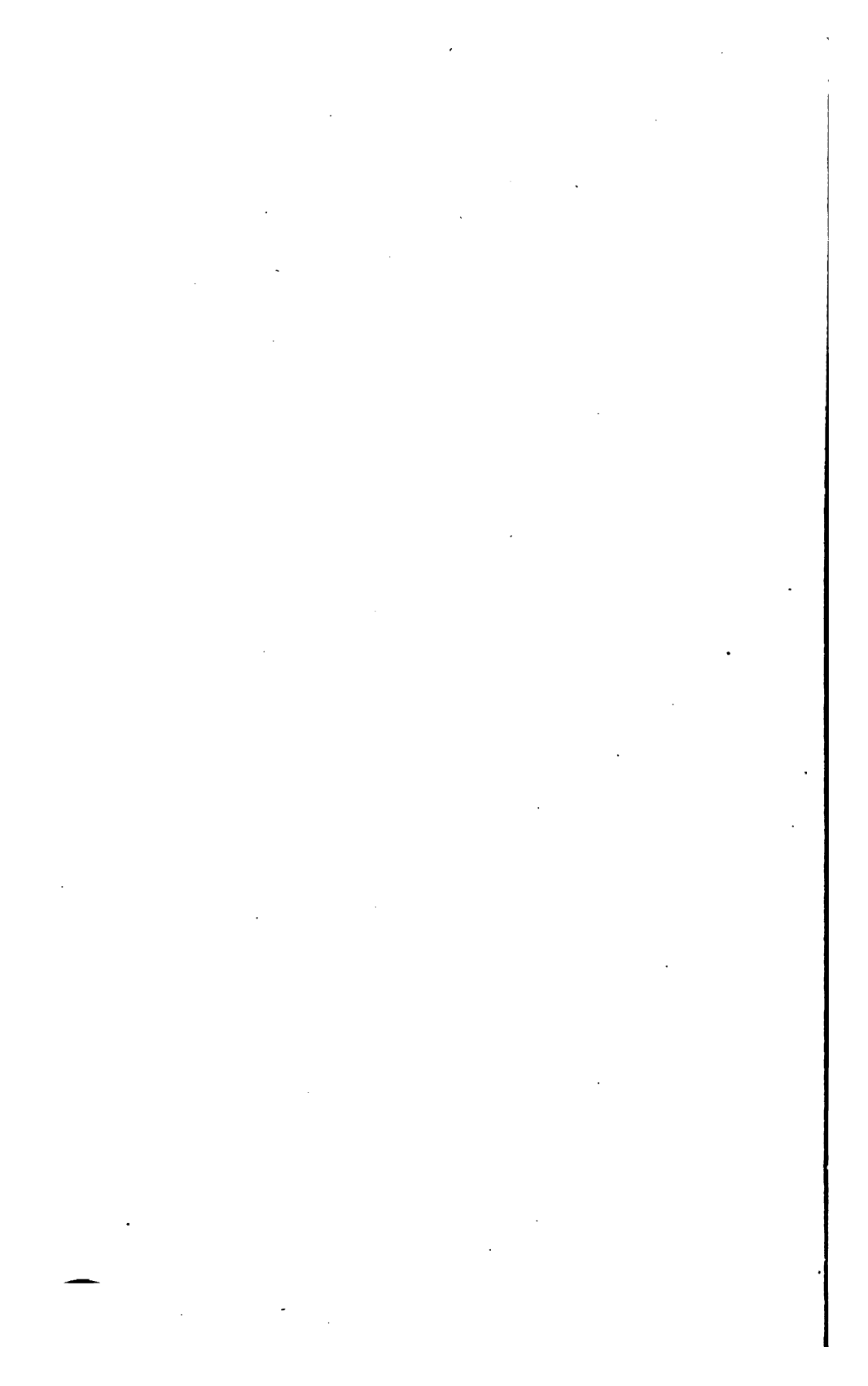
IN FOUR VOLUMES.

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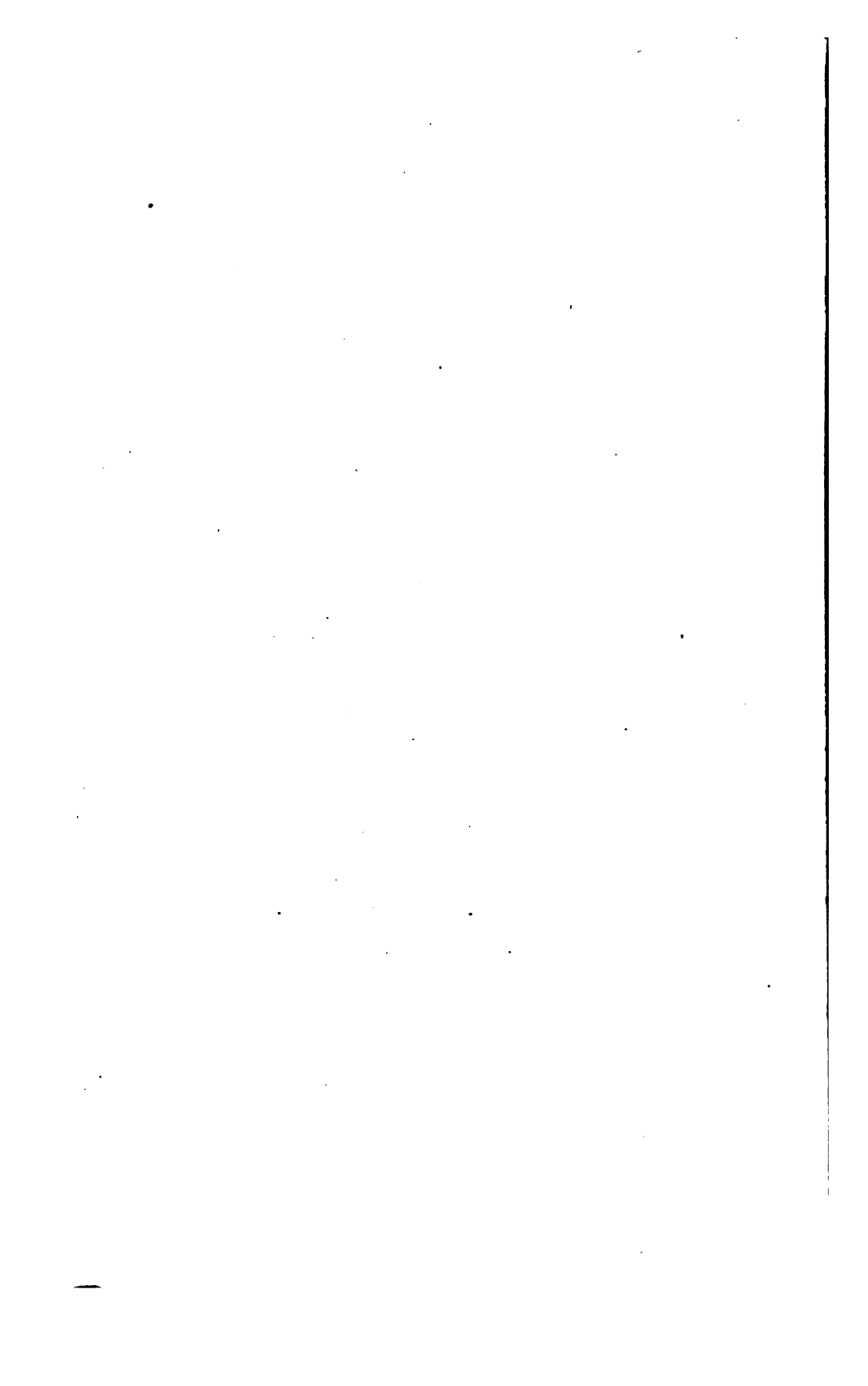
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THIS BOOK IS DEDICATED

BY THE AUTHOR

TO THE HONORABLE JONAS FELIX LEVIEN,
MINISTER OF MINES,

THROUGH WHOSE INFLUENCE IT WAS PUBLISHED
BY THE GOVERNMENT OF VICTORIA.



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PREFACE.

IN presenting this work to the public, the writer feels it to be both a duty and a pleasure to acknowledge the weighty obligations he is under to a large number of gentlemen, scattered through the Australian Colonies and Tasmania, some of whom have kindly sent him contributions on the subject of our Aborigines and their languages, and others used their influence to induce persons resident in the bush to furnish him with particulars of the sort. To the gentlemen who have assisted him in either of these ways the writer now desires to acknowledge the obligations he is under and to offer his warmest thanks. As regards those who have favored him either with vocabularies of our languages or descriptions of the manners of our tribes, it will be unnecessary to particularize them on this page, as the reader will find their names attached to their contributions in every instance, save one or two, in which a wish has been expressed that they should be withheld. The names of the gentlemen to whom the writer is indebted in other ways, in connection with this publication, are as follow:—

His Excellency Sir Frederick A. Weld, Governor of Western Australia.

The Honorable Sir Bryan O'Loughlen, Bart., Chief Secretary of Victoria.

The Honorable Sir Henry Parkes, Colonial Secretary, New South Wales.

The Hon. Sir John Robertson, Colonial Secretary,
New South Wales.

The Hon. Sir Arthur Blyth, Colonial Secretary,
South Australia.

The Hon. William Morgan, Colonial Secretary,
South Australia.

The Hon. Sir Arthur H. Palmer, Colonial Secretary,
Queensland.

Lord Gifford, Colonial Secretary, Western Australia.

The Hon. Frederick Barlee, Colonial Secretary,
Western Australia.

The Hon. Roger Goldsworthy, C.M.G., Colonial
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J. Boothby, Esq., Under Secretary, Adelaide.

Baron Miklouho Maclay.

H. J. Andrews, Esq., Under Secretary, Adelaide.

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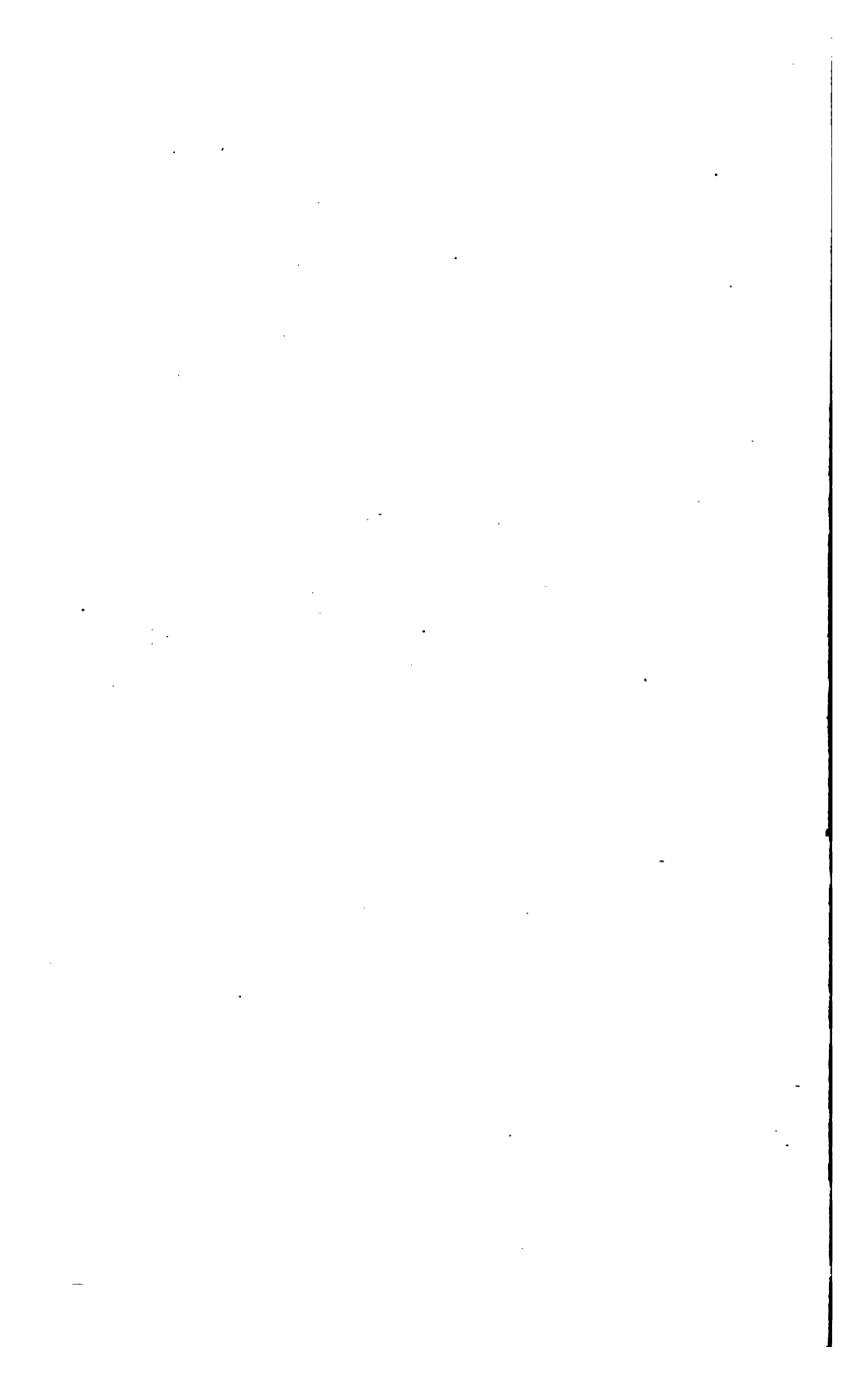
Henry Gullett, Esq., Editor of the *Australasian*.

Thomas H. Fitzgerald, Esq.

Eccleston du Faur, Esq.

In addition to the above-named gentlemen, the writer desires to offer his thanks to the Editors of the *South Australian Register*, and of several other newspapers in the colonies with whose names he is not acquainted, but whose kindness in inserting his letters in their columns contributed so materially to the accomplishment of his object. Indeed, it is certain that without the support both of the press and of the several Colonial Governments, it would not have been possible to extend the inquiries on which this work is based sufficiently to enable either the writer, or perhaps posterity, to obtain any comprehensive information on the subject.





INTRODUCTION.

IN the compilation of this work the author has had in view two objects; to collect as much information as possible in connection with the manners, customs, and languages of the Australian Blacks, from one end of the continent to the other; and to demonstrate from the materials collected a number of facts connected with the long past history of this section of the human family.

Not having made ethnology a study, the writer thinks it desirable to say a few words in explanation of his having taken upon himself an important inquiry belonging of right to the adepts in that science.

It occurred in this way. In 1866 a number of gentlemen in Melbourne were busying themselves with the collection of Victorian vocabularies, and the writer was invited to join in the undertaking, which, however, on several grounds, he excused himself from doing. But a trifle will sometimes change one's views. In 1873, being in conversation with a Blackfellow of the Swan Hill neighbourhood, the writer was surprised to meet with a word used by the Ngooraialum tribe, whose country was a hundred and fifty miles away on the Goulburn, which he was aware was not found in the language of the Bangerang, who occupy (or lately did) a portion of the intervening country. Struck by a circumstance so contrary to his preconceptions, he collected for his own information, as occasion offered, a number of short vocabularies of the languages of the tribes whose territories

surrounded those of the several Bangerang septes. From these he learnt that the latter people were encircled by a number of tribes, which spoke related languages, which differed materially from theirs. The result of this little discovery was, not only to sweep away some loosely-formed ideas about the migrations of our tribes, but to convince the writer that something positive might be learnt from language in connection with the past history of the Australian race. Then came curiosity, and without any view to publication (for it was understood at the time that Mr. R. Brough Smyth had been long engaged on the subject, which was afterwards found not to be the case), the writer got a vocabulary printed of a few common English words, which he managed to get filled up by stock-owners here and there, other facts new to him becoming apparent from the collation of his little collection. As he now commenced to discover some order in what had heretofore appeared a mere jumble of related tongues, the inquiry grew to have a certain fascination for him. Finding it necessary, if curiosity was to be satisfied, to extend inquiry, the writer addressed himself to the several Colonial Governments, the press, and a number of stock-owners, and asked their assistance in the collection of materials for the undertaking which he had begun to contemplate. As the inquiry progressed, the original words were altered two or three times, and to the last list were added *God, ghost, boomerang, hill, milk, eaglehawk, wild turkey, and wife*, a circumstance which will account for their being untranslated in many of the vocabularies.

As *raisons d'être* for this publication then, it may be pointed out that when the author drifted into his undertaking, many tribes were passing away, leaving no record behind them, and no one seemed likely to step in and do

what was necessary for ethnology. Besides, the vocabularies which were actually in print at the time did not perhaps exceed 40, and were of little use for comparison, in consequence of the want of agreement in the words they contained. In this way, in the absence of some one fitter, the writer found himself on the threshold of an ethnological work, touching the inhabitants of a large portion of the earth's surface, without any previous preparation. This want of training and more still perhaps of sufficient leisure, will, it is hoped, be some excuse for any short-comings.

Of what the writer has to say of the origin of our tribes, he has much pleasure in acknowledging that his inquiry on this point was suggested by a paper read before the Anthropological Institute, London, by Mr. Hyde Clarke, one of the Vice-Presidents of that body, in which he drew attention to certain affinities between the Mozambique and Australian languages. In addition, the writer is under no small obligation to that gentleman for the kindly interest he has evinced in this undertaking.

In some instances the writer has not hesitated to insert two versions of the same vocabulary. In doing so he has had several objects in view, for instance, to show the areas over which our languages prevail and also their minor dialectic differences. Another reason has been that the Australian languages have not unfrequently two words in the same sense, whilst few of the writer's contributors have given more than one. Of this *lâche*, indeed, no one has been more frequently guilty than the writer himself, who, however, it will be remembered, collected the vocabularies which appear with his name to them before he had any thoughts of publication, and when he only took a minor interest in the subject. This defect a variety of versions will to some extent remedy. Besides, on many

grounds, the whole subject is of sufficient importance to render it desirable that the evidence connected with it should be as complete as it can be made, even if making it so involves partial repetitions, particularly when we bear in mind how improbable it is that any one will ever again go over the same ground.

It is a subject of regret to the author that he has been unable to obtain more than a few vocabularies from the north coast, and none from the western interior. This defect, however, it was impossible to remedy, as we have as yet only a few scattered settlements in the first and none in the second named portion of the continent.

In connection with the accounts of tribes given in these pages, it should be stated that, with the exception of a few cases specially mentioned, they have been drawn up by the writer from replies sent by his correspondents to a series of questions circulated in print.

In a number of forms of speech, all sprung from one, especially when the vocabularies are short ones, it is difficult to decide when the differences between them are such as to render them distinct languages for the purpose of ordinary conversation, and the writer is aware that in some instances he has classed as one, a pair of vocabularies which the Blacks themselves hold to belong to distinct languages.

In addition to what we learn from our languages, very important information concerning the past history of the Australian race has been obtained from a study of its customs and their comparison with those of the Negroes.

The reader will notice, if he compares some of the vocabularies in this work with those collected by the early settlers, that they differ considerably. This may be accounted for in several ways. For instance, it was a popular idea thirty years ago (though our earliest writers

knew it was an incorrect one) that the Blacks had but one language; and as some terms used by the Sydney tribe had become generally known to the Whites, we find them introduced into other vocabularies, as collectors did not trouble themselves to ask about words which they believed they were already in possession of. Then the Whites who made inquiries on the subject of language, and the Blacks who replied, constantly misunderstood each other, in proof of which the well-known fact may be mentioned, that many of the names of places which Major Mitchell obtained from the Blacks, and gives in his works, turned out subsequently to be incorrect. As an instance, the Blacks who dwelt on the Goulburn near Seymour called that river *Waaring*, but Mitchell relates, from inquiries made on the spot, that its name is *Bayungan*. No doubt the Black from whom he made his inquiry replied *indunga*, that is, *I don't understand*, and that the Major took down the phrase, as nearly as he could, as the name of the river. Between *Bayungan* and *indunga* there is a good deal of similarity. Another mistake of exactly the same kind seems to have occurred in connection with the word *Moneroo*, a name which it may be remarked is and always has been pronounced by the Whites, *Manēra*, the Crown Lands Commissioner of the day probably being answerable for the accepted spelling. Now in connection with this name, *Manēra* Plains, one suspects it at once, because, though the tribes have names for every remarkable spot in their territories, they have seldom collective names for large areas. What seems probable is, that the Englishman who first saw the plains had a Sydney Black in his party, who on being asked their name replied *manyer*, or *I don't know* (see the vocabulary in Captain John Hunter's *Historical Journal*.) Or this answer may have been given by a Black of those

parts, as the Sydney and Manēra languages have much in common. Hence the difficulty of making themselves understood was what the first inquirers had to contend with: our difficulty in the old settled districts is that the languages, like the tribes, are now but mixed remnants.

In connection with mis-translations, one not unfrequently meets with arguments based on such foundations. One instance occurs in Jukes' *Voyage of H.M.S. Fly*, vol. 2, p. 317, where the author gives *porene* as the Pine Gorine (*i.e.*, Bangerang) equivalent for *arm*, instead of *borinya*.

A few words must also be said concerning the map in Vol. IV., in which the positions occupied by the various tribes are shown. As our Blacks do not mark the boundaries of tribal territories, or determine them with any exactness even on river frontages where land is the most valuable for their purposes, and as they have very loose ideas concerning them in the unwatered spaces which intervene between the rivers and creeks, no accuracy in mapping is possible. The writer's practice in this matter has been to learn as far as practicable the principal geographical features embraced by the territory of a tribe, and to surround them on the map with a line. Frequently there is a space between the acknowledged lands of two tribes the ownership of which remains doubtful. The width of such lands seems to vary from half-a-mile in good country to twenty miles in poor districts. There are also waterless areas of 100 miles or more across, which are quite uninhabitable. When questioned by our people on the subject of their territorial possessions, the members of a tribe will not unfrequently in these days describe as theirs, lands to which their ancestors made no claim, in consequence of which the boundaries of tribal lands, as described by the writer's correspondents,

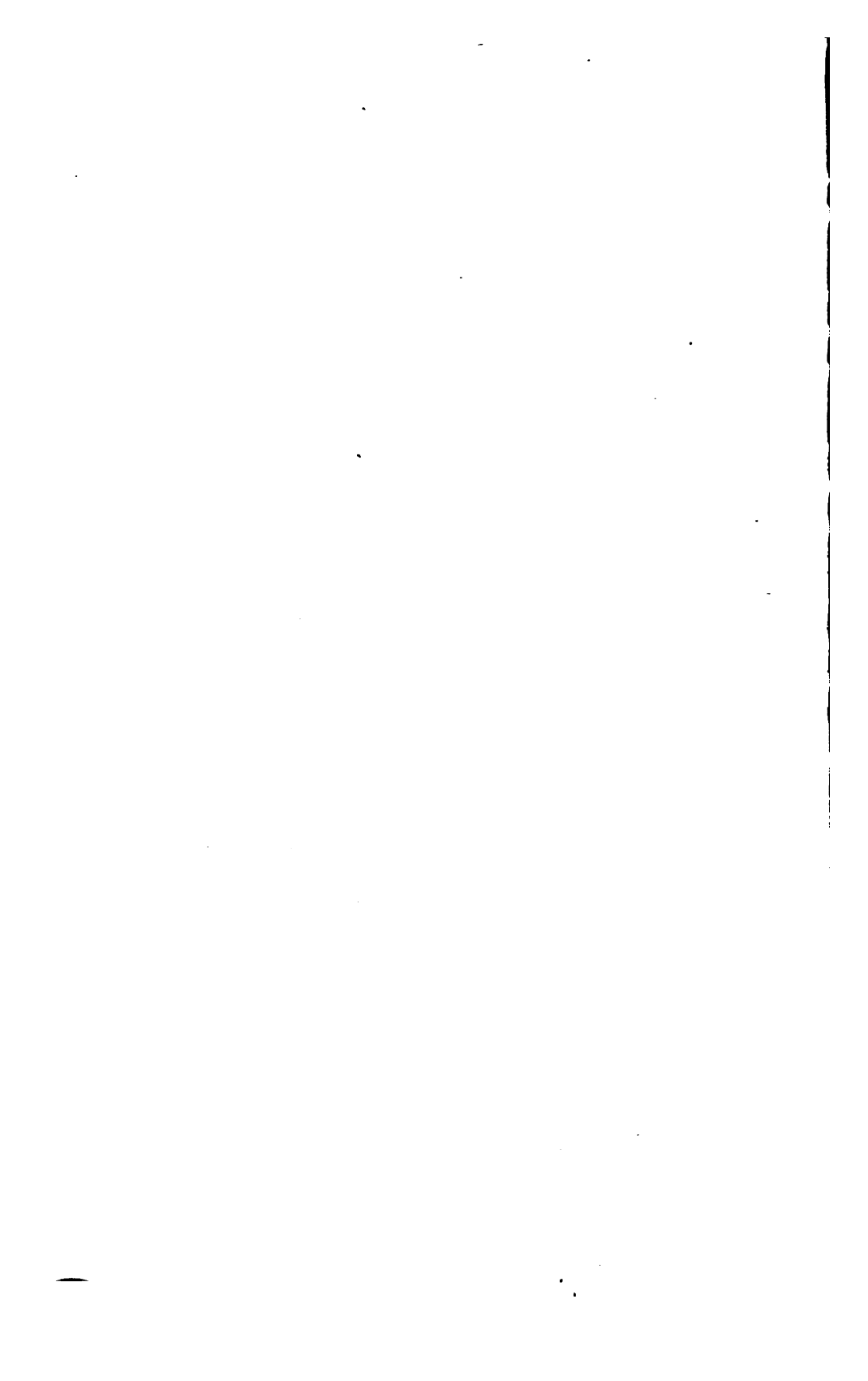
constantly overlap. These discrepancies it has been endeavoured to reconcile.

The plates with which this work is illustrated have for the most part already appeared in Mr. R. Brough Smyth's work *The Aborigines of Victoria*, which, like the present one, was printed at the cost of the Government of Victoria.

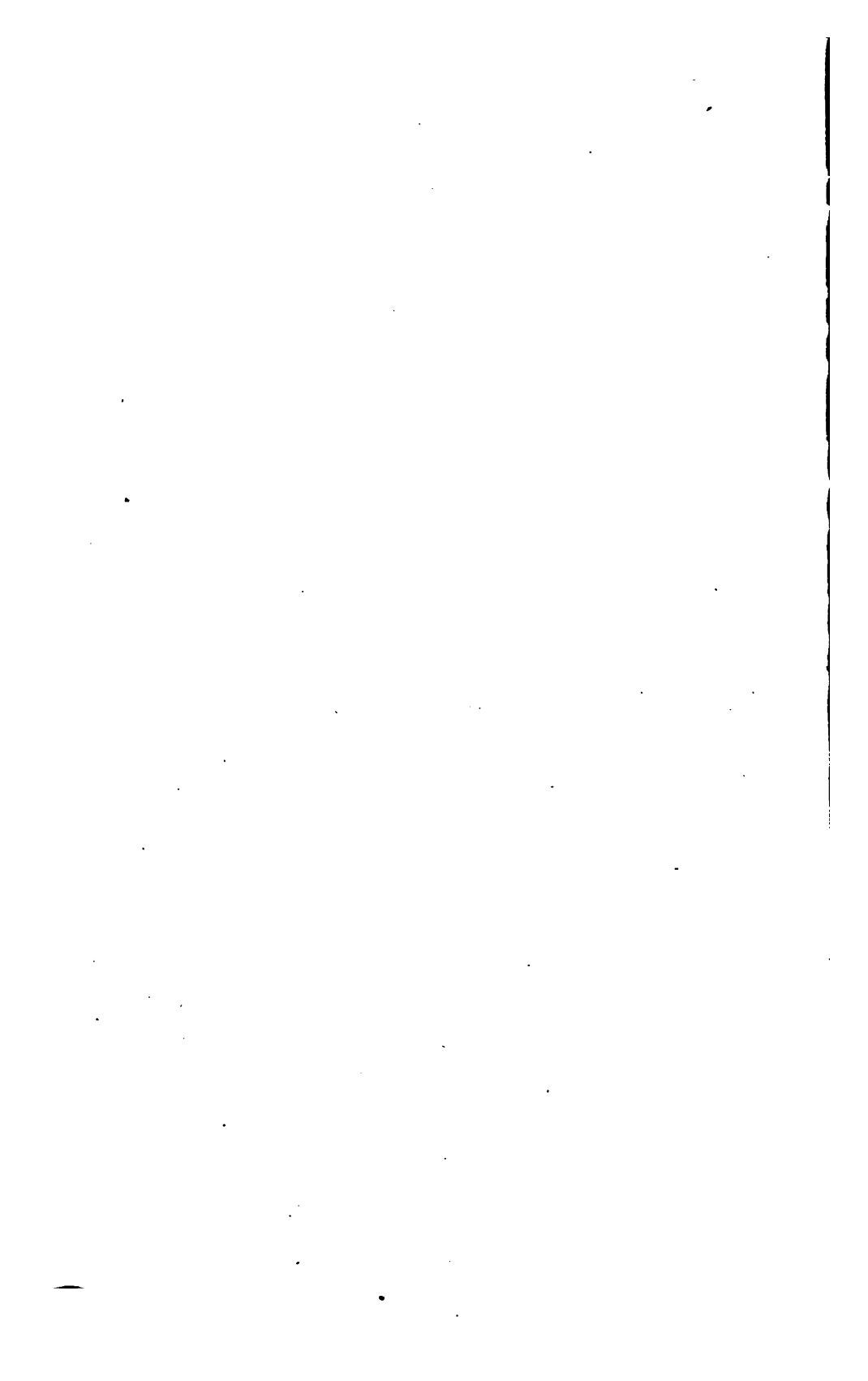
Many efforts have been made to obtain for insertion, photographs of a number of our Blacks, but up to the time of this page being written they have entirely failed of success.

When the summaries of the various subjects which occupy the first nine chapters of this work were sent to the printer, a few facts were overlooked. These have been set out when dealing with the tribes in connection with which they were observed.





BOOK THE FIRST.



The Australian Race.

CHAPTER I.

REMARKS ON THE ABORIGINAL LANGUAGES OF AUSTRALIA.

GENERALLY, the only reliable records of the early history of a savage race are its languages, customs, and physical characteristics, but particularly its languages. As one of the principal aims of this work is the investigation of the past history of the Aborigines of Australia, and as the conclusions arrived at on that subject have for the most part resulted from the comparison of the languages of our continent, as well amongst themselves as with those of other countries, it seems proper to treat of them at the outset, omitting, however, many particulars which must necessarily be referred to at length in other chapters.

The sounds represented by our letters *f*, *s*, *x*, and *z* do not exist in the languages of Australia; *j*, *q*, and *v* are of rare occurrence, and probably absent in many. *J*, as in James, is found in the languages of the Yarra basin (see *Languages of the Aborigines of the Colony of Victoria*, by Daniel Bunce), and likewise in the Gippsland languages, &c. It is also found in Western Australia (see *Descriptive Vocabulary of the Language of Western Australia*, by George Fletcher Moore). It is likewise common in the Bangerang and Ngooraialum tongues. *Q* is found in the vocabularies compiled by Bunce and Moore, just mentioned; in a *Vocabulary of the Woolna Language*, published anonymously, and printed by the Government Printer, Adelaide, in 1869; and in several of the vocabularies which appear in this work. *V* appears in Ridley's *Kamilaroi*, in the Woolna and Yarra basin vocabularies,

referred to above, and is mentioned by John Mathew, Esq., in a pamphlet published by him in connection with the Kabi language.

The languages of Australia are in the main soft, vocalic, and melodious. They all contain, however, in very different degrees, sounds difficult for an Englishman to pronounce. In some, the sound of *ch* seems to be absent, but is certainly found in two-thirds of them, and abounds in many. In like manner, *r*, as an initial, is hardly present, if at all, in many of our languages, but is common in others. In the Bangerang tongue, I remember no word beginning with *r*, with the exception of *raityo* = mussel; and I used to notice that the Bangerang, for Mr. Richard, said *Mitta Itchen*; for rabbit, *trerebat*; and for Rapid (the name of a dog), *Lappit*. As a terminal sound, this letter is rolled out in some districts with great force and harshness. On this subject, Ridley, in his *Kamilaroi*, remarks that, to avoid this sound, we colonists have changed the aboriginal names Yarr and Wolgerr into Yass and Walgett. There is also a certain nasal sound, common to all our languages, to express which *ng* is usually employed. It is likewise noticeable that, though the sound of *s* does not exist in our languages, our Blacks have no difficulty in saying *massa* for *master*.

In taking down vocabularies from the Blacks, it is often difficult to decide whether certain sounds should be expressed by *b* or *p*, others by *d* or *t*, and others by *k* or *g*, nor is it possible, as far as my experience goes, to make the Blacks aware of these distinctions of sound. The different individuals of a tribe do not always exactly agree in their pronunciation. Amongst the Bangerang, for instance, some would say *enbena*, others *yenbena*; some *yoorta*, others *yorta*; some *ooraialum*, and others *ngooraialum*. In such of the vocabularies found in this work as have been collected personally by the writer and his son, the vowels *a*, *e*, *i*, and *o* are of the same value as in Italian; the *oo* is equivalent to the Italian *u*; and the *u* is pronounced as in

fun. The sound of the English *i* in *light* is expressed by *ai*. Mr. M. Moorehouse, Inspector of Aborigines, who published a work in 1846 entitled *A Vocabulary and Outline of the Grammatical Structure of the Murray River Language*, speaks of the sound of the French *u* existing, but I never recognized any approach to that sound from the lips of an Australian Aboriginal. In almost all cases my contributors have spelt their vocabularies from the English point of view, but in many instances I have substituted my own method.

Included in this work will be found vocabularies from almost all parts of the continent, so far as it has yet been occupied by the Whites; in other words, from something like half of its area, two-thirds of its coast line included. From these vocabularies we find that the whole of the Australian languages are pretty nearly as intimately connected as Spanish and Portuguese; that they are all descended from a common source. It is, however, necessary to point out in connection with the few vocabularies obtained from Port Darwin, Cape York, and the intervening country, that these specimens—some of them very fragmentary—are sufficient to show that, whilst they have undoubtedly affinities with the general run of Australian tongues, they depart so far from otherwise universal characteristics as to lead to the inference that some special linguistic disturbance has occurred in the portion of the coast where they are spoken. This disturbance would seem, from the inland vocabularies I have obtained, to have been confined to the coast. The glossarial evidence of these languages being Australian in root is supported by the fact that no non-Australian features have been detected in them. It should also be noticed that, like the rest of our languages, the sounds of *f*, *s*, *x*, and *z* are not found in them. The customs of the tribes who speak these languages are further evidence of their being, in the main, Australian.

The African affinities of our languages will be considered in the chapter which treats of the *Origin of the Australian*

Race. The assertion that the Australian languages are offshoots of one original tongue is based on the following glossarial and grammatical evidence. To begin with glossarial proof. In this work will be found a vocabulary of 124 English words with translations into more than 250 of the languages of Australia, which, from their geographical positions, may be assumed to be fair specimens of the whole. Of these 124 words, 20 are shown below to extend, with unimportant variations, throughout the continent; some appearing in almost all of the languages; others in several parts of the continent; and others in perhaps half-a-dozen languages only, but in places wide apart, and, what is important, on each of the principal routes by which the descendants of the first comers to our shores spread themselves throughout Australia. Of this statement, evidence, which it is hoped will be conclusive, will be found in the following table. Should it not be so, a glance at the Comparative Vocabulary in Vol. IV. will convince the most sceptical on this head.

TABLE OF COMMON AND WIDE-SPREAD AUSTRALIAN WORDS.

Aboriginal Words.	Signification.	Remarks.
Oonna, Koonna, Koodna, Goonna, Koonung, Kwan, Kom, &c.	Excrement	In nineteen out of every twenty of our languages, are found terms meaning <i>excrement</i> which differ but little from those given. They are evidently variations of one word. <i>Bowels</i> and <i>excrement</i> are often expressed by the same word.
Jen, Jin, Jeenna, Jinna, Chinna, Deena, Djeena, Tidna, Thidna, Tina, &c.	Foot	The equivalents of <i>foot</i> in nineteen languages out of twenty, throughout the continent, bear a marked resemblance.
Me, Mi, Mir, Mail, Meul, Mealo, Milki, Milli, Dilli, Tilli, &c.	Eye	<i>Me</i> or <i>mi</i> , or some variation of those sounds, in the sense of <i>eye</i> , prevail in the great majority of Australian languages.

TABLE OF COMMON AND WIDE-SPREAD AUSTRALIAN WORDS—*continued.*

Aboriginal Words.	Signification.	Remarks.
Ma, Marra, Murra, Mulla, &c.	Hand -	These forms, slightly varied, prevail throughout the continent with but little interruption.
Tallai, Talling, Tallan, Tullee, Telli, Yalli, Yarlee, Thaa, Dan, &c.	Tongue -	In its varied forms, this word extends throughout the continent, being met with in four-fifths of the languages or more.
Ya, Yeera, Yirra, Irra, Yarra, Leera, Dirra, Kirra, Wirra, Thirra	Teeth -	Words from this root are found scattered through about half of the languages of Australia.
Yan, Yanna, Yan-nagurra, Yarra, Yena, Yankin, Yinna, Yenna, &c.	Walk, go	Words in this sense, the root of which is <i>ya</i> or <i>ye</i> , occur here and there in about one-fourth of our languages.
Na, Nala, Nan, Naga, Nakkaroo, Narka, Nakkoo, Nanginda, Nina, Naiina, Nabalgoo, Nakkali, Naitchook	See -	Words from the root <i>na</i> , and signifying <i>see</i> , are scattered through about one-fourth of the languages of Australia. There is also in use on the west coast, in the same sense, a word derived from <i>me</i> or <i>mi</i> (eye).
Mungedma, Mongine, Mungala, Muncera, Munkine, Mungeen, Mangan, Margan, Munkine (girl), Munkara (girl), Mungive (daughter, Cloncurry)	Woman -	These words are found on the Adelaide River, Norman River, Swan River, at Peake Telegraphic Station, Spear Creek, Cleveland Bay, Cape River, Cooper's Creek, on the Bohle River, at Dalrymple, on the Belyando, and at Adelaide; so that, though they occur but seldom, one or two of them are found in each of the principal geographical divisions of the continent.
Amoo, Kamoo, Namu, Nama, Ngumma, &c., also Bibi, Baba, Birrin, Brim-brim, &c.	Woman's breasts	The first of these words (amoo), with its varieties, is prevalent in many languages, but is not found on the west coast; words of the second series (bibi) are widely spread, but not very numerous.

TABLE OF COMMON AND WIDE-SPREAD AUSTRALIAN WORDS—*continued.*

Aboriginal Words.	Signification.	Remarks.
Katta, Kotta, Koka, Kakka, Kooka, Kowang, Kobra, Kowat, &c.	Head -	Words of this sort are found very widely scattered in more than one-third of our languages.
Ea, E-ee, Eeyo, Ni, Nea, Ye, Yi, Yu, Yo, Yoi, Ya, Nga, Ngoe, Ko, Kow	Yes -	Words of this description, all derived probably from one root, are found in not less than three-fourths of our languages.
Ngi, Ni, Ti, Nieja, Ngia, Ngio, Ngie- go, Nigo, Yo, Nya	I -	Words of this sort, evidently from one root, are plentifully scattered through our languages.
Indar, Ngenda, Neena, Nynya, Imba, Inda, In- diga, Ngia	You -	With comparatively few exceptions, the equivalents of <i>you</i> seem to be all derived from one root.
Wong, Wakoo, Wagun, Wa, Waggara	Crow -	Similar words of the same import appear in about three-fourths of our languages.
Nango, Nunga, An- ga, Unka; also Yeta, Yonba, Yenbar, &c.	Beard -	Two sets of words, the roots of which seem to be <i>nan</i> and <i>ye</i> , prevail very widely in our languages in the sense of <i>beard</i> . Looking at the positions they occupy geographically, it seems probably that both belonged to the language originally introduced here.
Knoope, Noope, Kurringee, Karro, Koork, Kandia, Koonga	Blood -	The affinities of the words meaning <i>blood</i> are not so marked as others brought forward; still the constancy of the initial sounds <i>Koo</i> and <i>Ka</i> can hardly be attributed to any other cause than relationship.
Wotka, Wombie, Wunnul, Won- gala, Wandtha, Woorda, Winjal, Winja.	Where? -	The constancy throughout the languages with which the equivalent of <i>where</i> is a word of two syllables, beginning with <i>W</i> , is very remarkable.

TABLE OF COMMON AND WIDE-SPREAD AUSTRALIAN WORDS—*continued.*

Aboriginal Words.	Signification.	Remarks
Meero, Ameera, &c.	Wommers	<i>Wommers</i> is the English name of the instrument with which the generality of our tribes throw a light sort of spear. One of the aboriginal terms by which this instrument is known is <i>meero</i> , which, with unimportant variations, is found here and there throughout the continent. On the west coast it prevails extensively. It is also met with at Alice Springs, Charlotte Waters Telegraph Station, Upper Thomson, Halifax Bay, Port Mackay, and other places. There is another term, <i>yoolman</i> , which is found in several far-distant localities in the eastern portion of the continent, but not in the west.
Kai, Kai-kai, Yakai	Oh! Alas!	This word does not appear in my vocabulary, but my correspondents from many parts of the continent mention it. In the several parts of Australia with which I am acquainted I have always found it in use.

Besides these words which are more or less general, the peculiarities of the numeral system of our Blacks, which will be spoken of in the next chapter, is another proof of their common origin.

In addition to the above, the vocabularies, short as they are, display other proofs of the relationship of the languages. I refer to the frequency with which we find each couple of the following words clearly related, if not expressed by the same term, viz.:—*rain* and *water*; *bowels* and *dung*; *fire* and *wood*; *tongue* and *eat*; *foot* and *track*; *hill* and *stone*; *light* and *day*; *head* and *hair*; it being noticeable that when a new term has been introduced into a language to express *fire*, for instance, the change equally affects *wood*; or if a

word be coined for *water, rain* shows its affinity with the new term. Such are the glossarial proofs which I have to offer in support of the assertion that the whole of our languages proceed from one. Those deducible from grammar, though fewer, are striking. Thus, our languages are all wanting in auxiliary verbs and in articles. Of this well-known fact evidence will be found by reference to the question, *Where are the Blacks?* which is contained in the Common Vocabulary. This, in every instance, is translated, *Where Blacks?* omitting the auxiliary verb *are* and the definite article *the*. In all of our languages also, as far as known, the equivalent of *one* takes the place of the indefinite article *a*, when that article becomes necessary, which is seldom. The grammars of our languages which have been drawn up are neither sufficiently numerous nor complete to furnish of themselves decisive evidence on the matter in question; at the same time, as far as they go, we learn from them the common features, that verbs have no infinitive moods, nouns no genders; that adjectives have only two degrees of comparison, and the personal pronouns have singular, dual, and plural numbers. Writing on the subject of our languages, Mr. M. Moorehouse, in his work entitled *A Vocabulary and Outline of the Grammatical Structure of the Murray River Language, &c.*, says—

“Here is evidence sufficient to satisfy any one that they (the Australian languages) belong to one family, and had their origin from one common source. They resemble each other in having—

“1. Suffixes, or particles, added to the terminal parts of words to express relation.

“2. Dual forms of substantives, adjectives, and pronouns.

“3. Limited terms; being only five for time, distance, and number.

“4. No sibilant sounds.

“5. No articles.

“6. No auxiliary verb.

“7. No relative pronoun.

“8. No prepositions.

“9. No distinctions in gender.

(Save that one is spoken of in a dialect of New South Wales by Mr. Threlkeld.)

“10. No distinct form of the verb to express the passive voice.”

Mr. Moorehouse then goes on to speak of the likenesses observable in the personal pronouns in the few, but distinct, Australian languages known when he wrote in 1846. On this point the evidence is now vastly increased.

But though the facts adduced, glossarial and grammatical, are strong evidence of what I believe all writers who have treated of the subject have admitted, that our languages are all derived from one source, they are hardly of more weight than the fact to which many of my correspondents have borne testimony in their letters to me, viz., that the Black boy, taken from his native country and introduced to a tribe 100 or 1,000 miles away, though he is quite unable in the first instance to converse with his new friends, invariably begins to speak their language at the end of a few weeks, and at the termination of a year converses in it with every appearance of fluency. As an instance of the facility with which a Black will pick up any Australian language, I may mention a girl from Canbowro Creek, whom a Bangerang man on my father's station, near the junction of the Murray and Goulburn Rivers, obtained as a wife. Her language and that of the Bangerang differed very considerably, and I noticed that the young wife sat in the camp for several weeks, silent and unable to converse. After a year or so, however, the Bangerang said that she now spoke their language almost like one of themselves. This, however, was no isolated case, for all the Bangerang wives originally spoke other languages, the tribe being exogamous. But how different is the case of the Black attempting to speak English; for it is a matter of notoriety amongst bushmen that, though Blacks living on stations and in daily intercourse with White people soon pick up English enough to make themselves understood, however long they

live amongst English people, they make, as a rule, but little further progress. This is the more remarkable when we remember that many of them associate with our people from their earliest infancy. The way in which they do speak what little they learn of our language is also highly characteristic, as they pay no attention to gender, and, as a rule, omit auxiliary verbs and articles. So often had I noticed these peculiarities, without finding an exception, that years ago I had come to doubt whether an Aboriginal was capable of learning English, even if brought up from infancy entirely amongst us, and spoken to as one speaks to an English child, and not as we speak to the Blacks, and should have continued to doubt, had I not been informed, on unimpeachable authority, of a Black child taken from the arms of its dead mother, after the massacre of her tribe, who, being brought up in a convent near Brisbane, learnt to speak our language without any noticeable peculiarity whatever. But to return to the question of the fundamental unity of our Australian languages. From the large proportion of words prevalent in many of them spoken long distances apart, it remains to be assumed, either that such words were separately invented by fifty or a hundred tribes between which intercourse, direct or indirect, was impossible, or that they are words introduced by the first comers to these shores, and preserved by the race as it broke up into numerous tribes and spread itself over the continent. As the first of these suppositions is evidently untenable, no other conclusion can be come to than that the whole of the Australian languages are descended from one mother-tongue.

As regards the number of languages existing in Australia, conclusions can only be arrived at approximately. In this work will be found specimens of more than two hundred languages, which the Blacks themselves speak of as distinct, and which, though they have many words in common, are in fact as distinct for the purposes of conversation as Spanish and Portuguese. Allowing that these embrace a moiety of the continent, and that fifty other languages of which I have

not been able to obtain specimens either exist, or have been lost through the extinction of tribes which has resulted from the occupation of the Whites, we may set down the total number of our languages at five hundred, which I believe to be approximately the fact. In thus computing my vocabularies of distinct languages at two hundred, I have made a large allowance for what may be termed only dialects.

Notwithstanding that our aboriginal languages show their poverty by failing to differentiate thoroughly between such objects as *head* and *hair*, *hill* and *stone*, and so forth, in some cases they are richer in nouns than English. For though in English we speak of *stallion*, *mare*, *colt*, *filly*, and *foal*; of *rams*, *ewes*, *wethers*, and *lambs*, and so on, yet we frequently incline to a classificatory sort of nomenclature, and speak of red-ants, white-ants, black-ants, sugar-ants; of house-fly, gad-fly, sand-fly, blow-fly; of sheep-dog, lap-dog, bull-dog; of fallow-deer, red-deer, rein-deer, sambur-deer; of red-currants, black-currants; of red-gum trees, blue-gum, and white-gum, and so on. In the Australian languages, on the contrary, every—even minute—variety of animal, insect, tree, fruit, &c., has a distinct substantive appellation; as in some cases have the same animals as they differ in age and sex. It is also noticeable that our aboriginal languages are very poor in collective terms, and that, properly speaking, they have no equivalents for such words as *insects*, *spears*, *shields*, *birds*, *trees*, *fruits*, *vegetables*, or *animals*. There is also, strictly speaking, no equivalent for *leg*, but a separate name for each part of that limb. In the same way there are no words expressive of *brother*, *sister*, or *dog*, but distinct nouns for *elder brother* and *younger brother*, *elder sister* and *younger sister*, *wild dog* and *tame dog*. Words of endearment exist, but I am under the impression that the languages are not rich in them.

The Australian languages are not altogether without collective words; in many, terms are found expressive of *eggs*, *fish*, and *food*; others discriminate between animal and

vegetable food, but have no word which includes both. They have, besides, some abstract terms. It is also a feature of our languages that they have often two words in the same sense ; and I particularly mention this, as generally I have only inserted a single equivalent for each English word. Another feature which comes into view when comparing our languages is, that a word has occasionally different meanings in different languages. Thus *moodlo*, varied into *moodla*, *moolya*, and so on, means *nose* on the west coast, whilst on the Adelaide River, which is on the north coast, *mudlo* means *head*. Again, *papi* means *father* at Wonoka, and *mother* at Bumbang ; *paroo* means fish at Umbertana, Cooper's Creek, Strangway Springs, Peake Telegraph Station, Lake Eyre, and Warburton River ; whilst 100 miles to the south-east of any of these places, *Paroo* is the name of a river. Again, Balonne (pronounced Baloon) is the name of one of the northern tributaries of the Darling ; but we find the same term varied into Pooloon, Poolum, Boloin, and Boolin, meaning *pelican* at Brown River, Rockhampton, Baffle Creek, the head of the Comet River, and at several places on the Darling. We have also an important creek to the north of the Darling called the Bulloo (pronounced Booloo), and the same word meaning *pelican* at Cleveland Bay and Avon Creek. From these coincidences, it seems probable that the Blacks who first discovered the Paroo gave it that name because they found plenty of *fish* in it, and that the Balonne and Bulloo received their names from the fact of their abounding in *pelicans*. *Wee* on the Wilson River, Cooper's Creek, Lower Bulloo, Boyne, MacIntyre Rivers, and other places signifies *fire* ; whilst *wee* on the Herbert River, *weeim* on the Upper Brisbane, and *nirri* at Botany Bay, mean *sun*. In the east, in some of the Wiiratheri dialects, we have *daggan*, *duggan*, and *tuggan* meaning both *excrement* and *ground* ; and at New Norcia, 80 miles from Perth, on the other side of the continent, we have *daagn* meaning *anus*. In the Larriquia language, on the north coast, we have *moonmar* for *excrement*, and amongst the Bangerang, some

2,000 miles to the south, *moom* for *anus*; also *mong* at Port Macquarie, and *moomgatha* on the Yarra, in the same sense. Other words meaning *breasts* in one language, *mother* in another, *rain* in a third, and so on, will be referred to in the chapter which treats of the Origin of the Australian Race.

From a number of my correspondents I have received translations of such words as *gun*, *horse*, *bullock*, *sheep*, &c., which usually I have not inserted in my vocabularies. Concerning them, it may be noticed that each association of tribes generally invented for themselves a name for these novel objects, and did not take the names from tribes outside of their associations which had been brought into contact with the Whites before themselves. In some cases, however, the Whites themselves introduced the names used by one tribe to others far away, by whom they were accepted; as, for instance, *jumbuk* (sheep), *boolgana* (bullock), *yarraman* (horse). In the languages of the Bangerang and Narrinyeri, tribes dwelling several hundred miles apart, *rice* has been translated *maggots*. The Bangerang often told me that they called it by this term originally, because they mistook the grain for dried maggots. This similarity of ideas is very remarkable in our Blacks. As another instance of it, I remember the Bangerang tribe often spoke of human hair, jokingly, as grass. The Mingin and Yangarilla tribes, on the Gulf of Carpentaria, do the same without joking.

In many cases there is but one name for the tribe and its language; also, *language* is often synonymous with *tongue*. It is also observable through many degrees of latitude in the eastern portion of the continent that the names of tribes and their languages *are derived from the negative adverb in use*. This feature has never been met with in any other portion of the continent. As far as I have been able to ascertain, it seems to have originated at, or near, Expedition Range, or on the Mackenzie River, from which localities we find it prevailing in the majority of the tribes as far south as Port Phillip Bay, and down the Murray, in those languages which have Kamilaroi and Wirratheri

affinities, and in no others. The following particulars bear on the subject:—

At Expedition Range and Mackenzie River the language is called *Cangoolootha*, from *cangoo* = no, and *tha* = tongue.

Fraser's Island, tribe *Carby-carbery*; *carbery* = no.

Burnet District, Kabi tribe and language; *kabi* = no.

On Stradbrook and Moreton Islands there are three tribes, viz.:—Jundai, Moondjan, and Goowar, each of which terms is a negative.

Dawson River, language *Waga*; *waga* = no.

Moonee and Weir Rivers, language *Woleroi*; *wol* = no.

Barwon River, language *Wailwun*; *wail* = no.

Namoi and Gwyder Rivers, language *Kamilaroi*; *kamil* = no.

Macquarie, Upper Castlereagh, and Bogan Rivers, Bathurst, &c., &c., language *Wiiratheri*; *wirai* = no.

Swan Hill, language and tribal name *Wotti-wotti*; *wotti* = no.

Kulkyne, language *Laitche-laitche*; *laitche* = no.

Junction of Goulburn and Murray Rivers; the tribe called themselves *Bangerang*, the neighbours sometimes called them *Yoorta*; *yoorta* = no.

Melbourne—Tribe *Nuther Galla*; *nuther* = no.

A tribe on the Weir and MacIntyre called themselves *Pikumbul*; *pika* = yes.

In several of the languages, beginning with the Irwin River on the west coast, and as far south as Warrnambool, there are various terms for the four cardinal points. These words are not included in my Common Vocabulary, so that it is uncertain whether they are general or not. Owing to the scarcity of water in Australia, the tribes, as a rule, are confined to the banks of the rivers and creeks for the greatest portion of the year. When rain falls, they leave the water frontages for a time to seek for food in the unwatered country, where, from being less frequented, it is usually more abundant. The rivers being small, and their flow, as a rule, intermittent, a tribe generally inhabits both banks

of a stream, and languages vary more or less every fifty miles or so. To this rule some few exceptions are found on the larger rivers at least.

Reading our vocabularies in the light of geography has led us to perceive that variation in language is the result of interrupted communication, and that a renewal of intercourse under favorable physical conditions does not bring about community of speech, though languages do take from each other, to some extent, at and near the point of contact. One prime cause of this is the custom of neighbouring tribes exchanging females as wives. What has led to the interruption of communication in Australia has been primarily physical obstacles: distance, waterless wastes, impenetrable scrubs and mountains, in which food is not procurable. To the same result the common belief in witchcraft has also largely contributed.

As the heads of our rivers are small, and generally without fish, and as they usually take their rise in ranges, in which the grass is sour, and game, consequently, scarce, we generally find there is an interruption, if not cessation, of intercourse between the tribes on the two watersheds of every considerable range, and a corresponding difference in their languages. A very good exemplification of this fact will be found in the languages at the head waters of the Flinders and Thomson Rivers. Another cause which has lent some aid to the variation of language in Australia is the variety of its productions, animal as well as vegetable. A further trifling cause of variation has been that the Blacks occasionally called a child after some natural object, and that when the person so named died, the name of the object was altered, in compliance with an universal custom which forbids the naming of the dead in the tribe under any circumstances. The term thus excised, however, still remained in use in any other tribe in whose language it was found, and was, I believe, generally resumed after ten or twenty years by the one which had discarded it, and used equally with the new one. The prevalence of more than one word in the same sense, so

common in Australian languages, is probably in part, at least, owing to this custom.

It should be noticed that the aboriginal names of places which we have adopted in the colonies are generally a good deal corrupted, and cannot, therefore, be relied on as specimens of the languages. For instance, Wagga Wagga (the name of a town on the Murrumbidgee), the Blacks pronounce as if spelt Wauga Wauga, the *au* as in *taught*; whilst of late years it is common to hear the first *a* pronounced as in the first syllable of *quagga*. Purniwong, an estate on the Campaspe, we now call Purniwang, the *ang* as in *sang*. A creek below Echuca, which the Blacks call Canbowro, we designate Gunbower. In Tongala, as pronounced by the Blacks, the accent was on the *o*, but I have lately heard it transferred to the first *a*. The final *a* in all these cases is as in Italian. Coragorag has become Crag-crag; and Yellamigoloro has been cut down to Yelgloro. On the Lachlan, Bällong-gïra-gäämbil and Krl-krl have become Ballingeramble and Kowl-kowl respectively, and so on. In fact, but few of our native names have fully retained their original pronunciation.

Turning to the consideration of the Australian languages as vehicles of thought, it is to be remarked that in words and grammatical construction they are in many cases so poor as often to render precision of speech impossible. To begin with, collective terms, terms expressive of the moral sentiments, terms of endearment, are, it might almost be said, entirely wanting in them. As instances of grammatical poverty, may be noted the absence of the articles definite and indefinite (there being nothing to supply their places), of auxiliary verbs, and of an infinitive mood in verbs. As regards substantives, on examination of the few which appear in my Common Vocabulary, we find *fire* and *wood* frequently expressed by the same word, *foot* and *foot-print* by another, *bone* and *spear* by a third, and so on. Again, taking the objects *woman*, *mother*, *breasts*, *milk*, *rain*, and *water*, we not uncommonly have two or three of

them, say for instance *breasts, milk, and rain*, with but one word in a language to express the three. Now the use of a single term to denote objects so dissimilar cannot, as it seems to me, be the result of defective perceptions, or of the low mental organization of those who use the language, but of an original poverty of speech for which neither they nor their ancestors are, or were, accountable. Though to argue this question here might be out of place, it may be remarked that the Australian shows the same proofs of his perception of differences between fire and wood, or milk and rain, that the Englishman does; *indeed the differences between such objects are much more striking than the relationships*. Further than this, we shall see in the chapter which treats of the marriage code of the Black that his understanding is able to grasp distinctions much less palpable than those I am now referring to. Indeed, were his understanding on a par with his speech in the particulars under consideration (and this remark applies also to his ancestors), he would be unable to sustain life by the capture of animals which would surpass him in intelligence. It is further to be noticed with respect to the six objects named above, that the study of the vocabularies contained in this work leads to the conclusion that there was in the remote past but one word to denote the whole of them, and that since that epoch the speech of the race has grown somewhat and become more full in expression, as in none of the Australian languages do we find at the present day the whole of the six objects denoted by the same word, but in some of them two, in others three, and in a few four, the word *amoo* appearing in one language or another in five out of the six senses in question.

But whilst considering this poverty of substantives of some sorts, their want of gender, and almost of number, the lack of terms of comparison and of words expressive of numbers, &c., we must bear in mind that the Australian tongues are rich in substantives of other kinds, and possess some useful grammatical inflexions of verbs and pronouns

which are wanting, for instance, in some of the Aryan languages. From this the conclusion is forced upon us that a language may possess characteristics which are independent of the race which speaks it; that the fundamental excellencies and defects of languages are apart from and independent of the culture and brain power of the peoples which use them. That people and language do not in fact stand in the relation of cause and effect. For, had the reverse been the case, the languages of the most intellectual and cultivated nations of the world would not in any important particular have been inferior to those of the least intellectual and least cultivated tribes.

In proof of the excellencies of the Australian languages in some particulars, it may be remarked in connection with substantives, that for numberless objects belonging to the animal and vegetable kingdoms, the Black has distinct substantive names, as any one may discover who will sit down beside him in the bush and asks him how he calls the insects and plants in view, whilst the Englishman in England would, if similarly questioned, require to have recourse to Latin, zoological, and botanical names. As regards grammatical excellencies, some will be found amongst the following extracts. The first are from the Kamilaroi Grammar of the late Revd. William Ridley, M.A., as follows:—

“ NOUNS.

“ Nouns are declined by suffixes.

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

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

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

Example.

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

“ PRONOUNS.

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

I.—PERSONAL PRONOUNS.

1.	ngaia	-	-	-	-	<i>I.</i>
	ngai	-	-	-	-	<i>my.</i>
	ngunna	-	-	-	-	<i>me.</i>
	ngulle	-	-	-	-	<i>we two—thou and I.</i>
	ngullina	-	-	-	-	<i>we two—he and I.</i>
	ngēane	-	-	-	-	<i>we.</i>
	ngēanengū	-	-	-	-	<i>our.</i>
2.	nginda	-	-	-	-	<i>thou.</i>
	nginnu	-	-	-	-	<i>thy.</i>
	nginnuna	-	-	-	-	<i>thee.</i>
	ngindāle	-	-	-	-	<i>ye two.</i>
	ngindai	-	-	-	-	<i>ye.</i>
3.	ngērma	-	-	-	-	<i>he or she.</i>
	ngērngū or ngūndi	-	-	-	-	<i>his or her.</i>
	ngārma	-	-	-	-	<i>they.</i>
	guyunggun	-	-	-	-	<i>my own or our own."</i>

" VERBS.

wīmi - - - *put, or put down.*

INDICATIVE.

Past: wīmi or gīr wīmi - - - *did put.*
 wīmūlŋgē or wīmūlŋgain - *put down to-day.*
 wīmūlmiēn - - - *put down yesterday.*
 wīmūllēn - - - *put down long ago.*
Present: wīmūldā - - - *puts.*
Future: wīmūlle - - - *will put.*
 wīmūlŋgari - - - *will put to-morrow.*

IMPERATIVE.

wīmulla - - - *put down.*
 wīmūllawā - - - *put down; you must!*
 wīmūlmia or wīmūnnumiā *put down, if you dare.*

—
 kāge - - - *take.*

INDICATIVE.

Past: kāne - - - *took.*
 kānge - - - *took to-day.*
 kāmiēn - - - *took yesterday.*
 kāngēn - - - *took some days ago.*
 kābaniu - - - *took long ago.*
Present: kāgila or kāwa - - - *is taking.*
Future: kāge - - - *will take.*
 kāngari - - - *will take to-morrow.*

IMPERATIVE.

kānga - - - *take.*
 kāngawā - - - $\left\{ \begin{array}{l} \textit{take; you must and} \\ \textit{shall!} \end{array} \right.$
 kānamiā - - - *take, if you dare.*

PARTICIPLE.

kagillendai - - - *taking.*

“*Tai* (*hither*) prefixed to *kāne* makes it mean *bring*: *taikānga—bring*. From *yanani* (*went*) is derived in the same way *taiyanami* (*came*).

—

wīnung - - *hear, understand.*

INDICATIVE.

Past: wīnungi - - - *heard.*
 wīnungangain - - - *heard to-day.*
 wīnungulmiēn - - - *heard yesterday.*
 wīnungullain - - - *heard long ago.*
Present: wīnungulda - - - *hears.*
Future: wīnungulle - - - *will hear.*
 wīnungulgari- - - *will hear to-morrow.*

IMPERATIVE.

wīnungulla - - - *hear.*
 wīnungullawā - - - *hear; you must!*
 wīnungulmia - - - *hear, if you can.*
 yamma nginda ngunna } (*interrog.*) *you me*
 wīnungulda? - - - } *understand?*
 gīr wīnungi - - - *yes, I understand."*

The following account of the personal pronouns as extracted from Mr. M. Moorehouse's outline of a grammar of a language spoken on the River Murray.

“PRONOUNS PERSONAL.

“These are more numerous than in the English language, having dual forms in each person. A correct knowledge of them is important, as they determine, in the absence of nouns, the number (whether singular, dual, or plural) of the verb.

FIRST PERSON.

Singular.

<i>Nom.</i>	Ngape -	-	-	-	<i>I.</i>
<i>Gen.</i>	Ngaiyo	-	-	-	<i>of me, or mine.</i>
<i>Dat.</i>	Nganne	-	-	-	<i>to me.</i>
<i>Acc.</i>	Ngape -	-	-	-	<i>me.</i>
<i>Act. Nom.</i> or <i>Abl.</i>	} Nganna	-	-	-	<i>I, the agent, or by me.</i>

Dual.

<i>Nom.</i>	Ngedlu	-	-	-	<i>we two.</i>
<i>Gen.</i>	Ngedlangō	-	-	-	<i>of us two.</i>
<i>Dat.</i>	Ngedlunno	-	-	-	<i>to us two.</i>

Plural.

<i>Nom.</i>	Ngennu	-	-	-	<i>we.</i>
<i>Gen.</i>	Ngennangō	-	-	-	<i>of us.</i>
<i>Dat.</i>	Ngennunno	-	-	-	<i>to us.</i>

SECOND PERSON.

Singular.

<i>Nom.</i>	Ngurru	-	-	-	<i>you.</i>
<i>Gen.</i>	Ngurrongo	-	-	-	<i>of you.</i>
<i>Dat.</i>	Ngurrunno	-	-	-	<i>to you.</i>
<i>Acc.</i>	Ngurru	-	-	-	<i>you (the patient).</i>
<i>Act. Nom.</i> or <i>Abl.</i>	} Ngurra	-	-	-	{ <i>you, the agent, or by me.</i>

Dual.

<i>Nom.</i>	Ngupul	-	-	-	<i>you two.</i>
<i>Gen.</i>	Ngupalangō	-	-	-	<i>of you two.</i>
<i>Dat.</i>	Ngupulunno	-	-	-	<i>two, you two.</i>

Plural.

<i>Nom.</i>	Ngunnu	-	-	-	<i>you.</i>
<i>Gen.</i>	Ngunnango	-	-	-	<i>of you.</i>
<i>Dat.</i>	Ngunnunno	-	-	-	<i>to you.</i>

THIRD PERSON.

Singular.

<i>Nom.</i>	Ninni -	-	-	-	<i>he, she, it.</i>
<i>Gen.</i>	Nunnango -	-	-	-	<i>his, hers, its.</i>
<i>Dat.</i>	Ninnanno -	-	-	-	<i>to him.</i>
<i>Acc.</i>	Ninni -	-	-	-	<i>him, her, it.</i>
<i>Act. Nom.</i> or <i>Abl.</i>	} Ninna -	-	-	-	{ <i>he, the agent, or by him.</i>

Dual.

<i>Nom.</i>	Dlauð -	-	-	-	<i>they two.</i>
<i>Gen.</i>	Dlammongo -	-	-	-	<i>of them two.</i>
<i>Dat.</i>	Dlauunno -	-	-	-	<i>to them two.</i>

Plural.

<i>Nom.</i>	Naua -	-	-	-	<i>they.</i>
<i>Gen.</i>	Nammango -	-	-	-	<i>of them.</i>
<i>Dat.</i>	Nauunno -	-	-	-	<i>to them.</i>

“To the active case of each person may be added the participle *nno*, to, giving, or motion to, as—

Ngananno -	-	-	-	{ <i>me to—(bring it)</i>
				<i>to me.</i>

“Also the participle *nnum*, with, remaining with, as—

Ngannannum ninni terrin
me with he is living.”

Shortly after a number of stock-owners, with their flocks and herds, first plant themselves on a new piece of country, the several tribes which have held their own portions of the land, been at feud, and spoken different languages from time immemorial, invariably begin, from various causes, steadily to decrease in numbers. By degrees their customs, heretofore so tenaciously adhered to, fall into disuse, and, in the dearth of people, marriage laws, blood-feuds, and customs are forgotten, the remnants of the tribes coalesce, and so homogeneous are their languages, that, out of the several, a new one is quickly compounded. Occasionally it happens

that two Black boys from distant parts of the continent, each accompanying a drove of cattle on the road to market, meet, and talk in broken English. Should the boys remain together for even a few weeks, they begin to converse in a compound of their two tribal languages.

As a rule, White men, who are in daily contact with Blacks, seldom learn half-a-dozen words of their language; but the Blacks always and quickly pick up sufficient broken English to understand what is necessary, and to make themselves understood. I have never taken the trouble to count the words by means of which the two races hold converse, but the vocabulary is a very limited one, and I estimate it at 50 phrases, and 250 words. As most Blacks are accustomed to hear spoken from youth other languages besides their own, they acquire a facility for learning languages, and pick them up (to a certain extent) more readily than the average Englishman. With our language their principal difficulties are, as regards pronunciation, with the sibilants and the prevalence of consonants; in grammar, with gender, number, and auxiliary verbs.

From amongst the numerous facts which will be shown in these pages to become apparent from comparisons of our languages, both amongst themselves and with others, it is unnecessary at present to select more for special notice. Many interesting ones remain to appear in their proper places as the work proceeds, perhaps none more so than those which point to the antiquity and purity of Australian tongues preserved for centuries by geographical situation from foreign admixture; the connection of the Australian race with that of the Negro of Africa; the many centuries which have succeeded the landing of the first comers to our shores; and the probability that more features of prehistoric *savage* speech have survived in our languages than in any others.

Though communication by signs has been reported to prevail in a few tribes, the practice is exceptional, the Australian being noticeable for the little use he makes either of signs or gesticulation.

CHAPTER II.

REMARKS ON SOME OF THE WORDS OF THE VOCABULARY.

THE following remarks on some of the words of the vocabulary, of which there are over two hundred and fifty translations in this work, may be of interest to the reader.

Kangaroo.—There are many varieties of this animal in Australia, and not unfrequently two or three in the same locality. In accordance with a general characteristic of Australian languages, these varieties are differentiated by distinct nouns, and not by the use of adjectives. The following instances are taken from the Bangerang language :—

The Forester or large Kangaroo = *Kaiimer*.

The Red Kangaroo = *Purra*.

A Wallaby common about Perricoota = *Pumma*.

In filling up the vocabularies, my correspondents have, I believe, always inserted the name of the large kangaroo.

The word *kangaroo* was originally obtained from the Endeavour River tribe by Captain Cook. Captain Phillip P. King, the explorer, who visited that locality forty-nine years after Cook, relates in his *Narrative of the Survey of the Intertropical and Western Coasts of Australia* that he found the word kangaroo unknown to the tribe he met there, though in other particulars the vocabulary he compiled agrees very well with Captain Cook's. The term King did find in use was *menua*, and my correspondent from the head of the Mitchell River, about 100 miles from the mouth of the Endeavour, gives *menya* in the same sense, no doubt another way of spelling the same word. It is also noticeable that in the language of Mount Elliot, 250 miles south, *mumya* means

Blackfellow. This tendency to express Blackfellow and kangaroo by the same term appears at Cape York also, where we have *epama*, kangaroo, and *ama*, the Blacks. The vocabularies of Western Australia, however, make the matter clear, as we find in several of them very slight differences between the equivalents of Blackfellow and kangaroo. Indeed, in some instances, *yongar*, and in others *youngar*, express both. This undoubted characteristic of aboriginal thought and speech, and the frequent occurrence in a number of places, long distances apart, of words generally of two syllables, beginning with the sounds *koo*, *kool*, or *kur*, in one or other of the two senses, naturally leads to conjecture. Considering the facts, I am inclined to believe that the tribal name of the first comers to this continent began with the sound *koo*, and that they, finding no human inhabitants in the new land, whimsically called the kangaroo, which they saw standing erect like themselves, by their own tribal name. What is said in connection with the words *Laughing Jackass*, a few lines lower down, may be taken into consideration in connection with this question. In the following table a few of the words to which I refer as beginning with *koo* are set out. Some of them occur in several of our languages:—

Place.	Blackfellow.	Place.	Kangaroo.
Shark's Bay - - -	Karoo -	Eyre's Sand Patch -	Koolbirra.
Georgina - - -	Koona -	Paroo - - -	Kulla.
Porter's Range - -	Kooroo -	Bulloo - - -	Koola.
Cooper's Creek - -	Koornoo -	Wonoka - - -	Koodla.
" " - - -	Kurna -	Gawler Range -	Kurdloo.
Great Sandy Island -	Karnabo -	Cloncurry River -	Kooroo.
Port Macquarie - -	Kori -	Diamantina River -	Koora.
Manning River - -	Koori -	Buny-bunya - -	Koorooman.
Hunter River - - -	Kurri -	Culgoa River - -	Koola.
Victoria - - -	Kooli -	Swan Hill - - -	Koorengi.
" - - -	Koliin -	Mount Gambier -	Koora.
" - - -	Kurnai -	Moreton Plains -	Kore.

Respecting Captain Cook's word *kangaroo*, it is singular that, with the exception of *mungaroo* at the De Grey River and Nickol Bay, on the west coast, the only terms like it should be found not very far from the south coast. Thus, at Strangway Springs and Lake Eyre we have *koongaroo*, at Peake Telegraph Station *kungara*, and *chookaroo* at Lake Hope and several other places in the same quarter.

Tame dog, wild dog.—The equivalents of these words are an instance of the expression of minor differences by the use of distinct nouns, under circumstances in which in English we generally differentiate by means of adjectives.

Emu.—In some of our languages, possibly in all, there are distinct nouns denoting this bird in its chicken, half grown and full grown states. This last term is also used collectively to embrace all ages, and is the one which appears in the vocabularies.

Laughing Jackass.—The notes of this bird are chiefly composed of the sounds *ka* and *koo*, and from them it takes its name in most of the languages. It is noticeable in some localities that *burra* is the common equivalent of *people* or *tribe*, and that the Pegulloburra, on the Upper Cape River, the Owanburra, on the Belyando, and many other tribes, call the Laughing Jackass Kakoburra, Kakaburra, Kakoburra, and so on; literally the *Kakoo-people*.

Crow.—The equivalents for *crow* are very much alike throughout the continent, their root being *wong*.

Egg.—In the Bangerang language, *egg* and *testicle* are synonymous. Commonly there is a collective term for egg.

Foot and track (or footprint).—These words are expressed by one term in most of our languages. In vocabularies in which such does not appear to be the case, it is probable that the equivalent of *road* has been given, a *road* being often called a *track* by bushmen.

Fly.—Besides distinct substantive names for every sort of fly, many languages have a collective term.

Snake.—This word is of little interest, as I learn from many of my correspondents that there is no collective term for snake, but a separate name for each variety, so that one species may be named in one vocabulary, and another in another. The Bangerang have, however, a collective name for these reptiles, viz., *gona*.

Fish.—In most of the languages there are collective terms, as well as individual names, for *fish*. *Kooia*, *kooya*, or *gooia*, in the collective sense, has a wide range in the continent. It is worthy of notice that we find *Wappi*, meaning *fish*, at Cape York, the north-eastern extremity of Australia, and, as Jukes shows in his *Voyage of the Fly*, in several of the islands of Torres Straits, and also at Newcastle in Western Australia: we find *Waypa* in the same meaning 53 miles north-east of Perth in the same neighbourhood.

The Blacks.—In some languages there is but one term for *the Blacks* and a *Blackfellow*, in others two, and often the same term is used by the several independent tribes of what is described further on as *an association*, as well as by others. But each equivalent of *the Blacks* is generally used to mean the tribe of the speaker and other tribes with which it is habitually on friendly terms.

Woman, mother, breast, milk, water, rain.—These words will be found in the sequel to have perhaps more interest than any others in the vocabulary. There are two aboriginal terms running through many of our languages, one of which, *amoo*, with one variation, has by turns five out of the six meanings given above. Of the second word, *bibi*, almost the same may be said.

Man, woman, young man, old man, young woman, old woman.—The Bangerang (with whom the writer had a long experience) have the word *enbena*, which is applied to males of their own and associated tribes, and means *men*;

and also *yeyir*, which means *men* generally. They also spoke of the women of the tribe as *wiinya*, wife being *ngieni wiinya* (my woman), whilst they spoke of women in general as *paiabia*. The other words given above are usually expressed by separate nouns unaided by adjectives. In some of our languages, *married woman*, *unmarried woman*, and *woman when enceinte* are each expressed by separate nouns. The terms which we translate *young man* are in fact designations conferred on the males at from sixteen to twenty years of age, after having gone through certain ceremonies more or less painful. Hence the appellation, strictly speaking, results from having submitted to ceremonies, and not from age, nor do *young* or *man* enter into the composition of such words.

Nose.—*Moodlo*, *moolya*, &c., is a very constant equivalent for nose among the tribes of the west and south coasts. Words from the same root, *moo*, are also met with here and there in the eastern half of the continent; thus, in the Cobourg Peninsula we have *gin-mool*, and at Bustard Bay, Gayndah, and on the MacIntyre and Logan Rivers, and other places, *mooroo*.

Hand.—The equivalents of hand, as *ma*, *marra*, *malla*, *mulla*, &c., display great uniformity throughout the continent.

1, 2, 3, 4.—The equivalents of 1 seem to be derived with considerable frequency from the root *ka* or *koo*. *Boola*, *boolara*, *pola*, *barcoola*, and other variations of the same term, meaning 2, are very prevalent in the languages of the eastern and central portions of the continent, and also in the south amongst tribes sprung from those which inhabit the eastern and central districts. In the Warburton River and Lake Hope countries we find words, evidently from the same root, meaning *three* in place of *two*, whilst in some of the western languages *boola* signifies *many*. In the majority of our languages there is a distinct word for 3; but very frequently this number is expressed by 1 and 2, or by 2 and 1. Four is very often expressed by 2 and 2. When a

distinctive word is given, it frequently, and possibly always, means any number over 3. No Australian Black in his wild state can, I believe, practically count as high as seven. If you lay 7 pins on a table for a Black to reckon, and then abstracted 2, he would not miss them. If one were removed, he would miss it, because his manner of counting by ones and twos amounts to the same as if he reckoned by odds and evens. In stating this, which is a matter of notoriety, and of which I have occasionally been a witness, I am aware that I disagree with Mr. Dawson, who, in his *Australian Aborigines*, speaks very differently on this subject. In fact, in a number of his statements that writer stands alone, though in many particulars his work contains exact information. In speaking in his own language, a Black will as often say, "Black's two" as "two Blacks," or "Blacks where?" as "Where (are the) Blacks?" the former being the more expressive.

Brother, sister.—For these words there are no equivalents, but distinct nouns, meaning elder brother and younger brother, elder sister and younger sister, of which the speaker uses one or the other, as he happens to be older or younger than the brother or sister he is addressing or speaking of.

White man.—In some languages the equivalents of this word mean *light*, &c., in others *ghost*; but in all cases they differ from *Black man*.

Head.—Occasionally *head* and *hair* are synonymous.

Mouth, tongue, eat, drink.—These terms have strong affinities in many of the languages. The original root of the series seems to be *ta* or *da*, varied into *ya* and *cha*. The following are instances:—For *mouth*, *ta*, *da*, *dtha*, *ya*, *yarra*, *chapek*, *charook*. For *tongue*, *talle*, *tallang*, *dalle*, *yarlee*, *challenok*. For *eat*, *talli*, *talla*, *dialgo*, *yadda*, *chalkanda*. For *drink*, *talleba*, *tappa*, *dalla*, *yappaka*, &c. In a language here and there the verb *drink* is rendered *eat water*, in others *drink* and *eat* are expressed by the same word.

Thigh.—There is no equivalent for *leg*, but a separate term for each portion of that limb. If a Black be pushed, he will express *leg* by his word for *thigh*.

Excrement, bowels.—Of the affinities which so constantly exist between these words I have spoken in the preceding chapter. Occasionally the Blacks have jokingly given these words to the Whites as names of places; hence we have scattered through the colonies such names as Goornong, Coonang, Koonowndra, and probably Gunning and Gunnida.

Shield.—There are two descriptions of shield; one used when fighting with the spear, and the other with the club, and they have always distinct names. As this distinction has not been made in the vocabularies, we learn little from the word except that *heelaman* is shield at Charters Towers, and *hiloman* at Sydney.

Star.—In both the eastern and western halves of the continent we meet for *star* such words as *boorda*, *poorley*, *boole*, *boothoo*, &c. There is also another set of words widely spread, and meaning *star*, as *chindung*, *ghindee*, *chintee*, *chinby*, *jingee*, and *tingee*.

Light and day, dark and night, water and rain, wood and fire.—These pairs of words are in each case frequently expressed by one term perhaps a little varied.

Hill.—It happens sometimes that *hill*, in a stony country, is expressed by the same word as *stone*, and in a sandy country, as *sand*.

Yes.—In this sense two sorts of words are common. First, *ya*, *yi*, *ia*, *nia*, and so on; second, *goo*, *koo*, *koko*, &c.

No.—It has been pointed out in the preceding chapter that in one part of the continent there is usually an affinity between the name of the tribe, or the name of its language, and the negative adverb.

Camp, bark, fire.—I have noticed affinities between these words in thirty or forty of our languages. That it should be so is natural, for the Blacks in many cases make their huts of bark, and in others what marks their camp or temporary home is merely a small fire.

The following are instances of these affinities:—

Language.	Fire.	Camp.	Bark.
De Grey River - - -	—	Ngoora - -	Ngooea.
Shaw River - - -	Nguta - -	—	Ngooea.
Gascoine River - - -	Karla - -	—	Kalbeeba.
Victoria Plains - - -	Karlor - -	Junga calla -	Jorlor.
Newcastle - - -	Kalla - -	Kalla - -	—
Perth - - -	Kalla - -	Kalla - -	—
Mount Stirling - - -	Kalla - -	Kolla - -	—
Bunbury - - -	Karlar - -	Karlar - -	—
Kopperamana - - -	Toora - -	Oora - -	—
Cooper's Creek - - -	Tooro - -	Ngoora - -	—
Upper Thomson - - -	—	Wango - -	Wanna.
Boyne River - - -	—	Darr - -	Durra.
Dawson River - - -	Gooyong -	Gooyong -	—
Mungallella Creek - -	—	Yamba - -	Yumboo.
North Brisbane River -	Dhalo - -	Dhalo - -	—
Lower Macleay River -	—	Wattoog -	Wattoon.
Lachlan River - - -	—	Ngooroong -	Dthoorung.
Upper Murray - - -	—	Mahee - -	Wahree.
N.W. of Port Phillip Bay -	—	Yellam - -	Yellam.
Piangil - - -	—	Laingi - -	Laitoki.
Snowy River - - -	—	Ngoya - -	Ngoya.
Queanbeyan - - -	Wudda -	Wullane -	—

Good.—*Handsome* does not appear in the general vocabulary, but in Bangerang *handsome* and *good* were expressed by the same word.

Food.—Often there are two words, one expressive of animal and the other of vegetable food. In the other languages one term covers both sorts.

Where are the Blacks?—In the translations of this phrase, it is noticeable that neither the auxiliary verb *are* nor the article *the* appears. In every instance the question is translated *Where Blacks?* The root of the equivalent of *where* seems generally to be *nun*.

I don't know.—This is in answer to the previous question. Sometimes, when the Blacks reply to the question negatively, they do so in words which mean *not seen*. It is also a

wide-spread custom, in answering questions negatively, when they begin with *where*, to repeat the equivalent of that word slightly altered, or with a little difference in its accentuation. This custom is referred to in the accounts of the Swan Hill and Tweed River languages. The Bangerang say, *Wunnul matta?* Where (is the) canoe? and the reply, meaning *I don't know*, would often be *wunna*. The translation of *I have not seen it*, made as literally as the language allows, would be *yoorta-t-naan*, or *not seen*; leaving out the *I* as unnecessary, introducing a *t* after the negative *yoorta* for the sake of euphony, and the past tense of the verb *see*. I never heard the Bangerang use the word *wunna* except as a negative in reply to a question beginning with *wunnul*. They often also used this word *wunnul* interrogatively when we should say *what*.

Altogether the equivalents of the words, a *Blackfellow*, the *Blacks*, and *no* are more suggestive in some respects than any I have met with in their languages. When these are all found to agree in a group of languages, it generally occurs that those who speak them are what I have called further on Associated Tribes.

CHAPTER III.

THE ABORIGINES OF AUSTRALIA ; THEIR MANNERS
AND CUSTOMS.

THOUGH there are scattered through these pages notices of many Australian tribes, compiled from information furnished by a number of gentlemen, in reply to a series of questions which I had printed and largely circulated amongst persons residing in the bush, I have thought it well to lay before the reader, in a collective form, a description of such customs and manners as are most general and remarkable amongst the Australians, adding from my own experience many particulars which my correspondents have not touched on. Viewing the customs and manners of our Aborigines collectively, what, perhaps, most attracts attention is the universality with which the most remarkable of them prevail, whilst a sort of family likeness also pervades their very differences. Then we have the fact that the Australians are a race of wandering hunters, fishermen, and gatherers of the spontaneous products of Nature, who have never been known to sow or plant in any instance.

The Blacks of Australia in personal appearance, as in all other respects, display a remarkable homogeneity. This, however, is more noticeable when contrasting tribe with tribe than when comparing individuals, for it is important to remark that there are amongst Australians what I may call several recurring minor differences of type or style of face, each of which is found cropping up equally in every portion of the continent. This circumstance, which a wide experience has forced on my observation, points to the several conclusions, that the race is the outcome of a

cross ; that the cross was effected before its first progenitors broke up into independent tribes ; that there has been but one cross which affected the race generally, and that its elements were so distinct that inbreeding uninterruptedly for centuries has not been able completely to fuse them.

It is also more than probable that no people had, at the time of our first colonization, been so thoroughly isolated from the rest of mankind, and for so long a period, as the inhabitants of the Island-continent. The only known exception to this complete seclusion is on a portion of the north coast, where there has been some admixture of Malay and probably Chinese blood.

At all events, we are aware that *of late years* there have been friendly relations between a few of our tribes on the north coast and the Malays, who some years back were treated as enemies, and that the whiskers and beards of the men of the tribes in question are more Malay-like and less abundant than elsewhere. Except in this particular, all the features common to the Australian type prevail. Though we call our Aborigines *Blacks*, their skin, when dirt and grease are got rid of, is in most cases of a rather dark copper color, as I have often noticed on seeing them whilst in, or just out of, the water ; some are a good deal darker than others, but still not black, and in every instance the sooty tinge common in the African Negro is wanting. All Australians have a dash of copper color, which comes out more decidedly amongst well-fed, fat, and young persons. Hence this redness of skin is to some extent an attendant on what breeders of live stock call *condition*. Besides this diversity in the color of individuals, there are also frequently small differences in the color of tribes, some being a shade or two lighter than others. In making this remark I refer to times and situations in which no infusion of foreign blood could have occurred.

The average height of the Australian is less than that of the Englishman, and greater than that of the Frenchman ; he is, however, less muscular and lighter in build than

either. This is particularly noticeable in respect to the extremities, from the elbows and knees downwards. His limbs are also somewhat longer in proportion to the trunk than in the European. His wrists, hands, ankles, and feet are small, and the knee-joint rather large; his leg is deficient in calf, and, when walking, the toes are turned a little inwards, more especially in the female. The feet are inclined to be flat, and the heel to protrude slightly. By a little pressure, such things as a spear, tomahawk, pipe, string of a bag, and so on, can, when lying on the ground, be forced between the great and the fourth toe, and so lifted. The same is also done by pressing the toes at a right angle on any small object lying on the ground, and so grasping it—a fact which has led some theorists to make the absurd statement that the great toe of the Australian savage is, in fact, a thumb. Besides that the toes of the Blacks are just like our own, actual trial when a young man showed me that what they do in this way any White man with a little practice can accomplish.

The head of the Australian is perhaps smaller than the Englishman's; the forehead is low, and the brows largely overshadow the eyes, which are of medium size and far apart. The iris is dark-brown, the pupil large and black, and the conjunctiva inclined to a yellow tinge. The eyelashes are often long, and the eyes soft, lustrous, quick, and intelligent. The Blacks have invariably better sight, can see further, and are more quick to see, than Europeans.

The nose is occasionally aquiline, but usually short, thick, depressed in the centre, flabby, the *alæ nasæ* being considerably expanded laterally.

The mouth is always wide, and the lips thicker than those of Europeans, but less thick than the African's. The teeth are large, white, and strong. In old age they are much ground down by the hard nature of the food used, and consequently look thicker than ours. This is particularly the case with the females, who chew the various sorts of fibre of which they make their nets and bags. The

lower jaw is heavy; the cheek-bones somewhat high, and the chin small and receding. The voice of the Black is musical. I have often noticed that when he meditates treachery his voice invariably betrays him.

The Black is a rather hirsute man. The hair of his head, as a rule, except in the case of some fishing tribes, is plentiful, long, wavy, and hangs in heavy curls. Occasionally it is quite straight, or nearly so. It is always of a bright black color, sometimes tinged with auburn, which tint is more often found on the moustache and beard. I have also seen the children of pure Blacks with a very perceptible reddish, and sometimes yellowish, tinge in their hair, such as one often finds on a black horse when out of condition. Like the hair of the head, the moustache, beard, and whiskers are almost always profuse. On other portions of the body the men have perhaps rather more hair than the average Englishman. In some fishing tribes, in which the hair of the head is kept short, so as not to impede the sight whilst diving, I have noticed it to be very frizzy. In such tribes, the whiskers, beard, and moustaches seem more luxuriant than in others. Some old men display a good deal of strong hair on the back and chest; but I never noticed this in the case of the women. The hair on the heads of the women is like that of the men, but is worn longer, and often falls on the shoulders. In infants and children a soft fur down the neck and spine, which disappears later on, is noticeable.

The neck of the Black is shorter and thicker than that of the Anglo-Saxon, on which account our coats and neckties do not become him. The Black always sits on the ground. When seated, he crosses his legs and brings his heels nearly under him, one of his thighs resting on the ground and the other nearly so. An Englishman cannot sit in this way. Any attempt to assume this position, which is a very convenient one in camp life, becomes very painful to him after a few minutes. The female sits differently, both her heels being brought together under one of her hams.

In comparison with the Europeans, the skin of the Black is particularly soft and velvety to the touch. It gives out a disagreeable odour, which is, however, less offensive than that which emanates from the Negro, a circumstance which is in accordance with the law that persons of whatever race emit an odour which is strong in the ratio of their darkness.

The carriage of the Australian is erect and graceful, and his movements light and easy. He is never awkward, and generally free from those disproportions of the person which are so prevalent amongst civilized nations.

The Aboriginal female is decidedly smaller in proportion to the male than is the case amongst Europeans, though large women are occasionally found amongst the Blacks. No doubt this peculiarity is the result of the women being less well fed than the males, of overwork, and of too early child-bearing, for it is noticeable on the Government stations, on which the Blacks have been collected and well fed for over twenty years, that the females who have grown up on them have entirely ceased to show this disparity of stature; so that centuries of a restricted food-supply have not made this peculiarity inherent. The *mammæ* of the female when marriageable are pyriform rather than round, and after the birth of several children become pendulous and somewhat long, but not by any means to a remarkable extent. Aboriginal infants, when born, are of a much lighter color than their parents, and remain so for about a week, so that, were it not for the nose, it would be impossible at that age to decide whether a child was a half-caste or a full-blooded Black. At the end of a week, however, children assume the common hue of their race. I believe that in no instance has an Albino been seen or heard of amongst the Blacks. On the other hand, we know that there exists on the Balonne River a family (not a tribe) of perfectly hairless persons. In 1880 Baron Miklouho Maclay examined three of this family and pronounced theirs to be a case of hereditary *atrachia universalis*.

The senses of the Australians—hearing, taste, smell, and especially sight—are decidedly keener than amongst

ourselves. Hunger, thirst, and cold, such as are met with in their native country, they bear well. As an instance, I remember two Black boys on the Lachlan, each about nine years of age, being found at daybreak fast asleep under the following circumstances. For a bed they had a sprinkling of grass on the ground, covered with the shirt of one of them. Over them was another shirt; otherwise they were naked; the little fire at their feet had gone out hours before; the ground was white with hoar-frost, and in the pannikins which lay about the camp there was ice of a considerable thickness. My brother, from whom I heard the circumstances, added that he had shivered half the night between two pairs of blankets. The Blacks are heavy sleepers. They constantly recover from wounds which the doctors say would be fatal to Europeans. They are particularly active; are good swimmers in parts where they have opportunities of learning, and, when in contact with ourselves, excel at cricket and other games. On one of our Government Aboriginal stations I was once present on the occasion of some sports, the principal one of which was leaping. There were about ten or fifteen Aboriginal males on the station between the ages of fifteen and five-and-twenty, who all participated in the sport. None of them, I noticed, failed to jump over a rope held about the height of their own shoulders, whilst one or two leaped their own height. By preference they leaped bare-footed. As horsemen they have fine nerve, and make excellent rough-riders, and in scrub-riding will show most stockmen the way; but they have bad hands on a horse, can never make their horses walk, and have little judgment in racing; though in the bush the boys are often put up to ride, their light weights being suitable. Labor of the harder sorts, such as digging, lifting weights, and so on, our civilized Blacks of the present day cannot long support. Efforts of the sort, if continued for any time, usually end in blood-spitting, a thing unheard of forty years ago.

Half-castes have occasionally light-colored hair, but mentally and physically they resemble the mother more than the father; the mother, in all cases which have come under my observation, being of the Aboriginal and the father of the European race. One or two instances, however, are known of a White woman becoming the wife of a Black man. I scarcely ever saw a half-caste of either sex who had any pretensions to good looks. In this respect, I consider them the reverse of an improvement. Otherwise, a considerable experience of them, at the Government Aboriginal stations, shows that they have more brains than the full-blooded Blacks and are more difficult to manage.

The mental characteristics of the Blacks are worthy of notice. The Black, especially in his wild state, is quicker in the action of his mind, more observant, and more self-reliant than the English peasant, but less steady, persevering, and calculating. His mind in many respects is that of a child. In our Aboriginal schools, it has been found that the pupil masters reading, writing, and arithmetic more quickly than the English child. He will also amuse himself with reading stories as long as he is under the influence of the Whites; and avail himself of his writing to correspond with his absent friends. He also shows a liking for pictures, with which he loves to adorn the walls of his hut. At this point, however, he stops, and, instead of advancing, it is doubtful whether he will fully maintain through middle age what he learnt in youth. In most respects it is clear that the *savage cannot be raised to the level of our civilization in a single generation*; but there are no grounds for supposing that he would not continue to advance from generation to generation with continuous cultivation. At present, the accumulation of property, or even the care of it, seems to him not worth the trouble it costs. A certain advancement seems necessary to man before he is capable of realizing its advantages. Could our Blacks part with their knowledge of reading and writing, I am persuaded that they would do so for a trifle. I am also convinced that, though

a Black who can read and write would willingly pay for a pair of boots for his child, he would pay little or nothing to have him educated. Having been associated for several years in the control of the Aboriginal stations of this colony with some gentlemen who had known the fathers and mothers of those under our care in their wild state, many of us agreed that the schooled generation was not an improvement. As for their Christianity, it seemed to me to begin and end with singing psalms.

Socially, the Black is polite, gay, fond of laughter, and has much *bonhomie* in his composition. On the other hand, he knows little of principle, honor, or morality; it costs him little pain to lie; under some circumstances he is treacherous, and, in the northern portion of the continent especially, holds human life very cheap. As regards courage, he is inferior to the White man, for though his nerve is superior, his resolution is less. His tactics in war are such that he will never undertake an enterprise in which the death of even one of the party is inevitable, or nearly so. Hence no Blacks, however numerous, will attempt to rush a hut in which there is one armed man on his guard. On the other hand, a Black has been known, in a place far removed from civilization, to resist, single-handed, the advance of an exploring party with the greatest intrepidity, though the horses must have seemed to him goblins or devils.

Touching the moral feelings of the Blacks, writers say little or nothing, but observation has convinced me that they are not without them nevertheless, though they are much blunted from constant repression; that they discriminate between acts as right and wrong, though unable to formulate the difference. I believe their horror of consanguineous marriages proceeds from a feeling of this sort, which they are unable to analyze or explain. I am convinced from personal observation, that, after the perpetration of infanticide or massacres, though both are practised without disguise, those engaged in them are subject to remorse

and low spirits for some time afterwards. Whether the Blacks have any knowledge of God seems doubtful. That nothing of the nature of worship, prayer, or sacrifice has been observed is certain. As far as is known, all tribes believe in the existence of beings which partake of the nature of both spirits and bodies. They fear them, and attribute to them some of the powers which Christians refer to God. A Catholic Missionary resident at New Norcia, Western Australia, in reply to a question I put to him on the subject, says—"The Blacks of this colony have a very remote and vague idea of a Maker of all things; or rather of a great and strong man who made all things by the power of his word. I cannot say whether they really have any knowledge of God or not." The Revd. W. Ridley, a Protestant clergyman, says, in his *Kamilaroi*, that the tribes on the Namoi and neighbouring rivers (who had long had Missionaries amongst them) believe in a Creator, whom they call *Baiame* or *Maker*; that he made man, whom he will judge, reward, and punish. Mr. Ridley also quotes other clergymen to the same effect. That the Blacks commonly believe that man has a spiritual part I have no doubt, and also that their ideas on the subject are hazy and confused. Of this confusion of ideas the following are instances. When a man dies, it is a very widely-spread custom for the relations to tie up the limbs of the corpse securely, so as to prevent his coming out of the grave in the shape of a ghost. When the body of a relative or friend has been burnt to ashes, the same fear of seeing the deceased, or of being injured or frightened by him, still haunts the survivors, who always leave the spot at which a death has occurred, for a time at least. A man's ghost is accredited with all sorts of powers which the person himself did not possess whilst alive. Only the ghosts of men lately dead are feared.

Many years ago, whilst living on the Goulburn, and afterwards on the Lachlan, I more than once made inquiries of Blacks, with whom I was both friendly and intimate, on

the subject of the beliefs of their tribes concerning God and the next world. I found that they had, as it seemed to me, no beliefs on either subject, and that they were much surprised by the few simple questions which I put to them. From what they said, however, I am strongly of opinion that those who have written to show that the Blacks had some knowledge of God, practised prayer, and believed in places of reward and punishment beyond the grave, have been imposed upon, and that until they had learnt something of Christianity from Missionaries and others the Blacks had no beliefs or practices of the sort. Having heard the Missionaries, however, they were not slow to invent what I may call kindred statements with aboriginal accessories, with a view to please and surprise the Whites. As regards the Creation, my belief is that, before they had learnt something on the subject from the Whites, their idea was that the world always existed with a few things on it, such as a strong or gigantic Blackfellow, a bat, a frog, or something of the sort; and that one or more of these creatures took action, and in some marvellous way created what we now see.

In connection with the manners and customs of our Aboriginal race a great motor power is the belief in sorcery or witchcraft. In the everyday life of the Black, a pressure originating in this source may be said to be always at work. As it seems to me, no writer has given this fact quite its due weight, and yet it is impossible to appreciate correctly the manners and customs of our tribes until the more salient features in connection with their ideas about sorcery have been mastered. The groundwork of sorcery amongst the Blacks is the belief that several things of importance can be effected by means of charms and incantations. The tribes differ somewhat in details and ceremonies, but there is no doubt that the system is the same throughout. The principal object to which sorcery is applied is taking the lives of enemies. It is an universal belief of the Blacks that a conjuror, wizard, or doctor (as bushmen commonly call and I shall continue to call that personage), by manipulating

in certain ways any object which has been in the possession of another, or by chanting certain songs over such object, can charm away the life of its former possessor. I believe that no Australian Black exists (or did before the advent of the Whites) who has not a thorough belief in the powers of witchcraft; so also there is in every tribe one or more men, generally of mature years, and in a few tribes women, who practice the black art. The objects of which the doctor generally tries to obtain possession when seeking the life of an enemy by sorcery, as the basis of his incantations, are a portion of his hair, or a fragment even of anything he has worn, or some refuse of his food. In many tribes the belief also obtains that the life of an enemy may be taken by the use of his name in incantations. The consequence of this idea is, that in the tribes in which it obtains, the name of the male is given up for ever at the time when he undergoes the first of a series of ceremonies which end in conferring the rights of manhood. In such tribes a man has no name, and when a man desires to attract the attention of any male of his tribe who is out of his boyhood, instead of calling him by name, he addresses him as brother, nephew, or cousin, as the case may be, or by the name of the class to which he belongs. I used to notice, when I lived amongst the Bangerang, that the names which the males bore in infancy were soon almost forgotten by the tribe.

Females are less frequently the objects of witchcraft than the males, which happens because the wives and mothers are not related by blood to the doctors or warriors of the tribe for whose doings vengeance is sought, and nothing short of the death of one related to an offender by blood will satisfy vengeance. From this it happens that no mystery is made about the names of women. On the contrary, it is the custom when speaking of a man who is absent to identify him as the brother, nephew, son, or husband, as the case may be, of a female whom the speaker names. In the tribes, however, which I have known personally, it was not allowable for any man, except a woman's

husband, to address her by name. Between speaking of and to a person there were indeed other recognized differences which are referred to in the chapter on Marriage.

Of the manner in which a man's hair, the refuse of his food and other personal belongings, are used for the purposes of incantation, I am unable to give any general information. The Bangerang tribe, which dwelt at the junction of the Goulburn and Murray Rivers, told me, when I lived amongst them, that they carefully wrapped up the articles in question and consumed them gradually by fire. Taplin, in his *Folklore*, gives an account of sorcery amongst the Narrinyeri tribes, which dwell on the lakes near the mouth of the Murray, fully five hundred miles from the Bangerang, with whom they could never have had any communication, from which I find that there was a good deal of similarity in the practices of the two tribes in this particular. From this and other scraps of evidence, I am led to believe that the leading ideas concerning sorcery were virtually the same throughout Australia, but that they differed somewhat in matters of detail.

Amongst the Bangerang it was also believed that the sorcery of other tribes could be counteracted by their own incantations. These the doctor of the tribe was expected to have recourse to, but he had always some excuse to offer when disasters occurred. Occasionally, the doctor had to undergo the ordeal of spears when a member of the tribe lost his life, who should have been protected by his incantations. Doctors received no payment for the incantations they performed, but they usually managed to obtain more than their fair share of wives, and enjoyed much honor in their tribes.

The first visible effects of successful incantation were said, by the tribes of Victoria and of a considerable portion of New South Wales, to be very frequently ill-health in the person against whom it had been directed. This, it was averred, came about by the gradual loss of the kidney fat. Whether the same belief about the kidney fat existed in other portions of the continent I am not aware. The

Australian Aboriginal, however, believes, no matter from what apparent cause a man meets his end, that death is always the result either of old age or sorcery.

Though the principal aim of sorcery is to take the lives of enemies, it is also applied to other purposes. One of these is to make rain. To effect this, the Bangerang used to wrap a little human hair round a twig about six inches long, stick it into the mud on the margin of the river, and intone an incantation. The old men of the same tribe had also songs meant to drive away rain when they thought there had been enough of it. Another purpose to which sorcery is put is, as I have said, the cure of disease, which is always believed to be the effect of sorcery. It is this function of the sorcerer which led to his being called *doctor* by bushmen. Amongst the Bangerang, I have seen the doctor, when engaged in effecting a cure, suck the skin of the sick person over the liver, heart, or other part affected, and, as he said, draw into his mouth, through the unbroken skin and from the suffering organ, bits of wood two inches long and as thick as slate pencils, which he said had been injected by sorcery into the patient by some hostile doctor. These bits of wood he, no doubt, held concealed in his hand when he first knelt beside the recumbent sufferer, and conveyed them unseen to his mouth, as he could very easily have done; more especially as the Blacks carefully abstained from prying into such things. Not the least remarkable part of the business was, I used to think, that the doctor, when ill himself, would call in another doctor to go through the same mummeries and deceptions in his behalf which he habitually practised on others, and place full reliance in them; a proceeding quite typical of the Aboriginal mind. I more than once saw the Bangerang engaged in such work, and rallied them about it. Nothing, however, could shake their belief, though they admitted that their incantations were quite ineffectual in connection with us White men.

In some of the tribes of the Burdekin country of Queensland, the doctors, instead of bits of stick, manufacture articles

of wood, more or less elaborately, which they pretend to extract from the person of the sick. One of these, of which a drawing is attached, I formerly lent to Mr. R. Brough Smyth, not knowing at the time what was its use, and he has depicted in his *Aborigines of Victoria*, and described it as probably a fish-hook! I have since had full information concerning it. That a fish with a mouth sufficiently capacious to take in an object of such length would be too heavy to be held by so fragile a hook, as I pointed out, failed to convince him of his mistake. But how often does one meet with similar haphazard statements in accounts of savages!

A Bangerang doctor assured me one morning that he had flown like a bird to an enemy's camp during the past night, and touched one of the sleepers there with his club, who, he alleged, would soon certainly die in consequence. At the time he related the circumstances he showed me that he had tied up his legs and arms with strings for the purpose of relieving the pain in his limbs consequent on his long flight of seventy miles.

Many tribes carefully burn the refuse of their food as a safeguard against sorcery. So much is it dreaded that individuals have been known to die through fear of it. It is said never to be used against persons of the same or of an associated tribe. Though the Blacks believe that every great evil is the result of the sorcery of their enemies, they do not fail to take as much precaution against danger as if it were non-existent. On the other hand, as it is believed that the incantations of their own doctors can be neutralized by stronger ones on the part of their enemies, they frequently revenge a death in the tribe—which is, of course, attributed to sorcery, though in effect the result of sickness or accident—by attacking at night a hostile camp and massacring the sleepers.

By temperament the Blacks are light-hearted and inclined to kindness, but sorcery has the most damaging effect on their manners. To it may be traced their blood-thirst

and brutalities. Sorcery makes them fear and hate every man not of their own *coterie*, suspicious of every man not of their tribe; it tends to keep them in small communities, and is the great bar to social progress. From it comes, indirectly, that crass ignorance which makes each tribe regard its country as the centre of the earth, which in most cases is believed not to extend more than a couple of hundred miles or so in any direction.

Besides witchcraft, minor superstitions are common. In many tribes it is considered a cause of evil to be caught in a whirlwind. In others, a woman stepping over a man whilst asleep on the ground raises serious apprehensions. When a Bangerang was in danger of being overtaken by darkness on his way to his camp, he would place a lump of clay on a log, or in the fork of a tree, as this was thought to arrest for a time the course of the sun. Many tribes—I believe all—thought that the stars were intimately mixed up with their affairs. Some asserted that certain stars were the dwelling-places of the first fathers of their tribes. In the accounts given of the tribes on the Cape River, at Eucla, at the mouth of the Murray, and on the Namoi and Barwan Rivers, places far apart, the reader will find the Milky Way a subject of fantastic beliefs. Falling stars met with some attention. I remember hearing some Blacks at Kilmore explain, in 1842, that the tail of the grand comet visible at that time consisted of the spears which one of the tribes camped on the Goulburn was throwing at another. Eclipses are thought to be the direct result of the incantations of enemies, and always to portend evil. In the existence, too, of spirits, which are invariably described as malevolent, belief is very general; and the doctors and old men have, most of them, stories to tell of the bad turns which such gentry had done the tribe. I much doubt whether, prior to the arrival of the Whites in Australia, a beneficent spirit had ever been heard of; for the Australian, like the Negro, was satanic in his ideas. It happened occasionally, in early times, that the first White men seen by the Blacks were

thought to be their deceased countrymen come back to them. Of course their reappearance would be readily accounted for by the doctors, who were never at a loss for an explanation, and it is not surprising to find that in some Aboriginal languages, *White men* and *ghost* are expressed by the same term, as the reader will notice in the vocabularies. Except amongst a few of the tribes on the northern coast, the existence of any race but their own appears to have been entirely unknown to the Australians.

The idea is a common one, that savage life is an existence akin in its unrestraint to that of the wild beast of the forest. In the case of the Australian, his freedom to wander as he likes over the tribal territory; the facts that he is a man of much leisure; is given to occasional acts of violence; renders menial service to no one; and neither reaps nor sows, naturally give this impression to the casual observer. The Englishman, noticing in the savage the absence of the manacles which civilization imposes, fancies that none other exist, and that the savage is a free man. Persons who have looked below the surface, however, are aware that the Australian savage, though absolutely untrammelled in some respects, is nevertheless, on the whole, much less free in a number of important particulars than the Englishman or Frenchman. And further than this, that the theory of civilized rule always contemplates the securing of greater freedom to the individual and protection to the person than do the customs of savage life. Thus, civilization aims at restricting governmental interference to *property*, and as far as possible leaving the *person* untouched. In savage life in Australia, on the contrary, there is no interference with property; with the net, shield, and spear a man has made, and the food he has obtained, he may do as he chooses; but no individual, male or female, passes through life without many interferences with his or her person. The male, as we know, must commonly submit, without hope of escape, to have one or more of his teeth knocked out, to have the septum of his nose pierced, to have certain painful

cuttings made into his skin, and to other hardships which have to be undergone, before he is allowed the rights of manhood. In some tribes the men seize the male of eighteen, and by main force inflict on him a mutilation of the most horrible and painful description which destroys the power of paternity; often results in death; and always brings months of acute suffering. As to the female, she has to undergo many of the same cuttings and mutilations as the male: besides, she cannot dispose of her own person in marriage, nor decline the husband allotted to her; must submit to prostitution on his command, and murder her own infant when he requires it. In addition, both sexes have to submit to many restraints in connection with food, some of which last for at least half a lifetime; and this they do habitually and without complaint. The existence of artificial restraints of this kind presupposes some controlling power. Mr. R. Brough Smyth, in his work *The Aborigines of Victoria*, relates that the Victorian tribes, which do not differ in this respect from others, were, before the coming of the Whites, governed by regular councils of old men. On what authority this statement is made, and whence come the numerous details given in connection with it, does not appear, as they should have done, because we know that Mr. Smyth has no personal knowledge of the Blacks. The truth is, that a fancy picture has taken the place of a statement of facts. Mr. Smyth has failed to recognize that, outside of the family, the power which enforces custom in our tribes is for the most part an impersonal one, and that the delegation of authority to chief or council belongs notoriously to a stage of progress which the Australian race has not reached. It may have been on the road to it; or perhaps there survives in a few of the tribes a hazy conception of a rude government, which possibly existed ages ago amongst their ancestors in another continent. A matter worthy of remark in connection with this subject is, that the Blacks, notwithstanding the absence of chiefs amongst themselves, recognized the leaders of our bush parties at once, as they

did the uses of the many strange things they saw with such parties. Except Mr. Smyth and two other writers, to whom I shall refer presently, no one that I can recollect has seriously asserted that government exists in our tribes. Our earliest writers speak of the authority which heads of families exercised over their wives and children; but up to this time neither they nor any one amongst the thousands of Englishmen who have passed their lives in close contact with the Blacks (save the three already referred to) have categorically affirmed the existence of anything akin to government. This fact will gain significance when we consider how strongly interest and vanity would have urged the possessors of authority to make the fact known, and how ready our squatters would have been to avail themselves of such a development, and how useful it would have been to them, had it existed. But no squatter that I have been able to hear of, during a diligent inquiry extending over more than ten years, has ever met with anything of the sort. Neither did I during a fifteen years' residence amongst the Blacks detect it. Indeed, the Blacks' mode of life renders impossible that perpetual interference of a council of old men which Mr. Smyth has described. For the tribe does not generally, as he pictures it, hunt, camp, and live in a body, but in small chance parties, which only meet occasionally. Neither is the youth—to whom certain articles of food are forbidden, and who is under other restrictions—perpetually dogged by a council of old men at his heels to keep him up to tribal obligations. On the contrary, a few young males often hunt and camp at long distances from the old men, and for weeks together, when infractions of custom without detection would be most easy. The same writer, it may also be noticed, describes his imaginary councils as regulating encampments, the wanderings of individuals, and other trifles with respect to which every one knows there is no interference of any kind. In fact that writer's chapter on *Encampment and Daily Life*, in which he treats of this subject, abounds with all sorts of misstatements. It is to

be regretted that in writing his, in many respects, admirable work, it never occurred to Mr. Smyth (and there are many others who write authoritatively of savage life in exactly the same predicament) that, as no amount of description could enable an Australian to form anything approaching a correct estimate of the English nation, with its various and antagonistic religious beliefs, its complex laws, its institutions of a hundred sorts, its regal and vice-regal personages, its titled class, its corporate bodies, its trades and professions, its society cut up into numerous grades and cliques, with the endless under-currents which pervade it; so nothing but actual contact can ever enable a man brought up in civilization to understand the ways and modes of thought of the savage.

Setting aside certain observances, such as knocking out teeth, piercing the septum of the nose, gashing the breast, back, and arms, and the rites which confer the status of manhood, in respect of which the body of the tribe use force when necessary, we find our Blacks, male and female, submitting for years loyally and without exception to a number of irksome restraints, especially in connection with food, just as we Roman Catholics do to the fasts and abstinences imposed by the church. Now the question is, what is the hidden power which secures the Black's scrupulous compliance with custom in such cases? What is it, for instance, which prompts the hungry Black boy, when out hunting with the White man, to refuse (as I have often seen him do) to share in a meal of emu flesh, or in some other sort of food forbidden to those of his age, when he might easily do so without fear of detection by his tribe? What is it that makes him so faithfully observant of many trying customs? My reply is that the constraining power in such cases is not government, whether by chief or council, but *education*; that the Black is educated from infancy in the belief that departure from the customs of his tribe is inevitably followed by one at least of many evils, such as becoming early grey, ophthalmia, skin eruptions, or sickness; but, above all,

that it exposes the offender to the danger of death from sorcery. As to the inducements which the males of mature years had originally, and still have, for instilling such beliefs into the minds of the young, they are not far to seek, as by this course they secure to themselves the choicest articles of food, as well as other advantages.

I have said that there are two writers who, with good opportunities of observation, have affirmed the existence of government among the Blacks. One of these is Mr. James Dawson, in his work entitled *Australian Aborigines*, which, with several glaring errors, contains a good deal of trustworthy and minute information. That Mr. Dawson has taken great pains to secure accuracy in his statements, his work bears internal evidence. It is also certain that in several important particulars he has allowed Blacks, now well versed in our ways, to impose on him as aboriginal a number of ideas which have resulted from their connection with the Whites. Though Mr. Dawson's work is confined to three tribes which dwelt in the Western District of Victoria, when treating of government, he evidently refers besides to eighteen others in the same neighbourhood. He says:—"Every tribe has its chief, who is looked upon in the light of a father, and whose authority is supreme. He consults with the best men of the tribe: but when he announces his decision, they dare not contradict him. Great respect is paid to the chiefs and their wives and families. They can command the services of every one belonging to their tribe. As many as six young bachelors are obliged to wait on a chief, and eight young unmarried women on his wife; and as his children are of a superior rank to the common people, they also have a number of attendants to wait on them. No one can address a chief or chiefess without being first spoken to, and then only by their titles as such, and not by personal names, or disrespectfully. Food and water, when brought to the camp, must be offered to them first, and reeds provided for each in the family to drink with, while the common people drink in the usual way. Should they fancy any

article of dress, opossum rug, or weapon, it must be given without a murmur. . . . The succession to the chieftdom is by inheritance. When a chief dies, the chiefs of the neighbouring tribes, accompanied by their attendants, assist at the funeral obsequies, and they appoint the best male friend of the deceased to take charge of the tribe until the first great meeting, after the expiry of one year, when the successor is determined by the votes of the assembled chiefs alone. The eldest son is appointed unless there is some good reason for setting him aside." (See pp. 5 and 6.)

Further on it is related that a common man may only have one wife at a time, but that chiefs may have "as many as they may think proper," but the son of a chief is restricted to two.

Now the questions one naturally asks when reading this statement are—How comes it that all this authority and state could have existed unperceived by the early squatters, Commissioners of Crown Lands, and Protectors of the Aborigines, none of whom ever mentioned it in their conversation or reports? How was it that the chiefs who are said to have habitually treated with neighbouring chiefs never made themselves known to the Whites? Again, who in those days ever saw an unmarried woman amongst the Blacks? Were not the females always sent to live with the men to whom they had been given in their girlhood before any marks of womanhood appeared about them? Then we are told that there is only one chief in each of the tribes under consideration; that the chief can have as many wives as he thinks proper; that the son of the chief may have two, and common men one wife. But we know that there were very commonly in all tribes two or three men who had each as many as three wives, and the tribes of which Mr. Dawson writes have never been remarked as exceptional in this particular; therefore this statement cannot be correct. Passing over these and similar objections, however, let us consider Mr. Dawson's statements under their arithmetical aspect. He sets down his tribe at 120

persons all told, and we know that a usual proportion of the sexes in the tribes was about two males to one female. Hence Mr. Dawson's tribes would have been made up, roughly speaking, of 80 males and 40 females. Now let us assume that the chief restricted himself to three wives, a very moderate allowance as we all know for a Blackfellow; that each of these had four children, and see what those figures will lead to.* The family of the chief and its attendants would then be as follows:—

- 1 The chief,
 - 3 Wives,
 - 8 Male children,
 - 4 Female children,
 - 6 Male attendants on chief,
 - 24 Unmarried females to wait on the wives,
 - 12 Females, attendants on children.
-
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Hence we see that, on Mr. Dawson's system, the family of the chief and the attendants on it would absorb nearly half the tribe; and that the females about the court would be 43, a larger number than the tribe contained.

As bearing on Mr. Dawson's statements, it will not be out of place to refer to the experiences of William Buckley. As is well known, he was one of a shipment of convicts sent out from England, to form under their officers a settlement in what is now the Colony of Victoria. Soon after the landing had been effected, Buckley escaped and fled to the bush, joined the Blacks, and was left behind when the settlement was abandoned and the convicts removed to Tasmania. Parted in this manner from his countrymen, Buckley lived for thirty-two years with one of our Western tribes; learnt their language; forgot his native tongue, and was acquainted with some of the very tribes concerning which Mr. Dawson writes. An account of Buckley's life amongst the Blacks was published under his direction by John Morgan, in which

* Mr. Dawson himself speaks of the chief having six wives.

the existence of chiefs is denied in these words:—"They (the tribes) acknowledge no particular chief as being superior to the rest; but he who is most skilful and useful to the general community is looked upon with the greatest esteem, and is considered to be entitled to more wives than the others" (p. 65). Again, "Unlike other savage communities or people, they have no chiefs claiming or possessing any superior right over the soil" (p. 114). Whilst I am aware that a solitary writer has endeavoured to discredit the work from which these extracts are made, I think it right to say that in my opinion Morgan's *Life and Adventures of William Buckley* gives a truer account of aboriginal life than any work I have read, though it contains a statement here and there which I attribute to Morgan's not always understanding Buckley's relation; a circumstance which will not astonish those who have been in the habit of supplying others with information on which to write.

The other writer to whom I desire to direct the reader's attention, in connection with the subject of government, is the late Revd. George Taplin. This Missionary took charge of the Aboriginal station near the mouth of the River Murray in 1859. The association of tribes which dwelt there called themselves Narrinyeri. Of these tribes Mr. Taplin published several accounts. The first appeared in a newspaper in, I think, 1863. In 1871 he published notes on the language of the Narrinyeri; and, in 1874, the substance of the first publication, with additions, appeared in pamphlet form. In 1879, Mr. Taplin edited a work called *Folklore*, in which what he had formerly written was extended and reproduced. In fact, writing about the Narrinyeri seems to have pretty well occupied the last twenty years of that gentleman's life. Now it is to be remarked that in his publication of 1874, the eighteen clans (sub-tribes?) of the Narrinyeri are described as being each governed by a chief called *Rupulli*, or landholder; whilst in that of 1879, a council, not mentioned before, is said to be supreme. Mr. Taplin's words are—"Every clan has a chief, called *Rupulli*, or

landholder. The clan is actually governed by a council of elders, called *tendi*, which controls all its affairs. When a member of the *tendi* dies, the surviving members choose a suitable man to take his place. The number of men on this council is usually ten or twelve."

Premising that the word *tendi* is translated *totem* (crest) by Eyre, it may, in view of these accounts, be asked, what sort of a government that must have been which it took a diligent inquirer, who was in daily communication with the tribe from 1859 to 1879, to discover the very existence of?

On this subject I will make a few quotations from *Eyre's Journals of Expeditions of Discovery in Central Australia*, with which I entirely concur. Edward John Eyre, like Taplin, was for a considerable time in charge of an Aboriginal station on the Murray. He was a man of talent, and wrote an account of the manners and customs of the Aborigines of Australia, in which, treating of government in the tribes, he says:—"There can hardly be said to be any form of government existing among a people who recognize no authority, and where every member of the community is at liberty to act as he likes, except in so far as he may be influenced by the general opinions and wishes of the tribe, or by that feeling which prompts men, whether in civilized or savage communities, to bend to the will of some one or two persons who may have taken a more prominent and leading part than the rest in the duties and avocations of life. Among none of the tribes yet known have chiefs ever been found to be acknowledged, though in all there are always some men who take the lead, and whose opinions and wishes have great weight with the others. . . . Each father of a family rules absolutely over his own circle. . . . In an assembly of the tribe, matters of importance are generally discussed and decided upon by the elder men, apart from others. It not unfrequently happens, however, that some discontented individual will loudly and violently harangue the whole tribe. . . . Occasionally the tribe is addressed by its most influential members. . . ."

After this the various members are left to form their own judgments, and to act as they think proper." Had what we understand by government existed, a discontented individual must necessarily have been coerced occasionally ; and such coercion would have been noticed by writers, none of whom record an instance. On the subject of government (by which I mean the habitual exercise of authority, by one or a few individuals, over a community or a body of persons) I have made many inquiries and received written replies from the observers of about a hundred tribes to the effect that none exists. Indeed no fact connected with our tribes seems better established.

But although custom is, on the whole, well complied with in our tribes, yet occasionally it is set at defiance. Breakers of custom are differently dealt with for different short-comings, and by different tribes. In some a party injured by a breach of custom is allowed to hurl a certain number of spears at the offender, who thus risks losing his life ; in others the injured party is allowed to thrust a spear through the offender's leg or arm. Sometimes other arrangements are made. I knew an instance of the sort in which a man absconded with the wife of another man of his own tribe. On the return of the pair to the camp, some days after, the man declared that on no terms would he give up the woman, and in this instance the tribe stood neuter, and allowed the husband and the culprit to fight the matter out with their clubs. As it happened, the latter was the victor, and the woman remained his wife ever after.

The social relations which exist amongst the Aborigines of Australia are of five sorts ; first, those of the family ; second, those of the tribe ; third, those between associated tribes ; fourth, those of neighbours who belong to different associations ; and fifth, those which exist between persons not included in the above headings. To begin with the first. In the family, the husband is almost an autocrat. His wife he may treat or ill-treat pretty well as he chooses. In rare instances he will exchange her for another, repudiate,

or give her away. In the event of a man proceeding to kill his wife, however, the members of his tribe would interfere to prevent him, on the ground that her brothers would hold all the members of the tribe equally responsible with the husband for the act; and, in revenge, kill the first of his blood whom they might find in their power. Otherwise, as far as his own tribe is concerned, the husband may treat his wife as he likes. But though a woman when disposed of in marriage is more properly bartered than given, a right based on blood-relationship remains in her tribe to avenge her murder or constant gross ill-treatment, and quarrels between tribes often rest, in part at least, on these grounds. Still there is a great indisposition to interfere in cases of ill-treatment, and deaths which result from it often pass unavenged. With these reservations, that a woman be not murdered nor subjected to constant gross ill-treatment, when a man gives his daughter or sister in marriage, both he and his tribe relinquish all rights in connection with her.

Besides his rule in all matters connected with the daily life of his family, the father decides whether the new-born baby shall be reared or destroyed. He also disposes of his daughters in marriage. Though sons become independent when they have gone through the ceremonies by which they attain to the status of manhood, the father is still in the habit of seeing to their well-being; besides which, the feelings of parent and child continue to assert themselves strongly.

The second relation of the Australian is with his tribe. By the word tribe I mean a number of men closely allied by blood and living in the strictest alliance, offensive and defensive, who, with their wives and children, occupy practically in common, and to the exclusion of all others, a tract of country which they claim as their own (or used to do before the advent of the Whites). Every Aboriginal inhabitant of this continent is a member of a tribe. With the customs of his tribe he must, in a general way, comply, and for exceptional infractions pay established penalties.

Were a man to persist in disregarding the customs of his tribe, he would be killed by its members unless he expatriated himself. As a rule (to which, however, there are some exceptions), tribes do not afford asylum to strangers at variance with their own kith and kin, so that he could not join another tribe in any capacity; and were a man (or family) to dwell alone, he would inevitably fall a victim to the enemies of his tribe. Hence, as a rule, there is no alternative between compliance with tribal customs and death.

Between the males of a tribe there always exists a strong feeling of brotherhood, so that, come weal come woe, a man can always calculate on the aid, in danger, of every member of his tribe. Of the principle of common responsibility, by which all the members of a tribe are held by other tribes to be fully responsible for the act of any of their number, I shall speak in a future page. In tribes in which exogamy prevails, the wives are counted as members of the tribes in which they were born. Practically, however, they become members of their husbands' tribe, to which their children also belong. Generally, their sympathies remain with the tribe in which they were born.

In addition to tribal and family life, the Australian Aborigines have another very important social relation, which former writers seem to have entirely overlooked. I refer to what I have called the *associations of tribes*. As far as is known, no tribe, even if its marriages are endogamous, exists in a state of absolute isolation. On the contrary, every tribe entertains constant relations, for the most part amicable, with one, two, or more tribes.

The number of tribes in an association varies with the natural features of neighbourhoods. Great differences in language and manners usually prevent tribes from associating in this way. The radius of the country occupied by an association may perhaps be set down generally at from twenty to one hundred miles. It is probable that in the remote past the ancestors of peoples now living in associations formed but one tribe in each case, and that the closer

connection was severed in consequence of the difficulties of communication, which allowed separate interests to grow up. I am led to this conjecture by the fact that the differences of speech in such cases are usually small; and that the equivalents for the terms *No*, *Wild Blacks*, and *Men* are generally the same within the association.

Tribes within an association are always distinct; their lands are not held in common; battles between them occur now and then; they do not usually resort to sorcery against each other, nor to night surprises and massacres, but settle their grievances in fair fight and with but little bloodshed. Between associated tribes messengers are constantly passing to and fro, and marriages between their members are the rule. When they meet, corroborees come off. Occasionally, an individual or family of one tribe will, on invitation, spend a long time on a visit to another tribe of the association.

The fourth relationship of our Blacks is that which exists between neighbouring tribes which belong to different associations. Between tribes so situated there is, as a rule, an equivocal sort of acquaintance. Their meetings are unfrequent, and, though men of such tribes will occasionally exchange daughters as wives, there is never much confidence between them. Their meetings usually begin with politeness on both sides, and a show of good-feeling, but not unfrequently end in misunderstandings, and sometimes in bloodshed. Between tribes so situated there is a constant succession of disagreements, fights, and peace-makings. Each in secret has recourse to witchcraft against the other, and each at heart hates the other, but feels that it is not desirable that declared enmity should exist chronically with a tribe which dwells in such close proximity that its warriors may make an attack on the sleepers on any dark night.

Finally, there is the position in which those stand towards each other, who are outside of the series of relationships already detailed; in other words, of those who are entirely strangers to each other. This position is easily defined.

Strangers invariably look on each other as deadly enemies. Now-a-days, when accidentally brought together, they usually feign friendship; but, before the Whites interfered with native manners, no Black ever neglected to assassinate a stranger at the earliest moment that he could do so without risk to himself. I am now speaking of strangers of the same race. The Blacks never held this policy with respect to the Whites, but were from the beginning often well inclined to receive them as friends.

In connection with the tribe, I have spoken of its territory as being used in common; but there is no doubt that in many tribes the land is divided into portions, each of which is the personal property of a single male. The boundaries of these portions are known, but not with any precision, and I never heard of an instance of their being artificially marked, as some writers have asserted in general terms. Had they been so, the fact must have attracted attention. A little consideration will show also that the very frequent markings which would have been necessary on each fresh subdivision of the land amongst a family on the death of a father would have been laborious, and of no practical use. As the Blacks have a very elaborate nomenclature of their lands, it is probable that, before a father dies, he in some cases divides his lands amongst his sons, and in others lets the tribe know to which of his sons he has bequeathed the various portions of his property, and that this is all that takes place. Females do not inherit; and it is likely that no male possesses any land until after the death of his father, and that every male whose father is dead owns a portion of the tribal territory. In some cases a man's possession may amount to several hundred thousand acres of land. Men who die without sons probably leave their lands to their nearest male relatives within the tribe; at all events they remain the property of some of the tribe. But though in many cases we know that the lands of a tribe are nominally parcelled out amongst its members, it is the fact that they are used in common, and for several reasons

must have always been so used. First, because any tribe, the members of which lived habitually each on a separate portion of its lands, would inevitably be cut off in detail by the war parties of its enemies. Hence mutual protection causes the tribe to associate in bodies. But the necessities of the food-supply led still more imperatively to the use of the lands in common. On this ground it was absolutely necessary to existence, in many cases, that each portion of the tribal lands should be at the service of the tribe at large during the certain periods. For instance, it not unfrequently happens that the lands of some of the men which are generally uninhabitable for want of water, but produce a certain amount of food, prove an asylum for the tribe at large during periods of inundation, when the country which is commonly in use is untenable for weeks. Of this sort of thing examples without end might be adduced were it necessary; but it is enough to say that it is a matter of notoriety that tribal lands are at present used in common, and that no other course could have been possible, generally, in the past. To this principle I have known one partial exception, in the case of the Bangerang tribe, one of the sections of which lived on the Moira country, on the River Murray. In this tribe two or three men owned, exclusively, each one of the little creeks which conduct the flood-waters back into the river, and on them their owners erected annually fishing weirs, at the proper season, for their own use. These creeks were within a couple of miles of the usual camping place, and it is probable that the ancestors of those I saw in possession had been the first to utilize them by the erection of weirs. It must, however, be remembered that in the season in which these weirs were available fish was plentiful in the river, and food abundant in the tribe; so that the owners of the weirs did not get more food than others, their advantage being that they got it with less labor. The idea of individual property in the soil, which exists in our tribes under conditions which prevent its bearing fruit, seems a survival from other times, and leads to the inference that the ancestors of the race had

been cultivators of the soil prior to their landing in this continent. On the other hand, the facts connected with the weirs on the Murray show the natural tendency of man, even when a hunter and fisherman, to acquire individual property in land.

As regards other sorts of property, such as weapons, implements, ornaments, and so forth, I am surprised to find Taplin describing them among the Narrinyeri tribes as belonging to the tribe in common. That such is not generally the case I have often proved, by buying articles of the kind for bread, which the seller eat on the spot. But, indeed, that such things are personal property, as a rule (to which I never met an exception), is well known, and that the rights of personal property are as much regarded within the tribes as amongst ourselves. It is curious to note that, though the wife is the property of the husband, it is customary, in many tribes at least, to allow her undisputed possession of the bags, ornaments, &c., which she may make or acquire; so that I have often seen a woman give such things away, and have heard husbands ask permission of their wives to take something out of their bags.

Tribes in Australia vary much in the numbers of their members, probably from as low as five-and-twenty persons in desert country, to five hundred souls or more where food and water are plentiful. Like nations elsewhere, each tribe has its name. Those which are endogamous are, as a rule, stronger in numbers than those in which exogamous marriage obtains. Indeed, the Australian custom which peremptorily forbids the marriage of persons near of kin could not be carried out in a very small tribe in which marriage was endogamous.

Where food is plentiful, weapons and instruments are more elaborately finished, customs more artificial, and the mental energies and understandings more developed, than in poorer districts. In such localities, also, a tribe sees more of its neighbours; in other words, entertains more, and is more given to fighting.

Captain (now Sir George) Grey, in the generally excellent description which he has given of the manners and customs of the Aborigines of Western Australia in his *Journals of Two Expeditions of Discovery*, has the following statement at p. 230, vol. 2:—"But a most remarkable law is that which obliges families connected by blood upon the female side to join for the purpose of defence and avenging crimes; and as the father marries several wives, and very often all of different families, his children are repeatedly all divided amongst themselves; no common bond of union exists between them; and this custom alone would be sufficient to prevent this people ever emerging from the savage state."

This statement is, I must say, in some respects quite at variance with anything I have either heard from other sources or had experience of on the subject. That tribes which intermarry much—that is, *the tribes of an association*—are in the habit of uniting for the purpose of making war on other associations is well known; but of the children of one father being at war with him, or with each other, on the ground of maternal relationship, or any other ground, my inquiries and experience supply no instances. To Captain Grey's statements, indeed, there are several objections, which any one may weigh for himself. For instance, if the law he mentions does exist, how comes it that later writers, with improved opportunities, have neglected to record what would be so important to mention and so impossible to overlook? Again, every one knows now, and I believe no one but Captain Grey ever doubted, that our Blacks are divided into many distinct tribes; that a tribe is composed entirely of males closely related by blood, and in most cases of women not so related, and their children, and of course to such non-related women only does or could Captain Grey refer. Now in vol. 2, pp. 239 and 240, Captain Grey himself says a good deal on the subject of the common responsibilities of males related by blood, which it is impossible to reconcile with the passage quoted, that between parents and their

children by various wives no common bond of union exists. These departures from fact, and the theory advanced of the subject of *families* spread throughout the continent, would, however, have been passed over as errors incident to early inquirers, had not McLennon, in his *Studies of Ancient History*, made some very misleading statements on their authority.

At page 90 of that work he says:—"The members of these families, though scattered over the country, are yet to some intents as much united as if they formed separate and independent tribes; in particular, the members of each family are bound to unite for the purposes of defence and vengeance, the consequence being that every quarrel which arises between the tribes is a signal for so many young men to leave the tribes in which they were born, and occupy new hunting grounds, or ally themselves with tribes in which the families of their mothers may happen to be strong, or which contain their own and their mothers' nearest relations. This *secession*, if we may so call it, is not always possible, but it is of frequent occurrence notwithstanding; where it is impossible, the presence of so many of *the enemy* within the camp affords ready means of satisfying the call for vengeance; it being immaterial, according to the native code, by whose blood the blood-feud is satisfied, provided it be the blood of the offender's kindred." In other words, when it is impossible for the young men to secede, they kill some of the members of their own tribe (*who are of their own blood*), and continue to live on in their tribe, a statement which it is almost unnecessary to remark is monstrously at variance with fact and possibility. McLennon continues—"Thus, as the Australians are polygamous, and as a man often has wives belonging to different families, it is not, in quarrels, uncommon to find children of the same father arrayed against one another; or, indeed, against their father himself; for by their peculiar law *the father can never be a relative of his children.*"

Concerning this extract, I can only describe it as a series of errors, too numerous for me to undertake the task of controverting them. McLennon, misled by Captain Grey, is not aware that the Australian male belongs in every case to the tribe of his father and to no other; while his caste (which this writer designates family) is determined by that of his mother, and has reference to marriage restrictions alone, *all the other relations of life depending on tribal considerations*. It is also an error to suppose that community of caste in men of different tribes, when it does occur, *which is rarely*, forms the slightest ground for friendship. The object of caste is not to create or define a bond of union, but to secure the *absence of any blood relationship* between persons proposed to be married. So far from being a bond of friendship, no Black ever hesitates to kill one of another tribe because he happens to bear the same caste-name as himself. Again, who ever saw any of the young men of a tribe at war with their fathers or brothers? Who ever saw the young men of a tribe leave it for another? What does Mr. McLennon mean by *their occupying new hunting grounds*? Is he not aware that the whole of Australia has been parcelled out amongst the tribes probably many centuries back, and that prior to the coming of the Whites each tribe held its territory, when necessary, *vi et armis*, against all intruders? Does he not know that the savage would have the same objection to receive a score or two of his mother's kin and divide with them the food produced by his territory as the English farmer would to a like number of relatives to share with him the produce of his farm? Above all, what does the writer mean when he gravely asserts that the Australian father "*can never be a relative of his children*"? A father, it is true, cannot bear the same caste-name as his children, *neither can the mother* in many cases; but caste has reference to marriage and nothing else.* If a man has two wives, and the first is of the caste A, her children will be of

* Sir George Grey, vol. 2, p. 226, says:—"Children of either sex always take the family name (caste-name) of the mother."

the caste or class B; and if his second wife is of the caste B, her children will be of the caste C. Notwithstanding this, setting marriage considerations on one side, the Blacks hold just the same views with regard to the relationship of parents and offspring as we Englishmen do. Statements like McLennon's, met with in many works, have led me to the conclusion that very few persons ever learn from books thoroughly to understand a social status which differs widely from their own, or ever will. Were an Arab or a Chinaman, who had not been in England, to devote his life to reading works on our manners, I am persuaded that, if he undertook to write about them, his book would be little better than a tissue of errors.

One of the laws of tribal life is what is called common responsibility; that is the responsibility of every individual of a tribe for injuries done to another tribe by any of its members. Thus, if a man murder one of another tribe, the tribe to which the murdered man belonged will hold every member of the murderer's tribe responsible, and take vengeance on the first of them on whom it can lay hands. In view of the circumstances of aboriginal life in Australia, no other system of vengeance is possible. Hence the law is a natural and not an artificial one. What excites surprise in the matter is, that it should be possible to hate, say, the cousin of a person who has mortally injured one as cordially as the injurer; and this, or very nearly this, the Blacks do. The complement of this principle is, that every member of a tribe is just as ready to take vengeance as the person principally injured.

I am of opinion that the Australian females bear on an average six children, or did before the advent of the Whites, and whilst living in their natural state; and that they reared two boys and one girl, as a rule; the maximum being about ten. The rest were destroyed immediately after birth. The menses flow earlier in their race than in ours, and child-bearing usually begins at sixteen. The Australian child comes into the world with very much less inconvenience to

its mother than the Englishwoman's, so that in from two to twenty-four hours she is sufficiently recovered to pursue her usual avocations or continue the march. Mothers carry their children on their backs, and suckle them until three or four years of age. If after this period the woman has another baby, and is allowed to rear it, some other woman or girl in the camp (often an elder sister) carries the last born when on the march, the mother still carrying the elder child until it is strong enough to do without her assistance. From a very early age the boys begin to imitate their fathers, and the girls their mothers, in their every-day occupations. When the boy is four or five years of age, the father will make him a miniature shield, spear, and wommera, with which the little fellow fights his compeers, and annoys his mother and the dogs. A little later on he makes toy weapons for himself. As a rule, he has his own way from morning till night, and becomes the most self-willed little imp under the sun. Correction is rarely thought of; but should the paternal temper on any occasion be ruffled, it generally results in a severe blow with the back of the tomahawk on the head of the child. About seven or eight years of age, however, commences in earnest a course of education which is to reduce the boy to that slavish obedience to custom and superstition which have been the portion of his ancestors, who shall say for how many generations? At this period, too, he begins to learn self-reliance, and to support hunger and pain. Amongst the tribes of the continent there prevail many minor differences in the treatment of youth, but (save as regards circumcision and the mutilation which I shall speak of and presently describe as the *terrible rite*, neither of which are practised in the generality of our tribes) in the main features there is much in common which may be generalized in this way. At eight or ten years of age the boy has to leave the hut of his father, and sleep in one common to the young men and boys of the tribe, or party, as the case may be. At this epoch, the septum of his nose is pierced, and he is forbidden the use

of certain sorts of food. In many tribes, also, the boy relinquishes at this time the name which his father and mother gave him soon after birth, and is addressed by the equivalent of *boy*, to which class he now belongs. As long as he can recollect, he has listened to the wonders and horrors of sorcery; but it is now that he really begins to realize that by breaches of custom he will expose himself inevitably to the danger of death from the incantations of the enemies of his tribe. Strengthened in these views by the examples of the boys and youths with whom he lives, the little fellow from the first complies scrupulously with his obligations, and it is with great difficulty, if at all, that a White man can induce him secretly to violate them.

As time goes on, the youth passes through several classes, each of which has a distinct name. He is always addressed by the name of the class to which he temporarily belongs, has a tooth or teeth extracted, undergoes abstinence from certain sorts of food, the tying up of an arm so as almost to prevent circulation, marking of the skin, or mutilations of one sort or another, according to the customs of his particular tribe. Finally, certain concluding ceremonies are gone through, and the youth becomes a *young man* (as the Blacks always translate their term for this status), is relieved from some of the food restrictions he was under, and is entitled to marry, if he can get a wife. In connection with the ceremonies by means of which the Australian youth is admitted to the rights of manhood, *and in consequence of which not a few eventually die*, there are several common features. All of them are painful, all are compulsory, and all are attended by secret rites, which the women are forbidden, often under pain of death, to witness. The ceremonies bear different names in different tribes. Their real objects, I have no doubt are, in the case of the *terrible rite*, to destroy the power of begetting children; and in all others to prevent the growing-up males, as long as possible, from intriguing with the young wives of the elders.

The Blacks themselves, who speak with much reserve on the subject, never gave me any rational account of the ceremonies they use on these occasions, saying merely, "Our tribe has always done these things."

There are, as far as I am aware, only two instances on record of White men having witnessed the ceremonies incident to "making young men." Descriptions of what took place on these two occasions will be found, one of them in Collins' *Account of the English Colony in New South Wales*, and the other in Ridley's *Kamilaroi*. It has, however, been ascertained beyond doubt that, on both the Hunter and Yarra Rivers, a morsel of human excrement was swallowed on the occasion by each of the youths. As an almost invariable rule, no White man is allowed to know what takes place on these occasions, with the exception of the various cuttings, &c., which, of course, cannot be concealed. In many tribes it is not until a man is five-and-twenty or thirty years of age that the last of the restrictions on food, imposed during boyhood, is finally removed. The observances practised when making young men each tribe believes to have always existed amongst them. This, however, their diversity shows not to have been the case, it being evident that, accordingly as the race split into tribes and spread itself over the continent, the elders from time to time varied the ancient practices to suit their interests or fancies.

In Australia, custom imperatively demands that the person of the youth of either sex shall be maimed in some manner. There is, for instance, I believe no tribe in which the ornamental scars, described a little further on, are not scored on some part or other of the body. Piercing the septum of the nose and knocking out teeth are also very general mutilations. Other practices of the sort are sometimes met with only in tribes living immense distances apart; thus the officers of the *Beagle* noticed that several of the tribe they met in Dampier's Land had lost a finger joint. My correspondent at Halifax Bay informs me that

the females on that portion of the coast lose a joint of the first finger of the right hand ; and Collins, in his account of the Sydney tribe, says that the females are deprived at an early age of the two first joints of the little finger of the left hand, but in none of the intervening tribes has this custom been reported. There are, however, two mutilations particularly deserving of attention. I refer to circumcision, which is performed with a jagged flint, and what I have already spoken of as the *terrible rite*. Of the latter, Eyre gives a sufficient description when he says *funditur usque ad uretheram à parte infera penis*. As regards the first of these inflictions, its design undoubtedly is to prevent for a time the intrigues of the young males with the women. The object of the second is to render those subjected to it incapable of begetting children, and this it is believed thoroughly to accomplish. It is of so painful a nature and so dangerous to life that no one voluntarily submits to it. The practice is for the married men of the tribe to seize suddenly on the males of about fifteen years of age, and operate on them by force. It is not uncommon in some tribes for a lad to make his escape to some friendly tribe, and to live amongst them until the age to which custom restricts the operation be past, when he returns to his kinsfolk.* I am informed that when children are desired by the tribes, the operation on some of the males is omitted. By these means the number of the tribe can always be kept up ; or, if a massacre or sickness has reduced it, be restored after a generation to its pristine strength. As the reader will see in another chapter, the two practices belong almost without exception to the portion of the continent occupied by the tribes of what I have called the Central Division. The localities in which I have absolute information of the prevalence of these rights are as follows :—

* I have it on good authority that in 1870, or thereabouts, a White man was living with one of the tribes of the *far north* ; that he underwent the *terrible rite*, and was alive in 1883.

CIRCUMCISION.

The country near Cambridge Gulf.
 Port Darwin.
 Near Adelaide River
 Fifty miles inland from mouth of De Grey River.
 Upper Shaw River.

Fifty to seventy miles inland from Nickol Bay.

Fifty to seventy miles inland from North-west Cape.
 Cheangwa—140 miles inland.
 Upper Sandford River.
 Inland from York, Western Australia.
 One hundred and fifty miles inland from Newcastle, Western Australia.
 Inland, long. 120°.
 Eyre's Sandpatch.
 Eucla
 Yorke's Peninsula and Port Lincoln, S.A.
 Mount Remarkable.
 Beltana.
 Umbertana.
 Warburton River.
 North-west corner of N.S. Wales.
 Charlotte Waters.
 Hamilton River.
 Junction of Thomson and Barcoo.
 The Burke River.
 Neighbourhood of Torrowotto.

Evelyn Creek.
 Eyre's Creek.
 The Diamantina, lat. 25°, long. 141° E.

Barkley's Tableland.
 The O'Shanassy.

The Georgina River, upper and lower, Western River (Boulia).

THE TERRIBLE RITE.

Dampier's Land, observed by Captain Stokes of H.M.S. *Beagle*.

Between coast and Nicholson River to Yangarilla tribe.

Kalkadoon tribe, between the Leichhardt and Gregory Rivers.

Mytagoordi, head of Gregory River.

Upper Sandford River.

Head of Great Australian Bight.
 Yorke's Peninsula and Port Lincoln, S.A.

Umbertana.
 Warburton River.

Charlotte Waters.
 Hamilton River.

The Burke River.

Near the Leichhardt Range.
 Evelyn Creek.
 Eyre's Creek.

McKinlay Range.
 The Mulligan.
 Barkley's Tableland.
 The O'Shanassy.
 The Gregory Range.

Though these are the only places at which I can absolutely certify to the existence of circumcision and the *terrible rite*, I am in a position to state generally that they are found in many other portions of the Central Division. It is equally important to mention that (save on the borders of the Eastern Division in one or two cases) these practices are confined to the Central Division, the limits of which will be best learnt by reference to the map in Vol. IV.

Abortion is practised occasionally throughout the continent, and infanticide generally. It is also said that some tribes within the area of the Central Division cut off the nipples of the females' breasts in some instances, for the purpose of rendering their rearing children impossible. This anxiety to keep down the number of the family springs from several causes. To begin with, the necessities of the Blacks require them to be very frequently on the march, and it is impossible for his wife to carry more than one child; hence, when a child is born, before the last is able to walk well, it is generally destroyed. Besides this, the food of the Blacks is in many cases so unsuited to young children that they require to be suckled for two years, and even longer. When, however, a woman has a daughter of seven or eight years of age, her husband will, in some cases, as already related, require the latter to carry the young baby on the march, whilst the mother carries the child of three or four years. In many tribes, also, there is a great fear of a want of food arising from over-population.

As regards infanticide, it may be remarked that it is ordinarily effected by strangulation.

The father decides on the life or death of his new-born child, and, when it is to be made away with, the mother or one of her female friends destroys it immediately after birth. When a woman having an infant dies, it is buried alive with its mother, or killed and burnt with her corpse. In all tribes, when first known to the Whites, there were invariably more males than females, the latter being in the proportion of about one to two. After a district has been

occupied for some time by the Whites, it sometimes happens that so many males are shot down, the women being spared, that a preponderance of females is left. Of the infants born, there is reason to infer, from registers kept on our Aboriginal stations, that the sexes are usually equal.

A horrible custom of the Australian Black is cannibalism. In some tribes it is (or was when they were first known to us, for it always disappears from country settled by the Whites) practised extensively; in others it was seldom had recourse to, and its existence was positively denied. There is, however, no reason for doubting that the whole race was more or less tainted with the practice. Many tribes, it is true, only resorted to such unnatural food on rare occasions, merely eating small portions of the fat of a slaughtered foe in token of triumph and satisfied revenge. Some writers have fancied that the idea prevails amongst the Blacks that the man who partakes of such food acquires the strength of the deceased in addition to his own; but I have never been able to verify this statement, nor do I believe it. The total absence of aged persons, and also of graves, noticed by Mr. Ernest Giles, in his explorations of our Western wastes, has led that writer to surmise that the old are killed and eaten in those parts. Of this theory, however, it would as yet be premature to offer an opinion. It is certain, however, that cannibalism has been much more general and common in the northern than in the southern portion of the continent. This may be accounted for partly on the ground that meat was more plentiful in the south. Human flesh seems to have been entirely forbidden to females. In Victoria, the Blacks denied the existence of cannibalism in their own tribes, but roundly charged most others with the practice. In that portion of the continent all were ashamed to be thought cannibals, but not so in the north. I heard a Black affirm that he had heard that the flesh of White men is tough, salty, and ill-tasted.

It is interesting to know that the practice of barter exists amongst the Australians, and that it is common for one tribe

to exchange with another, articles which their country produces in excess, for commodities which are not found in it. Thus, a tribe which is in possession of stone fitted for the manufacture of tomahawks often exchanges that product for red ochre, pieces of grass-tree suitable for making fire by friction, gum, or pitcheri. In some cases expeditions for the purpose of barter extend to the distance of a couple of hundred miles. In consequence of this custom, all sorts of objects have been met with in Blacks' camps by explorers at places very remote from where they are commonly found. For instance, iron tomahawks, and iron which had belonged to some shipwrecked vessel, have been found in the interior several hundred miles from the sea-coast or the nearest settlement of White people. It is probable the meetings of tribes for the purposes of barter had something to do with the dissemination of small-pox after its introduction at Sydney; and certainly with the spread of syphilis. But though a few tribes have a passion for barter, and the practice is known to exist in many, the amount of business done is not great; and in many cases communication is almost entirely cut off by waterless wastes and other natural obstacles. Between tribes actually engaged in barter, peace, of course, prevails for the time; but it is no guarantee against sorcery, nor, as soon as business is concluded, against those murderous night attacks by which native warfare is carried on.

It is characteristic of the Australian Black that he has never been known in his wild state to make the slightest approach to tilling the ground. Even the tribes which frequented Cape York, and must for centuries have witnessed Papuans cultivating the soil on at least one of the adjacent islands, made no attempt to follow their example; neither have any of the many tribes which have assisted in farming operations on our sheep and cattle stations ever taken to sowing and planting for themselves, though they might easily have done so had they felt disposed. This absence of all taste for agriculture is more marked when it

is remembered that about 500 Victorian Blacks have been brought up on our Government stations, taught to read and to write, been engaged in several sorts of agricultural work—at which they are by no means unskilful—and that not one of them has developed the least inclination to grow any fruit or vegetables on his own account. Indeed, it has not even been found practicable up to this time (1882) to get them to look after the few fruit trees which have been planted round their cottages for their use. The only exception to this rule which I have heard of is at the Aboriginal establishment of the Benedictines, at New Norcia, Western Australia, where some of the Blacks have farms. On each of these a man resides with his wife and children, cultivates the ground by ploughing in the usual way, and lives on the proceeds, selling a portion of his crop, to enable him to purchase meat and other necessaries. Thus the Australian is a hunter and digger of wild roots—one who lives on the spontaneous products of Nature. He will fish, hunt, trap, dig up roots which are ready for food, grind grass seeds into flour; but sow or plant he will not. Nor is it wonderful that it should be so, when we remember that the Australian savages have existed for centuries on a continent which for a long period after their arrival must have supplied them with abundance of food ready to their hands, whilst it had not an animal or plant worth domestication or cultivation, and with which they could have had any previous acquaintance. Man is not fond of living by the sweat of his brow, and for the most part he lives to this day with the least trouble he is able; so that it seems to me that the course taken by the Australians must be attributed, not to any original peculiarity of character, but to circumstances; that under similar conditions any other people would have done the same; and that what at first was merely in accord with circumstances developed into a characteristic. That other sections of the Negro race live by cultivation alone is no doubt attributable to the fact that they could obtain food in no other way. As

we find him, our Black is almost omnivorous, though here and there we meet a tribe eschewing some edible product, such as the mussel, oyster, or mushroom, chiefly on superstitious grounds. He has also been indefatigable in his inquiries into everything about him, as regards the possibility of its being serviceable for human food, nor has our science been able to supplement his list in this particular. On the other hand, it is worthy of notice that certain vegetables on which whole tribes chiefly live, are in their raw state, or when simply roasted on the fire, absolutely poisonous, and that the system of treatment by which their bad qualities are got rid of are of so intricate a character, that Dr. Leichhardt, a scientific explorer, who saw in the deserted camps the articles in question in every stage of their preparation, was, as he mentions, unable, even with these hints before him, to master the process, and obtain food from this source for his almost starving party. Some of these vegetables to which I allude are so acrid in their natural state that I can only attribute the first attempt of the Blacks to make use of them, and their ultimate success in the matter, to Divine interference. It is also a feature, which should not be overlooked, that the vegetable productions fit for food vary so much in many districts, and look so little like what man might live on, that the Blacks, when in strange neighbourhoods, are unable to utilize them, though the local tribes live on them. The articles used for food by the Blacks are innumerable. In the matter of animals, birds, fish, reptiles, and eggs, I am not aware of one which—save by a tribe here and there—is rejected. Some insects are also eaten, and honey and fruits where they are found, and there is probably no tribe which does not eat largely of vegetables. In some districts, emu and kangaroo are taken with nets, but generally with the spear. Birds are obtained with the spear, the boomerang, and with nets and nooses. In fact, the modes in which animals, birds, and fish are taken are endless, very ingenious, and differ much in different localities, many of them being peculiar to this continent. Some writers seem to fancy

that kangaroo is the chief food of the Blacks; but such is not the case, for in most places this animal is very scarce, and in others does not exist at all. The kangaroo, emu, and opossum are, as a rule, common in the southern portion of Australia and in some of the eastern districts of Queensland. There is perhaps no food so highly prized by the Blacks as the fat and flesh of the emu in districts where it is found.

Many customs exist in connection with food, the procuring of which is the great business of the Australian's life, and forms one of the principal topics of his conversation. For instance, in every tribe there are laws concerning the meat obtained in hunting. In some, the man whose spear first wounds the animal is its owner when slain, though the wound be but a slight one, and some one else kills the beast. In Gippsland, Mr. Howitt tells us, custom prescribes a certain division of an animal amongst the party. In some tribes, relatives of the fortunate hunter have their claims—one to the near hind leg, another to the loin, another to a shoulder, and so on. It has already been mentioned that certain articles of food are entirely interdicted to females, and to males between certain ages, and that these practices are (or were before the advent of the Whites) strictly adhered to, being enforced rather by a superstitious dread of sickness or death—which is carefully impressed on the young—than by any direct interference of those males to whom of right such articles of food belong. The articles of food forbidden differ a good deal in different parts of the continent, but are always matters of luxury, such as the fat and flesh of the emu. I am not aware that vegetables are ever included in the forbidden list. In procuring food, the Blacks are very alert as to the places and seasons at which any particular article is to be obtained. I have often noticed the ease and propriety with which they take their food, in comparison with what occurs to us when necessitated to use our fingers for the purpose in the bush. I may instance the Lachlan Blacks eating fish.

When the fish is removed from the coals on which it has been broiled, it is laid on a piece of bark, and allowed to cool a little; the skin is then neatly withdrawn with the fingers from one side, without moving the fish, and the flesh conveyed to the mouth in flakes, the bones being left behind; the fish is then turned over, and the process repeated, leaving the skeleton undisturbed on the bit of bark, to be tossed into the fire. The great waste and thoughtless destruction of food by the Blacks are very noticeable. For instance, they invariably kill immature animals and birds whenever opportunity offers. They will knock over a dozen emu chickens when just out of the shell, though in two or three years they would yield each a hundredweight of flesh instead of a few ounces. In like manner, when they draw their nets, they will leave hundreds of the fry to die on the bank, which might be returned to the water almost without an effort. Neither will they take any trouble to destroy wild dogs, which commit great devastation amongst the game, though, if one of a neighbouring tribe were found poaching on their land, it would be a cause of war at once. In a general way, the Blacks cook their food on the coals or in the ashes. Ovens in the ground are also very general, and in the southern portion of the continent frequent mounds, composed of clay and embers—some of them 80 yards round and 5 feet high—attest the fact that oven-cooking was carried on at those spots for many generations. It is a singular fact that very few, if indeed any, of the Australian tribes celebrate any event with a feast or take a meal in common. For instance, if two men have the fullest supply of fish caught by their united efforts, they do not keep on helping themselves from the coals, but divide the fish into two lots before or after cooking, and each takes one. The fact of food being abundant or scarce in any locality has a great influence on the people. Where food is scarce, the tribe lives in a more scattered manner, and is, other things equal, lower in the scale, mentally and physically, than where food is plentiful. As regards morality, it seems to have no

influence, whilst such tribes as go naked are decidedly more sensuous and bestial, and mentally of a lower grade, than those which wear the opossum rug.

The only artificial drinks used by the Blacks, as far as I have been able to learn, are made by dissolving manna, and sometimes gum, in water. Though manna when eaten is pleasant to the taste, I thought it very insipid when made into a drink. A curious discovery of the Blacks, and one which shows how minute have been their food researches, is, that some sorts of trees which grow in our most arid wastes contain water in their lateral roots, which lie just below the surface of the ground. These, when pressed for water in such country, they partly grub and partly tear up, cut into pieces 8 inches long, and stand upright in their wooden calabashes, into which the water slowly drains from them. By this means an experienced man may soon obtain a pint or two of pure cool and tasteless water.

In some portions of the continent north of the Barcoo a plant called *pitcheri* is gathered, macerated, mixed with wood-ashes, and used for chewing. Though the Blacks in those parts often travel long distances to obtain this weed, the effects which it produces are very mild, and do not seem to affect the brain in the slightest degree.

Many tribes, and perhaps all, have names for the four cardinal points of the compass, and certainly all excel in finding their way through strange country, however intricate. Their ideas respecting the form of the world are original. The beliefs of the tribes on this point are no doubt modified by circumstances, but it is probable that they all judge by their own experiences. Tribes living on the sea-coast probably think the world more extensive than those which dwell inland, and it is likely that those which occupy large tracts of desert country have more enlarged ideas on the subject than tribes in a productive, thickly tenanted neighbourhood, and also those which travel long distances to the Bunya-bunya country. The tribes of which I have had experience dwelt inland, and their idea was that the world

was a plane extending about 200 miles on every side, and that their country was its centre.

War amongst the Australian savages is perhaps as peculiar as anything connected with them. The *casus belli* is usually one of two sorts; either some injury done by one tribe to another, such as killing one of its members; the refusal to give over a girl promised in marriage; the abduction of a female; hunting on the lands of another tribe; or the belief that the death of one of the tribe has been brought about by the sorcery of some other tribe. Of these causes of war, the last is by far the most common and the most serious. War which occurs on the first-mentioned grounds is usually between what I have called *associated tribes*, or at least tribes pretty well acquainted. On such occasions the angered tribes meet to fight. The parties are drawn up in single file and open order, thirty or forty yards apart. The combat is principally with spears, which every man, his shield on his left arm, hurls straight, sharp, and horizontally, at the man opposite him. Spears which describe a curve in their flight are easily avoided. In such encounters, hunting as well as war spears are used, and also boomerangs and clubs. I have witnessed combats of this sort more than once, and was struck by the novel effect produced by the straight, light, noiseless missiles passing in continuous, opposite, and horizontal streams. I wondered that so few persons could keep so many under way at once. It seemed to sleet spears. When the fight is in progress, there is very little noise. Very great agility is displayed in avoiding the spears and boomerangs, and the combatants have a very accurate perception of the flight of those weapons. For instance, I have seen a man lift his foot in the coolest manner to avoid a spear, which in effect plunged into the very spot on which his foot had rested. When one warrior has fallen, or several been obliged to retire disabled, hoarse shouts begin to be heard, and probably some pairs close with club and shield. Shortly a cry arises on both sides to part them; men, and perhaps women, interpose, and

the combatants separate to look after the wounded. When one has been killed, both parties usually retire at once, and another battle may take place later. If nothing worse has happened than severe wounds, peace is made, and for a few nights the tribes corroboree in turn, one tribe being the performers and the other the spectators of the evening. Nothing of the nature of a feast occurs. I should not think that a battle ever lasts more than half an hour.

It always seemed to me, in connection with these engagements, that the Blacks were unable to forgive an enemy until they had had an opportunity of trying to take his life, or that of one of his blood-relations, which is the same thing in their estimation, but that after they had enjoyed this outlet for their indignation, they bore little or no malice.

The second phase of war is altogether distinct from the first; the grounds different, and the results more serious. Before describing it, it is necessary to impress on the reader the indubitable fact, that the Australian Black, without exception, nurtures, one might almost say from the cradle to the grave, an intense hatred of every male at least of his race who is a stranger to him. The reason they themselves assign for what I must term this diabolical feeling is, that all strangers are in league to take their lives by sorcery. The result of this belief is that, whenever they can, the Blacks in their wild state never neglect to massacre all male strangers who fall into their power. Females are ravished, and often slain afterwards if they cannot be conveniently carried off. Such being the normal state of things amongst the Australian Blacks, the cause of war, of which I am now treating, is generally the death in the tribe of some man from sickness or accident, which is invariably set down to the sorcery of some hostile or little-known tribe. In such cases, a party will set out after the burial, mad for bloodshed; march by night in the most stealthy manner, perhaps fifty or a hundred and fifty miles, into a country inhabited by tribes the very names of which they may be ignorant of.

On discovering a party of such people, they will hide themselves, and then creep up to their camp during the night, when the inmates are asleep, butcher the men and the children as they lie, and the women after further atrocities. If the party discovered be too large to slaughter wholesale, one or two will be disposed of by sudden onslaught, or otherwise, and the invading party will quickly retire, to be followed in due course by warriors seeking their revenge. In *mêlées* of this sort it sometimes happens that a man or woman belonging to a tribe associated with the one whose members made the onslaught is killed in the darkness and confusion unrecognized, the result of which is further complications and bloodshed. Should a man under any circumstances accidentally kill one of his own tribe, he has to undergo certain penalties. Though the custom of carrying on war in this manner is general throughout Australia, under no circumstances, I believe, is a sentinel ever posted. I have known a whole tribe pretty near, when apprehensive, watch until perhaps eleven o'clock, and then all go to sleep. Onslaughts of this kind are usually made a couple of hours before daylight. Should Blacks at any time come on a man with whom they are unacquainted, they invariably kill him if possible. Strange children are killed in like manner. A Black hates intensely those of his race with whom he is unacquainted, always excepting the females. To one of these he will become attached, if he succeed in carrying one off; otherwise, he will kill the women out of mere savageness and hatred of their husbands. I have never heard of a tribe yielding to another, for no quarter would be given; nor of a strong tribe attempting to possess itself of the territory of a weak one, as so commonly happens in Africa. No idea of conquest exists nor properly speaking of *battle*, for their fights do not lead to slaughter or spoils and are devoid of the ordinary consequences which follow battles and victories in civilized countries. This sort of warfare is favorable to the weak. As a token of peace, the Australians hold up green boughs.

Amongst our Blacks there are several widely-spread modes of burying the dead. In the case of men, a good deal of ceremony is used at interments, but with the remains of women and children little trouble is taken. The most common way of disposing of a corpse is by burial. Shortly after death, the body, in the case of a man, is reduced as nearly as possible to the shape of a ball. To effect this, the knees are forced up to the neck, and firmly tied to it; the heels are then pressed against the hams, the arms lie flat along the sides, and are secured in each instance in these positions by cords. Some tribes tie the thumbs together; others burn the thumb nails besides. This done, the corpse is enveloped in a rug, or in strips of bark, and interred in soft ground or sand, at the depth of three or four feet. Above the grave a mound, generally a foot or two high but sometimes rising to five feet, is erected and covered with logs to prevent wild dogs from disturbing the corpse. Some tribes erect a hut over the grave. Not unfrequently some trees close at hand are marked with rude cuttings in memory of the deceased, and curved paths made round the grave, which is visited from time to time, and kept in order for several years. Often burials are made at some chosen spot, and the graves habitually well tended. In other cases the corpse is burnt, and the few bones which remain buried. The object sought in tying up the remains of the dead is to prevent the deceased from escaping from the tomb and frightening or injuring the survivors. The more nearly related and the more influential in life, the more the deceased is feared.

Though I have frequently conversed with the Blacks about their fear of ghosts, I never was able to realize their ideas on the subject. They admitted the decay of the body; that if the grave were opened the bones would be found there, but that the flesh would have disappeared, and affirmed that, notwithstanding, the deceased sometimes appeared in the body to injure and annoy. They had no fears of the ghosts of men dead, say, forty years before. As somewhat akin to this, I may mention the following circumstance. Having

one day arrived at home from an out-station five-and-thirty miles off, the doctor of the Bangerang asked me whether there were any Blacks there. I answered in the affirmative, and that one of them had sore eyes, and wished the doctor to go there and cure him. At my breakfast next morning the doctor made his appearance, the muscles of his arms and thighs bound round with string. On asking him what was the matter, he said that during the night he had flown to the out-station like an eaglehawk, cured the sufferer's eyes, flown back again, and was tired and stiff in his arms and legs. I remarked that eaglehawks did not use their legs when flying; but I found the story was thoroughly believed in the camp, and that it was common for doctors to fly in this way.

In some parts of the continent, here and there, the corpse, or now and then one, is made into a sort of mummy, by a long process of drying before a fire, relatives anointing their persons with the fatty exudation. In some cases the deceased is interrogated by the sorcerer, who whispers into his ear such questions as, "Whose witchcraft killed you?" In many tribes the men most nearly related to the deceased gash their heads with club or tomahawk until the blood runs down on to the ground, whilst the women burn their thighs and stomachs with fire-sticks. The latter also daub their heads, and men their beards, with mud, pipe-clay, or dust. After burial, the deceased is named no more, and but seldom alluded to; but in the still hours of the night I have often listened to women, especially old women, mourning in a plaintive recitative, broken with sobs, the death of a husband or grown-up son or daughter, but more often one of the latter, for with the Blacks blood-relationship is stronger than any other tie. In some tribes it is the practice to dig the grave in an east and west direction.

Another common mode of disposing of the dead is to construct a stage, either raised on posts or amongst the branches of a tree, and there leave the corpse, between sheets of bark, until the flesh has decayed and disappeared.

The bones are then cleaned, made into a compact parcel, and are carried about by one of the females of the camp for months, being eventually either interred or dropped into the barrel of some old hollow tree. Some of these burial trees have been discovered containing many skeletons. In other instances putrefaction is allowed to take place in a temporary grave before the bones are consigned to the hollow tree as their last resting-place. In other tribes the flesh of the deceased is cut off the bones, and so got rid of. By some of the northern tribes the skulls of the deceased are used as drinking vessels; in others the dead are eaten by the males.

As women and children are held to be very inferior to the men whilst alive, and their spirits are but little feared after death, they are interred with but scant ceremony. Generally, their remains are rolled up in their rugs, amongst tribes in which rugs are worn, or are placed between two sheets of bark at full length, no trouble being taken to secure their limbs, and so buried, if the ground be suitable, immediately after their decease; otherwise, they are burnt, the women only wailing. In some cases a woman is obliged by custom to roll up the remains of her deceased child in a variety of rugs, making them into a package, which she carries about with her for several months, and at length buries. On it she lays her head at night, and the odour is so horrible that it pervades the whole camp, and not unfrequently costs the mother her life. I believe that this practice is insisted on when a young mother loses her first-born, as the death of the child is thought to have come about through carelessness. I knew a girl amongst the Ngoraialum who lost her first-born child and carried it about in this way, I believe as a punishment. After three months, though previously healthy, her appearance betokened a general decline. The corpse was then buried, and about three months after the mother died. As I have already said, when a woman dies who has a young baby, it is either buried alive or killed and burnt with her.

The corroboree is the national entertainment of Australia, and has not been noticed outside of this continent.

As the Englishman dines over most things, so the Australian corroborees on public occasions. The corroboree may be described as a performance which partakes in its characteristics both of a spectacle and a dance. It generally aims at reproducing in a dramatic way some phase of aboriginal life, or something connected with it, and is calculated to interest the spectator, whilst it immensely pleases the performer. As in all things Australian, the corroboree displays throughout the continent a great similarity in its principal features, whilst details vary considerably, for new figures and songs are constantly being invented and old ones forgotten. In the corroboree there are three elements: music, dancing, and dramatic representation. Each performance is, as far as known, invariably produced by the members of one tribe: that is, two tribes may both perform the same corroboree separately, but will not join together in the same performance. For the most part, the men are the performers, and the women the musicians. In some tribes, however, the women dance as well as the men; not mixed up with them, but on the flanks of the lines in which the men perform. The women on such occasions keep on their ordinary coverings; but the men always dance naked, except that they wear girdles round their waists, from which hang before and behind screens of skins, cut into thongs. The women also have dances, which they practise for their own pleasure when no men are present. The attitude assumed by them is quite unlike that of the men. Sometimes, also, the men wear boughs bound round their ankles, feathers in their hair, the down of birds attached to the skin here and there with drops of their own blood, and other ornaments. They also paint themselves with various colored clays, in all kinds of horrible and fantastic patterns. It is very common for a man to paint himself to represent a skeleton. The dances consist of figures, generally of a warlike character, and occasionally lascivious. They are accompanied by appropriate songs. The dancers have weapons in their hands in many of the performances. In some of them they imitate the

actions of the kangaroo or emu. On almost all occasions the corroboree takes place at night, on a piece of flat ground selected for the purpose, from which anything which might hurt the feet is removed, and between two fires, which light up a certain portion of the forest, and beyond which all is darkness. The scenic effect of this is excellent. Sometimes the figures of the dance are not without a resemblance to military drill. They all entail immense muscular exertion. The principal attitude of the men whilst dancing is more easily gathered from pictures than description; the feet, however, are kept widely apart, the knees a little bent, and the hands extended on a level with the shoulders, whilst a peculiar quivering motion is given to the thighs. Changes of place are effected by constant little jumps, generally made laterally, the front rank taking ground to the right say, and the second to the left, and then back again. The music of the performance, I have already said, is principally supplied by the females, who are seated, and give throughout the performance, with a strong nasal accent, the songs proper to the various figures. They keep time by beating their tightly rolled-up opossum rugs, which rest between their legs, or on their laps; or by striking together two short sticks with which each of them is provided. The men also, in some instances, mark time in this way whilst dancing. The songs are, for the most part, trivial in their import, and occasionally lascivious. The musicians sit together, sometimes in front of the dancers and at others on one side of them, not far from the fire, somewhat in the gloom, but are always so placed as to be able to see the dancers. An old man usually stands near the singers or orchestra. His duty is to sing the first few words of each song as its turn arrives, and to beat time with two sticks which he holds in his hands. The men and women of the tribe or tribes for whose amusement a corroboree is danced sit in groups in front of the dancers at the distance of a few yards. The performers often work themselves up to a great pitch of excitement, and the audience is by no

means niggardly in its expressions of applause. A corroboree seldom lasts less than a couple of hours, and often much longer. At its conclusion, all retire to their camps. Corroborees, when invented, are often passed on from one tribe to another, and find their way long distances, so that the songs which form part of them are eventually sung by women who, speaking a different language from their author, have no idea of their meaning. In fact, preference is generally given to songs and dances of foreign origin. Indeed, it is curious to notice how many points of resemblance the rude corroboree has to the opera of Europe. Like the latter, it is a night amusement, has its artificial lights, its conductor, audience, and its foreign songs. On the other hand, it recognizes no stars but those in the heavens; neither has it a *prima donna*; no admittance fee is charged; and, more singular still, the performers live together in the most harmonious manner.

Savage and objectionable as the corroboree is, it has played an important part in the past of the Australian race, for it tended strongly to keep up communication between the tribes. The renewal of friendly relations between tribes is always marked by a corroboree. When tribes corroboree, it is a gage of peace; and peace is, as far as I know, ratified in no other way. A quarrel between two associated tribes is usually brought to an end by an invitation to a fight, which almost certainly ends in a corroboree. A great point in it, as a medium of reconciliation, is, that it excludes for the most part explanations, questions, and reflections. Two tribes at variance meet, a fight ensues, in which generally not much harm is done, and then a corroboree takes place, and every point of honor is satisfied *ipso facto*. On the other hand, ill-feelings, and eventually war, not unfrequently originate at these meetings, and almost invariably as the result of outrages on women. Though advantages of some sorts have certainly resulted from the corroboree, it was undoubtedly, especially when several tribes were present, often an occasion of licentiousness and atrocity.

I have been present at corroborees times without end, and described in my *Recollections of Squatting in Victoria* the impressions which the first I saw made upon me; but more particular descriptions of them are found in *Journals of Expeditions of Discovery*, by Edward John Eyre, and in *Three Expeditions into the Interior of Eastern Australia*, by Major T. L. Mitchell. Many other writers have also described the corroboree.

Our Blacks are accustomed to communicate with each other on certain occasions by signs. For instance, one portion of a tribe will telegraph to another by raising one or more columns of smoke, to which signals preconcerted meanings are attached; those leaving a camp will plant a stick in the ground with a bunch of grass tied on the end of it, to indicate to any of the tribe who may pass the direction in which they have gone. Some tribes also express a few things by signs made with their hands; but, on the whole, the Australian is very little given to gesticulation.

John McDouall Stuart relates in his account of his explorations in Australia, that on one of his expeditions he met with three Blacks, who then came in contact with a White man for the first time, who gave him the masonic sign. My printed list of questions contains one on this subject, and the replies to it sent by many freemasons conclusively show that freemasonry does not exist amongst our Blacks.

No clothing is worn in the northern portions of Australia. On the west coast we find a kangaroo-skin rug worn in lat. 28°, but on the semi-desert shores of the Great Bight, lat. 32°, the Blacks go naked. On the east coast the opossum rug comes into use in lat. 26°, in the central country in about lat. 28°, and from that prevails throughout to the south coast. Sir George Grey remarks, in his *Travels in North-Western Australia*, that he never saw a cloak or covering worn north of lat. 29°. The rug is in reality the only article of clothing worn by the Blacks. For the most part, they are made of opossum skins neatly sewn together with the sinews of that animal or of the

kangaroo. The sewing is done with a sharp bone used as an awl. These rugs are worn with the fur, or skin, next to the person, according to the weather. They are fastened at the chest; reach as low as the knee; are ornamented with patterns scraped on the flesh side with a mussel shell, which also render them more pliant; and are usually colored on the same side with red ochre. In most of the tribes in the southern portion of the continent the unmarried females above the age of mere children, besides rugs wear girdles round the waist, from which before and behind hang fringes about a foot long and eight inches wide, made of thongs cut from the skin of some animal, or of string, or of feathers. In some portions of the central country, a sort of helmet-shaped head-dress has been seen in use and during the year 1883 shoes made of feathers and human hair. In some localities, at or near the north-east coast, the Blacks go naked during the day, but have rugs in which they sleep at night. It is noticeable that the tribes which go naked are decidedly less decent in their habits generally, less brave, less intelligent, more savage in their manners, and hold human life cheaper than those which are clothed; hence a certain amelioration seems in this case to be the result of a temperature which renders clothing desirable.

All tribes ornament the person. The principal and most general ornament throughout the continent consists of a number of scars raised on the skin. They are made by deep incisions with a flint or shell, which are kept powdered with charcoal or ashes. The wounds thus made remain open for about three months, and when covered with skin, scars sometimes almost as thick and long as one's middle finger remain, raised above the natural surface of the skin. The incisions are made in rows on various parts of the body, principally on the chest, back, and on the upper muscle of the arm; and less frequently on the thighs and stomach. The breasts of the female are often surrounded with smaller scars. In some tribes, dots cut in the skin take the place of scars. The operation is a very painful one, and is often carried out amidst

yells of torture. Both sexes are marked in this manner, but the male more extensively than the female. On the dark-brown skin of the Aboriginal, these symmetrical scars look well in youth, but they gradually become less prominent and almost entirely disappear in old age. Ornaments are also made of the large teeth of the kangaroo, neatly and firmly tied together, and are attached to the hair. Necklaces, too, are very much worn; some of them are made of the fur of the opossum, spun into yarn with the aid of a spindle, or are twisted by hand on the bare thigh by the women; others are made of small reeds or the stems of coarse grass cut into lengths and threaded. Another ornament is a tassel, made of the tips of a wild dog's tail. It is generally worn by children, being attached to the hair with gum. Fillets made of string, colored with red ochre, are also worn on the forehead, which, being tied at the back of the head, confine the hair. Small objects are also often carried stuck under the fillet. We also very commonly find the Blacks wearing as ornaments, above the thick part of the arm, strips of skins twisted, with the fur side out. A bit of bone, a stem of grass, or a feather stuck through the perforated septum of the nose, is also much worn. In some of the naked tribes, a white shell is used as an ornament, which is tied round the neck, and hangs on the chest. The practice of anointing the skin with fat on every available occasion, for the purpose of ornamentation, is general throughout Australia; as also that of painting the person in different ways and colors as signs of gladness, mourning, or war.

The Australian Blacks, rude though they be, show that inclination to art and ornamentation which seems common to the human race. For instance, on the sheets of bark which form their huts, on smooth rocks and the walls of caverns, they make paintings of men and animals, and of incidents of war and the chase. They also carve, often very elaborately, and afterwards paint, their shields, wommeras, and most of the wooden implements they possess. These efforts of art extend, in a greater or lesser degree, to the whole of our

tribes so far as known. Sir George Grey, in his account of his explorations, has given fac-similes of several paintings, chiefly of men, which he found in some caverns about sixty miles from Hanover Bay. These differ considerably from those met with elsewhere. The men have no mouths; their heads are encircled with aureoles, and, curiously enough, the figures are represented as clothed, though no clothes are worn by any tribe within many hundreds of miles of the spot, and none throughout Australia at all resembling those depicted. Possibly these paintings were meant to depict Chinese or other strangers whom the Blacks had seen on the coast, or, more likely still, were executed by some Chinaman or Malay living amongst the Blacks. The same explorer also met with a very fair attempt at sculpture on stone, of which he has given a drawing, the subject being a human head of a type quite different from that of our Blacks. Representations of fish, snakes, and other objects have frequently been found sculptured in other localities, one well-known instance being near Sydney. In the Victoria Valley, in the Colony of Victoria, there is, I have often heard, a cavern, the roof of which is covered with old aboriginal paintings. The roof is said to be several feet from the ground, and out of reach. The absence from Australian paintings of women and indecencies is remarkable.

As a rule, the wood-carving of the Blacks is made up of patterns worked out with straight lines, the curve being very difficult to manage with the flints, shells, and bones which they use for carving. I have noticed, when watching the process, that, as long as the carver cuts pretty well across the grain of the wood, he may incline his line to a curve, but when his implement has to take a direction *nearly* the same as the grain, it is almost impossible to prevent it from following the grain, especially, perhaps, when the wood is green. In carving on stone, I fancy curved lines are more common, and in paintings they are often met with. In the carving and painting of the different tribes, as in their other productions, a great family likeness prevails.

A singular custom, widely spread and probably universal in Australia, is the mutual avoidance of son-in-law and mother-in-law. When a girl has been promised to a man in marriage, or when he is married, the man and the mother of his wife, or betrothed, scrupulously avoid each other's presence. Should the mother-in-law require to pass even within a hundred yards of her son-in-law, she covers herself, if the tribe wear clothes, from head to foot with her cloak. Also, they never exchange words together except in rare cases of necessity. I have often noticed the awkward occurrences to which this custom leads, but I never could get the Blacks satisfactorily to explain its design. Nevertheless the object of the practice seems to lie on the surface.

The dwellings of the Australian Aborigines are of a very rude description, and rarely occupied for more than a few days, and hence a collection of them is always called a camp and not a village. They are seldom anything more than break-winds, made of a sheet or two of bark or of a few boughs. They are constructed by the men. If the weather be cold or rainy, the hut is made of bark; or if bark be not obtainable, its place is supplied by reeds, grass, or whatever is found most suitable on the spot. When bark is used, one end of the sheets rests on the ground; they lean well forward, and the other end is supported by sticks leaning the contrary way, one end stuck in the ground. Four sheets of bark, each about three feet wide and seven long, make a hut nine feet long and four deep, one side of which is open to the fire, and in which four or five Blacks can live very comfortably. The form of the hut inclines to be semi-circular. Its back is always towards the wind, and the fire in front. Should the wind change, it can be taken down and rebuilt in the course of five minutes, even in the dark. As a rule, each family has its own hut, but in some tribes a long hut is made in which several reside, each having its own fire. In some places in which food is so plentiful as to allow a stay of a month or two at a time, the huts erected are a little more roomy and substantial. When the weather

is fine, a break-wind of boughs is often the only protection used. The boughs in such cases are laid so as to form a semicircular screen of about thirty or forty inches high, to keep off the wind. As this affords no protection against the sun, a separate shade of boughs is often made during the day. In some districts the Blacks camp occasionally in caverns; but, owing to the accumulation of smoke which takes place in them, and the want of privacy which even the break-wind gives, they are not generally partial to them. Having camped out a good deal in the bush, I do not hesitate to pronounce the bark hut of the Blacks the most comfortable shelter I have met with, where firewood is obtainable, and much preferable to a tent, which indeed in almost all weathers is miserable enough.

When several tribes assemble at a place, it is usual for the one which comes from the west, for instance, to occupy the western portion of the general camp; and that which comes from the east, the eastern side, and so on. The huts of each tribe at general meetings are rather closer together than usual, and between the huts of the several tribes there is usually a space of about thirty yards; for though they are all supposed to be on friendly terms at such meetings, some apprehension always remains in their wild state, which, however, disappears after a district has been occupied for a few years by the Whites.

As I have already remarked, sorcery is often had recourse to as a cure for sickness, the sorcerer going through all sorts of ridiculous mummeries. In cases of rheumatism, tight bandages are applied to the affected part; headache is often treated by making a number of small incisions on the temples; snake-bites are sucked in some cases at least; and fractures are bound up with splints.

It has been discovered that a system of what the North American Indians called *totems* is widely prevalent amongst our tribes. It exists, we know, in the eastern, western, and southern portions of the continent, and will probably be found in the north when the ways of the tribes living there

become better known. It will be seen that mention of the fact is made by several of my correspondents, but it is a subject about which an average inquirer would not easily obtain information from the Blacks. Sir George Grey, in his *Journals of Two Expeditions of Discovery in Western Australia*, vol. 2, page 228, says:—"But as each family adopts some animal or vegetable as their crest or sign, or *Kobong* as they call it, I imagine it more likely that these have been named after the families than that the families have been named after them. A certain mysterious connection exists between a family and its *Kobong*, so that a member of the family will never kill an animal of the species to which his *Kobong* belongs should he find it asleep; indeed, he always kills it reluctantly, and never without affording it a chance to escape. This arises from the family belief that some individual of the species is their nearest friend, to kill whom would be a great crime, and to be carefully avoided. Similarly, a native who has a vegetable for his *Kobong*, may not gather it under certain circumstances, and at a particular time of the year."

Amongst the Australian Blacks the common occupations of the men are the manufacture of arms and implements, hunting, fishing, and occasionally war. The women generally procure and cook whatever vegetables are to be had; in some cases fish, collect wood for the fire, and manufacture the nets and bags of the tribe. On the march, the wife carries the youngest child and the household effects on her back, in her right hand the stout pointed stick, five feet in length, with which she digs up roots, and in her left a lighted torch made of wood or bark. In tribes in which clothes are worn, the women are clad in the same way as the men, the skins being got and the cloak made by the husband or father. Tribes in which clothes are worn are, as has been already remarked, more decent than those which go naked. In them the women, for instance, will retire out of sight to bathe, and the married men will take care to prevent them being intruded on. The feeling of decency, however, is

decidedly less prevalent generally amongst males than females. Many customs are in vogue which tend to secure the constancy of wives. For instance, they are scarcely allowed to exchange words with any man except their husbands. Though occasionally subject to brutal treatment from the latter, chiefly on the score of jealousy, they are not habitually ill-used, nor unhappy in their state, though the drudgery of life is their share. Their lives are rated as of less value than those of the men, for all hold firmly to blood-relationships, and the married women are not blood-relations to the males of the tribe in which they live. If a man avenges the death of his wife, he does as he would do in the case of any other article of property being taken from him, often however being instigated by some feelings of natural affection.

Morality is but little regarded by the Australian Black, though he is not by any means free from remorse consequent on infractions of the laws of that natural morality with the perception of which it seems every human being is born. From my own observations, I have no doubt that the Black feels, in the commencement of his career at least, that murder, infanticide, adultery, lying, and theft are wrong, and also that their committal brings remorse. On the other hand morality is not entirely unpractised by him, for he recognizes as breaches of it cohabitation with persons near of kin, which he forbids by his laws and in some cases punishes with death.

A matter of great interest in connection with our Blacks is the history of their contact with ourselves. As far as we can judge of its ultimate result from past experience, the extinction of the savage race seems inevitable, and at no distant period. The circumstances which have already led to something very like its total extinction in those portions of the continent in which our rule has prevailed for say forty years, may be generalized as follows:—

In the first place, the meeting of the Aboriginal tribes of Australia and the White pioneer, results as a rule in war,

which lasts from six months to ten years, according to the nature of the country, the amount of settlement which takes place in a neighbourhood, and the proclivities of the individuals concerned. When several squatters settle in proximity, and the country they occupy is easy of access and without fastnesses to which the Blacks can retreat, the period of warfare is usually short and the bloodshed not excessive. On the other hand, in districts which are not easily traversed on horseback, in which the Whites are few in number and food is procurable by the Blacks in fastnesses, the term is usually prolonged and the slaughter more considerable. In the early days of our colonization, the area taken up by a squatter was small, from twenty thousand to one hundred thousand acres being the average extent of runs. At that period, also, a great many more men were employed in the management of a given number of sheep or cattle than at present, the result of which was that the settlers and their servants were not only able to cope with the Blacks, but their numbers inspired respect, and comparatively few were shot down. At that time, also, Government endeavoured, and in many cases succeeded, in affording its protection to the Blacks. After stock had increased in the colonies, flocks became larger and population more disseminated, small bodies of mounted police were enlisted from the White population, and were employed to punish outrages committed by the Blacks. Subsequently, it became the custom to supplement the White police with a few Black troopers, who were found of great service in tracking their offending countrymen to their retreats. That they would, not merely readily, but with avidity, engage in such a service at a distance from their own country, the reader will readily understand, as he is aware that one of the leading characteristics of the Australian Black is that he entertains an intense hatred to every man and child of his own color, outside of those tribes with which he is personally acquainted, and longs to satisfy it with blood. Since about the year 1850, the areas of squattages, more especially in the Colony

of Queensland, have enormously increased, and population being correspondingly small in that colony, an increase of mounted troopers has been found necessary. To save expense, White troopers have been discarded in favor of a number of corps composed entirely of Blacks, each led by an officer called an Inspector or Sub-inspector of Native Mounted Police. In this service the practice is to enlist a score of young savages in a district in which the tribes have become somewhat civilized, and send them to another in which there is some disturbance, perhaps two or three hundred miles from their own. When cattle are speared, or have taken alarm at the sight or smell of the Blacks, and moved off, the aggrieved squatter sends for the nearest Inspector, who proceeds to the spot and accompanied by a portion of his men commences a search for Blacks. Any Blacks will do. Into such enterprises his troopers enter with fiendish energy and ingenuity, and on the first Blacks encountered this English official looses his thirsty war-hounds. Keeping at a safe distance from spears, as many males as possible are then shot down with the rifle, whether they have been offenders or not; none, if possible, are allowed to escape; the trooper gives himself up to his enjoyment of blood, the Superintendent of Police often proving himself the crack shot of the party. The massacre concluded, the English officer gives over the women—who, to save their lives, do not attempt to fly—to satisfy the lust of his “boys,” as he calls the troopers. Indeed, his life would not be safe were he to do otherwise. So much do the bloodthirsty proclivities of the savage increase by this sort of work, carried on from week to week, that their officers are afraid, as a rule, to ride before the men on the march, lest any whim might lead to their being shot down. Should two of the troopers differ about the possession of a girl after a fight, probably one of them shoots her down in a fit of jealousy. An orgie ensues, and not unfrequently some of the troopers carry off captive girls to supplement their harems at head-quarters. To prevent such

proceedings attracting the attention of the Supreme Court, no White man except the officer in charge accompanies the troopers save in rare instances when he allows an owner or overseer on whose prudence he can thoroughly rely to be present. The evidence of a Black is not admissible in our courts. Were there several Whites present on these ever-recurring expeditions it would be impossible for the present system to be maintained. Its enormities have been brought before the Queensland Parliament and exposed in the papers. Its advocates maintain that it is both effective and cheap. After a massacre has taken place, the officer who supervised and assisted at it reports that he has "dispersed" a tribe which had been troublesome in his district; and there the matter ends.

Hence the meeting of the White and Black races in Australia, considered generally, results in war. Nor is it to be wondered at. The White man looks on the possession of the lands by the Blacks as no proper occupation, and practically and avowedly declines to allow them the common rights of human beings. On the other hand, the tribe which has held its land from time immemorial and always maintained, according to native policy, the unauthorized digging up of one root on its soil to be a *casus belli*, suddenly finds not only that strangers of another race have located themselves permanently on their lands, but that they have brought with them a multitude of animals, which devour wholesale the roots and vegetables which constitute their principal food, and drive off the game they formerly hunted. Besides this, the tribe finds itself warned by the more merciful settler, that as cattle will not remain on a run about which Blacks seek their daily food in the usual way, as they are alarmed at their very smell, that they must give up that practice, or take the consequence and be shot down whenever met. The tribe, being threatened with war by the White stranger, if it attempts to get food in its own country, and with the same consequences if it intrudes on the lands of a neighbouring tribe, finds itself reduced to make choice of certain

death from starvation and probable death from the rifle, and naturally chooses the latter.

A considerable portion of the males of a tribe having been shot down, the Black learns the uselessness of his resistance and sues for peace. When the White man is of opinion that the tribe has been so weakened and subdued that his small party has no longer anything to fear if moderate precautions are taken, peace is granted, and the tribe is allowed to "come in," as it is termed; that is, to make its home at some appointed place at or near the establishment of the station-holder. From this epoch, a few of the men of the tribe receive occasional employment on the station, for which they are paid in food. The refuse of animals slaughtered for station use is also generally given over to the tribe. Food is also received by the Blacks from some of the men in payment for the prostitution of their wives and daughters. The consequences which follow are that the venereal diseases are invariably introduced and disseminated through the tribe, and that many die from them. Another outcome of this state of chronic debauchery is that infanticide, from being exceptional, becomes the rule. Besides this, experience has shown that of the few children allowed to live, the majority die between the ages of fifteen and twenty of consumption the result probably of venereal in their parents. When this stage has been reached, the Colonial Governments have stepped in in several cases, collected the remnants of some or all of the tribes, and located them on what in Victoria are called Aboriginal Reserves. These, of which there are six in Victoria averaging between three and four thousand acres each, are placed usually under the care of Missionaries, the Blacks on them being fed, housed, and the young ones educated, at the cost principally of the Treasury. Of the results obtained on these reserves I can speak from experience, having frequently visited them, and been for several years a member of the board entrusted with their supervision. The Missionaries, for the most part, are Moravians from Germany, and some of them members

of the Church of England. On some of the reserves the teachers are officers of the public Education Department. After a prolonged and careful inquiry into the state of the Blacks located on these establishments, I have come to the following conclusions, which I think the records of the Aboriginal Board of Victoria substantiate.

The children learn reading, writing, and arithmetic more easily than White children; understand English pretty well, but speak it indifferently; for the Missionaries who teach them are generally Germans, who themselves speak English badly.

The Blacks on these reserves have easily been induced to give up murder, cannibalism (to which they were never much addicted), and polygamy. As regards religion and morality, passing over a little outward show, it seems to me that they do not exist amongst them; and though these Blacks have been amongst us for forty years, and many of them were born and brought up on our Missionary stations, I am convinced that, were they once more returned to their forests and cut off from communication with the Whites, they would in a single lifetime become again exactly what we originally found them. In Western Australia and in the Northern Territory of South Australia there are two Roman Catholic Missions to the Blacks, besides two or three Protestant Missions in South Australia; but I cannot speak from personal experience of the results which any of them have brought about.

As regards the Blacks, I should sum up the outcome of their contact with ourselves in this way. The only success which our treatment of them has had is in the cultivation of their intellects; and if their education is persevered with for several generations, I see no reason to prevent their being brought in this particular to a level with ourselves. In bodily health they have conspicuously receded. Their state of dependence on us has undermined their former self-reliance, and left them without character. Religion and civilization our Blacks have not attained. The White race seems destined, not to absorb, but to exterminate the Blacks of Australia.

CHAPTER IV.

MARRIAGE.

THE subject of marriage as it exists amongst the Australian race, and matters immediately connected with it, have been treated of by Grey, Eyre, Ridley, Gason, and Taplin, and more recently and at greater length by the Revd. Lorimer Fison and Mr. A. W. Howitt. Further information concerning it will be found scattered through the communications which I have received from various correspondents. The most prominent features connected with Australian marriages are these.

Polygamy is nearly general in the tribes of Australia, the only exceptions I am aware of being in the Yercla Meening on the west coast, and in the Karawilla, Tunberrie, and Birria tribes, accounts of which appear in this work. By what circumstance or chain of circumstances this departure from an almost universal custom came about it is impossible to say.

Marriages are generally between the members of associated tribes. The union of blood-relations is forbidden, and held in abhorrence ; so that a man may not marry his mother, sister, half-sister, daughter, grand-daughter, aunt, niece, first or second cousin. Marriage is not held to create relationship, and, consequently, none is held to exist between husband and wife. She is not the relative, but the property, of her husband. Her children belong invariably to the tribe of the father, their class is determined I believe in all cases by that of their mother. The woman always hails to be of the tribe and class in which she was born.

An universal law forbids the male to marry until after he has undergone the compulsory ceremonies—hunger, exposure, and mutilations (different in different tribes)—

by which the status of *young man* is reached. In many tribes marriage is wholly exogamous; in the rest, marriages are made within as well as without the tribe. *Caste* or *class marriage* exists widely in Australia; in other words the members of a tribe, whether exogamous or endogamous, are usually divided into several classes, with the object of systematically rendering impossible the union of persons near of kin. Of this I shall speak presently more fully. Marriage ceremonies are unknown in the tribes generally, but it is said that a few unimportant ones exist in some.

As matters of detail, it may be mentioned that the Australian male almost invariably obtains his wife or wives, either as the survivor of a married brother, or in exchange for his sisters, or later on in life for his daughters. Occasionally also an aged widow whom the rightful heir does not claim is taken possession of by some bachelor; but for the most part those who have no female relatives to give in exchange have to go without wives. Girls become wives at from eight to fourteen years. Males are free to possess wives, if they can get them, after, as has been said, attaining the status of *young man*, which they do when about eighteen years of age. One often sees a child of eight the wife of a man of fifty. Females until married are the property of their father or his heir and afterwards of their husbands, and have scarcely any rights. When a man dies, his widows devolve on his oldest surviving brother of the same caste as himself—that is, full brother. Should a man leave, say two widows, each of whom has a son who has attained the rank of a young man, and also an unmarried and unpromised daughter, then I believe each of the young men may dispose of his uterine sister, and obtain a wife in exchange for her. But should the deceased father of the young men have already obtained wives on the faith of giving these daughters in marriage when of suitable age, then the compact made must be kept. When a father is old and has sons young men, it sometimes happens that he barter females at his disposal for wives

for them. In no instance, unless Mr. Howitt's account of the *Kurnai* be correct, which I doubt, has the female any voice in the selection of her husband. Females become mothers at about fifteen or sixteen. On rare occasions, a wife is captured from another tribe, and carried off. There are strong reasons for believing, that when the continent was only partially occupied, elopements from within the tribe were frequent, and that those who eloped proceeded into the unpeopled wilds, and there established themselves. I have no doubt the Darling Blacks and the Narrinyeri owe their origin to proceedings of this sort, and also the Bangerang tribes. At present, as the stealing of a woman from a neighbouring tribe would involve the whole tribe of the thief in war for his sole benefit, and as the possession of the woman would lead to constant attacks, tribes set themselves very generally against the practice. As a consequence, women surprised by strange Blacks are always abused and often massacred; for murder may be atoned for, but unauthorized possession cannot be acquiesced in. Within the tribe, lovers occasionally abscond to some corner of the tribal territory, but they are soon overtaken, and the female cruelly beaten, or wounded with a spear, the man in most tribes remaining unpunished. Very seldom are men allowed to retain as wives their partners in these escapades. Though I have been acquainted with many tribes, and heard matters of the sort talked over in several of them, I never knew but three instances of permanent runaway matches; two in which men obtained as wives women already married in the tribe, and one case in which the woman was a stranger. As an instance of attempted elopement, I may relate that on one occasion I was sleeping at a station on the Lachlan, there being encamped within twenty yards of the hut several families belonging to that country, and a young Black from a friendly tribe near the Darling. During the night I was awoke by the scream of a woman and a general yell from the men in the camp. Not knowing what could be the matter, I seized

a weapon, jumped out of bed, and rushed outside. There I found a young married woman standing by her fire, trembling all over, with a barbed spear through her thigh. As for the men, they were rushing about here and there in an excited state with their spears in their hands. The woman's story was soon told. She had gone to the river not fifty yards off for water; the Darling Black had stolen after her, and proposed to her to elope with him, and, on her declining to do so, had speared her and taken to his heels. As the barbed spear had gone quite through the leg, and could not be withdrawn, the master of the place, who had turned up, got a meat-saw out of the kitchen, sawed the weapon off close to the wound, and then drew out the remainder—an operation which the woman bore in silence and with the usual stoicism of her race.

Amongst the Australians there is no community of women. The husband is the absolute owner of his wife (or wives). He may do as he pleases with her, treat her well, or brutally ill-use her, at his pleasure; keep her to himself, prostitute her, exchange her for another, or give her away to any male of the same class as himself. Should he even proceed to kill her, his relatives would only interfere to prevent it at the last extremity, on the ground that her death would be avenged by her brothers, and that they would be held equally responsible with him who did the act. It is not often, however, that the husband proceeds to any of these extreme courses. But, notwithstanding the savage jealousy, varied by occasional degrading complaisance on the part of the husband, there is more or less intrigue in every camp; and the husband usually assumes that his wife has been unfaithful to him whenever there has been an opportunity for criminality; hence the laws with respect to women are very stringent. A woman in most tribes, for instance, is not allowed to converse or have any relations whatever with any adult male, save her husband. Even with a grown-up brother she is almost forbidden to exchange a word. In some tribes, the husband will frequently

prostitute his wife to his brother ; otherwise more commonly to strangers visiting the tribe than to his own people, and in this way our exploring parties have been troubled with proposals of the sort. The frequency of prostitution differs in tribes, and with individuals, and a few husbands have been known entirely to set their faces against the practice. Husbands display much less jealousy of White men than of those of their own color.

A girl when made over to her husband, as a rule, goes to his hut with reluctance, and when that feeling does not occur, it is the fashion to assume it, and occasionally the husband uses violence and compels his wife to enter his camp—a circumstance which has been much burlesqued by some writers. The marriage customs of the Blacks result in very ill-assorted unions as regards age ; for it is usual to see old men with mere girls as wives, and men in the prime of life married to old widows. As a rule, wives are not obtained by the men until they are at least thirty years of age. Women have very frequently two husbands during their lifetime, the first older and the second younger than themselves. Of course, as polygamy is the rule, and the males of the tribe exceed the females in number beside, there are always many bachelors in every tribe ; but I never heard of a female, over sixteen years of age, who, prior to the break down of aboriginal customs after the coming of the Whites, had not a husband. Wives have to undergo all the drudgery of the camp and the march, have the poorest food and the hardest work, and are, occasionally, cruelly beaten, or speared, for even a trifling offence. Should a woman meet a man when away from the camp, and be violated by him, the custom is for her husband to beat her, whilst the criminal goes unpunished, so that in every way the female's looks to us a hard lot ; and yet, notwithstanding, I do not hesitate to say that they are, on the whole, fairly happy, merry, and contented.

I have already remarked that amongst the Australian Aborigines there are in force certain curious laws connected

with marriage. Though these vary considerably in different tribes in matters of detail, they have evidently a common origin, and are modifications of one scheme. These laws divide the tribe into classes, with the object of *preventing marriages of persons near of kin*. This it is necessary to understand is their sole object, and that whilst the class of the mother determines that of her children, their tribe is that of their father; so, *also, the relationships which exist between those born in a tribe usually depend on the father*. Thus, two brothers may in some tribes marry women of two or three classes, and their children are cousins, and cannot, of course, become man and wife; though, I believe, in some cases, since the coming of the Whites, this rule has occasionally been waived. It has already been said that no relationship but that of blood is known amongst Australians.

To what extent class-marriage existed in that portion of Australia which would be on the south side of a line drawn from Sydney to Adelaide is not known, but we have the facts that it did not exist at the mouth of the Murray, but was found at Mount Gambier. The reader will also notice that some tribes, besides having classes, are entirely exogamous, and none altogether endogamous. Whether, when we come to know the habits of the tribes in our sparsely-peopled deserts of the western interior, class-marriage will be found to have survived in districts in which it tasks men's energy to support existence is a question of interest.

To the Australian system of class-marriage great interest attaches, not only on account of the ingenuity and intricacy it displays, and the light it casts on the manners of our Blacks, but far more from the fact that systems strikingly like it are still found in various portions of Asia, Africa, and America; a circumstance which should go far to uphold the doctrine of the unity of the human race. The origin of their marriage restrictions are unknown to our Blacks, their replies to questions on this head invariably being, "Our tribe always did as we do in this matter." They are well aware,

however, that the aim of the restrictions is to prevent the union of nearly-related individuals; but on what ground consanguineous marriages are held to be objectionable, I have not been able to discover. The most salient points of the system are these:—

1st. Every male and female of a tribe in which it prevails belongs to a class which is determined by parentage.

2nd. Marriage within the class is prohibited; and sometimes, in neighbouring tribes, certain classes, though differently named, are held to correspond.

3rd. Marriage is only allowable between certain prescribed classes, so that a man cannot marry a woman merely on the ground that she belongs to a different class from his.

4th. Passing over the case of the Kurnai as doubtful, children belong to a class which is not that of either parent, but which results nevertheless from parentage.

Class-names have no doubt often originated from the names of individuals. Mr. C. G. N. Lockhart relates, concerning the tribes of the Darling, that they sprung from one man who reached that river, then uninhabited, with two wives, and the names of his wives became the names of the two classes into which his descendants were divided; and they intermarried. Tribes in which there are four classes, probably spring from four or more females who gave their names to the classes; and it is very remarkable that Kumbo and Yungaree, both class-names in Australia, are in some tribes the names of individuals. I knew a *girl* on the Lachlan called Kumbo.

From the foregoing the reader will gather the salient principles of the system. Those of my correspondents who have touched on it, have, in most cases, given the number of classes in their neighbourhoods as four, and have intimated that the class restrictions are supplemented by a fundamental law, which forbids the marriage of persons near of kin, an object which cannot be secured by the subdivision of a tribe into four classes. The belief that such was the case obtained with respect to the Kamilaroi tribes, until, after

long inquiry, the late Revd. W. Ridley, with the assistance of some Missionaries who took special interest in the Blacks, ascertained that their four great classes *have also six subdivisions*; so that, practically, these tribes are divided into ten distinct classes.

It is highly probable that the classes in various tribes, which my correspondents set out as four in number, have also their subdivisions. That the reader may form a general idea of the system, I insert a sketch of it as it prevails at Port Mackay (less the subdivisions, which doubtless exist, though I have not obtained them), designating the classes by English names, as more easily mastered. For this sketch I am indebted to the kindness of G. F. Bridgeman:—

A TABLE SHOWING, UNDER ENGLISH NAMES, THE SYSTEM OF CLASS RESTRICTIONS TO MARRIAGE IN THE PORT MACKAY TRIBE, EXTENDED TO THREE GENERATIONS.

First Generation.	Second Generation.	Third Generation.
Male Smiths marry female Jones. Their children are	{ Male Kellys, who marry female Robbins. Children Female Kellys, who marry male Robbins. Children	{ M. Smiths F. Smiths M. Jones F. Jones
Male Jones marry female Smiths. Their children are	{ Male Robbins, who marry female Kellys. Children Female Robbins, who marry male Kellys. Children	{ M. Jones F. Jones M. Smiths F. Smiths
Male Kellys marry female Robbins. Their children are	{ Male Smiths, who marry female Jones. Children Female Smiths, who marry male Jones. Children	{ M. Kellys F. Kellys M. Robbins F. Robbins
Male Robbins marry female Kellys. Their children are	{ Male Jones, who marry female Smiths. Children Female Jones, who marry male Smiths. Children	{ M. Robbins F. Robbins M. Kellys F. Kellys

The Revd. William Ridley's account of class-marriage amongst the Kamilaroi tribe is as follows:—

“All Kamilaroi Blacks, and many other tribes, as far at least as Wide Bay in Queensland and the Maranoa, are from

their birth divided into four classes, distinguished in Kamilaroi by the following names. In some families all the children are 'ippai' and 'ippatha'; in others they are 'murri' (not 'murri' the *general name** for Australian Aborigines) and 'matha'; in others 'kubbi' and 'kubbotha'; and in a fourth class of families 'kumbo' and 'butha.' The families take rank in this order:—Murri, Kumbo, Ippai, Kubbi. Besides this division into four classes, there is another division, founded on the names of animals, as bundar (kangaroo), dinoun (emu), dūli (iguana), nurai (black snake), mātē (opossum), murriira (padymelon), bilba (bandicoot).

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

"I. Murri Duli may marry Matha Murriira, and any Butha.

"II. Murri Murriira may marry Matha Duli, and any Butha.

"III. Kumbo Dinoun may marry Butha Nurai, and any Matha.

"IV. Kumbo Nurai may marry Butha Dinoun, and any Matha.

"V. Ippai Dinoun may marry Ippatha Nurai, Kubbotha Duli, and Kubbotha Murriira.

"VI. Ippai Nurai may marry Ippatha Dinoun, and Kubbotha Mute.

* Mr. Ridley is in error when he asserts that *Murri* is the general name for Australian Blacks. It is confined to the eastern portion of the continent. *Yunga*, *Pumma*, *Wimbilja* prevail widely in certain localities. *Kurna*, or terms which seem to have sprung from it, is the only one, as far as I know, found in two of the great divisions of the continent. See Comparative Vocabulary, Vol. IV.

“VII. Ippai Bilba may marry Ippatha Nurai, and Kubbotha Murriira.

“VIII. Kubbi Mute may marry Kubbotha Duli, and Ippatha Dinoun.

“IX. Kubbi Murriira may marry Kubbotha Mute, and Ippatha Nurai.

“X. Kubbi Duli may marry Kubbotha Murriira, and Ippatha Bilba.

“The rules of descent are these :—

“I. The second name, or the totem, of the sons and daughters is always the same as their mother’s.

“II. The children of a Matha are Kubbi and Kubbotha.

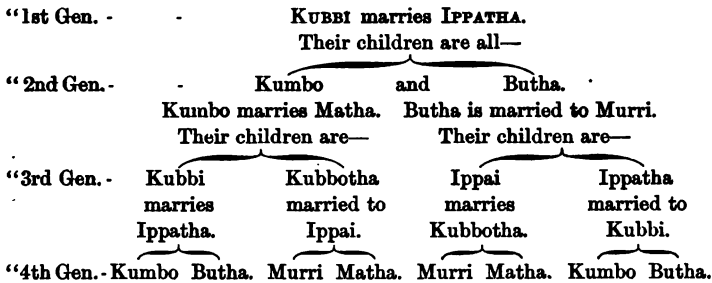
“III. The children of a Butha are Ippai and Ippatha.

“IV. The children of an Ippatha are Kumbo and Butha.

“V. The children of a Kubbotha are Murri and Matha.

“Thus the mother’s names, not the father’s, determined the names of the child in every case.

“The children *in no case* take the first names of their parents, yet their names are determined invariably by the names of their parents. The effects of these rules, in passing every family through each of the four classes in as many generations, and in preventing the intermarriage of near relations, will appear on inspection of this pedigree:—



“If Ippai in the third generation chose to marry Ippatha, of a different totem, instead of Kubbotha, three families out of the four descended from the first Kubbi in the fourth generation would be Kumbo and Butha ; but if, as above,

Ippai marries Kubbotha, then the third generation being equally divided between two classes, the children of the fourth generation are equally divided between the other two.

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

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

“And even where the names ‘Ippai,’ &c., are unknown, the same system prevails. Over a large portion of Queensland, between Moreton Bay and Wide Bay, the following names are used for a similar purpose:—Bārāng and bārāng-gun; bundār and bundār-un; bandar and bandūr-un; derwain and derwainggun; the name in -gun or -un, being in each case the feminine of the foregoing. Many, if not all, of the Aborigines have other names in addition to those they take by descent. Thus, on the Barwan, one ‘Ippai nurai’ is called also ‘Kurai brūddhin muniyē’ (duck’s feather). An ‘Ippatha dinoun’ is called ‘Yaddai yunderi’ (opossum cloak). A Wiraiarai man is surnamed ‘Tarratalu’ (speared in the shoulder); his son is ‘Yippumele’ (an eagle looking

all round); another is 'Thugerwun' (a turtle). They give names to Englishmen who become known to them. Thus they call one gentleman 'Dungumbir' (the rain-maker); another 'Wolumbiddi' (large head); another 'Tarunderai' (great legs and arms). Billy, Mr. Dangar's shepherd, is 'Kumbo dinoun,' with the surname 'Bünberuge,' meaning broke his leg by a fall from his horse. Among the Wailwun tribes, one Kubbi-tdhuru is also called 'Kuakumbōan'; another is 'Nguluman' (bald), from the bald hill where he was born. An Ippai tdhuru is 'Dhinawurai' (crooked foot). A King, a Murri, is also called 'Dinabukul.' A woman—Butha tdhuru—is 'Mugumilla' (blind); another is called 'Winaliwurai' (lame); another is 'Wullubungubia' (grey-headed).

"Among the Kōgai Blacks, to the westward of the Balonne River, the names are:—

"Instead of Ippai and Ippata—Urgilla and Urgillagun.

"Instead of Murri and Matha—Wunggo and Wunggōgun.

"Instead of Kubbi and Kubbotha—Obūr and Obūrūgun.

"Instead of Kumbo and Butha—Unburri and Unburigun.

"There are five names in use among the men about Wide Bay, viz., bundar, derwain, balkoïn, tandōr, bārāng.

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

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

"On the Narran, the divisions are—I. (1) Murri and Matha duli, (2) M. and M. mute, (3) M. and M. maieri; II. (4) Kumbo and Butha bundar, (5) K. and B nurai,

(6) K. and B. kungungalu (bandicoot); III. (7) Ippai and Ippatha bundar, (8) I. and I. nurai; IV. (9) Kubbi and Kubbotha duli, (10) K. and K. maieri.

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

Before the occupation of the country by the Whites (which quickly breaks down aboriginal customs), any departure from the marriage system in force was looked on with absolute horror, and even spoken of with reluctance. When breaches of it did occur, it is said they were punished by the death of the parties implicated. The system, as one writer has remarked, seems too intricate to have been the invention of tribes so low down in the scale of mental capacity as ours.

The first writer who drew attention to the existence in Australia of this system of class restrictions on marriage was Sir George (then Captain) Grey, in his *Journal of Two Expeditions of Discovery in North-Western and Western Australia*, published in 1841. To him is the honor of the discovery. The next author who mentions it is C. P. Hodgson, in his *Reminiscences of Australia*, published in 1846. In 1865, Daniel Bunce referred to it in his little work entitled *Language of the Aborigines of Victoria*, as existing on Darling Downs, and on the Cobourg Peninsula. After Bunce, followed the late Revd. William Ridley, M.A., who, in his excellent work, entitled *Kamilaroi and other Australian Languages*, published in 1875, gave, as we have just seen, a clear exposition of the practice as he found it existing in the tribes he was acquainted with. Subsequently, the prevalence of the system became more generally known. In

1880, the Revd. Lorimer Fison and A. W. Howitt, Esq., published a work entitled *Kamilaroi and Kurnai*, which deals largely with the question of Australian marriage. In some respects their volume is exceptional, for, whilst each writer has his own theme (Mr. Fison the Kamilaroi and Mr. Howitt the Kurnai tribes), the authors occasionally remark in notes each on the statements of the other. In addition, the work is headed by a Prefatory Note from the pen of Professor Lewis H. Morgan, author of the well-known work on *Systems of Consanguinity and Affinity of the Human Family*, to whom it was submitted before publication. It also bears about it many appearances of thoroughness, much of what Mr. Fison has to say being given in the forms of propositions, reminding one of works which treat of the exact sciences. As, however, it is clear to me that what Mr. Fison has written contains important statements quite at variance with fact, I propose to examine them somewhat in detail. This is the more necessary, as that gentleman's treatise seems to have met with much approbation in scientific circles, the statements of one who is entirely wanting in personal knowledge of his subject having been allowed to outweigh those of several competent writers who set down without reference to doctrines or systems what they saw and what I and thousands of bushmen know to be facts.

The first section of *Kamilaroi and Kurnai* is from Mr. Fison's pen, and bears the sub-title of *Kamilaroi Marriage, Descent, and Relationship*. The object of the writer is to establish two positions. One of them, with which I am not concerned, is that the system of marriage in force in Australia is the "Turanian, or rather the Ganowanian" (see p. 99). The other is that at some period of the past, individual marriage did not exist amongst the Australian tribes, which consisted of two or more divisions, in which the males of one division had as wives the females of the other, or of some other division; that all the males of one generation and of class A, say, exercised the rights of husbands over all the females of class B of the same generation; and that none

of these males had any preferent claim to any particular female. This Mr. Fison calls group or communal marriage. This group-marriage or cohabitation, promiscuous within certain limits, has, as Mr. Fison contends, given way in later times *in some measure in practice, though not in theory*, to individual marriage; that the individual male has now a recognized right, *more or less exclusive*, in different tribes, to a certain woman, or (polygamy being in force) to certain women, who stand to him in the relation of wives. I say more or less exclusive (in one place Mr. Fison speaks of it as a *nominal right*), as it is maintained that the husband is inexorably compelled by the partial survival of the old system to prostitute his wives on certain occasions. This state of things past and present Mr. Fison sets out as follows:—

“ I. *Marriage is theoretically communal.* In other words, it is based upon the marriage of all the males in one division of a tribe to all the females of the same generation in another division.

“ Hence, relationship is not merely that of one individual to another, but of group to group.

“ By this it is not meant that present usage is hereby stated, but that this is the ancient rule which underlies present usage, and to which that usage points.

“ II. *All divisions—gentes as well as classes—are strictly exogamous. In other words, marriage is forbidden within every division of a tribe.*

“ III. *The wife does not come into her husband's division. She remains in her own.*

“ IV. *Descent is reckoned through the mother.*

“ In order more clearly to illustrate these regulations, we may take one set of the class divisions as an example; and, inasmuch as the rules have been shown to be substantially invariable, we may take any one set as typical of all. Let us take the South Australian classes, Kumite and Kroki, with their feminine terms Kumitegor and Krokigor.

“ Rule 1.—*Communal marriage and group relationship.*

“ Marriage is communal. Every Kumite is theoretically the husband of every Krokigor in the same generation with himself. Every Kroki is theoretically the husband of every Kumitegor in his own generation. It is not hereby asserted that marital rights are actually exercised to this extent at the present day, but they exist and are acknowledged even now-a-days to a certain extent.

“ Relationship is consequently that of groups of individuals to other groups. All Kumites and Kumitegors of the same generation are looked upon as brothers and sisters. So, also, all Krokis and Krokigors of the same generation.

“ Every Kumite is looked upon as joint father to all Krokis and Krokigors in the generation next below his own. So also with the other relationships.

“ (a) *Marriage.*

“ The regulation given above is the ancient rule.* Present usage is that every Kumite, for instance, takes as many Krokigor wives as he can get and keep; but the old rule makes itself felt still, asserting the tribal right in the women, who are now, *nominally at least*, the property of the individual.

* It is a peculiarity of Mr. Fison's that, when stating things past, he constantly makes use of the present tense, and then tells the reader emphatically that he must be understood as referring to the past. For instance, in Rule 1, which the reader has just read, he sets out that marriage is communal; that relationship is that of group to group; that every Kumite is looked on as joint father of all Krokis; and then, to the reader's surprise, he immediately proceeds to say that this is the ancient rule and not the present one, which statement he goes on to contradict in the same breath by declaring the present usage to be little more than nominal. What he fails to do is to adduce a reason for his assertion that marriage customs amongst this very conservative race differed in past ages from what we find them to-day, and, if they did, that the difference was the one he assigns.

“Thus, amongst the tribes which are organized like the Kamilaroi,* friendly visitors from other tribes are accommodated with temporary wives from the proper classes, *and no man can refuse to furnish his quota from his own harem.*”

Hence, we are told that marriage used to be communal and is theoretically so now; but that, at the present day, the men have individual wives, which, however, custom requires them occasionally to prostitute to males of their own class and generation within the tribe. But if such is the outcome of the foregoing passage, the following, from page 57, is quite contradictory of it:—“As to both marriage and relationship” (says Mr. Fison), “it is the group alone that is regarded. The individual is ignored. He is not looked upon as a perfect entity. He has no existence save as a part of a group, which in its entirety is the perfect entity. It is not the individual Kumite who marries the individual Krokigor; it is the group of males called Kumite which marries the group of females called Krokigor.”

At page 53 we find the following statement:—“Mr. G. F. Bridgeman’s native servant, before mentioned, who had travelled far and wide throughout Australia, told him that he was furnished with temporary wives by the various tribes with whom he sojourned in his travels; that his right to those women was recognized as a matter of course; and that he could always ascertain whether they belonged to the division into which he could legally marry, though the places were 1,000 miles apart, and the languages quite different. Many pages might be filled with similar testimony.

“This seems the most extensive communal system the world has ever known. It could have held its own in no other part of the globe; for nowhere else, if we except an isolated tribe here and there, have the Aborigines been so completely shut out from external impulse. Australian marriage—taking into account, for the present, those tribes

* A few lines back Mr. Fison says that the rules are substantially invariable in all tribes.

only which have the Kamilaroi organization—is something more than the marriage of group to group, *within a tribe*. It is an arrangement, extending across a continent, which divides many widely-scattered tribes into intermarrying classes, and gives a man of one class marital rights over women of another class in a tribe a thousand miles away, and speaking a language other than his own.

The evidence I have brought forward may, perhaps, be called in question. For instance, it may be doubted whether Mr. Bridgeman's native servant could have made himself understood among the various tribes whom he visited in the course of his travels; and it may be objected that the inter-tribal enmity of the Australians must make his story somewhat problematical. But, in the first place, the fact in support of which this testimony is advanced is quite independent of that testimony, being fully supported by other evidence; and, in the second place, the difficulties in the way of the journeys may be more apparent than real." And here, for the present, I will merely ask, would it not have been better had Mr. Fison given us the evidence on which his statement does rest, rather than that upon which he says it does not? Or is it that when satisfactory testimonies are not to be had, refractory ones must be put up with?

The second and last argument advanced by Mr. Fison in support of his theory that group-marriage once prevailed thoroughly,* and still prevails to some extent in Australia, is grounded on the terms of relationship in use in our tribes. These are given in a table, of which the following is a substantial portion, the remainder being merely a repetition of the same features, under different words. Upon this table

* Though Mr. Fison has just stated that the most extensive system of communal marriage the world has ever known exists in Australia at the present day, and was actually taken advantage of within the present decade by Mr. Bridgeman's Aboriginal servant, who is said to have had a thousand miles of wives, yet, as he constantly takes occasion to remind his readers, that when he makes assertions of the sort in connection with the present they are to be read as referring to the past, I think it necessary to say that in what follows I refer to Mr. Fison's amended statement.

Mr. Fison argues that the child of the present day calls its father's brother, father, because language still retains an expression, which in the past was literally correct; that, in fact, in the past, the father of the child must, as we have already seen, have been one of the males of a certain class and generation, but that it was impossible to say which. The same reasoning is applied to the circumstance that the father now calls his own son and his brother's son by the same term of relationship, and, indeed, to many of the terms of relationship now in use in this continent:—

TRIBES.

	Paroo River, Queensland.	Dieri, Cooper's Creek.	Brabrolung, Gippeland.
—			
My father - - -	Yabino -	Apiri - -	Mungare.
My father's brother - -	Yabino -	Apiri * - -	Mungan. †
My mother - - -	Yangardi -	Andri - -	Yukun.
My mother's sister - -	Yangardi -	Andri - -	Yukun.
My brother - - -	Takoin -	Nihini - -	Tundung.
My father's brother's son	—	Nihini - -	Tundung.
My mother's sister's son -	—	Nihini - -	Tundung.
My son - - - -	Tergi - -	{ M. Athamuráni F. Atháni }	} Lit.
My brother's son. M † -	Tergi - -	Athamurani -	Lit.
My sister's son. F § -	—	Athani - -	Lit.
—			
	Port Lincoln, South Australia.	Lake Alexandrina.	Port Mackay, Queensland.
My father - - -	Baápi - -	Nanghai - -	Tabunēra.
My father's brother - -	Baapi - -	Nanghai - -	Tabunera.
My mother - - -	Ngami - -	Nainkowa -	Yunganera.
My mother's sister - -	Ngami - -	Nainkowa -	Yunganera.
My brother - - -	Yunga - -	Tarte - -	Cutanera.
My father's brother's son	—	Tarte - -	Cutanera.
My mother's sister's son -	—	Tarte - -	—
My son - - - -	Kuitya -	Porlean - -	Wulbura.
My brother's son. M † -	Kuitya -	Porlean - -	Wulbura.
My sister's son. F § -	Kuitya -	Porlean - -	—

* Dieri Tribe.—My father's brother is called "my friend father"; also "my great father," or "my little father," as he is older or younger than my father; so also in the Fijian, Tamil, and other systems. ("I think the word Athamurani is compounded, ato=I, and mura=new, i.e., a revival of myself.—A. W. Howitt.")

† Brabrolung Tribe.—My father's brother is called "my other father."

‡ M. A male speaking.

§ F. A female speaking.

As a general comment on Mr. Fison's deductions from the terms of relationship set out in this table, which I shall refer to presently more in detail, it seems to me sufficient for the moment to quote a striking passage from his own book. It is this:—"An Australian Aborigine, when asked to define the relationship in which he stands to other persons, *frequently takes into consideration matters other than relationships*, and so gives words which are not specific terms of kinship. After years of inquiry into this matter, the humiliating confession must be made that I am hopelessly puzzled"—he should have added, "and yet thoroughly competent to teach and dogmatize." And so probably is the reader puzzled, but on grounds which differ from Mr. Fison's. Such, at all events, was my case, for, as I went through his work, I had constantly to ask myself, "*Does Mr. Fison really mean to affirm the present existence of group-marriage, or not?*" However, when one gets to page 159, it becomes pretty certain that the question should be answered in the negative, for Mr. Fison there says—"In conclusion, I repeat the oft-repeated caution, that the terms of relationship *must not* be taken as showing the present usage now actually in force. Thus the fact of males being called 'husband' by a group of females does not necessarily imply actual cohabitation between all the members of the groups. What it implies is an ancient right of cohabitation, which, whether it were ever exercised to its full extent or not, is everywhere more or less restricted now-a-days, according to the marriage system now in force."

Probably the first thought which will strike the average reader when he comes to this passage will be, whether it should be necessary in the concluding pages of an elaborate and carefully composed treatise—as Mr. Fison's emphatically is—one which has occupied him for years, as he tells us, to warn his readers, for the twentieth time, against understanding exactly the reverse of the simple proposition it was contended to convey? Mr. Fison, however, rightly felt that his warning was most necessary, but deceived himself when he supposed that any general declaration of the sort

would weigh with the reader against an opposite statement persistently inculcated throughout the whole treatise. So singularly has he done his work, often using the present tense when speaking of customs which he afterwards speaks of as belonging to the past, that the several reviews of his book which have come under my notice all understand it to affirm the actual and full prevalence of group-marriage in our tribes at the present time. And not only the reviewers, but even Professor Morgan, in his Prefatory Note, with which the book opens, understands it in the same way, and at page 10 says—"Amongst the Australian savages, as this memoir fully shows, groups of males are found united to groups of females, not by any ceremony of a formal marriage to which the groups are parties, but by an organic law, respected by tribal usage, recognized over large areas, and followed in actual practice by the cohabitation of the parties. *A woman is found one day living with one man in the marriage relation, and on the next day with another man of the same group in the same relation, and perhaps several women with several men at the same time.*" This, at least, is plain speaking, and shows clearly the conclusions to which Mr. Fison's statements led Professor Morgan, who was specially interested, and specially competent to understand them thoroughly. That Mr. Howitt, who has lived in the bush, sanctioned the publication of this passage I cannot believe, as I should think he is aware that women in our tribes have never been found living with one man one day and with another the next, *but that the reverse is a matter of notoriety.* Neither, probably, is he ignorant of the fact that there are no grounds for saying that in our tribes several men may be seen living in a state of promiscuous cohabitation with several women. Though I have never witnessed nor heard any bushman mention such a state of things as Professor Morgan paints on Mr. Fison's authority, yet I refer, in denying its correctness, more particularly to the time when aboriginal laws and manners were as yet undisturbed by the advent of our settlers. That the alteration by means of the rifle of two males to one female (the

original proportion of the sexes) to two or more females to one male, which has been reported from several parts of Queensland, has led to changes of several sorts, I am perfectly well aware ; but this can have no bearing on ancient laws.

Mr. Fison then asserts the former prevalence of group-marriages amongst the ancestors of our Aborigines. In support of this position he cites what he affirms to be the marriage customs now in vogue in our tribes, and a few selected terms of relationship. From his conclusions I entirely dissent, on the ground that his statements in support of them are incorrect, as I will now endeavour to show. Let us begin with the present relations of man and wife.

Mr. Fison (page 52) asserts that the woman is at present only *nominally* the property of the *individual*, meaning the husband.

He then goes on to say—"Thus, among tribes which are organized like the Kamilaroi, friendly visitors from other tribes are accommodated with temporary wives from the proper classes, and no one can refuse to furnish his quota from his own harem."

On reading this passage, one cannot but remark the weakness of Mr. Fison's argument, offering, as he does, as a proof of group-marriage *within* the tribe, the loan of women to males *outside* of the tribe, which, of course, has no bearing on the question. Considering the statement apart from this, no one denies the occasional prostitution of wives both within and without the tribe, nor the existence of the many obscene customs described by several of our writers in their Latin notes ; but what I do deny is the existence of any customs which requires or compels husbands to give up their wives to prostitution. Later, it will be shown that the only evidence Mr. Fison offers in support of his assertions on this point is not satisfactory even to himself.

Besides that malpractices of the kind under consideration were originally of rare occurrence, and that they always increase enormously in the tribes as they become subjected to our authority, it may be pointed out that the common occasions of them were the meetings of several tribes, when

the men of one tribe lent women to those of another; and that the passion for large gatherings, which the difficulty of procuring food and other circumstances rendered infrequent, was in great measure owing to the circumstance that they were periods of more or less license. Neither is it denied that within the tribe the husband more often prostitutes his wife to his brother than to others of the same class and generation as himself. It is also to be noticed that females not unfrequently resist the orders of their husbands in this particular, and are either speared or cruelly beaten in consequence. Whilst on this subject, I cannot help remarking how strange it would have been had a law of compulsory prostitution existed, and its discovery been left to Mr. Fison, who has no personal knowledge of our tribes, and been overlooked by persons who lived amongst them, were well acquainted with their customs, and published detailed accounts of what they had learnt; or, if being cognizant of rights such as Mr. Fison affirms exist, they placed on record accounts so little in accordance with fact.

Sir George Grey, who had a very large experience of tribes organized on the Kamilaroi or class system, and, in fact, was the discoverer of its existence in this continent, makes the following remarks on the subject of husband and wife:—"Should a female be possessed of considerable personal attractions, the first years of her life must necessarily be very unhappy. In her early infancy she is betrothed to some man, even at this period advanced in years, and by whom, as she approaches the age of puberty, she is watched with a degree of vigilance, which increases in proportion to the disparity of years between them; it is probably from this circumstance that so many of them are addicted to intrigues, in which, if they are detected by their husbands, death, or a spear through some portion of the body, is their certain fate; indeed, the bare suspicion of infidelity upon their part is enough to ensure to them the most cruel and brutal treatment." A little further on the same writer makes the following important statement, which contrasts strongly with Mr. Fison's:—"A stern and vigilant jealousy is

commonly felt by every married man ; he cannot, from the roving nature of their mode of life, surround his wives with the walls of a seraglio, but custom and etiquette have drawn about them barriers nearly as impassable." Again, "When strangers are with a party on a visit, if attended by their wives, they sleep in their own huts, which are placed amongst those of the married people ; but if their wives are not with them, or if they are unmarried, they sleep at the fire of the young men. Under no circumstances is a strange native allowed to approach the fire of a married man." All this, the reader will notice, is quite at variance with Mr. Fison's allegations, and, I may add, quite in unison with my experiences.

Another author well acquainted with our Blacks is Eyre, who gives a detailed account of them in his *Journals of Expeditions of Discovery into Central Australia*. Touching the subject under consideration, he says:—"Wives are considered the absolute property of the husband, and can be given away, lent, or exchanged, according to caprice. A husband is denominated in Adelaide, *yongarra martanya*, the owner or proprietor of a wife." With the exception of Grey and Eyre, who wrote more than forty years ago, and of tribes inhabiting country about 1,300 miles apart, I cannot recollect any author who dwells on the position of husband and wife, which it seems likely they would have done had there been anything to chronicle so remarkable as Mr. Fison's FACTS. What really exists in tribes the manners of which have not given way under our influence is occasional prostitution and habitual jealousy.

As regards Grey's or Eyre's accounts of the relations of man and wife, and of the absolute and sole property the husband has in the wife, there are several facts which support them. Thus, it is the *yongarra martanya*, or husband, who, when the child is born, determines whether it shall be reared or destroyed ; and, also, it is the parents who alone feed and look after it. But it is in regarding the position of daughters that we see most clearly that no idea of a joint-paternity exists ; for every one knows that they are the sole

property of what I presume Mr. Fison would call the *nominal* father; that he exchanges them as wives, usually for himself, occasionally for his sons, but never for his brothers or males of his own generation, who, no doubt, would insist on their claims, if they had any. Eyre says that the married Black "is owner or proprietor of a wife." His disposal of his daughters proves that he is owner of them also.

But Mr. Fison's most striking departure from fact is what he relates at page 53, on the authority of Mr. G. F. Bridgeman's native servant. This worthy's statement is that he travelled a thousand miles from his own country, and, whilst doing so, sojourned amongst many tribes, in which his right to temporary wives was recognized as a matter of course, and he was supplied, accordingly, with women of the proper class. That this man accompanied White men in charge of a mob of cattle or sheep for that distance is not improbable, nor that women were occasionally lent him, but that he obtained them as a matter of right I entirely disbelieve. Were there no other reasons for doing so, the fact that languages differ so much, in long distances, as to render all conversation and explanations as to classes and rights impossible, would be sufficient. Indeed, Mr. Fison has seen this difficulty, and says, concerning it, as we have already seen:—"The evidence I have brought forward may, perhaps, be called in question. For instance, it may be doubted whether Mr. Bridgeman's native servant could have made himself understood among the various tribes whom he visited in the course of his travels; and it may also be objected that the inter-tribal enmity of the Australians must make his story somewhat problematical. But, in the first place, the fact in support of which his testimony is advanced is quite independent of that testimony, being fully supported by other evidence; and, in the second place, the difficulties in the way of journeyings may be more apparent than real."

Hence, we see Mr. Fison is content to ground his theory on a statement to which he acknowledges an insuperable objection may, and we know must, exist. But the question is not whether husbands lent their wives occasionally to

strangers who visited the camps, for this is conceded on all hands, but whether the loan was compulsory or free. Mr. Fison, who never allows himself to be daunted by trifles, assures us that the stranger in this case claimed the loan as a right, and explained his right in a language he could not speak. But we know that it has frequently happened that women were pressed upon our exploring parties, in whose instance, at least, no group right could exist, which, with other facts within my knowledge, leads me to conclude that the Blacks sometimes lend their wives to travellers (Black and White) of their own free will. The well known infrequency of loans of women within the tribe will, however, be a very convincing proof to those who are acquainted with our Blacks that no *right* existed in the case. The well-known fact that loans were made to persons outside of the group is another feature very adverse to Mr. Fison's theory. To make out the case of Mr. Bridgeman's servant, it would be necessary to show that these long journeys were, prior to our occupation of the continent, practicable; and this cannot be done, for the reverse is notorious.

And here the value of aboriginal evidence crops up, concerning which I think the reader is entitled to know something. Every one acquainted with the Blacks will, I think, bear me out when I say that the greatest care is necessary in taking their statements; for their desire to please and their disregard of truth are such that, if a White man making inquiries allows his views or wishes to be known, he is almost certain to find the Aboriginal agreeing with him in every particular. Nor does this only occur when a few simple lies will gratify the inquirer, and make everything pleasant, but even when the witness is aware that his statements may result in some trouble to himself. In this way we know that, in some cases, whole tribes, and in others individual Blacks, have asserted that exploring parties, which afterwards turned up, had perished, and that some of their tribe had actually seen the wrecked equipments of the party at a place to which they gave a

name, and described, perhaps, as a couple of hundred miles off. In other cases, we have heard stories of a White woman being in the possession of some tribe, or that an inland sea, river, or range existed in a certain direction. Indeed, parties have several times started to test statements of the sort, and found their Black guide, not only unable to show them what he had so circumstantially described, but evidently ignorant of the country through which he led them. Nor is it the evidence of the Blacks only which requires to be cautiously sought, and well sifted before acceptance; for it seems to me that, when a statement has been pronounced important in scientific circles, there are not wanting educated White men who will support it on very insufficient grounds. As regards Mr. Fison's book, no one acquainted with the Blacks can, I think, read it attentively without perceiving that his object has been to demonstrate, right or wrong, a foregone conclusion; to support, as he says (page 160) Mr. Morgan's "conjectural solution of the classificatory relationships." To effect his purpose, I shall presently show, he has not hesitated to keep from his readers facts which tell strongly against his arguments.

To return to the evidence of Mr. Bridgeman's Black servant. Whether the man accomplished the journey alone or in company with a party of Whites is of little consequence, for at page 54 Mr. Fison asserts that it is possible for a Black to make his way across the Australian continent if passed from tribe to tribe in accordance with certain established rules. What these rules are he has prudently abstained from indicating, but in support of them gives an instance, not of a man, but of a message being passed on, which is a very different matter. This passage will, I think, be looked on by bushmen as sheer extravagance. The well-known facts connected with the travels of Blacks are, that in their original state, and before we brought about any changes in their customs, few ever passed the limits of their tribal lands, and those of the adjoining tribes with which they were on friendly terms, save on the rare occasions of barter and war excursions, when they always

went in bodies, and usually unaccompanied by their women and children. The only exceptions to this that I know of were a few tribes which used to be invited every third year to visit the Bunya-bunya country (in which I resided for a few months), and some tribes which dwelt on or in the vicinity of the Barcoo, the members of which used, and perhaps still continue, to make excursions extending to 300 miles from home in quest of red ochre and *pitcheri*. As for a Black travelling 1,000 miles and demanding women, the idea is so absurd as to be unworthy of any remark further than that the universal custom was to kill every unprotected male stranger met with. When this could be done without danger, he was speared or clubbed at once by the first party he met, not of his acquaintance. Otherwise, the stranger would be cajoled with friendly signs to visit the camp; or, rather, he would accompany the strangers to their camp, as he could not do otherwise, and try to convince himself and to appear convinced that nothing but friendship was intended. This wilful ignoring most imminent danger under certain circumstances is a curious trait in the character of the Blacks of which I have known several instances. In many cases a woman would be sent after dark to share the hut of the victim, and before daylight he would be speared whilst asleep. Of Blacks murdered when found outside of their own country and that of friendly near neighbours, I have known several instances; but I never heard of an opportunity for committing a crime of the sort being allowed to pass unavailed of.

The second source from which Mr. Fison draws evidence in support of his theory is the Australian terms of relationship, as set out in the table of which the reader has already seen a portion. In it we find *my son* and *my brother's son* expressed by one term; *my father* and *my father's brother* by another; *my mother* and *my mother's sister* by a third; *my brother* and *my father's brother's son* by a fourth, and so on. These terms Mr. Fison argues are a survival from a former period when the males of class and generation A, say, had

as wives in common amongst them all the females of class and generation B, whom they obtained in exchange for their sisters, and that each of these males called the children of their common wives *son* and *daughter*, as any of them might have been the father of any particular child, one of them must have been, and no one could say which of them; and further, that many of the Australian terms of relationship fit this hypothesis, and are explicable in no other way. That, though marriage customs have altered, the old terms still survive, and are to be understood literally in connection with the past.

The first discrepancy to be noticed in this theory is that the father of the present day does not address the whole class and generation to which his children belong as sons and daughters, as he should do if the terms of relationship are a survival from an epoch when group-marriage was in existence, but only the children of his uterine brothers, *and in some cases sisters*. Passing over the inaccuracy in Mr. Fison's table, in which the equivalents of *father* and *mother*, &c., are translated *my father*, *my mother*, &c., we come to a fatal objection to that gentleman's theory, which is that, even if we admit the terms when used by males to be reconcilable with it, it is impossible to attribute the existence of similar terms in connection with females to the same cause. For as women call the children of their sisters by the same term as their own, Mr. Fison's theory would require us to believe that they do so because they, as well as the males, are unable to recognize the children of which they are the parents. In other words, if the custom the males have of addressing the children of a certain class indiscriminately as sons and daughters, originates in doubtful paternity, the females doing the same thing must be allowed to have doubts as to maternity. To me it is easier to believe that a woman calls her sister's male child *son* as a mode of speech, than to accept the theory that she does so because she cannot or could not in past ages distinguish her sister's son from her own. Neither can it be argued that the women fell into this custom in imitation of their husbands, as they

often use terms for *son*, *daughter*, &c., quite distinct from those employed by their husbands. If, however, it be admitted that this form of speech cannot be understood literally in connection with the females, on what ground are we to assume that it is to be understood literally in the case of the males? But, then, Mr. Fison's contention, as far as language is concerned, rests entirely on the interpretation of the terms being a literal one. Again, when we find (as shown in Chapters I. and VI.) that in many of our languages the objects *wood* and *fire* are expressed by one word, and that the same thing happens with respect to *milk* and *water*, *woman's breasts* and *water*, and so on, are we not led to infer that this failure to differentiate in speech objects so distinct arises not from non-perception of their differences (which is impossible), but from poverty of language? And further, if we find this failure to differentiate in speech between objects so obviously distinct as those just mentioned extends to relationship as in the case of *mother* and *aunt*, *son* and *nephew*, and so on, is it not more philosophical to accept an explanation which covers the whole of the terms in question, rather than one which is only applicable to a portion of them?

Noticing the absence from Mr. Fison's table of *my sister's son* (*a male speaking*), and other important words, I addressed letters on the subject of the aboriginal terms of relationship to a few gentlemen resident in the bush, from whom I knew accurate information might be obtained. To them I received the four following replies. The first is from Mr. S. Gason (one of Mr. Fison's accepted authorities), the author of an excellent account of the Dieyeri tribe (the Dieri of Mr. Fison), who practise class-marriage, in whose territory Mr. Gason had long resided, and with whose language he is familiar, and is to the following effect:—

1. A man speaking to his own child or children, male and female; or to the child, male or female, of his brother; or to the child, male or female, of his sister, calls it, or them, indifferently, *Athamoorá*.

2. A man speaking *of* the child or children, male and female, of his brother or sister, often calls them *Athamoorawauka* (*wauka* = little).
3. A woman speaking *to* her child or children, male and female, or to those of her brother or sister, calls them *Athanie*.
4. A woman speaking *of* the child or children, male and female, of her brother or sister, uses the term *Athanie-wauka*.
5. Children, male and female, speak *to* their mothers and their mothers' sisters as *Andrie*.
6. Children, male and female, speak *of* their mothers' sisters as *Andrie-wauka*.
7. Children speak *to* their father and father's brother as *Apperrie*.
8. Children speak *of* their father as *Yinnie*.
9. Children speak *of* their father's brother as *Appirriewauka*.
10. A child addresses the son and daughter of its father's brother or sister, and also the son and daughter of its mother's brother and sister, when older than the person addressed, as *Kaukoo*; when younger, as *Athata*.

These terms of relationship have many points of interest. For instance, in paragraph 1 we find that *athamoorawauka* is a word only used by a male, and signifies son and sons, daughter and daughters, and also nephew and niece, whether by the brother's side or the sister's. Now, if Mr. Fison's contention be correct, that a man calls the children of his brother, son and daughter, as the outcome of former promiscuous cohabitation of the brothers with certain females, he must assume that the Dieyeri male (and many others) calls his sister's children, *son and daughter*, because his ancestors habitually cohabited with their sisters in past ages. But this is in opposition to the statement, on which the whole argument rests, that the males of one class had as wives the females of another. Neither could such

passages as the following, which are common in Mr. Fison's *Kamilaroi*, be reconciled with it. At page 46 he says:—

“The gentes are strictly exogamous. No marriage can take place between a male and a female of the same totem.” Again—“A man's uterine half-sister bears her mother's totem, which is also his, and therefore they cannot marry. They are of the same gens.” If, however, Mr. Gason's terms of relationship are correct—and I presume his words now brought forward are entitled to the same amount of credence as those of his which Mr. Fison has used in building his theory—Mr. Fison must allow that the use of the terms son and daughter does not prove former cohabitation, or the right of cohabitation, between the male who uses them and the mother of the children to whom he addresses them. But, if the fact be so, then the whole teaching of his work falls to the ground.

Returning to Mr. Gason's statements, we find that differences in terms occur when speaking to and of certain relatives. In paragraph 3 we notice that the woman also has but one term for her own children and those of her brother and sister, and that this term is quite distinct from the one used by her husband in the same sense. Hence, we see that the Dieyeri terms of relationship, when a more extended view is taken of them, are evidence against Mr. Fison's theory; and *yet this is one of the languages he adduces in support of it*, and one of the tribes to which he assigns a Kamilaroi organization. In some tribes, however—the Narrinyeri, for instance—terms are used to denote a man's children and those of his brother distinct from those employed in connection with his sister's. It is not, however, necessary to have recourse to Mr. Fison's theory to account for this. To begin with, when a married man dies, the widow and children become the inheritance of his brother, on whom devolve the marital and paternal rights of the deceased. Now, nothing of this sort can happen in connection with a man's sister and her children. Again, it must be remembered that the sons of a man's brother are

of the same tribe as himself, speak the same language, have the same pursuits, the same enemies and friends, and that with them he must share, as long as he lives, all the troubles and dangers of tribal life. That, as regards the children of a man's sister (marriage in the majority of cases being exogamous), as a rule, every circumstance is reversed. They are not of his tribe; he sees them but seldom; they often speak a language which he understands, at best, but imperfectly; he is not concerned in the quarrels or friendships of them or their tribe; their mode of life often differs from his; and in the ever-varying phases of tribal misunderstandings he may even meet them in battle. The position of the children of a brother and sister presenting such important differences, is it to be wondered at if, in some languages, distinct terms are used to designate them?

The second gentleman to whom I am indebted for information on this subject is Mr. George Montagu. The terms of relationship he has forwarded me are from the language of the Larriquia tribe, which dwells at Port Darwin, about 1,300 miles from the country of the Dieyeri. The particulars received from him are as follows:—

1. In the Larriquia language, the same term is used in speaking to and of a relative.
2. A man calls his son and his brother's son, *Lemurk*.*
3. A man calls his own and his brother's daughter, *Almurk*.
4. A man calls his sister's son, *Nagunye*.
5. A man calls his sister's daughter, *Alagunye*.
6. A woman calls her own and sister's son, *Ni*.
7. A woman calls her brother's son, *Lemurk*.
8. A woman calls her daughter and her sister's daughter, *Ullay*.

* Mr. Montagu seems not to have been aware that, in a vocabulary of the Larriquia tribe, printed by the Government Printer, Adelaide, in 1869, and published anonymously, *Nawer* is given as the equivalent of both *uncle* and *nephew*.

9. A child calls its father, *Peppée*.
10. A child calls its mother, *Wooding*.
11. A child calls its father's brother, *Nuggetty* and *Peppai*.
12. A child calls its father's sister, *Ullay*.
13. A child calls its mother's brother, *Unyah*.
14. A child calls its mother's sister, *Woody* or *Wooding*.

Though it is not known whether class-marriage exists or not amongst the Larriquia, the knowledge of these terms may be of use; and it is worthy of remark that the Larriquia father calls his son and brother's son *Lemurk*, the term which his wife applies to her brother's son, and not to her own.

The third reply received to my questions was from Mr. R. Westaway, who I learn is particularly well versed in the language and customs of the Mooloola tribe. His statements are as follows:—

1. A male calls his own, his brother's, and his sister's son, *Kooma*.
2. A male calls his daughter, *Kanney*.
3. A male calls his sister's daughter, *Lookinthinmin*.
4. A woman calls her daughter, *Yan*.
5. A woman calls her brother's son, *Kooma*.
6. A woman calls her brother's daughter, *Melungon*.
7. A woman calls her sister's daughter, *Lookinthinmin*.
8. A child calls the sister of its father and also of its mother, *Yeruen*.

These terms support those which have gone before in some important particulars, and are irreconcilable with Mr. Fison's theory.

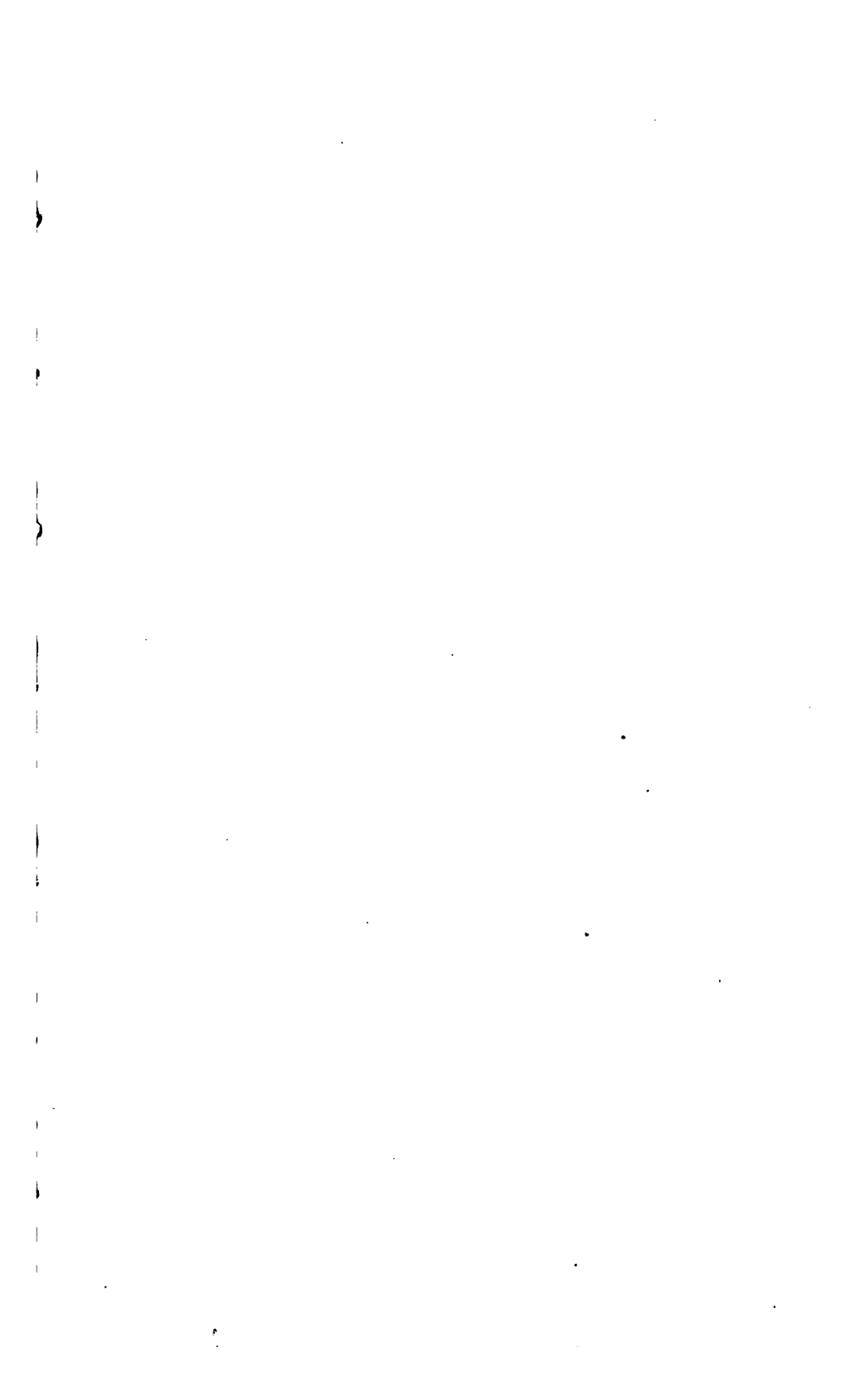
The following replies to my questions were kindly sent to me by Mr. G. N. Teulon:—

1. A male calls his son, daughter, and the children, male and female, of his brother, *Wimbara*.

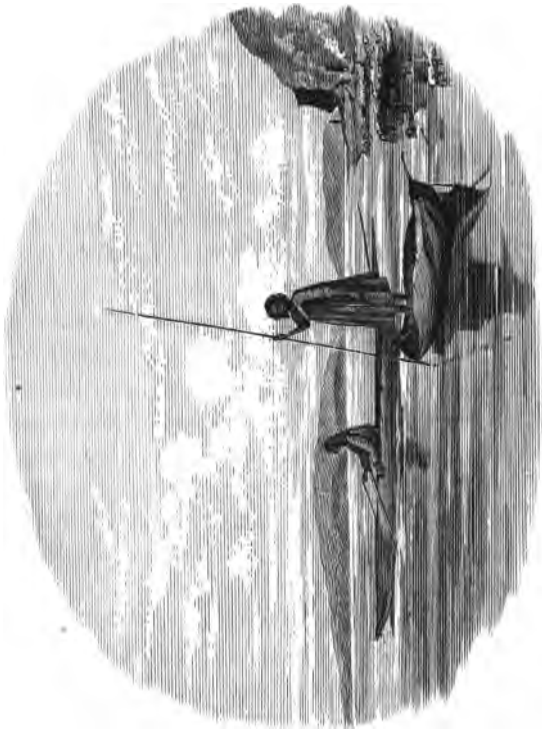
2. A male calls the children, male and female, of his sister, *Gaingooja*.
3. A woman calls her son, her daughter, and the son and daughter of her sister, *Wimbara*.
4. A woman calls the male and female child of her brother, *Wakraja*.
5. A child calls its father, *Kahmbeeja*.
6. A child calls its mother, *Nummahka*.
7. A child calls its father's sister, *Nummooja*.
8. A child calls its mother's brother, *Wakkaja*.
9. A child calls its mother's sister, *Nahlooja*.

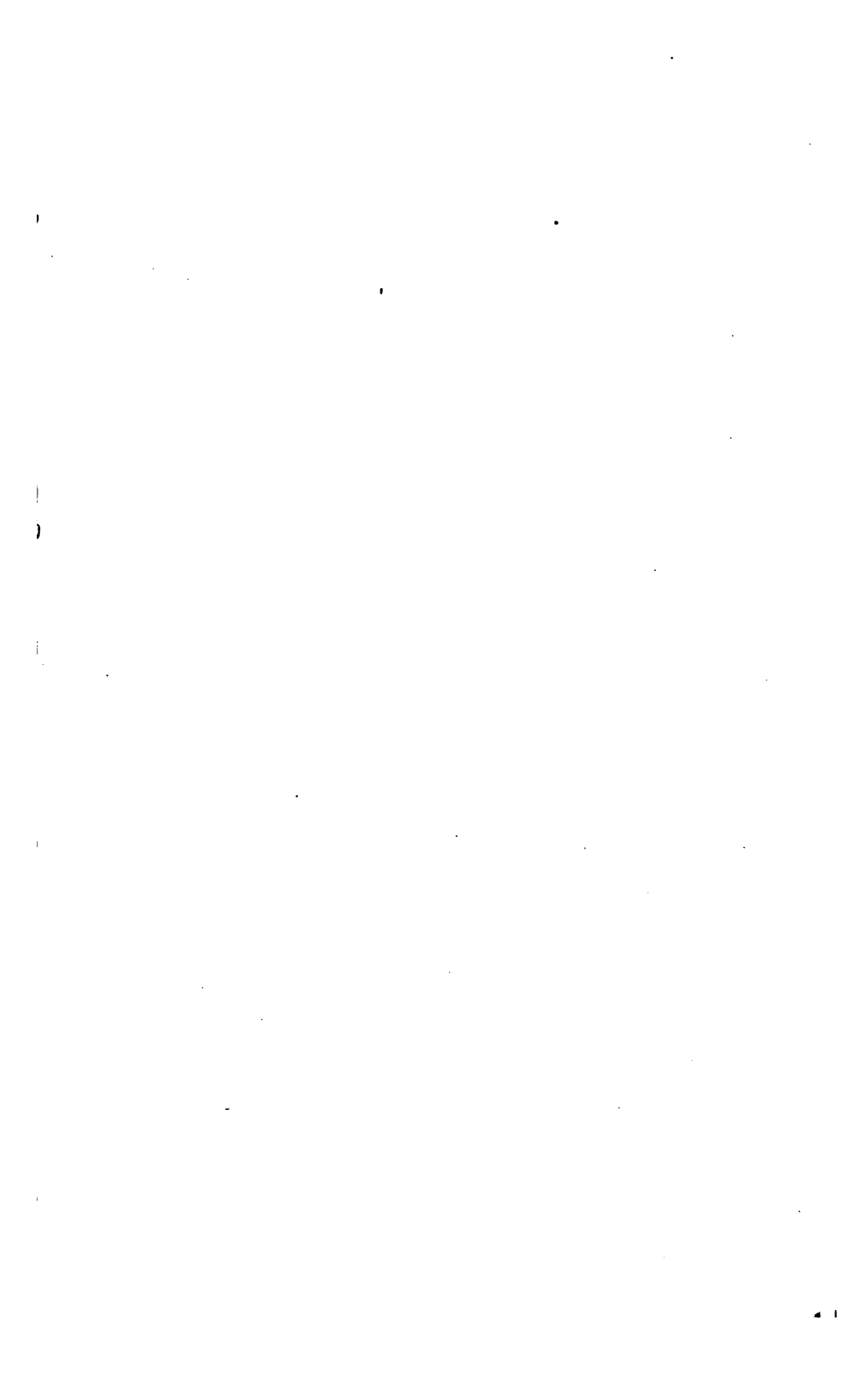
These terms are less adverse to Mr. Fison's theory than those which precede it; still a woman calls her own and her sister's child by the same term, showing that appellations are used figuratively. Hence we see, amongst other things, that the applications of terms of relationship differ substantially even in tribes in which class-marriage obtains; and to me it appears unscientific and unreasonable to select one set of terms rather than another as emblematic of past usages without assigning a reason for the preference.

Substantially, however, Mr. Fison's arguments, drawn from language, rest on his assumption that the words uncle, aunt, nephew, niece, sister-in-law, and son-in-law have no proper substantive equivalents in the languages of tribes in which class-marriage exists. In view of this position, the reader will be surprised to learn that there is hardly an Australian vocabulary in print (except the general one contained in this *work*) in which distinct translations of these words, or some of them, are not given. Neither do their authors intimate, in any instance, that the Blacks use the words in question differently from ourselves. That they are not contained in the General Vocabulary of this work, only occurring now and then in the *Additional Words*, is accounted for by the circumstance, already mentioned in the Introduction, that when I issued my list of words for translation I had no knowledge of ethnology, and was not aware that the terms of relationship were of special value.



CANOES.





CANOES.



The following table will dispel some of the clouds which surround this question :—

—	Western Australia. (G. F. Moore.)	Dieyerl. (S. Gason.)	Kamilaroi. (Ridley.)	Dippel. (Ridley.)
Father - -	{ Mamman Kynkar }	Aperrie - -	Buba -	Bobbin.
Uncle - -	Kangun	Kaka - -	Karodi -	Immo.
Mother - -	Ngangan	Andrie - -	Ngumba -	Ngavang.
Aunt - -	Mangat	—	—	Marun.
Son - -	Mammal	{ Athamoora M. Athanie F. }	{ Wurume - Ngumunga }	{ Yimmu. Kumma.
Daughter -	Gwayrat	{ Athamoora M. Athanie F. }	—	Naibur.
Nephew - -	Myur - -	Thidnara	Wurumun- gadi	—
Niece - -	Gambart	—	Ngumungadi	—
Sister-in-law	Deni - -	Kummie - -	—	—
Brother-in-law	Deni - -	—	—	—
Brother - -	{ Different terms for 1st, 2nd, 3rd, 4th brothers, and also sisters	{ - - -	Daladi, Gul- ami	Nun, Wud- thun.
Sister - -		{ - - -	Boadi, Bure	Yaobun.
Cousin, Male -	--	—	—	Yimudheme.
Cousin, Female	—	—	—	Kumedheme.
Husband - -	Kardo - -	Noa - -	Guler - -	—
Wife - -	Kardo - -	Noa - -	Guler - -	—

—	Encounter Bay. (Wyatt.)	Woolna District. (Anonymus.)	Murray Mouth. (Taplin, Folklore.)
Father - -	Nongai - -	Peepee - -	Nanghai.
Uncle - -	Kouano	Nawer - -	{ Paternal, Wanowe. Maternal, Ngoppano.
Mother - -	Aie, Naiko	Kaddee - -	Nainkowe.
Aunt - -	{ Burnowe Kummane }	—	Barno.
Son - -	—	—	—
Daughter - -	—	—	—
Nephew - -	Burrian	Nawer	—
Niece - -	Wongare	—	—
Sister-in-law -	—	—	—
Brother-in-law	—	—	Ronggi.
Brother - -	Yoonga - -	Wetter, Nuller	Gelane, Tarte.
Sister - -	Yoongata	Wetter - -	Maranwe, Tarti.
Cousin, Male -	{ Kou-won	Nerrinyer	{ Runde. Nguyanowi.
Cousin, Female			
Husband - -	Mayoo - -	—	Nape, Napalle.
Wife - -	Ummaiche	Mungedma	Nape.

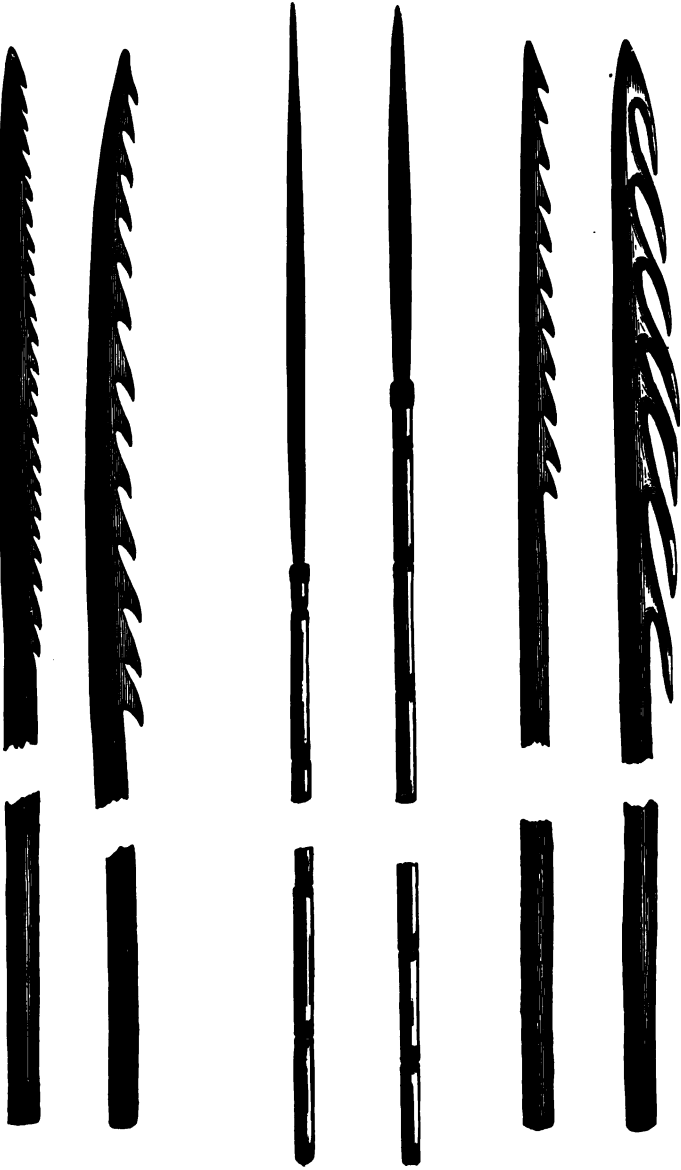
M. Male speaking. F. Female speaking.
Where neither of these letters occur, male and female use the same term.

With two, at least, of the works from which I have compiled the above table, Mr. Fison acknowledges an intimate acquaintance, but that they contain terms so adverse to his argument he has, *more suo*, kept to himself. Whether it was honest to conceal such facts, and, in fine, whether arguments on scientific questions should be conducted on the same principles as a barrister addresses a jury, the reader must determine for himself. Of the fact that, wherever we look into the languages of Australia, we find the terms of relationship, with a general family likeness, differing in very important details, Mr. Fison was probably not aware.

In conclusion, it seems to me, after a careful examination of the subject, that there is not within our knowledge a single fact or linguistic expression which requires us to have recourse to the theory of group-marriage to explain it, but that there are several, as we have seen, directly at variance with that theory. As regards the premises, whether based on customs or language, on which Mr. Fison rests his arguments, I deny their correctness.

In connection with Australian class-marriage, undoubtedly the most important fact is, as already remarked, the proof it furnishes of a former close connection between our Blacks and other dark-skinned races of the earth; for though Turanian, Ganowanian, and Australian terms of relationship display sensible differences, it is impossible to look into them without being struck by the general family likeness which pervades the whole; a likeness so striking as to destroy all idea of coincidence.

SPEARS.



CHAPTER V.

WEAPONS AND IMPLEMENTS.

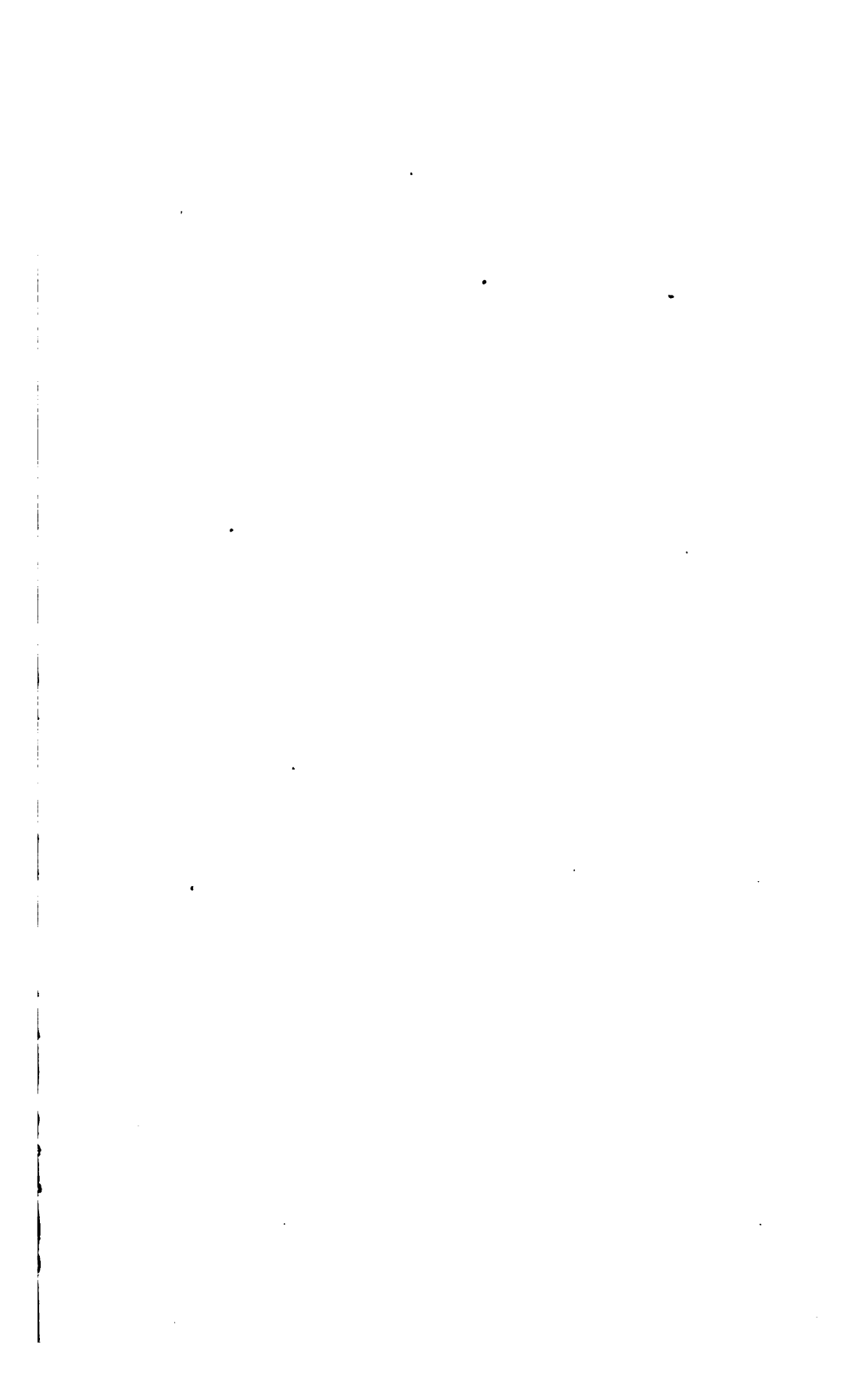
To describe thoroughly the various weapons and implements in use amongst the Australian Aborigines, even as far as they are known, would be an arduous undertaking, and, perhaps, hardly repay the trouble it would cost. Those of my readers, however, who desire details, I would recommend to consult *The Aborigines of Victoria*, by Mr. R. Brough Smyth; and also *Discoveries in Central Australia*, by Edward John Eyre. As regards Mr. Smyth's descriptions of such objects, though they are not entirely free even from important errors, they are, on the whole, very good; whilst his plates* and accounts of weights and measurements seem to me to leave nothing to be desired. To those, however, who do not require such minute information, the following summary may prove sufficient.

In connection with the manufactures of the Australian, in which, besides weapons and implements, I include carving and painting, there are a few general points of interest to which attention may be directed. For instance, though tribes differ occasionally somewhat in their manufactures, a general family resemblance pervades the whole; although amongst other races we find occasionally objects which might be mistaken for Australian workmanship. Again, it is to be remarked, that manufactures are more advanced, or less rude, in the eastern than in the western portions of the continent; that in localities where climate and the food-supply are good, manufacture is at its best, and *vice versâ*; also, that in tribes which are well fed, the

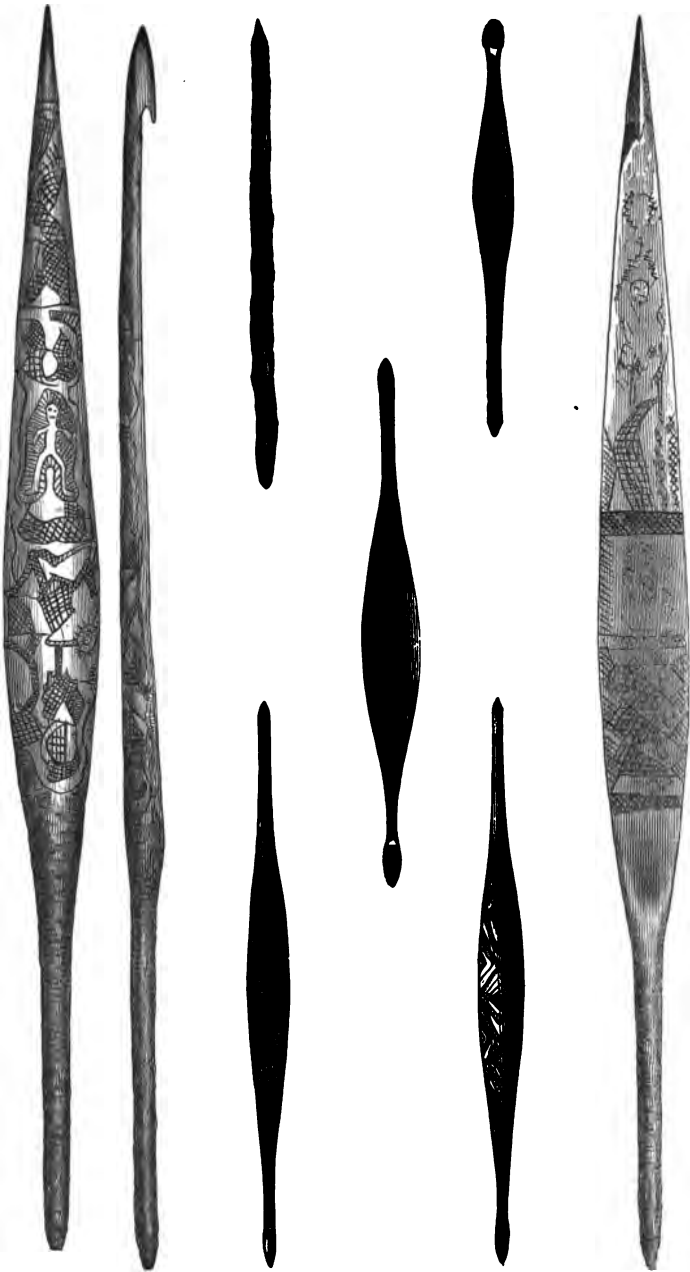
* Mr. Smyth's work being the property of the Government, some of the plates have been reproduced in these volumes.

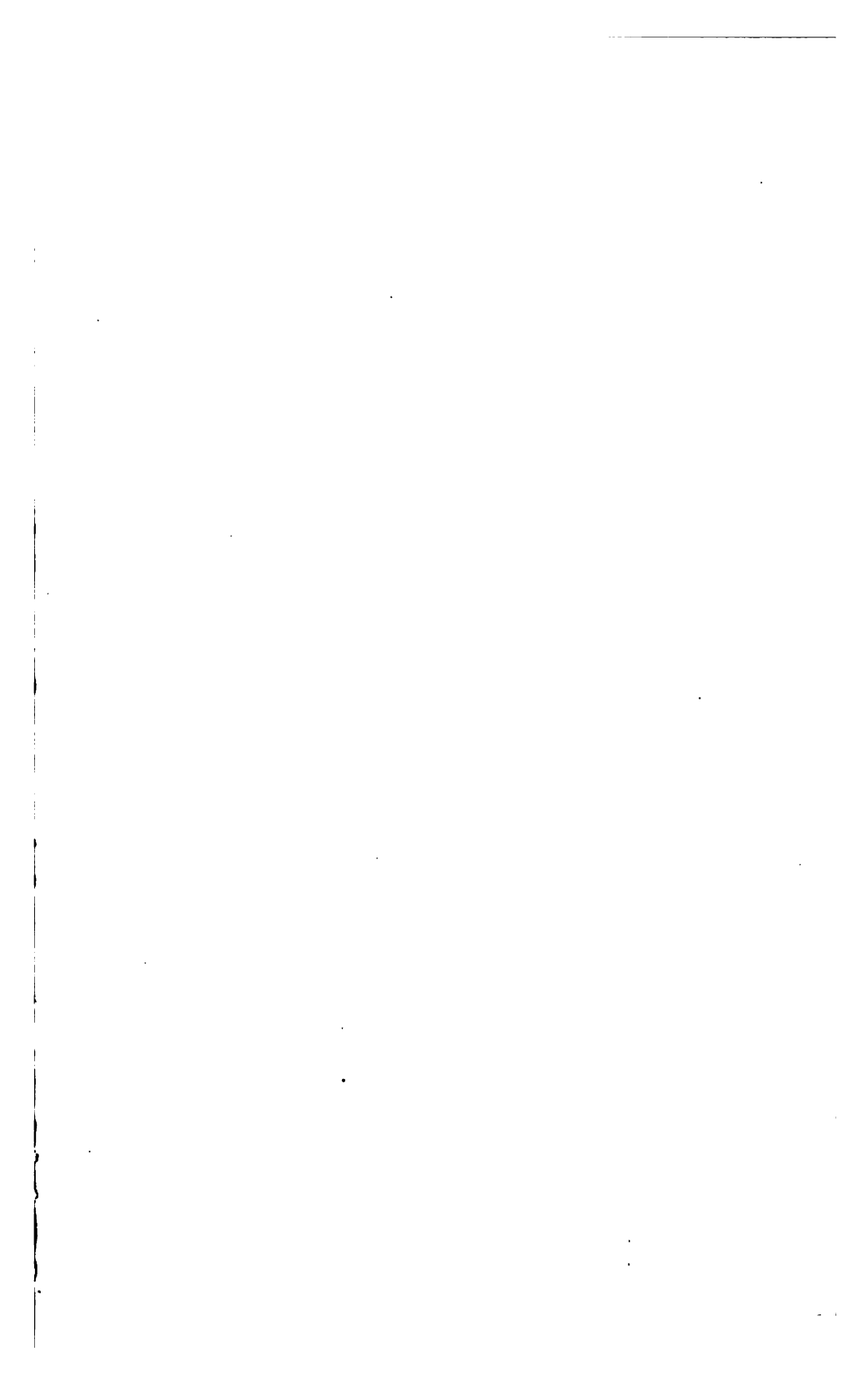
weapons are heavier than where food is scarce, as well as more ornate.

The principal weapon of the Australian is the spear, of which there are many sorts and patterns. Made expressly for war, for instance, we have heavy spears eight or nine feet in length, weighing about four pounds, some with barbs, cut out of the solid, extending a foot from the point; others, jagged with sharp flints or pieces of quartz, fastened by means of gum into two grooves, which extend upwards from the point of the weapon, from eight to fourteen inches; and occasionally others, with heads of stone, horribly serrated at the edges. Spears of these descriptions are thrown by hand, and not with the wommera, and are occasionally used as lances. For the chase, we have lighter weapons, generally thrown with the aid of the wommera. The points of this class of spears are usually plain and of heavy wood, two feet in length, and the shafts of reeds, where obtainable. In other cases, the heavy portion is much longer, and is finished at the blunt end with a piece of grass-tree or other light wood. Though designed for hunting, these spears are constantly used in fights, and being more handy and of longer flight than the heavy war-spears, do, on the whole, as much or more execution. Fishing spears are five or six feet long, and generally barbed by means of a flat bit of pointed bone, neatly spliced on to the instrument, so that part of it protruding beyond the wood forms the point of the spear, and the other portion the barb. The distance to which a spear can be hurled with effect against an enemy of course varies with the strength and dexterity of the man who projects it. Heavy spears, thrown by hand, over seventy feet, at a man on his guard, seldom effect anything; nor light spears, thrown by the wommera, over a hundred. At these distances the Black easily avoids them. I saw a White man who had no idea of getting out of the way hit by a reed spear thrown with a wommera at about seventy yards. A barbed spear, weighing about five pounds, is in use in some tribes for killing

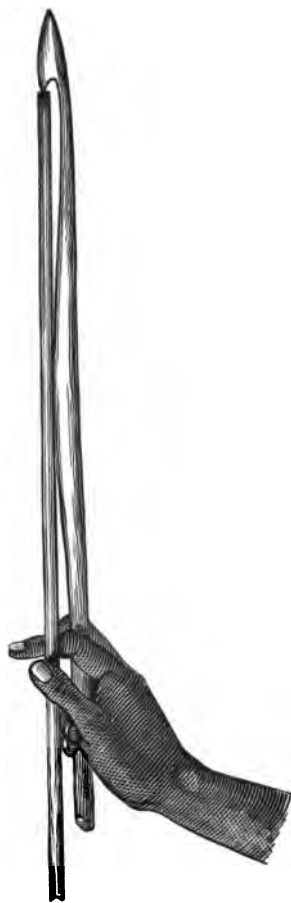


WOMMERAS.





THE WOMMERA IN USE.



emu. With it the hunter ascends a tree, and, concealed amongst the boughs, waits the coming of the emu to water, and, as it passes underneath, plunges the weapon into its back. Making and pointing spears is a work of great labor with the tools possessed by the Blacks. Some are cut out of the trunk of a standing tree with the stone tomahawk; and are then reduced to the desired thickness by means of flints, bones, and shells, their points being hardened in the fire. Others are made of saplings, dressed in the same way. As the manufacture of a spear is a work of time and labor, and the point is apt to break when it encounters the ground, it is seldom thrown except when actually fighting or hunting. The Black's dexterity with the spear is the result of the constant throwing of toy spears in his youthful sports. It is remarkable that the bow and arrow are not met with in any part of Australia.

In most tribes, light spears are thrown by an instrument which the Whites, using the term of the long extinct Sydney tribe, call a *wommera*. It is made indifferently of many sorts of wood, and varies in length from about twenty to thirty-six inches. Perhaps twenty-six inches is the most common length. In shipping his spear, as it is called—that is, inserting the projection or tooth of the *wommera* into the hollow made for the purpose at the blunt end of the spear—the Black is very expert. A White man who wishes to make trial of the process makes use of his eyes and both hands, and even then is some time in adjusting the weapons. The Black accomplishes it without taking off his eyes from his enemy or game. Taking the tooth of the *wommera* between the finger and thumb of his right hand, and grasping the centre of the weapon in his left, he neatly runs the hollow of his right hand upwards along the weapon until he reaches its extremity, and in an instant inserts the tooth of the *wommera* into the cup of the spear. Then, drawing down his hand, still loosely grasping both implements in the manner shown in the engraving, until he reaches the lower end of the *wommera*, he is ready for action. Hence, a spear

is shipped mechanically, and without the assistance of the eyes, just as a White man cocks his gun.

The *boomerang* is a wooden weapon or instrument, in shape like a scimitar without the handle and point, but wider in proportion to its length. It is used in the great majority of tribes. There are two varieties. The one best known is used as a toy, and is also thrown into flights of ducks and other birds, of which it not unfrequently kills one or two. It is flat on one side and a little rounded on the other. It has also throughout its length, which is from one to two feet, a slight twist, such as might be produced, if it were made of lead, by grasping its two ends and turning one hand from and the other towards one. This instrument, in the hands of one skilled in its use, after having been projected horizontally 50 or even 100 yards, suddenly rises high into the air, and, revolving on its axis with great speed, falls to the ground at, or within a few yards of, the feet of the thrower. The other sort of boomerang is longer and heavier, and is more of the shape of the scimitar, wants the twist just spoken of, does not return when thrown, and is used as a missile in war and the chase. The wounds it inflicts are very severe.

In some parts of the continent the tribes use as missiles, when hunting, pointed sticks, of from one to two feet in length, in throwing which they are very expert.

Of clubs, the variety, as regards shape, weight, carving, and painting, is considerable. In some districts two-handed wooden swords are made use of in battle.

Shields are of two sorts, which bear in all languages distinct substantive names. One is used when fighting with the spear, and the other with the club. The former is light, being made of a thin piece of wood, and sometimes of bark, with the handle fitted as is shown in the engraving: the other is thick and strong, often made of hard wood, and occasionally of some light tough wood, the handle, which is too small to admit comfortably the hand of the European, being cut out of the solid. Each is about thirty

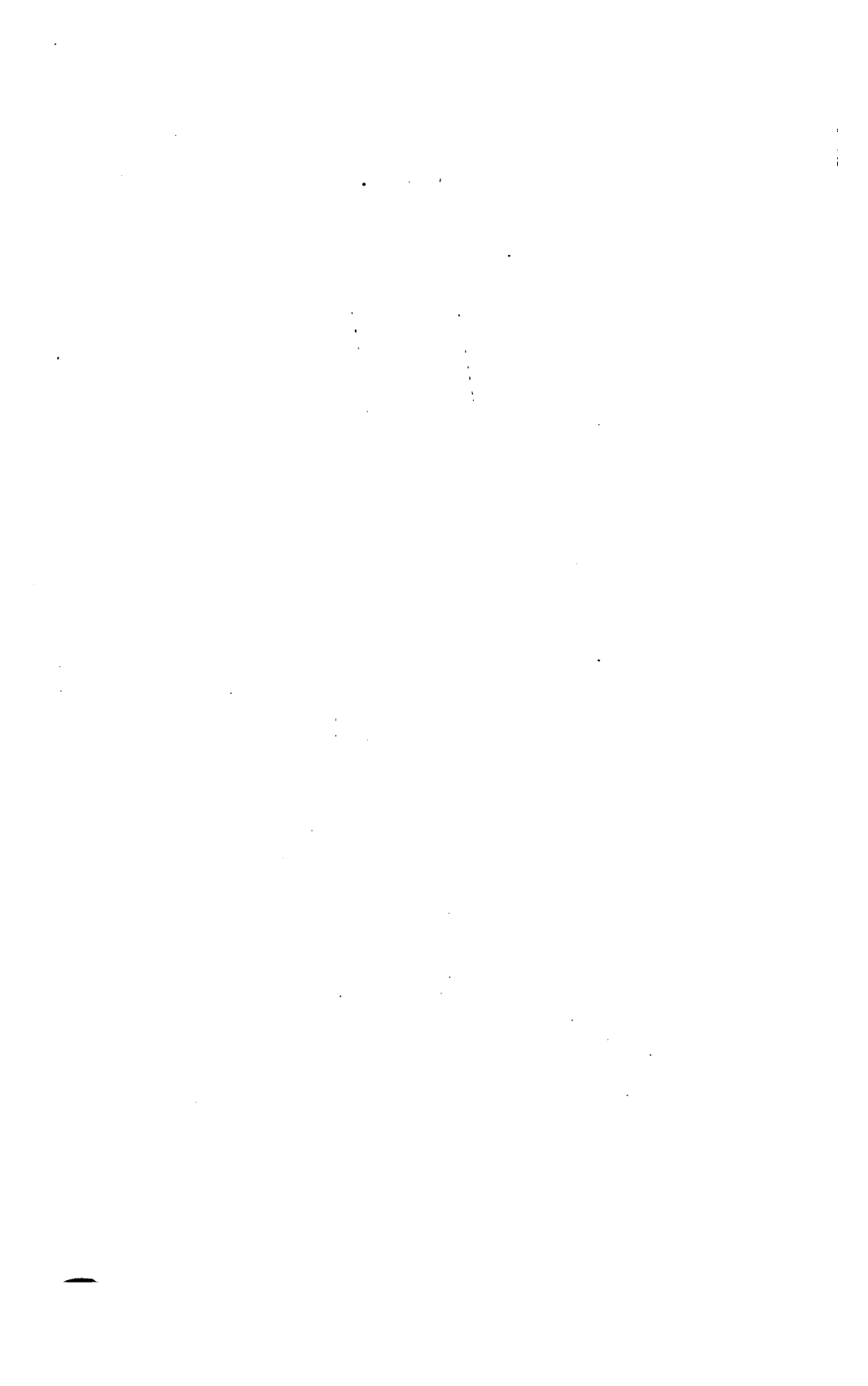
BOOMERANGS.





CLUBS.



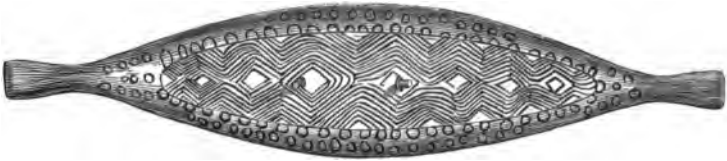


SHIELDS.



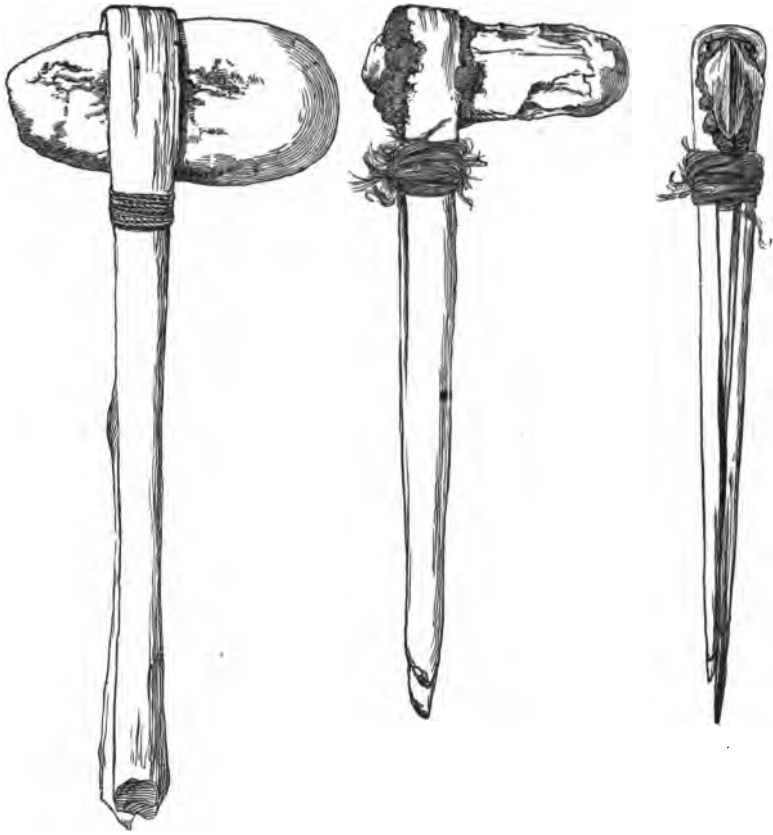


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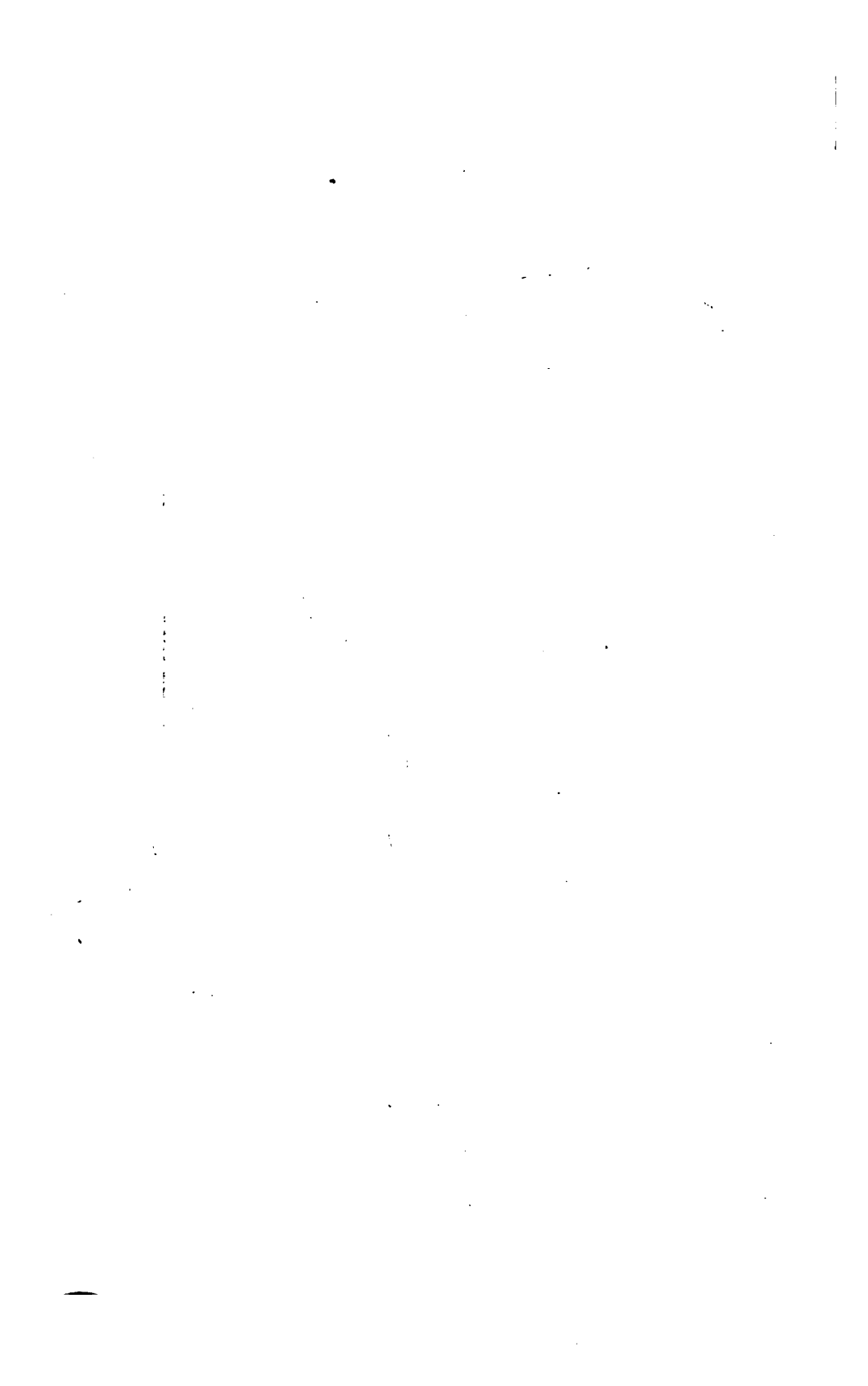


TOMAHAWKS.



KNIFE.



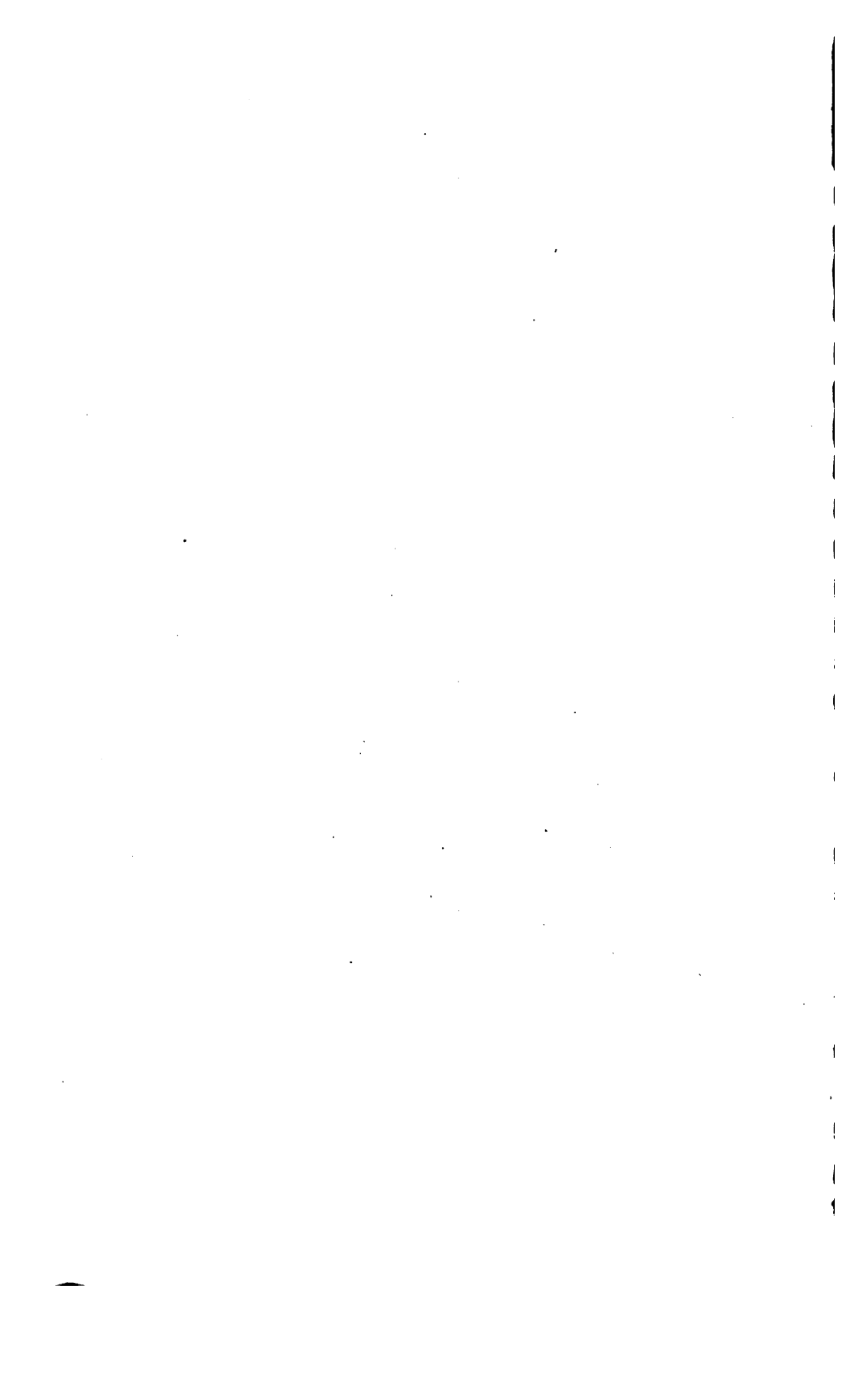


AN OBJECT BARBED AT EACH END, WHICH THE CONJUROR PRETENDS TO EXTRACT BY
INCANTATION, FROM THE CHEST, OR STOMACH, OF A SICK PERSON



NATIVE CHISEL NATURAL SIZE





inches long. When made of wood, they are always ornamented with a good deal of carving and often of painting.

There is no implement in more general use, or more important to the Australian, than the tomahawk or hatchet. Its head is a hard stone, reduced to the shape required by skilfully striking off flakes. The edge is obtained by grinding. The handle is a supple branch of any sort, or part of a creeper, made flat on one side by means of a chisel, which, after being heated in hot ashes, is bent once round the stone, the flat side and centre of the creeper being in contact with it. The creeper or branch is then secured close to the stone with string or thongs; the tie, and the stone where the wood encircles it, being thickly plastered with gum. The two ends of the branch or creeper form properly the handle, and are only tied in the place already described. When a young man, I was accustomed to see the stone tomahawk in daily use, and frequently noticed the breaking of the wooden band. A more common accident, however, was the head being forced back by the blows given when chopping, and so falling out of the band which surrounded it. Tomahawks are seldom used in battle, clubs being in every way preferable as weapons. With the tomahawk the Black cuts his shields, clubs, and sometimes his spears, out of the solid tree, and roughly dresses them down. With it he also strips the bark, or cuts the boughs, with which he constructs his hut or break-wind. With it he makes his canoe, and cuts opossums, honey, &c., out of the hollow branches of trees. In fact, this instrument has a thousand uses, and is ever in his hand.

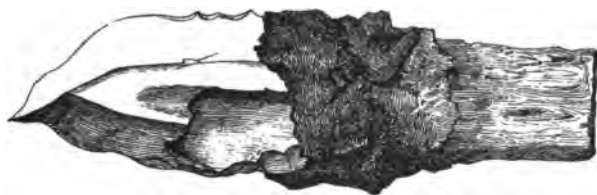
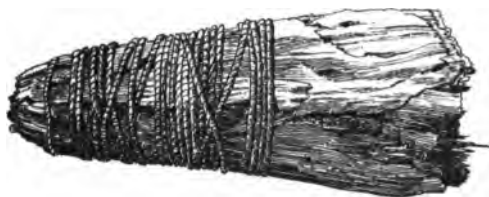
Many tribes have an instrument which has been called a knife. It is made of a piece of flat wood, half an inch or an inch thick, and otherwise about the size of a carving knife, to one of the edges of which sharp bits of quartz or flint, which remind one of the teeth of a saw, are fastened in a groove with gum. It is used for cutting meat.

A much more important implement than the knife, and one in very general use in Australia, is the *chisel*. It is

made by fixing on to the end of a short stick, by means of twine and gum, a sharp piece of flint, quartz, or stone. It is used in the same way as a White man would point a bit of deal with one of our chisels. It is employed to point spears, finish the manufacture of shields and clubs, and to complete the hollowing out of the calabashes in which water is kept at the camp or carried on the march. It is also used occasionally in carving, which, however, is mainly executed by means of shells and bones. It is commonly noticed that since the Black has obtained iron implements from us, his carving is carelessly done and not to be compared with that which he used to execute when he had only shells, bones, and his stone tomahawk to work with. The same may be said of his spears and other manufactures. This is well known to collectors for museums, and is accounted for by the fact that, being a good deal taken up with intercourse with the Whites, he no longer devotes his leisure to the execution of works of art.

It was discovered in 1882, or thereabouts, that the Blacks to the westward of Lake Eyre, on the Musgrave Ranges, and, it is believed, in some other portions of Central Australia, wear a sort of shoe when they attack their enemies by stealth at night. Some of the tribes call these shoes *Kooditcha*, their name for an invisible spirit. I have seen a pair of them. The soles were made of the feathers of the emu, stuck together with a little human blood, which the maker is said to take from his arm. They were about an inch and a half thick, soft, and of even breadth. The uppers were nets made of human hair. The object of these shoes is to prevent those who wear them from being tracked and pursued after a night attack. It is only on the softest ground that they leave any mark, and even then it is impossible to distinguish the heel from the toe; so that the Blacks say they can track anything that walks, except a man shod with *Kooditcha*.

In all, or nearly all, parts of the continent in which large bodies of water exist, canoes are in use. A canoe is



AUSTRALIAN KNIFE OF QUARTZITE
AND SHEATH OF BARK



commonly a sheet of bark stripped from a tree, and made to assume the shape of a boat partly by cutting and partly by bending with the aid of fire. It is propelled by a stick six or eight feet long, or by a spear, which its conductor uses standing and holding in both hands, dips into the water, now on one side and now on the other, and draws with some force towards him. A bark canoe will carry from two to eight grown persons, and at the season when bark strips well can be cut and made ready in an hour. On a small portion of the north-east coast, near Cooktown, I am informed that the Blacks have wooden canoes with outriggers, probably obtained from the Malays who frequent that coast. No particulars, however, have reached me concerning them. On several parts of the north coast, catamarans are used instead of canoes. These are made of four or five logs of light wood, which are tied loosely together, and float side by side.

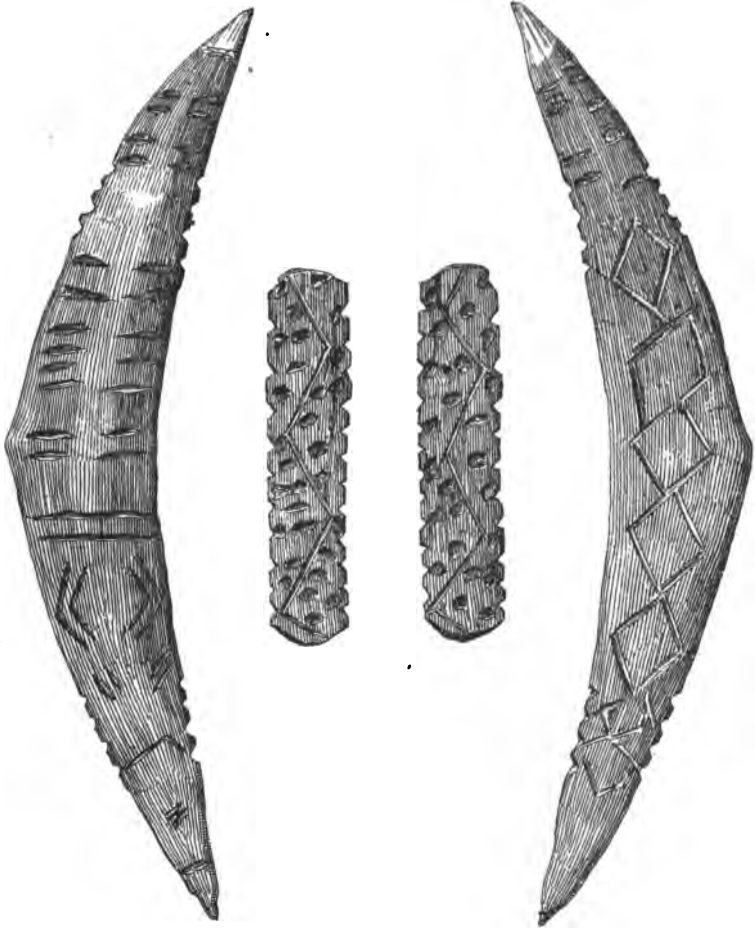
I have sometimes been a little surprised when reading of Australian implements to find unnoticed one very common in some parts of Victoria at least. There, a Black, when cooking, would often break off a couple of bits of stick six or eight inches long and as thick as one's finger, which holding in his right hand in a peculiar way he would use with great dexterity as tongs. Between them he lifted red hot coals one by one and placed them on the meat he was cooking.

In some localities the principal food of the Blacks consists of grass-seeds. These are ground into flour between two stones hollowed out for the purpose, and made into bread.

I have obtained from some desert tract of country, as yet unoccupied by the Whites—I believe about lon. 137°, lat. 21°—two very sharp knives. They are pieces of flinty quartzite, chipped; are attached to wooden handles with gum, and carried in scabbards of bark, bound round with string made of the fur of some animal.

I believe every tribe in Australia has its messenger, whose life, whilst he is in the performance of his duties, is

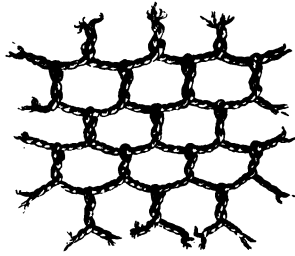
held sacred in peace and war by the neighbouring tribes. This is one of the amenities of aboriginal life. The duties of the messenger are to convey the messages which his tribe desires to send to its neighbours, and to make arrangements about places of meeting on occasions of fights or corroborees. How any one could be found to undertake the office I never could understand. If the reader will picture to himself a man frequently journeying alone, and on foot, between tribes from thirty to a hundred and thirty miles apart, often across country where both water and game are scarce, and without pay or reward of any sort, I think he, as well as I, will wonder what can be the inducement. The messengers I have known personally have all been oldish men, spare in person, under the medium height, rather silent, and generally widowers. In many tribes it is the custom sometimes to supply the messenger, when he sets out, with a little carved stick, which he delivers with his message to the most influential man of the tribe to which he is sent, if I may use the term; for, of course, the messenger's services are given voluntarily throughout, and he is free to retire from his duties whenever he chooses. This carved stick he often carries whilst travelling, stuck in the netted band which the Blacks wear round the head. Mr. Brough Smyth, in his *Aborigines of Victoria*, has aptly named these bits of wood *message-sticks*. I have seen many of them, and been present when they were received and sent; and have some from Queensland in my possession at present. They are often flat, from four to six inches long, an inch wide, and a third of an inch thick; others are round, of the same length, and as thick as one's middle finger. When flat, their edges are often notched, and their surface always more or less carved with indentations, transverse lines, and squares; in fact, with the same sort of figures with which the Blacks ornament their weapons throughout the continent; when round, fantastic lines are cut around them, or lengthwise. I have one before me at this moment which is a miniature boomerang, carved on both sides,

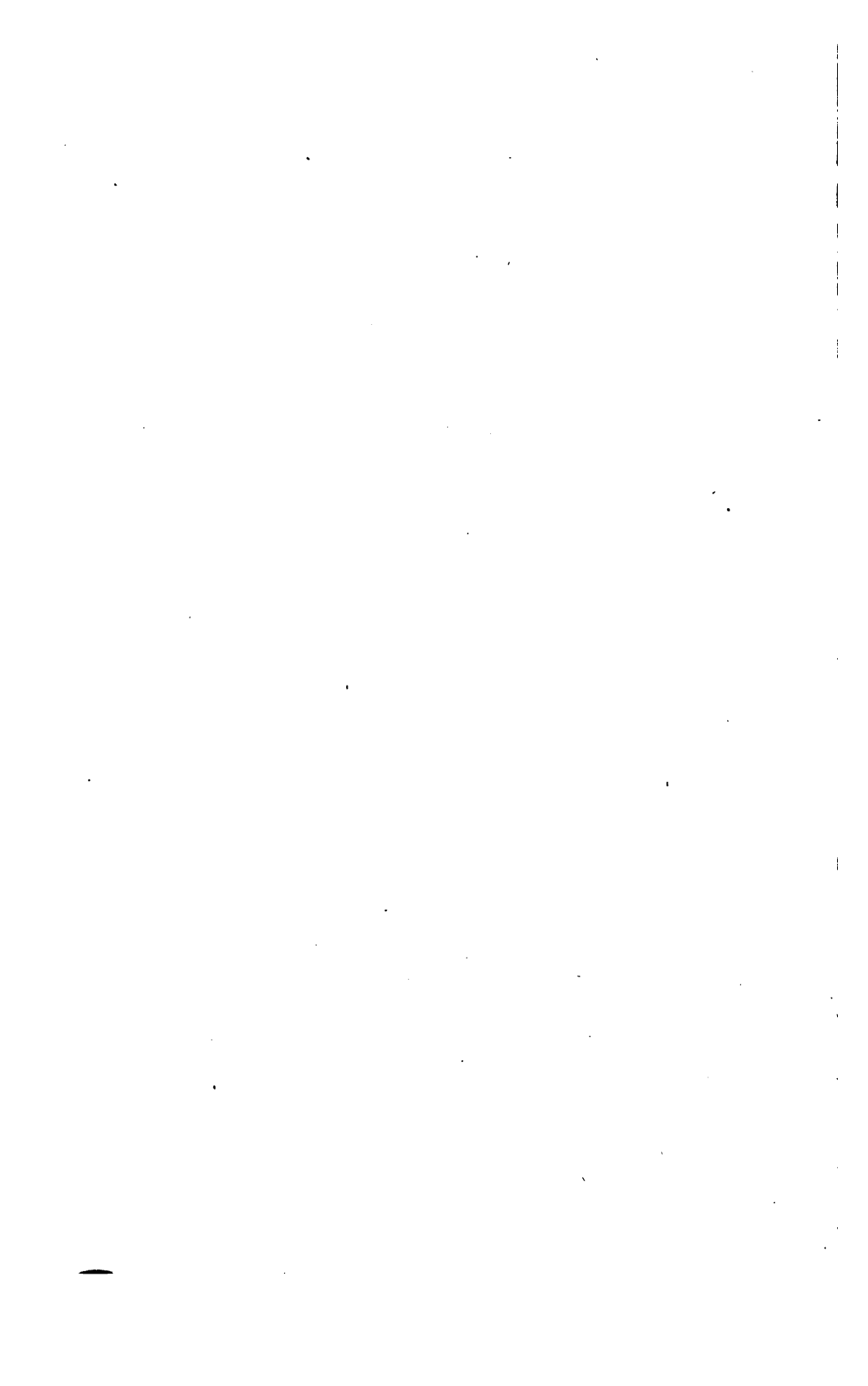


TWO SPECIMENS OF MESSAGE STICKS
FROM QUEENSLAND. (*Natural size*).



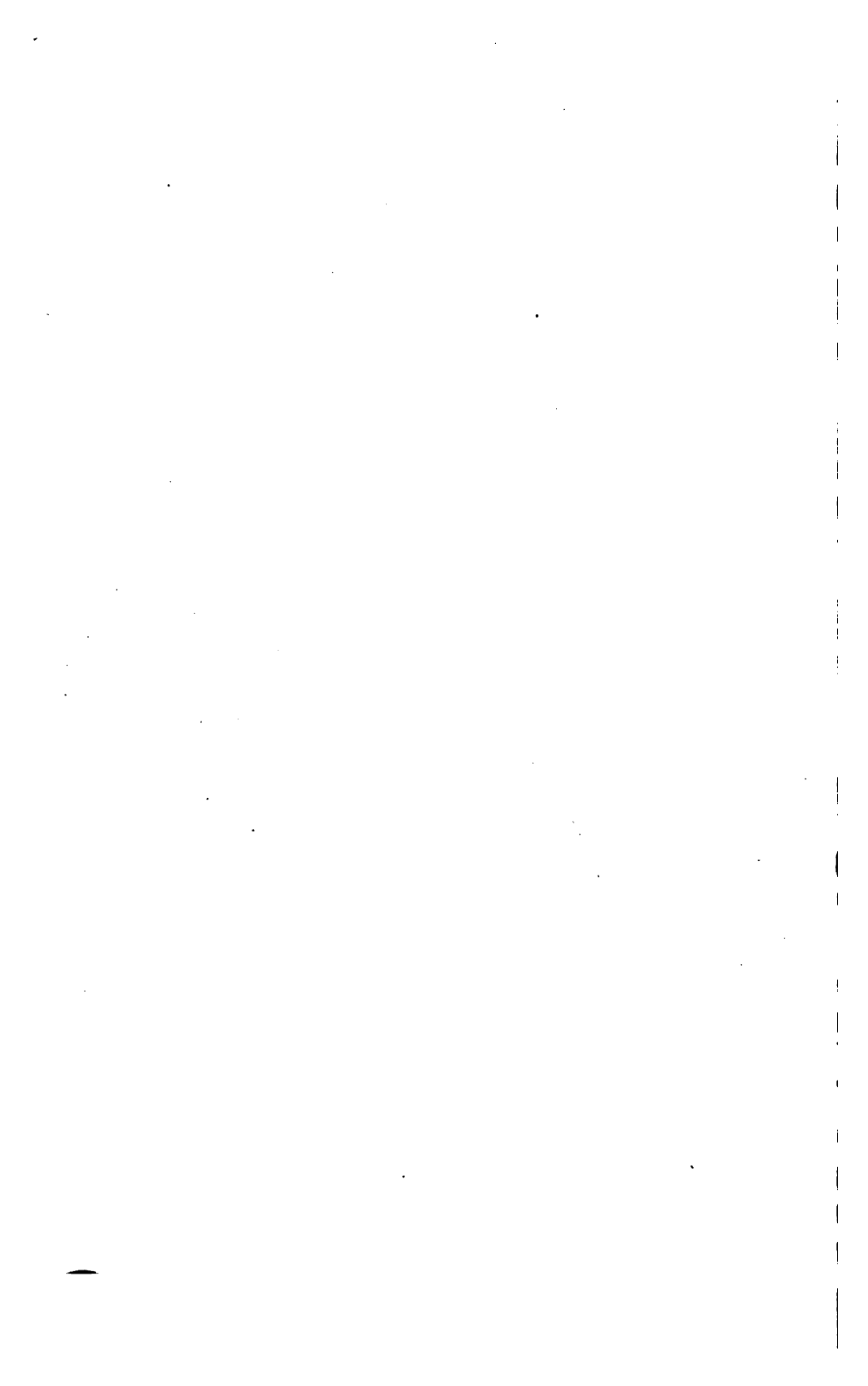
BAG.





BAG.





CALABASHES.





notched at the edges, and colored with red ochre. Any Black could fashion sticks of this sort in an hour or two. Some of my correspondents have spoken of them as a sort of writing; but, when pressed on the subject, have admitted that their surmise, all the circumstances weighed, was not tenable. Than the carving in question, nothing could less resemble writing or hieroglyphics. The flat sticks especially have that sort of regularity and repetition of pattern which wall-papers exhibit. That they do not serve the purpose of writing or hieroglyphics I have no hesitation in asserting; and I may remark that, in all cases which have come under my notice, the messenger delivered his message before he presented the carved stick. That done, the recipient would attempt to explain to those about him how the stick portrayed the message. Still this eminently childish proceeding leads one to consider whether the most savage mind does not contain the germ of writing. Bernal Diaz del Castillo, in his *Discovery and Conquest of New Spain*, relates that, when his countrymen sent verbal messages by Mexican bearers to distant tribes, the messengers who had seen the Spaniards write always asked to be supplied with a letter, which of course neither they nor the people to whom they were sent could read.

If to these weapons and instruments I add nets for the capture of fish and game, netted bags; baskets of a hundred different sizes and patterns, made of reeds, rushes, bark, or grass; calabashes of wood and in some cases of the human skull; awls or needles made of the fibula of the kangaroo or emu; the jaw-bone of the opossum and shells of various sorts, with which carving is done; skins of animals, in which water is sometimes carried; rugs of opossum and kangaroo skins, I shall have brought under notice the principal belongings of my sable friends, with the details concerning which it would be easy to fill a volume.

CHAPTER VI.

THE ORIGIN OF THE AUSTRALIAN RACE.

A FEW points of resemblance, however striking, in the manners and languages of peoples which differ in the main, may reasonably be suspected to be the result of coincidence. There is, however, an amount of agreement in these particulars which, when it occurs, must be accepted as proof that the peoples so agreeing are either related by blood, or have been at some period in close contact for a lengthened term, on the ground that the amount of resemblance exceeds the bounds of coincidence, and could have come about in no other ways. In connection with the primitive histories of races, and the original relatedness of peoples, valuable evidence may likewise be obtained from a study of their physical characteristics, the results of which it is most useful to contrast with those obtained from the consideration of manners and language. Starting from these principles, I shall proceed to show that the Australian is by descent a Negro crossed by some other race; that his customs, language, and, in some cases, his superstitions, agree in a marked manner with those of Negro Africa; but that his physical characteristics differ from those of the Negro in some important particulars.

Whether the descendants of Adam developed the Negro type in some country prior to its appearance in Africa, and whether the Australian reached this continent direct from such possible cradle of the Negro race or from Africa, are points upon which I have no evidence; nor does it concern my argument, except in a secondary way; for my contention

is merely that the Australian is of mixed Negro origin. The evidence I have to offer on this head, as obtained from a comparison of manners, the reader will notice, becomes particularly cogent when it is remembered that for a very long period the African race has led the settled life of the agriculturist, and been subject to rude forms of government, whilst the Australians have been wandering hunters without government, a fact which prevents points of resemblance being set down as the outcome of similar conditions of existence. It may also be remarked, in connection with both words and customs, that those found in the two continents at the present time are in every case more generally prevalent in Australia than in Africa, a circumstance which leads strongly to the inference *that the present customs and languages of Australia resemble more those which used to prevail in Africa in past ages than those at present existing in the latter continent.* It appears also that the African has progressed a good deal more in useful arts and language than the Australian since the epoch of their separation.

As a preliminary to the proofs which I have to offer, of the partial descent of the Australian from the Negro, it is necessary that the reader should be informed that (setting aside a slight modification of type in some tribes on the north coast, probably the result of connection in modern times with the Malays engaged in the trepang fishery) the tribes throughout Australia are so much alike in physical and mental development, customs, manufactures, arms, songs, dances, and language, that late writers who have touched on the subject, endorsing common opinion, have, I believe with one exception,* set them down as of one stock. This almost constant agreement in so many particulars is so strikingly illustrated in these pages, that in the accounts of particular tribes my practice has been to call attention to dissimilarities, and not to points of resemblance. As instances of customs which prevail in almost every tribe in

* Taplin.

Australia, may be cited polygamy, scarring the person with raised ornamental lines, knocking out teeth, perforating the septum of the nose, the corroboree, and the practice of denying the privileges of manhood to males until formally obtained through the medium of certain painful secret rites. We have also the less widely-spread customs of circumcision, and what I have called the Terrible Rite, and the system of class-marriage. In fact, similarity in language, as shown in Chapter I., in physical and mental development and in customs, is so great in Australia as to make it a question whether its people is not the most homogeneous of all those which inhabit any considerable portion of the earth's surface; and I direct attention to this fact in justification of my practice of supporting what I have to advance, in connection with the origin of the Australians, by proofs drawn indiscriminately from all sections of the race.

In like manner, and for the same purpose, it is to be pointed out, in connection with the Negro race in Africa, that, though its populations display very much greater differences than we find in Australia, still its remarkable homogeneousness cannot be doubted in view of the evidence rendered by manners, as well as by mental, physical, and linguistic characteristics. Bearing on this subject, Georg Schweinfurth, in his work entitled *The Heart of Africa*, p. 116, says that hair thick and frizzly is common to every tribe yet found in Africa, and, at page 148 of the same work, that there is no custom, weapon, superstition, or contrivance to be met with in any part of the continent which is not found reproduced in some other portion of Africa. In like manner, the Revd. Duff Macdonald, in his work entitled *Africana, or the Heart of Heathen Africa*, devotes a portion of his 16th and following chapters to show that the customs which prevail in the Nyassa region are also found in the northern, southern, and eastern portions of the continent. As regards the common origin of the languages of the Negro race, I quote the following from *The Account*

of the Portuguese Expedition from Benguela to Yacca,
vol. 2, p. 250:—

“According to the able opinion of R. Hartmann, there exists incontestibly an intimate connection among all the African tongues. Under shelter of the dictum of that illustrious philologist, we likewise are free to declare that, with respect to those who are known to ourselves, a similar relation exists, and that the Lulundo, Lun-n'bundo, Lun-cumbi, Lien-nhaneca, Tebele, and Kaffir represent dialects of one and the same mother-tongue, as may readily be ascertained by an examination of their vocabularies.”

In support of Mr. Hartmann's opinion, of which I have not seen the original, I have drawn up the following tables from Koëlle's *Polyglotta Africana*. That writer divides the Negro languages of Africa into the twelve families set out in the table:—

TABLE SHOWING THE CONNECTION WHICH EXISTS IN THE NEGRO
LANGUAGES OF AFRICA.

Koëlle's Names of the Twelve Families into which he divides the Negro Languages.	Father. .	Mother.	Teeth.
1. Fúlup - - -	Papa - -	Nana, ne, ni, nna	Inyi, manye.
2. Mandénga - -	Fafa - -	Na, ne - -	Nyinyi.
3. Déwoi - - -	Baba - -	Ma, ne, ni - -	Enyi.
4. Móse - - -	Ba - -	Na, nne - -	Nyiri.
5. Isoáma - - -	Dada - -	Nne - -	Ezie.
6. Núpe - - -	Dada, ba . -	Na, nna - -	Anyi.
7. Budúma - - -	Baba - -	Nana - -	Timi.
8. Ekamtulúfu -	Baba - -	Nna - -	Anyi.
9. Isúwu - - -	Tata - -	Na, ne, ma - -	Minyu.
10. Kabénda - -	Papa, tata -	Mama - -	Meni.
11. Múntu - - -	Baba - -	Mma - -	Nino.
12. Wólof - - -	Baba, papa, tata	Ma, ene, mama -	Anyi.
Roots of these words	Pa or ba - -	Na or ma - -	Yi.

TABLE SHOWING THE CONNECTION WHICH EXISTS IN THE NEGRO
LANGUAGES OF AFRICA—*continued.*

Koëlle's Names of the Twelve Families into which he divides the Negro Languages.	Mouth.	Four.	Hat.
1. Fúlup - - -	Ntu - - -	Mane - - -	Gba.
2. Mandénga - -	—	Nani, nan - -	Gbara.
3. Déwoi - - -	Enu, onu . -	Ene - - -	Gba.
4. Móse - - -	Ni - - -	Nasi, na - -	Gboro.
5. Isoáma - - -	Onu - - -	Ene, ano - -	Ogbu.
6. Núpe - - -	Enu - - -	Ani, eni - -	—
7. Budúdma - -	Gegu - - -	—	—
8. Ekamtulúfu -	Unu, onu - -	Ene, eni, nasi -	Egbasi.
9. Isúwu - - -	Ndsu - - -	Enin, nai, nni -	—
10. Kabénda - -	Monu - - -	Mina, nna - -	—
11. Múntu - - -	Malagu - - -	Mone, nai - -	—
12. Wólof - - -	Munu, unu -	Enai, nne, nai, ene, ni, nasib	Gba.
Roots of these words	Nu - - -	Ene or ane - -	Gba.

Koëlle's Names of the Twelve Families into which he divides the Negro Languages.	Sacrifice.	Soap.	Sand.
1. Fúlup - - -	Sadara, sada, sara	Sapun, safina -	Kesent.
2. Mandénga - -	Saraga, sada, sara	Safina, safuna -	Kenyo, kinye.
3. Déwoi - - -	Sasa - - -	Sue - - -	Nyeke.
4. Móse - - -	Sara, sala - -	Sabuna - - -	Kanyina, kanira
5. Isoáma - - -	Odsodsaya - -	Sabe - - -	Eke.
6. Núpe - - -	Saraka, sadaka, sa	—	—
7. Budúma - - -	Sadaga, sadara -	Sabuni, sapul -	Kesa.
8. Ekamtulúfu -	Sadaka - - -	Sabuni, sapuru -	—
9. Isúwu - - -	(Word not given)	—	Nkuero.
10. Kabénda - -	—	Nsabao - - -	Kiseyi.
11. Múntu - - -	Sadah - - -	Sabao - - -	—
12. Wólof - - -	Saraka, sarga, sadaka, sara	Sabu, sabune, sapuru	Kesents, kasega.
Roots of these words	Sa - - -	sap or sab - -	Ke.

TABLE SHOWING THE CONNECTION WHICH EXISTS IN THE NEGRO LANGUAGES OF AFRICA—*continued.*

Koëlle's Names of the Twelve Families into which he divides the Negro Languages.	Canoe.	Bench.	Drum.
1. Fúlup - - -	Kulun - - -	Pursori - - -	Dundu.
2. Mandénga - - -	Kulun, Kuyu, Kuluno	Siriyan, sirano -	Dundun.
3. Déwoi - - -	Oko - - -	Ulise - - -	Dudu.
4. Móse - - -	Kole - - -	Dsirah - - -	Tunera.
5. Isoáma - - -	Oko - - -	Osisi - - -	Eguturu.
6. Núpe - - -	—	Sigbere - - -	Ioshu.
7. Budúma - - -	Makare - - -	Gudsiela - - -	Tumbel.
8. Ekamtulúfu -	Ko - - -	Etendsi - - -	—
9. Isúwu - - -	Kekon, kokoan-	—	—
10. Kabénda - - -	Kuro - - -	Deal - - -	Ndungu.
11. Múntu - - -	Ekalawa - - -	Ehidse - - -	—
12. Wólof - - -	Kiden, koye, kor	Kursi, kusela, ese	Dundun, dun-du.
Roots of these words	Ku or ko - - -	Si - - -	Du or dun.

Koëlle's Names of the Twelve Families into which he divides the Negro Languages.	Walking Stick.	Cotton Plant.	Rice.
1. Fúlup - - -	Pumbena - - -	Wuwawelu - - -	Omano.
2. Mandénga - - -	Dunganna - - -	Gesawuri - - -	Malo.
3. Déwoi - - -	Osungbara - - -	Igi-owu - - -	Mo, moso.
4. Móse - - -	Dendura - - -	—	Maro.
5. Isoáma - - -	Etunobo - - -	—	—
6. Núpe - - -	—	Owu, odsi-ou -	—
7. Budúma - - -	—	Deowi-lolo - - -	Bolikimo.
8. Ekamtulúfu -	—	Ete-newu - - -	—
9. Isúwu - - -	Mutimbo - - -	Susui - - -	—
10. Kabénda - - -	Mutond - - -	Nti-awuzu - - -	—
11. Múntu - - -	Ntondo - - -	—	Moka.
12. Wólof - - -	Tankara - - -	Ou - - -	Malo, maro, mo.
Roots of these words	—	Wu, wi - - -	Mo or ma.

TABLE SHOWING THE CONNECTION WHICH EXISTS IN THE NEGRO LANGUAGES OF AFRICA—*continued.*

Koëlle's Names of the Twelve Families into which he divides the Negro Languages.	Onloñ.	Hen.	I.
1. Fúlip - - -	Dsaba - -	Ogok, atoko -	Ni.
2. Mandénga - -	Dsaba, sibala -	—	N, nge.
3. Déwoi - - -	Sabola, albasa -	Kukulo - -	Na.
4. Móse - - -	Albasa - -	Kokuro - -	Ma.
5. Isoáma - - -	—	Oko-ko - -	Ma, mi.
6. Núpe - - -	Albasa - -	Ohie - - -	Ma, me.
7. Budúma - - -	Albasa - -	Kugui - - -	Na, ni.
8. Ekamtulúfu -	Albasa - -	Nkok' - - -	Me, mi.
9. Isúwu - - -	—	Ngob - - -	Na, mia.
10. Kabénda - -	Ndzabola - -	—	Na, ni, me.
11. Múntu - - -	Sabola - - -	Nku-nku - -	Ne.
12. Wólof - - -	Sabola, albasa -	—	Ni, na, mi, ma.
Roots of these words	Sa or asa - -	Ko or ku - -	N or M.

NOTE.—It should be noticed that sabóla = onlon, and sabao = soap, are, in Portuguese, cebola and sobao respectively.

Having thus, with a view to the collection of evidence from all parts, both of Australia and Negro Africa, established, it is hoped, the facts—1st, that all the tribes of Australia are descended from one source, probably indeed from one shipload or canoeful of persons who originally found their way to these shores; and, 2nd, that the Negro tribes of Africa are also all of one stock, I now propose to proceed with my original contention, and to demonstrate, on the evidence of manners first, and afterwards of language, that the Australian is descended, in the main, from the Negro, merely remarking that a long examination of languages and customs has failed to enable me to affiliate the Australian to any particular section of the Negro race.

Setting aside color, the first point of resemblance between the African and Australian with which we are struck is the absence of the worship of God. Whether the Australian has a knowledge of the existence of God is at least

doubtful, but certainly he has no religious tenets nor system of worship. The same, or nearly the same, may be said of the African, who, however, in some tribes, offers sacrifice to the spirits of his ancestors. On this point, however, we have not full knowledge, so we will pass on to others concerning which there can be no doubt. For instance, there is circumcision. It is a fact that this rite is practised throughout a great portion of Australia, is one of the secret ceremonies by means of which the young males in many tribes are admitted to the privileges of manhood, the chief one of which is the right to marry. Dr. Livingstone, in his *Journeys and Researches in South Africa*, p. 98, says:—“All the Bechuana and Caffre tribes south of the Zambesi practice circumcision, but the rites observed are carefully concealed. . . . After this initiation has been gone through, and they have killed a rhinoceros, they may marry a wife.” Another point of resemblance is cannibalism, which prevails extensively in both continents. Passing on, we find that the African and Australian both cut into, and by similar means raise scars on, the skin, by way of ornament. This custom is widely spread in Africa, and universal amongst the tribes of Australia, so far as we are acquainted with them. The African, besides as in Australia scarring the breast, back, arms, &c., frequently *scars the face also*. The only instances in which I have heard of this occurring amongst the Australian Blacks are in Davis’ account of McKinlay’s explorations (on the Leichhardt River), p. 339, and in Macgillivray’s *Voyage of the Rattlesnake*, vol. 2, p. 200, in which, speaking of a tribe in the vicinity of Charlotte’s Bay, he says:—“All of them being scarred on the arms and breasts, while some were marked on the cheeks and forehead.” Some authors have spoken of this operation as tattooing, from which, however, it differs altogether. As an instance, in *Livingstone’s Last Journals*, vol. 1, p. 33, we read:—“Many of the Makoa men have their faces thickly tattooed in double raised lines half an inch in length. After the incisions are made, charcoal is rubbed in, and the flesh

pressed out, so that all the cuts are raised above the level of the surface." In speaking of this as tattooing, Livingstone is incorrect, for we know that that operation is effected by introducing some coloring matter under the skin by means of punctures, and not by incisions, and that it does not leave a raised, but a colored surface behind it.

In Australia, the incisions are usually longer than those described by Livingstone in this passage, and clay or charcoal is sprinkled over, not rubbed in; otherwise the operations seem to be same. Several portraits of Africans which I have met with in books of travel display *scars* just like those common in Australia, neither of which in the least resemble the tattooing of the New Zealander or other islanders of the Pacific.

The practice of witchcraft, and the important part it plays in the life of every Australian, I have already spoken of. Many writers on our Blacks dilate on the subject. Eyre, for instance, in his *Discoveries in Central Australia*, vol. 2, p. 359, says:—"All natives of Australia believe in sorcery or witchcraft on the part of certain of their own tribe or of others. To enable them to become sorcerers, certain rites must be undergone, which vary among the different tribes. . . . When initiated, these men possess extensive powers; they can cure or cause diseases, can produce or dissipate rain, wind, hail, thunder, &c. . . . If two tribes are at war, and one of either happens to fall sick, it is believed that the sickness has been produced by a sorcerer of the opposite tribe, and should the *pringurru* (a sacred piece of bone possessed by the sorcerer) have been burnt, *death must necessarily follow.*" Sir George Grey, in his *Travels in North-West and Western Australia*, says (vol. 2, p. 337):—"I have already had occasion to mention incidentally, on more than one occasion, the *Boilyas*, or native sorcerers, and their supposed powers have a mighty influence upon the minds and actions of the natives of Western Australian, in whose superstitious belief the *boilyas* are objects of mysterious dread. . . . All natural illnesses are attributed

to these *boylyas*, or *nauguls*—hence the reason of some native being killed when another dies.”

The Negro, in his ideas about witchcraft, differs but little from the Australian; in fact, what has been written of the one is in most essentials equally applicable to the other. Livingstone, in his *Last Journals*, vol. 1, p. 28, says:—“The Makonde blame witches for disease and death.” Again, Schweinfurth, in *The Heart of Africa*, speaking of sorcery, says, in connection with the Bongo tribe:—“Whenever any case of sudden death occurs, the aged people are held responsible, and nothing, it is taken for granted, could be more certain than that a robust man, except he were starved, would not die.” In the account of the *Portuguese Expedition from Benguela to Yacca*, we read:—“On our way westward we were detained in the banza of the sova Cambamba, where we found assembled a large number of the elders of the tribe met on the occasion of an important trial. A poor man bound hand and foot, lying on the ground, was the offender; the chief crime of which he was accused being his relationship to certain parties who, by means of *fetichism* (witchcraft), had brought about the death of the sova’s (chief’s) son.” De Chaillu, in his *Expeditions and Adventures in Equatorial Africa*, constantly mentions the slaughter of persons who were supposed to have caused the death of others by means of sorcery; see, for instance, pages 396 and 397. The same writer, at page 338, says:—“The great curse of the whole country is the belief in *aniemba*, sorcery or witchcraft. The African firmly believes death to be always a violence. He cannot imagine that a man who was well two weeks ago should now be lying at death’s door with disease, unless some potent wizard had interfered, and by witchcraft broken the thread of life and inflicted sickness.” The Revd. Duff Macdonald, in his work entitled *Africana, or the Heart of Heathen Africa*, says:—“The native view about witches modifies the whole civil code. Any offence may be brought under the terrible crime of witchcraft.” And, again, “The opinion that a man cannot die without

being bewitched is one to which they cling most tenaciously." At page 223, the same writer says:—"On no account any one dies but they kill another for him. They believe that some one bewitched the deceased." All this might have been written of our Blacks without the change of a word; and it is curious to notice how the Australians and Africans agree occasionally, even in details connected with sorcery. For instance, many tribes in Australia gather up and burn every particle of their hair when cut, to prevent its falling into the hands of a sorcerer, who would infallibly cause their death by means of it. Livingstone, in his account of the Zambesi expedition, p. 46, says:—"When a man has his hair cut, he is careful to burn or bury it, lest, falling into the hands of one who has an evil eye, or is a witch, it should be used as a charm to afflict him with headache." Finally, F. Burton (see *Transactions of Ethnological Society*, new series, vol. 3), says:—"In Africa, however, as in Australia, no man, however old, dies a natural death; his friends will certainly find a supernatural cause for it."

Another set of customs in which a striking similarity exists between Africans and Australians has reference to marriage. In a paper read by De Chaillu before the Ethnological Society (see *Transactions*, vol. 1, p. 305, new series), he says:—"The law of marriage amongst the tribes I have visited is peculiar; each tribe is divided into *clans*. (We call them in Australia *classes* or *castes*.) The children in most all of the tribes belong to the clan of the mother, and these cannot by any possible laws marry amongst themselves, however remote in degree they may have been connected; it is considered an abomination among them. But there exists no objection to possessing a father's or a brother's wife." The same writer, in his *Expeditions and Adventures in Equatorial Africa*, p. 162, notices that the girls are married at eight or nine years of age, and sometimes earlier. At page 388, in the same work, he says:—"It is a curious fact that, though they will take the brother's or father's wives in marriage, they will not marry a woman

of the same *family or clan* with themselves." Livingstone, in his *Journeys and Researches in South Africa*, p. 126, says:—"When an elder brother dies, his wives are taken by the next brother." In his *Last Journals*, the same writer says:—"Marriage is forbidden to the first, second, and third degrees; they call first and second cousins, brothers and sisters." The Revd. Duff Macdonald, in his *Africana, or Heart of Heathen Africa*, says:—"The girl of nine years likely has her husband already." Now, omitting De Chaillu's statement, that a son will take the wives of his deceased father, which is not supported, as far as I know, by any other writer, and is, moreover, quite at variance with the system of class-marriage and the calling of second cousins, brothers and sisters, the whole of these extracts may be applied in every particular to Australians as correctly as to Africans.

An universal custom of Australians is the formal admittance to the rights of manhood (right to possess a wife and to eat certain sorts of food heretofore prohibited) through the medium of secret rites, and in some cases of mutilations. For a female to witness these is death. In some tribes circumcision is the rite undergone, and in many (probably all) the name borne in infancy is exchanged at this time for a class name. When a youth has given up the name of his boyhood, to call him by it again fills him with trouble, fear, and displeasure. The Revd. Duff Macdonald, in his *Africana, or Heart of Heathen Africa*, pp. 125 *et seq.*, after speaking of certain mysteries connected with the arrival of males and females at the age of puberty, and the rites they undergo, says:—"It is a terrible way to tease a Wayao to point to a little boy and ask if he remembers what his name was when he was about the size of that boy. Some would not mention their old name for any consideration." In Livingstone's *Last Journals*, vol. 1, p. 80, we read of the Waiyau tribe—"They undergo a rite which once distinguished the Jews, about the age of puberty, and take a new name on the occasion."

A practice common to most tribes in Australia is knocking out one or more of the front teeth, of both sexes, at an early age. In various parts of Africa we learn that the same custom prevails. For instance, Livingstone, in his *Journeys and Researches in South Africa*, p. 348, relates that "the Batoka tribe follow the curious custom of knocking out the upper front teeth at the age of puberty." The same writer, in his *Last Journals*, vol. 1, pp. 220 and 322, notices the same custom in two other tribes, one of which removes the upper and the other the lower incisors, or some of them. Schweinfurth, in his *Heart of Africa*, speaking of the Dinka and other tribes, in about lat. 8° north and long. 28° E., says, "both sexes break off the lower canine teeth." In his *Albert Nyanza*, p. 138, Baker refers to the same custom, and De Chaillu several times mentions it.

Another practice of the same sort is piercing the septum of the nose, and wearing occasionally stuck through the orifice, a reed, bone, feather, or bit of wood. Almost every tribe in Australia follows this custom. Livingstone, in his *Journeys and Researches*, p. 307, and in his *Last Journals*, vol. 1, p. 302, notices the same practice.

The Australians dispose of their dead in several ways. The remains of women and children are generally burnt or buried, as most convenient, and without ceremony. As regards adult males, the most common practice is to make the corpse into a ball, by drawing the knees up to the neck with string, and binding the arms to the sides; it is then swathed in a rug, or in bark, and so interred. Before interment, the "doctor," or sorcerer of the tribe, often interrogates the corpse, and asks to be informed by whose incantations the deceased lost his life. At page 344, vol. 2, of his *Discoveries in Central Australia*, Eyre mentions this well-known practice. In other cases the corpse is laid on a scaffold, or high up on the branches of a tree, and is there secured and left until the flesh has left the bones, which are then cleaned, made into a parcel, carried about for a time

by one of the women of the tribe, and at length either deposited in a hollow tree or buried. In other cases the corpse is interred for some days, and then exhumed, and the bones cleaned. Of burials in Africa, which singularly agree with those of Australia, we learn as follows.

Georg Schweinfurth, in his *Heart of Africa*, p. 142, says:—"Immediately after death the knees of the corpse are forced up to the chin and so buried in a niche cut off a deep grave, so that there is no vertical pressure on the corpse." Speaking of another portion of Africa, Livingstone, in his *Zambesi and its Tributaries*, p. 522, says:—"The body is put into the grave in a sitting posture—(savages often sit with the chin resting on the knees)—and the hands are folded in front." The Revd. Duff Macdonald, in his *Africana*, vol. 1, p. 103, says:—"They tie up the deceased in a mat, the very mat which was his death bed. The Wayao are buried with the legs bent." Again, in the work of Dr. David Charles Livingstone, just referred to, p. 480, we read:—"Noticing a bad smell, and looking up, we saw dead bodies in mats suspended from the branches of trees," &c. Baker, in his *Albert Nyanza*, p. 132, says:—"Funeral dances (amongst the Latooka) are kept up in memory of the dead for several weeks, at the expiration of which time, the body, being sufficiently decomposed, is exhumed. The bones are cleaned and deposited in an earthen jar, and carried to a spot near the town, which is regarded as a cemetery." In the *Account of the Portuguese Expedition from Benguela to the Territory of Yacca*, we read, at p. 26:—"Having daubed the corpse all over with palm oil, and wrapped it in a mat, they place it on a kind of sledge, and drag it with great ceremony through the village. They question it again and again as to who caused its death, and the quinbanda (sorcerer) replies on behalf of the dead man whatever comes into his head." In his *Last Journals*, Livingstone also remarks that, when burying the dead, the tribes of which he is writing smear their bodies with clay, and their faces with soot. In Australia, the place where a

death has occurred is deserted for a time; and both Livingstone and Du Chaillu mention the same fact in connection with the Africans. In Australia, clay, pipe-clay, charcoal, or dust are applied to the hair and skin as emblems of sorrow and mourning. Red ochre is used in the same way in times of rejoicing. A very singular custom, noticed by several writers on Australian tribes, and which I have seen habitually in use in two tribes living long distances apart, is the mutual avoidance of mother-in-law and son-in-law. The Revd. Duff Macdonald, in his work, several times referred to, notices the same practice in Africa. In vol. 1, p. 14, he says:—"Among the Kaffirs, a son-in-law must not see the face of his mother-in-law."

It is a matter of notoriety that there exist in Australia many restrictions with respect to the use of certain articles of food, and that in every tribe some of these are forbidden to women and children. In many tribes, also, there are a few meats which only the aged males are allowed to eat. Livingstone, in his *Last Journals*, vol. 2, p. 145, says:—"The old men told me that on certain occasions they offer goats' flesh to them (their ancestors); men eat it, *and allow no young person or women to partake*. The flesh of the parrot is only eaten by *very old men*. They say, if eaten by young men, their children will have the waddling gait of the bird." Macdonald, in his *Heart of Heathen Africa*, p. 308, mentions the practice of *roondah*, or forbidden food, but the details differ considerably from those known in Australia; still the principle of forbidding certain sorts of food exists.

Livingstone, in his *Journeys and Researches in South Africa*, p. 339, mentions the existence of a belief that in certain parts of the rivers dangerous monsters lie hid. The same belief is also common in Australia, and I have heard both Whites and Blacks discuss the subject in various parts of the continent. The existence of such a belief came prominently before the Australian public in 1843, or thereabouts, in this way. The skull of some apparently unknown animal was picked up by a Dr. Fletcher on his station at the

junction of the Rivers Murray and Darling. As neither he nor any of the Whites in the neighbourhood had seen such a skull before, he consulted the Blacks, who, as old residents, might throw some light on the subject. They informed Dr. Fletcher that what puzzled him so much was the skull of the *kianprati*, a monster which lived in the deep water-holes of the rivers, and devoured any Blacks who went into them. On my father's station near Echuca, a similar monster was talked of under the name of *toonatpan*. The skull in question, however, which was much discussed at the time, especially by gentlemen of the medical profession, was forwarded eventually to a naturalist in Sydney of the name of Macleay, who pronounced it to have belonged to a monstrosity to which a mare had given birth.

A common way of drinking amongst our Blacks is to walk into a waterhole up to the knees, bend down the head and shoulders a little, and with the right hand, as a scoop, throw the water into the mouth. Livingstone, in his account of his travels on the Zambesi, page 453, says:—"One of the Makolo ran down in the dusk to the river, and, as he was busy *tossing the water to his mouth with his hand*, in the manner peculiar to the natives, a crocodile rose suddenly from the bottom and caught him by the hand." The Revd. Duff Macdonald, in his work so often referred to, remarks—"Their manner of drinking is peculiar, as they literally throw the water into the mouth with their hands."

As regards making fire by friction, Livingstone, in his *Last Journals*, vol. 1, page 58, says:—"The production of fire by drilling between the palms of the hands is universal." The Revd. Duff Macdonald, in vol. 1, p. 12, gives a drawing of this process, which represents exactly one of the two methods of making fire universal in Australia.

A very common game amongst our Blacks, in which in my youth I sometimes joined, is played with a ball, to which the Revd. Duff Macdonald's description of ball, as played near the Zambesi, is perfectly applicable. It is this:—"The out-door games are numerous. One of the commonest is

playing at ball. In the usual game there are two sides. The players mix with each other, and the object of each is to throw the ball so that it will always be caught by one of the same side," &c.

Livingstone, in vol. 1, p. 346, of his *Last Journals*, mentions that all Africans beckon with the hand prone, that is, with the palm down. The same little peculiarity exists equally in Australia. Speaking of the tribes of the White Nile, Baker says, in his *Albert Nyanza*, p. 54:—"Their (the men's) favorite attitude, when standing, is on one leg while leaning on a spear, the foot of the raised leg resting on the inside of the other knee." Except that the foot is usually placed a little above the knee, this is an attitude constantly assumed by our Blacks, especially at night when haranguing the camp. In African travels we often read of the women wearing thongs, or at other times strings, which hang from a waist girdle to the knee, as a substitute for a petticoat, a practice common in Australia. In many tribes, girls wear this appendage from the date of the piercing of the nose until some time after marriage.

Georg Schweinfurth, in his *Heart of Africa*, vol. 2, p. 26, says:—"The African savages are not like the American Indians, who are always prepared to see a few of their party killed at the outset, provided they can make sure of ultimate success and get their plunder at last. . . . No one is ready for his own part to run the risk of his own being the life that must be sacrificed," &c. In Australia, we meet with exactly the same peculiarity, and bushmen know that no number of Blacks will attempt to rush a hut defended by one man with a gun in his hand.

No Australian, I think, can have seen the plates of African arms, found in books of travel, without noticing how like some of them are to those of this continent. As an instance, I would refer the reader to the shields depicted at pages 53 and 54 of Schweinfurth's *The Heart of Africa*. The boomerang has always been described as a purely Australian arm; but the following statement, extracted from

The Nile Tributaries of Abyssinia, by Sir Samuel Baker, page 511, inclines me to the opinion that our Blacks owe this weapon, like almost every other custom and weapon they have, to Africa. Baker says:—"There is a curious weapon, the *trombash*, that is used by these people, somewhat resembling the Australian boomerang; it is a piece of flat hard wood, about two feet in length, the end of which turns at an angle of about 30°. They throw this with great dexterity, and inflict severe wounds with the hard and sharp edge; but, unlike the boomerang, the weapon does not return to the thrower." Sir Samuel Baker does not seem to have been aware that there are two sorts of boomerangs in Australia—one used as a weapon and the other principally as a toy; that the war boomerang does not return any more than the *trombash*, but that the toy does, if it does not strike anything in its flight. Altogether, it seems likely the weapon was first used in Africa, was brought to Australia, and that out of it grew the toy boomerang, which differs but slightly from it. The deviations from a straight line in Australian boomerangs vary from a slight curve to almost a right angle. Latham, in his *Elements of Comparative Philology*, p. 552, calls the *trombash* in the Nyamnam language, *gangoo*. Change the first *g* into *m*, and we have *wangoo*; *wangun*, *wangin*, &c., being equivalents common in Australia for boomerang.

More than one Australian writer has noticed how minute is the nomenclature of the tribal territory. The most trifling natural features have names. Livingstone, in his *Expedition to the Zambesi*, remarks the same thing, and says:—"Every knoll, hill, mountain, and every peak of a range, has a name; and so has every watercourse, dell, and plain."

In *Missionary Labors and Scenes*, by Robert Moffat, the Bushman and more particularly the Bechuana tribes are shown to have many practices which we know are common in Australia. For instance, they have rain-makers; they pierce the septum of the nose; when a mother dies, her

infant is buried alive with her; they circumcise; they have an intense liking for fat; they anoint themselves with grease as often as they are able; they bury the dead in a sitting posture; they address the corpse; they believe eclipses have reference to their affairs; restrictions with respect to food exist amongst them; and, curiously enough, *chukuru*, which means rhinoceros amongst the Bechuana in Africa, is the equivalent for kangaroo in the languages of some of the tribes about Lake Eyre in Australia.

In his *The Heart of Heathen Africa*, p. 143, the Revd. Duff Macdonald makes the following statement, which may be applied word for word to the Australian Blacks:—"We may here mention the great difficulty we have at first in understanding their relationships. . . . A child sees nothing wonderful in claiming to have two or three fathers and as many mothers."

Such are the points of resemblance in the manners and customs of the Negro and the Australian, as far as they have come under my notice. We will now proceed to examine the evidence of relatedness which the languages of the two continents supply, so far as we can judge of them by the forty-nine words which are common to Koëlle's *Polyglotta Africana* and the Australian Vocabulary, which forms a principal feature of this work. In selecting words for comparison, I have rejected as possibly accidental those which are found in only one language, or in the languages of only two or three neighbouring tribes or peoples, and only accepted such as prevail over considerable areas in both continents. When I find in either continent a word widely prevalent, I assume it to have belonged to the original mother-language, before the race broke into many tribes and came to speak with many tongues, on the ground that it is impossible to believe that several tribes living far apart and without communication, should, after giving up an old word, *have hit on the same new term to take its place.*

From the following table the reader will see that, out of the forty-nine words taken at random from the languages

of the two continents (the only ones which I am in a position to compare), twenty-five present the most marked affinities:—

COMPARISON OF AUSTRALIAN AND AFRICAN WORDS.

English.	Australian.	African.	Remarks.
One -	Kan - Kaan - Kain - Kalim - Karlim - Kaiap - Karoon - Koola -	Kan - Kam Kani Kelen Kele Kon Oka Kado	Scattered throughout Australia, but especially along the west coast, we meet about sixty languages in which the equivalents of <i>one</i> have <i>ka</i> or <i>kaa</i> as their root. In Koelle's <i>Polyglotta Africana</i> , which except when otherwise stated is my authority throughout on African words, we find terms like those set out in the African column in twenty-five of the languages in the sense of <i>one</i> . By African languages, Negro languages are always meant.
Two -	Boolla - Boolara - Bwool - Booli - Barcoola -	Bua - Buol Bul Bali Ba, &c.	The Australian word <i>bwool</i> is found on the west, the other terms, somewhat varied, prevail throughout the rest of the continent. The African words are found in about a dozen distinct languages.
Woman -	Munkine - Mongine - Mungedma - Mungala - Munceera - Mungun - Mookin - Mago Mooni	Muketu Mengue Menge Mukeat Muhetu Mangbe Manka	The Australian words here given meaning <i>woman</i> , and in one case <i>daughter</i> , and in another <i>girl</i> , are found on all the lines by which the race spread itself over the continent. The term <i>munkine</i> I take to be the original, as it appears in very distant places. The African terms, somewhat varied, are found in this sense in about fifteen of the languages, and similar words as equivalents of <i>girl</i> are scarcely less numerous.

COMPARISON OF AUSTRALIAN AND AFRICAN WORDS—*continued.*

English.	Australian.	African.	Remarks.	
Father	Baba -	Baba -	In the languages of Australia and Africa there are two sets of words meaning <i>father</i> . The first terms, <i>baba</i> , <i>papa</i> , &c., occur in about twenty of the languages of my Comparative Vocabulary, and are still more numerous in Africa. The second set, <i>kiya</i> , &c., are of infrequent occurrence in both continents, but appear in languages spoken in distant places.	
	Papie -	Papai		
	Papa -	Papa		
	Bapee -	Ba		
	Papang -	Da		
	Kiya -	Kea		
Kiyar -	Kia			
Kaia				
Mother	Kamoomoo -	Karakamu -		Prevalent in a few distant places in both continents.
	Ami -	Amai		
	Amoo -	Amamu		
	Amma -	Ama		
Elder brother	Kotha -	Kota -	Words of this description are pretty numerously scattered through both continents, especially Australia.	
	Kogoi -	Koyo		
	Koko -	Oke		
	Kokogi -	Nwoke		
	Knooda -	Koro		
	Kooda -	Kunibe		
	Kudena -	Kuruntu		
	Kooloona -	Okolo		
Kakoon -	Kodo			
Head	Kaka -	Ka, ta	Words of this sort, with roots <i>ka</i> , <i>ko</i> , and <i>ta</i> , are found in about one-third of the Australian and one-tenth of the African languages.	
	Kata -	Adatka		
	Katta -	Kala		
	Kam -	Kai		
	Karta -	Ko		
	Korea -	Koda		
	Koori -	Ku		
	Koka -	Koko		
	Tarto -	To		
Toola -	Tu			

COMPARISON OF AUSTRALIAN AND AFRICAN WORDS—*continued.*

English.	Australian.	African.	Remarks.
Nose	Moola-	Mola -	My Comparative Vocabulary shows that words of this sort exist in about half the languages of Australia. There are, besides, large number of equivalents, of which <i>wooroo</i> may be taken as a sample, which seem to be corruptions of <i>mooroo</i> , for we find <i>wooroo</i> in use at Hinchbrook Island, Port Denison, and other places, whilst <i>mooroo</i> again crops up at Bustard Bay, 450 miles to the south, and continues on far to the southward. African words of the sort given are found in about sixteen languages somewhat widely scattered.
	Moodtha	Moyu	
	Moolya	Muol	
	Mindoolo	Moro	
	Mooroo	Imu	
	Moodla	Emu	
	Mooyoo	Emo	
Eye	Me	Me	The Australian words here given appear in about nineteen-twentieths of our languages. The African words, which are in the plural, are found in about twenty of the languages of that continent.
	Mi	Mi	
	Meul	Miz	
	Mial	Mez	
	Mille	Mezo	
	Tilli Dilli		
Ear	Binna	Binda	Both of the Australian forms, a little varied, prevail largely. In the <i>Polyglotta Africana</i> I only found the terms given, each occurring once.
	Bidna	Tuwili	
	Wol	Woli Wos	
	Wolloo	Wolu	
Mouth	Ta	Da	Australian words of the above kind are found scattered through about half of our languages. The African words are met with in sixteen of the Mandenga languages only.
	Da	De	
	Thia	Dale	
	Towa	Dawilso	

COMPARISON OF AUSTRALIAN AND AFRICAN WORDS—*continued.*

English.	Australian.	African.	Remarks.
Tooth	Yeera -	Anyira -	The Australian words are found, somewhat varied, in about half of our languages. In like manner, the African terms are found widely scattered in about a dozen of the languages.
	Eera -	Nyire -	
	Irra -	Nire -	
	Dirra -	Yela -	
Tongue	Talan -	Talam -	Words of this sort prevail in about four-fifths of the Australian languages. The African terms, pretty widely spread, are found in about twenty of the languages of that continent.
	Talling -	Telam -	
	Dallangi -	Talamdagu -	
	Tallang -	Alam -	
		Lilim - Lem -	
Stomach	Kuna -	Kunu -	Words of this sort appear in about twenty of the languages of each continent.
	Koonta -	Kono -	
	Koontoo -	Kenu -	
	Kurnto -	Kun -	
	Goona -	Ko -	
	Koodna -	Kui -	
Breasts	Ama -	Ame -	In both continents we find these two equivalents of the word <i>breasts</i> . The first is used in a few distant languages in Africa and is common in Australia; the second throughout large areas in both continents.
	Ngama -	Omu -	
	Amoo -	Amu -	
	Kamoo -	Kombe -	
	Ammie -	Amie -	
		Also,	
	Ebe -	Ebe -	
	Ebi -	Ebi -	
	Bibi -	Eba -	
	Baba -	Bebe -	
Biba -	Bili -		
Spear	Kumi -	Ku -	Words of this description are found in about forty Australian and thirty African languages.
	Kuju -	Kui -	
	Kooyoonie -	Okua -	
	Kulka -	Ekua -	
	Konda -	Kon -	
	Kalka -	Yekon -	
Sun	Wee -	We -	<i>Wi</i> , or <i>wee</i> , seems in past ages to have meant both <i>sun</i> and <i>fire</i> in both continents. The word does not occur on the west coast of Australia.
	Weeyee -	Wes -	
	Nowi -	Weine -	
	Nowingi -	Unwe -	
	Wirri -	Eiwia -	
	Woorin -	Wunari -	

COMPARISON OF AUSTRALIAN AND AFRICAN WORDS—*continued.*

English.	Australian.	African.	Remarks.
Fire	Wee -	Wionu -	In Africa we find words of the sort given occurring in about twelve languages as <i>sun</i> , and in ten as <i>fire</i> . We also find, in both continents, that when some other word is used to express <i>sun</i> it not infrequently means <i>day</i> also.
	Wiin -	Wun -	
	Willa -	Tiwia -	
	Webra -	Tuwia -	
	Wyee -	Wuna -	
	Wirnap -	Ewun -	
	Wirnawi - Wurnibi	Wuta -	
Water	Amoo -	Amu -	My Comparative Vocabulary shows words of this sort in one-fourth or more of our languages. The African words occur in about fifteen of the languages of that continent.
	Kamoo -	Ame -	
	Kamo -	Ama -	
	Kam -	Kom -	
	Gabba -	Namun -	
Rain	Amoo -	Amu -	The likeness of these words to those immediately preceding is remarkable. The Australian words appear about twenty times in my Comparative Vocabulary, and the African terms in nine or ten widely-separated languages.
	Kamoo -	Kamu -	
	Kamo -	Hama - Ame - Kom -	
Milk -	Bibi -	Bizem -	Words of both of these kinds occur with frequency, and are widely spread in both continents. It is noticeable that, in Africa, <i>milk</i> is often rendered <i>breast-water</i> , as is the case also amongst the Papuans of Port Dorei. See <i>Voyage de l'Astrolabe—Pilologie</i> , p. 147.
	Pip -	Ebi - Abi -	
	Ama -	Ame -	
	Ammoo -	Amoe -	
	Namooona -	Amenu -	
	Omo -	Omu -	
Go, or walk	Yan -	Ya -	Words from the root <i>ya</i> or <i>ye</i> in this sense occur in one-fourth of the Australian and one-tenth of the African languages.
	Yanna -	Yi -	
	Yarra -	Yahi -	
	Yanya -	Yahai -	
	Yenna -	Yami -	
	Yannabe -	Yom -	

COMPARISON OF AUSTRALIAN AND AFRICAN WORDS—*continued.*

English.	Australian.	African.	Remarks.
See - -	Na - -	Na - -	In about a fourth of our languages we find the root to be <i>na</i> in words in this sense, and in many others <i>nu</i> , <i>ne</i> , and <i>ni</i> . In Africa, the same characteristics appear in a lesser degree. In Australia, the equivalent of <i>see</i> is also frequently derived from <i>me</i> = <i>eye</i> .
	Nai - -	Nya	
	Nan - -	Nan	
	Naan - -	Nawa	
	Naa - -	Nea	
	Nakkur - -	Nank	
	Nakku - -	Nagou	
Eat - -	Tala - -	Ta - -	Words of this sort are common throughout Australia. In Africa, the sounds given, or words in which such sounds occur, are also numerous.
	Dagga - -	Tag	
	Thialo - -	Du	
	Dira - -	Dia	
	Diea - -	Di	
I - -	Ngie - -	Nge - -	These words are of very frequent occurrence in the languages of both continents.
	Ngî - -	Gi	
	Niyoo - -	Nu	
	Ia - -	I	
	Ngio - -	Ngo	

In addition to the affinities thus shown to exist in twenty-five out of the forty-nine words which I am in a condition to compare, the languages of the two continents have other features in common. For instance, in the languages of neither Africa nor Australia do we meet with equivalents for *sister* or *brother*, but, in their place, distinct terms for *elder sister* and *younger sister*, *elder brother* and *younger brother*, without any collective term.

Again, in Australian tongues, *hill* and *stone* are often expressed by the same word, and in some cases *sand*, when the hills are composed of sand. *Hill* does not appear in the *Polyglotta Africana*, so that I am unable to make an extensive comparison of its African equivalents; but in the *Grammar and Dictionary of the Yoruba Language*, by the Revd. T. J. Bowen, I find *oke* = *hill*, and *oka* = *stone*. In the same way, *foot* and *track of the foot* are generally synonymous in Australia, and such we again find to be the case in the Yoruba language. Another instance of the sort is the resemblance between the equivalents of *head* and

hair in both continents. In Australia we sometimes find them expressed by one word, or by words slightly varying. The following are African instances of the same feature :—

Language.	Head.	Hair.
Bornu - - - -	Kala - - - -	Kanduli.
Koama - - - -	Nyun - - - -	Nyipose.
Bagbalan - - -	Nyo - - - -	Nyupon.
Yula - - - -	Yuru - - - -	Yua.

The same relatedness is found in both continents in connection with the words *fire* and *wood*, and also *sun* and *day*. *Bone* and *wood* are likewise related, occasionally in the Australian and frequently in the African languages, of which the following are instances :—

Australian.			African.			
Languages.	Bone.	Wood.	Languages.	Bone.	Tree.	Firewood.
Cooper's Creek	Mookoo	Mukka	Sarar -	Imua -	Mmol -	Imol.
Western River	Toola -	Toola -	Pepel -	Imoh -	- - -	Imol.
Port Mackay -	Bulbun	Bunga-	Baga -	Kebant	Kents -	
Broad Sound -	Billoo -	Bulla -	Mandenga -	Kolo -	Koloma	Loro.
Swan Hill -	Kulko -	Kulki -	Dsalunka -	Kolo -	Loro -	Loro.
Kulkyne -	Kalke -	Kaalp -	Ife -	Egugu -	- - -	Oguna.
Glenelg -	Kaalk -	Kaalk -	Esitako -	Atsuku	Tsugba	Tsugba.
Head of Hamilton River	Bunda-	Bunda-	Nki -	Keko -	Ketsi -	Kekon.

Another very remarkable fact is that Kubby and Yungaree, two very well known class-names, widely used in connection with the Australian marriage system, are found occurring in Schweinfurth's *Heart of Africa*, in latitude 4° N., or thereabouts, as Kubby and Yangaree, and as the names of individuals. Equally curious is it to notice that instances of confusion of speech which exist in one continent present themselves in the other. Thus, we find *papai*, *yabbo*, and *kya* in Australia all meaning *father* in one language and *mother* in another. In Africa, we have the following instances of the same thing :—

In the Mano language	- - -	Na = Father.
„ Bamon „	- - -	Na = Mother.
„ Fúlu „	- - -	Amai = Father.
„ Marawi „	- - -	Amai = Mother.

In neither the *Polyglotta Africana* nor my vocabulary does the word *urine* appear, but in a *Grammar and Vocabulary of the Namaqua-Hottentot Language*, by Henry Tindall, I find it rendered *cup*. In the *Additional Words* attached to the vocabularies of the undermentioned widely-separated places in Australia, we find it occurring, and translated as follows:—

Head of the Mitchell River	-	Urine =	Kuppee
Wellington and Rufus	-	„ =	Kupper
Cloncurry River	-	„ =	Keepur.

Again, in the languages of both continents, we find the same nasal sound in use. To my mind, however, the most important linguistic affinities amongst the few words which there are means of comparing on a large scale are those found in the following table. These, besides, as it seems to me, affording proof, amounting to demonstration, of the common origin of the languages of the two continents, also present specimens of African speech such as it was ages ago; before *clicks* and *sibilants* were known to the Negro, and before the forefathers of the Australian had separated from the Negro. The presence, also, of these sounds in Africa, and the absence in Australia of all but one of them, goes to show that speech in Australia at present more resembles that of Africa in past ages than any found in Africa at the present time. For it is easier to believe that the first comers to Australia never used *clicks*, *sibilants*, &c., than that those sounds were given up entirely either by themselves or the widely-separated tribes which sprung from them. From the table, it seems probable that the original words were *ama* and *bibi*, and certain that the original terms, whatever they were, expressed equally the six words given in the heading. Whichever of the present forms were the primary ones, it is curious to notice how similar have been their corruptions in the two continents. The following is the table:—

SALIA AND AFRICA.

Breasts.	African Words.			
	Milk.	Mother.	Water.	Rain.
Ama, amma	ame, amoe	Am, ama, amai	Am, ama, ame	Ame, hama.
Amoo	amene	—	Amu	Amu.
Ammie	amie-vie	—	—	—
—	amu	Omo	Omi, umi, omo	Omi, omo.
Namoon	—	—	Namun	—
Ngama	—	—	—	—
Ngamma	—	—	—	—
Kamoo	Kamola, keam	—	—	Kamu, kame.
Koondoo	—	Ko	Kom	Kom, koam.
Maam	Imo, mabel	Ma, mmo, &c.	Ma, man	Mi, mmeli.
Mamma	Iabe, mambr	Mama, mana	Mambia, mema	Mambe, kodan
Bibi	bizem	Bina	—	Bi.
Biba	—	—	Bemum	—
Baba	Iba	Baba (father)	—	—
Ebi	Ibe, abi	—	—	Ebie.
Eebe	Ibi	—	—	—

In *supina* and *bibi* were indifferently the sole equivalents for *breasts*, *non* the present time strong traces of the fact still exist. Other instances

BETWEEN THE SIX UNDERMENTIONED WORDS.

Language	Words from African Languages.					
	Breasts.	Woman.	Milk.	Mother.	Water.	Rain.
Torrowotto	anu	Gama	Anyan	Ama	Amu	Demanu.
Junction of and Darling	ne	Onya	Ame	Ene	Yenyi	—
Natal Downs	—	—	Ame-nue	—	Ame	Ame.
Adelaide	ie	—	Amie-vie	—	Ame	—
Evelyn Creek	hu	—	Omu	—	Omi	—
Paroo	—	—	Homu	—	Omi	—
Charlotte Wat	—	—	Ne-ni	Ne	Ni	Ni.
Nickol Bay	bir	Besirk (girl)	Bim	—	—	—
Mouth of De G	a	—	Eba	—	—	—
Perth	be	Bito	Madeba	—	Madeba	—
Blackwood	an	Gbe	Iban	—	—	Bi.
—	a	Bipurla (girl)	Bizem	—	—	—

The *es* of both continents, with the same several meanings attached

African Words.

	Tongue.	Eat.	Drink.
Da . . .	—	Ta, de, du . . .	Da.
Daa . . .	—	Do, dso, di . . .	—
Ta . . .	—	—	—
Tia . . .	—	—	—
Tally	Talam, talam . . . Alem, alam . . .	— —	— —

Others actually find them in some of the languages of both continents may be the equivalent of *mouth*, those of *tongue*, *eat*, and *drink*, or that, in most cases in which a marked feature exists in the conspicuously developed:—

African Words.

Langs.	Mouth.	Tongue.	Eat.	Drink.
Nickol Bay . . .	Amurtsu . . .	Atso . . .	—	—
Evelyn Cre . . .	—	—	Dehala . . .	Da.
Lower Bull . . .	Ndso . . .	Odsea . . .	Dsi . . .	—
Nockatoon . . .	—	Pndemnt . . .	De . . .	Da.
Cooper's Cr . . .	Da . . .	—	Damu . . .	—
— . . .	Da . . .	—	Domu . . .	—
Yorke's Pe . . .	Nu . . .	De . . .	Ndu . . .	Nnu.
Beltana . . .	Dikanu . . .	Demi . . .	Dia . . .	—
Umbertan: . . .	—	Ludimi . . .	Ndidi . . .	Nduini.

It is also noticeable that, in a good sprinkling of the languages of Australia and Africa alike, we find the expression *I drink* rendered *eat water* or *I eat water*.

Such is the evidence derived from comparisons of custom and language of the relatedness of the African Negro and the Australian Black. As regards the customs of the two continents, from whatever point we view them, the most remarkable instances of agreement attract the attention. Whether we look into important features—such, for instance, as the system of witchcraft, and the part it plays in both continents; the admittance of adult males to the rights of manhood through the medium of mysterious ceremonies carefully hidden from the females; facts connected with marriage; the customs in vogue respecting burials; the singular practice of mutual avoidance by son-in-law and mother-in-law; the superstitions connected with eclipses—or turn to minor matters, such as the common belief in the existence of monsters in the deep places of rivers; the dread of hair cut from the head falling into the hands of an enemy, and being used as an engine of sorcery; the game of ball; the mode of tossing water to the mouth with the hand; or the wearing, for the sake of decency, of a quantity of thongs or strings suspended from a girdle round the waist—the same striking conformity presents itself; so that, for the most part, whatever we find remarkable in one continent we meet with also in the other. Passing on to language, we find the evidence not less cogent; that out of forty-nine words taken from the vocabularies of both continents (the only ones we are able to compare), twenty-five are found to agree in root, and many absolutely. More remarkable still, that objects so distinct as *breasts, woman, milk, mother, water, and rain* are expressed in many of the languages of Australia, sometimes by the word *ama*, and in others by the word *bibi*, or by terms derived from one or other of these roots; and *that these same two root-words, in exactly the same sense, are also prevalent in the languages of Africa*. Nor does linguistic evidence stop here; for we

find, in the few words under examination, a second instance of the same sort of complicated agreement—less marked, it is true, but still recognizable—in the equivalents of the words *mouth, tongue, eat, and drink*.

But whilst affinities in manners and customs demonstrate unmistakably that the Australian and the Negro are related, there exists a physical feature in which the two races differ in the most palpable manner. I refer to the hair of the head. A less marked difference also shows itself in the color of the two peoples—the Africans being a sooty black; the Australians black, with a perceptible admixture of a coppery tint. As regards the hair, its color is black in both continents; but whilst that of the Negro is scant in quantity, and what is known as *woolly* in texture, the Australian's is abundant, sometimes straight, and at others curly, or wavy, but never woolly. In fact, except in the matter of color, two heads of hair could hardly be more unlike. In addition to this very conspicuous difference in the hair of the head of the two peoples, it is also important to notice that the Negro, as a rule, is almost devoid of beard and whiskers, the Australian, on the contrary, being abundantly supplied with those appendages; so that it may be said that the Negro is one of the least and the Australian one of the most hairy of men.

As regards these differences in physical characteristics, there are three ways in which they might have originated, each compatible with the Negro affinities shown to exist in manners and language, viz., as the results of sporadic variation; as the outcome of the altered natural conditions to which the African removed to Australia, and dwelling there for many ages, has been subjected; and as a result of a cross in the blood.

Touching the first of these possible causes—sporadic variation—I pass it by as an occurrence of such extreme rarity as only to be thought of in the absence of any other possible solution; a state of things which does not present itself in this instance.

Concerning the hypothesis that the differences between the Australian and the Negro is the result of the altered natural conditions to which the former has for ages been subjected, one cannot overlook the fact that the Negro exists substantially the same woolly-haired, sooty-black man amidst a considerable variety of conditions, natural and artificial, in Africa, so that one may naturally ask how it is, if his hair and color can be changed by climate, that they have gone through no conspicuous changes in Africa? Besides countries of moist tropical heat, Africa has its cold mountainous districts and its arid wastes. Again, if the conversion of the woolly-haired, beardless Negro, into the long-haired, bearded Australian was to be accounted for by climatic influences and altered diet, at work for many ages, Australia, instead of one homogeneous people, should now display tribes of many types. Those in our desert wastes in the centre of the continent, and those from the fever-stricken regions of the north-eastern coast, for instance, should have come to differ in type from such of the southern tribes as have long dwelt amongst the snowy mountains of Omeo and Maneroo. Over two thousand miles of latitude should have produced some effect. Such, however, we see has not been the case; on the contrary, the only physical variety displayed by the race (and that but a small one) occurs on the north coast, where we know that an infusion of Malay blood has occurred. In making these observations, however, it is not by any means my intention to assert that natural conditions have not the power to alter human characteristics, but only that the facts under consideration cannot be attributed to that cause.

Turning to the last hypothesis, that the differences between the Negro and the Australian have resulted from a cross of blood, it will be shown in the next chapter that the forefathers of the Australian landed many ages back on the northern shore of this continent, when the art of navigation was in its infancy and coasting voyages only undertaken by mankind. Now, any one acquainted with

the ways of savages, of the dark-colored races at least, will readily admit, that a coasting voyage, necessitating many landings, and made by a party in which there were females, could hardly have been made between the two continents *without the occurrence of a cross*, and that probability would be strongly in favor of its having taken place. To this conclusion, however, I am aware it may be objected, that, with a mixture of blood, a mixture of language would also be expected, whilst I must acknowledge to have failed, after long and careful researches, to detect any affinities of consequence, save those of Africa, in the languages of this continent. This absence, as far as is known, of a second root-language, however, is not by any means surprising, because, as a rule, savages of mixed parentage speak the language of one parent only, and generally that of the mother, she being almost invariably of the lowest race implicated; for usually, amongst savages, it is not the males of a lower who obtain as wives or concubines females of the higher race, but the reverse. In such cases, also, the children, being, in almost every instance, brought up by the mother, adopt her language, and live amongst her people. Hence, as the Negro race has always been the lowest in the scale of humanity, and as Negro voyagers would certainly meet people superior to themselves wherever they might land, it would only be in accordance with what might be expected, to find some of their women giving birth to half-castes, who, when grown up, would speak a Negro language and have Negro customs. On this point the Australian half-castes of the present day may be taken in exemplification; for they invariably live with the mother, adopt the customs and speak the language of the tribe, though, when living in civilized neighbourhoods, they pick up, like the full-blooded Black, sufficient broken English to meet their wants, which, however, they never make use of except when speaking to persons ignorant of the language of their tribe. Indeed, I am convinced, from my knowledge of the habits of the Blacks, that were a

party of our half-castes cut off thoroughly from communication from the Whites, their children subsequently born would use few, if any, words of English origin. Hence, there is a strong probability in favor of the hypothesis that the differences between the Negro and the Australian have resulted from a cross of blood. This probability is also further supported by the following considerations. Of a people deriving its origin from a strong admixture of discordant elements, and cut off, as the Australians have been, for many ages, from any further appreciable infusion of foreign blood, a knowledge of the laws of breeding would lead us to anticipate great homogeneousness, but, also, that the fusion of elements originally discordant, would, *in the absence of systematic selection*, never become absolutely perfect; that now and then children would be born displaying in a marked manner the characteristics of one or other of the original parties to the cross. And so, in effect, the observer of our Blacks of the present day may notice individuals with hair absolutely straight; others with hair curly and comparatively short, reminding one somewhat of the Negro; and others displaying various developments between these two extremes. The same thing occurs with respect to color, several degrees of blackness being noticeable. On these grounds, there seems to me no reason to doubt that the Australian is by descent a Negro with a strong cross in him of some other race; but of what race I have found no evidence to show.

As regards the peopling of Australia by cross-bred Negroes, it might easily have occurred in several ways; by, as already suggested, an infusion of blood amongst a party voyaging between the two continents; by the arrival in this continent of a party composed of Negroes and people of some other type; possibly by the shipwreck of a vessel containing African slaves and their owners of some other race; or by a party of Negroes touching at one of the intervening coasts, and seizing some women belonging to a race having long and straight hair, whiskers and beards, and a lighter color

than themselves; absconding with them, and reaching these shores either as runaways or castaways. What seems certain is, that a cross has taken place, and that it was effected before the descendants of the first arrivals had broken into separate and independent tribes, because it has affected equally every section of the race throughout the continent. Indeed, a full consideration of the subject leaves no other conclusion possible than that one party only (or several which immediately coalesced) landed in Australia, which consisted, as I have said, either of cross-bred persons, or of persons of the Negro and some second race.

Neither, it must be remarked, is there any reason for thinking the arrival of the Negro in Australia inconsistent with the past history of the non-maritime African; for strong evidence of early Negro colonization is found, both in language and customs, in several of the islands which lie between the east coast of Africa and the 180th degree of east longitude, though in no instance, perhaps, is it so complete as in that of Australia, the dwellers in which continent seem to have been more completely isolated than any other section of the human race, excepting probably the Tasmanians. More than this, it is questionable whether there is any dark-skinned race on the globe which does not present in its language numerous African affinities. Of the epoch at which Africa's dusky children found their way into these seas, history has left no record; but the languages of this portion of the world, taken collectively, point to the facts of there having been more than one exodus; that the first (the characteristics of which are found at the present day in Australia and existed in Tasmania) occurred at a period prior to that at which the bow and arrow took the place of the pointed stick or spear; before numerals over two, and sounds of the letters *f*, *s*, *x*, and *z* existed in the languages of the Negro; and the others, subsequent to the period at which the improved arms and additional sounds came into use. Of the islands peopled during the first of these periods, the same data lead to the conclusion (setting

aside a quite inconsequential and recent infusion of Malay blood here and there on the north coast of Australia) that Australia and Tasmania were the only ones which received no second influx of population up to the date of our own colonization. Of this evidence of a general relationship in the dark races I may give a few examples, though the matter forms no portion of my subject. To begin with, let us take for comparison five words out of thirty-one of the Andaman vocabulary, found in *Latham's Elements of Comparative Philology*, all applying to the human body:—

English.	Andaman.	Australian.	African.
Tongue - -	Talie - -	Talai, tarlee, talan -	Telam, talam
Nose - - -	Mellie - -	Moola, moodla - -	Mola
Breasts - -	Kah - - -	Kamoo - - -	Ame
Finger - - -	Mornay - -	Mara, myrnong - -	—
Mouth - - -	Morna - -	Morna, murna - -	—

These words, it will be admitted, I think, show a marked relationship. Turning to New Guinea, and remembering the remarkable affinity which has been shown to exist in the languages of Africa between the equivalents of *woman*, *milk*, *water*, *breasts*, &c., the following table points to something more than chance:—

English.	Papua.	Africa.	Malaya.	Australia.	Island of Ombay.
Water -	Ouaier ¹ -	Yi - -	—	—	—
Breasts -	Soussia ¹ -	Susu ² -	—	—	—
Milk -	Ouaier-soussia ¹	Susu-yi ² -	Susu ⁴ -	—	—
Waterfall-	Cami-cami ² -	Ama(water) ³	—	Kamu (water) ³	—
Breasts -	Amo ² -	Amu, omu ² -	—	Amu, amo ⁵ -	Amo ⁴
Woman -	—	Sasi - -	—	—	—

¹ *Voyage de l' Astrolabe*. ² *Albertis' New Guinea*. ³ *Polyglotta Africana*. ⁴ *Latham's Elements of Comparative Philology*. ⁵ *The present work*. ⁶ *Juke's Voyage of the Fly*.

In estimating the evidence of the above table, it must not be overlooked, that an object, say *breast*, is differently

called in different Negro languages, and that there are not unfrequently two terms for an object in the same language, and that the same thing happens in Australia.

In the *Polynesian Dictionary*, by Horatio Hall, one of the volumes of *The United States Exploring Expedition*, we find—

Na = look ! } General in Australia and common in
Nana = to look } Africa.

Omo = to suck—Found in Africa.

Susu = breasts—Found in Africa, Papua, and Malaya.

Uma = chest—Found, as breasts, *umo* in Africa, and *umma* in Australia.

Mata = eye—Found in Southern India, Burma, Malaya, Formosa, &c.

Again, in Lord North's Island, one of the Caroline group, we find *breasts = tut; milk = tut; rain = ut, and water = tat*. Finally, I extract the following statements from the *Memoirs of Sir Thomas Stamford Raffles*, as bearing on the subject. Having spoken in the early portion of his work of a savage race of *woolly-haired Caffres* in Sumatra, and other islands, he says, p. 178 :—"Traces of intercourse with Ethiopia may be found at this day in the scattered tribes of the woolly-haired race peculiar to Africa, which are to be found in the Andamans, on the southern part of the Peninsula (of Malaya) and throughout the Archipelago." Again,—“I have taken measures for collecting vocabularies of the Papua or woolly-haired race. I was at first inclined to think them distinct from the Africans, but I now apprehend there is little difference beyond what may be easily accounted for by the effect of long separation and change of climate.” To pass on, however, from this digression.

We have now before us the facts which explain how it has happened that the Australians are a very homogeneous people, with Negro customs and languages, but with hair and color such as no Negro possesses. By what train of circumstances their landing was preceded, nothing, of course,

can ever be known; but the fact of the race being originally of mixed blood, and at the same time remarkable for its homogeneousness, physical and moral, leads as I have just said to the conclusion that there was but one landing of people here in the early ages; for it could hardly have happened if two or more parties had arrived separately, that the mixture of blood would have been exactly the same in each division which nevertheless would have been necessary to produce the uniform development which exists. This uniformity also leads to the probability that the party to which the race owes its origin was a small one, on the ground that a large one, under the stress of a hunter's life, would have broken up into unconnected sections before the mixture of blood had become thorough.

It may be noticed, in connection with the circumstance *that words which are very general in Australia are likewise found in the Negro languages*, that two remarkable exceptions to this rule are found in the terms *tinna*, *jenna*, &c. = *foot*; and *murra* or *marra* = *hand*. From their general prevalence in our languages, I have no doubt they were used by the first comers; but their absence from African languages leads to a suspicion that they may have been acquired from some other people amongst which the fathers of our race sojourned for a time. In searching for Australian affinities in languages other than those of Africa, I have met in *Latham's Elements of Comparative Philology*, p. 52, under the heading of the Thay or Siamese group of languages, *tin* = *foot*, and *mu* = *hand*; and whilst the circumstance is too slight to support conjecture, I have thought it worthy of mention.

CHAPTER VII.

THE PLACE AND PERIOD AT WHICH THE FOREFATHERS
OF THE AUSTRALIAN RACE LANDED, AND THE ROUTES
BY WHICH THEIR DESCENDANTS SPREAD THEMSELVES
OVER THE CONTINENT.

OF the three subjects of this chapter it will be convenient to begin with the last.

Before taking evidence from language, custom, and tradition on this point—the spread of the race—it will not be out of place, if, being well acquainted with the manners and modes of thought of our Aborigines, I sketch what seems to me would in all likelihood have been the history of the first comers subsequently to their landing on these shores, as well as that of their immediate descendants in the early days.

The pressing wants of the new arrivals would, of course, be food and water, and they would seek them, as crews shipwrecked in savage lands generally do, on the coast. A place once found which supplied their wants, they would for a time scarcely care to leave its neighbourhood, or betake themselves to plains or forests, towards which they would be lured by no animal, fruit, or vegetable of which they had a previous knowledge. At the first place on the coast, then, at which a sufficient supply of shell-fish and water were met with, there is little doubt the first comers would locate themselves for a time. What, hunger and thirst once appeased, next occupied their minds; whether they regretted or rejoiced at their arrival on these shores; whether they were contented to remain on them or longed to leave, who shall say? By degrees, however, confidence and health

being re-established by rest, a sufficiency of food, and the non-appearance of hostile tribes or dangerous animals, they would extend their researches to the neighbouring portions of the coast, travelling, as their descendants still do, now to one bay to feast on shell-fish, and back to another which offered some little change of food. Shortly, tired of a fish diet, weary of a life devoid of incident, which, when it occurs at the present day so oppresses their descendants, and curious to know something of the inland country, they would wander a few miles from the coast, learn something of its products, and diversify their food with the flesh of such animals as they might chance to kill. After a time, sated with hunting, and impelled by their love of roving, they would revisit their sea-shore haunts, and so from time to time pass backwards and forwards. Then, convenience would lead them to give names to the various places they frequented, and shortly the country of their wanderings would, by the native-born at least, be affectionately regarded as their home. For it must be noticed that though the Australian subsisting without cultivation, necessarily roams much from place to place in search of food and grows weary of a residence which exceeds a few days at the same spot, he has, like us a love of home, though there are strong differences in the details. For whilst the white man regards his dwelling with attachment, the savage has no such feeling about his hut, but loves the tribal territory as a whole, and accounts it home. In this way, now fishing on the sea-coast, hunting in the scrubs and digging up newly-discovered food-roots on the plains, *but habitually restricting their rambles to a particular tract of country*, passed, I have no doubt, the days of the first Australians, who from the start met by infanticide the difficulty of more children being born than they could carry with them in their wanderings. Still, food in the beginning being plentiful in comparison with what it is now, especially animal food, as we learn from Aboriginal traditions still extant at the present day, their numbers would increase; for the Australian

loves to see about his camp-fire as many children as he can feed and his wives carry on the march. Sooner or later, however, the meat-supply would decrease, and quarrels arise, which would imperatively lead to the spread of the race.

On this subject it is worthy of notice that the Australian tribe once settled on a tract of country, good or bad, seems never to have left it, given up any portion of it, added to it, or made conquests of the lands of other tribes; that the evidence of language goes to show that nothing akin to the migrations of entire populations so common in Africa, occurred in Australia. The reason of this no doubt has been that the getting together of bodies of people, their concentration in pursuit of a common object requiring time to accomplish, and their guidance towards its attainment, *implies the existence of national life*, of however rude a kind. This the Australians never developed, failing even to reach the earlier stage of clan life, but existed to the end in tribes, that is, in small blood-related communities, destitute of any formal governing principle. Hence the extension of the race came about in great measure by portions of tribes first frequenting fresh tracts of country in search of food, and eventually occupying them permanently. This done, the feeble cohesion of tribal life would give way; the occupants of the new territories would soon come to have particular interests, secede from the elder branches, and, under favorable topographical conditions, settle down into what I have called *associated tribes*. This we learn from the actual state in which we found our tribes, joined to the testimony derived from our languages.

There existed besides, another set of circumstances which would constantly be causing dissemination of population. In a former chapter I have spoken of polygamy, and of how the old men instead of giving their daughters in marriage to the young males, exchange them amongst themselves as wives. The universality of this custom at the present day is a guarantee of its antiquity, and there is

every reason to believe that it existed from the first, and led constantly in the early times to the young bachelors of the tribe carrying off some of the girl-wives of the grey-beards; and to parties which would become outlaws from this cause establishing themselves on new ground. This custom, which flourished no doubt as long as there remained unoccupied country to which a removal might be made, is traceable at the present time in the traditions we have of the origin of tribes, which generally commence with relations of the abduction of wives.

Thus, urged by unjust marriage laws, parties of young men and women would now and then abscond and leave the old territory. If the party were a strong one, and meant to uphold its action by arms, it would settle at the first convenient place within twenty or thirty miles of the old territory; but, if a weak one, it would probably put a hundred miles, and in some cases a much greater distance, between itself and its angered relatives. This would occur to the east and the west of the first settlement, and the runaways would become the founders of independent tribes, and they and their descendants would be held as enemies by the tribe from which they had sprung, on the ground of the theft of wives. By degrees, also, as the country under occupation became too extensive to permit of general meetings of its inhabitants, the absence of personal acquaintance would become another cause of enmity, as we invariably find it to be at the present day.

The race having extended itself by the coast, and afterwards inland, a time would come at which persons desirous of quitting the tribes first established, and occupying fresh country for themselves, either on account of some quarrel, or with a view to the abduction of women, would be unable to do so without passing through the territory of one or more hostile tribes. This, however, is a proceeding which at the present day is always resisted *vi et armis*, and no doubt was then. Besides, the men located in the first settlements would have no means of learning that unoccupied

country still existed to which deserters might fly. Hence it has followed, as the gradual differentiation of language in neighbouring tribes shows, that it was not the old communities which kept on colonizing, but only those of later establishment, which dwelt on the outskirts of the unoccupied country. As each tribe, then, came to number a few score years, it got shut in in its turn; after which increased infanticide and other practices prevented over-population, and elopement almost ceased within its territory.

Passing on from these general remarks, we will proceed to consider the routes by which the race spread itself over the continent. That what follows may be more readily understood, I will state succinctly my principal contention on the subject. It is, that the ancestors of the Australian race landed on the north-west coast many ages back, and their descendants spread themselves over the continent (peopling it as they went) by travelling along the north, west, and east coasts, and also through the interior; and that their occupation became complete on that portion of the south coast which lies between Streaky Bay and Lacepede Bay.

In comparing the languages and manners we meet with in Australia, it is observable, now that sufficient material has been collected, that, putting aside slight differences, particular words and customs are confined to certain large areas. These areas are three in number; they embrace the whole continent as far as it is known, and, converging, come into contact on the short piece of coast-line just mentioned. I shall speak of these areas as the Western, Central, and Eastern Divisions. Their positions and extent the reader will learn from the map in Volume IV., and I shall now proceed to state their distinguishing characteristics.

To begin with the Western Division: our knowledge of it commences at the mouth of the De Grey River, whence it follows the coast to Albany, King George's Sound, extending inland irregular distances, perhaps never exceeding seventy miles. The characteristics which distinguish the tribes

which inhabit this division are the remarkable affinity of their languages, and the fact that they practice neither circumcision nor the terrible rite. Also, the wommera in use in this area is, in many cases at least, much broader than elsewhere, so that my correspondents from Western Australia speak of it as the throwing *board*, whilst in other portions of the continent this instrument, with which spears are projected, is known as the throwing *stick*.

Before passing on to the specialties of the Central Division, it is important to point out that all the tribes, as far as known, which bound inland those of the Western Division, from the mouth of the De Grey River to Albany (that is, from one end of their course to the other), practice circumcision, or the terrible rite. Several of them, also, bear the word Meenong, or Meernung (people), as part of the tribal name; but when we reach Albany we find a tribe of this name dwelling on the coast. Proceeding east along the coast from Albany to Streaky Bay, we find, in possession, tribes practising circumcision, and bearing the name of Meening.

The explanation of these facts seems to be, that the tribes of the Western Division, as they extended along the coast in the direction of the southern shores of the continent, *were always somewhat in advance* of their inland neighbours, the Meenings, until they reached the vicinity of Albany, and that the latter people shot ahead of them at that point, and got on to the sea-board. From this I argue, further, that, if the tribes of the Western Division had not been accidentally outstripped at this point by the Meenings, they, instead of the latter, would have come into contact at Streaky Bay with the tribes which reached that point by a route through the interior of the continent. However, as the Meenings themselves (the most westerly tribes of the Central Division) migrated by the west, we are led to the conclusion that Streaky Bay is the point at which migration through Central Australia came into contact with that which took place by the west; and on this basis,

therefore, I shall reason when treating of the locality at which the first Blacks landed on the continent.

Turning to the Central Division, we find its languages containing words not found in the other divisions, as, *uri* = ear; *pirra* = moon; *purle* = star. Also, that the word *gooia* = fish, which is found prevailing in many of the languages of the Central and Eastern Divisions, is not found in those of the west. We have, also, the words *moodla* or *moolya* = nose, and *kalla* = fire, which are unknown in the east, but common in the languages of the west. Hence, this division is marked linguistically by having words confined to its area. The chief distinctive characteristic of the Central Division, however, is not found in language, but in the fact that circumcision, or the terrible rite, and in many instances both of them in the same tribe, prevail, here and there, throughout its whole extent, with the exception of the Darling and Lower Murray country,* and, leaving out two or three of the border tribes of the Eastern Division, is confined to its area.

In the Eastern Division, which is colored green in the map, and has within it two small areas differently colored, we have words widely used within its boundaries, and I believe not found outside of them, such as *kokoburra* = laughing jackass, and *balgo* = tomahawk. Possibly, however, there may be one or two tribes of the Central Division which abut on those of the East, which use one or both of these words, *for on the borders we often find some mixture of words and customs*. A more remarkable distinction is the absence—save in one or two border tribes—of circumcision and the terrible rite. But the special characteristic of the Eastern Division is, that numbers of its tribes call themselves, or their languages or both, *after their negative adverbs*, which differ in different tribes. This custom is met with on the Dawson River and Expedition Range (how much further north I cannot say), and extends almost to

* On this subject, see Prefatory Remarks on the Vocabularies of the Darling River and Lower Murray tribes.

the junction of the Darling and Murray Rivers, a distance of over nine hundred miles as the crow flies.

The characteristics, then, of the three divisions are broad ones. Speaking roundly, in the Eastern Division, languages for the most part are named after their negative adverbs, and neither circumcision nor the terrible rite are practised. In the Central Division, circumcision and the terrible rite are practised, and the languages are not named after the negative adverbs. In the Western District, neither circumcision, the terrible rite, nor the use of negative adverbs as the names of tribes or languages are known. Besides, the languages of each division display a marked relationship.

These facts relative to the three districts have an important bearing on the question of the routes by which the native race spread itself throughout the continent, for they make it clear that population did not spread from east to west, as that hypothesis would require us to believe that the tribes of the Eastern Division advanced west on a front of some two thousand miles, adopted almost simultaneously on reaching the 144th degree of longitude the practices of circumcision and the terrible rite, before unknown to them, and, at the same time, made the most marked changes in their languages; that their descendants continued in the practice of these changes during a further advance west of fifteen hundred miles, when they relinquished the two mutilations, and again changed their languages, when within fifty or a hundred miles of the western sea-board. That any such changes, extending to a series of hostile tribes, stretching over two thousand miles, could have taken place is, of course, an impossibility. Then, *mutatis mutandis*, the same difficulties occur if we suppose a migration from west to east. Hence the evidence we have in connection with the three districts leaves no room to doubt that population spread throughout Australia longitudinally, and not from east to west, nor *vice versa*, so that the only question is whether it started from the northern or the southern shores of the continent.

what ground is their sudden abandonment of the sea-shore at Albany to be explained? Also, whence come those tribes, with their new manners and languages, which from that point occupy the coast for fifteen hundred miles?

With these facts before us, in conjunction with the circumstances set out in the prefatory remarks on the Darling tribes, there is no difficulty in seeing that the principal features connected with the spread of the Australian race are as follow. From the mouth of the De Grey River (the most northerly point in that portion of the continent to which our information extends), the tribes of the Western Division spread themselves along the coast almost to Albany, a distance of fifteen hundred miles.

These tribes are bounded inland, from the Upper Sandford, at least to Albany, by a series of peoples called Meening, or Minung, or Meernung, which reached the coast at Albany, and occupy it from that point to Streaky Bay, a distance of nine hundred miles. At Streaky Bay, the spread of the Meenings was closed by tribes of the Central Division which reached the coast after a much more inland course. The population of the Central Division, as will be seen by the map, commences within 100 miles of the west coast, extends far to the eastward and reached the Darling, the mouth of the Murray, and Lacepede Bay. At this point we find the tribes of the Eastern Division bringing to a standstill the spread of the Central tribes on the south coast, the rest of which was occupied by themselves.

We now come to the question of the particular locality on the north coast at which the forefathers of the Australian race landed.

On this head, a comparison of the languages of that portion of the continent would probably have thrown some light, had it been possible to have got from that locality anything like as full a collection of vocabularies as I have succeeded in obtaining from the south. Such, however, has not been practicable, for our colonization of northern and north-western Australia has hardly yet begun. 'Still, our

knowledge of the locality at which the branches of the race which spread themselves by the east, west, and interior of the continent eventually *met in the south*, enables us to pass from mere guessing to calculation and reasonable conjecture, and renders it possible, by a careful consideration of distances and physical features, to arrive at an approximately correct conclusion on the subject. Remembering, then, that what I have called the three streams of population converged on the south coast between Streaky and Lacépede Bays (the disturbance of the Meening tribes having been already explained), we may set down the head of Spencer's Gulf as approximately the point at which the tribes of the east and those which migrated by the west would have met had there been no migration through the centre: so that, had the continent been exactly circular, a line starting from Spencer's Gulf, and bisecting it, would have determined, on reaching the opposite extreme of the circle on the north coast, the point at which the landing of the first Australians took place. This is assuming, of course, that population advanced with equal speed by the two routes.

In considering this matter, however, it must be remembered that the two streams of population which first travelled, the one easterly and the other westerly, before they set their faces to the south, would not necessarily have followed the coast all round; and, hence, that it is proper to note the physical features of the lands they would pass over, and such evidences of their route as can be obtained from language and other sources.

Now, as regards the western route, we meet with no natural features which would materially divert it from the coast; on the contrary, the testimony of language and custom, and what we learn in connection with the Meening tribes, make it clear that from the mouth of the De Grey to Streaky Bay it may be said to follow the sea-board pretty exactly. On the other hand, a glance at the map will lead us to conclude that the tribes which spread to the

eastward of the place of landing divided, in all probability, at the mouth of the Fitzmaurice; that a portion of them followed up that stream to its sources, and continued down the Roper to its *embouchure*, and thus considerably shortened the eventual route to the south.

On the same grounds, it is obvious that, when the race, still spreading easterly, reached the head of the Gulf of Carpentaria, portions of the advancing population would inevitably ascend the Flinders, Leichhardt, Norman, and other streams which flow into the Gulf in that locality. Neither, in view of the evidences of language and custom already detailed, can it be doubted that it was the descendants of one or the other of the tribes, who, after reaching the head of one of these Gulf rivers, pushed their way south, passed down the upper portion of the Warrego, crossed the Culgoa, followed the Bogan to its source, and the Lachlan down to the Murrumbidgee, and so passed on to Lacepede Bay, hemmed in on their right hand, for a great portion of the way, by tribes which practised circumcision. If this hypothesis be correct—and I do not see on what grounds it can be questioned—it follows that the tribes which reached Lacepede Bay had not seen the sea since leaving the Gulf. Now, starting from Camden Harbour, in long. $124^{\circ} 30'$, on these two lines of migration by the east and the west, the distances to the head of Spencer's Gulf would be about equal, so that the conclusion I arrive at is, that the first landing took place probably within a hundred miles, on one side or the other, of Camden Harbour.

Turning to language, the tribes nearest to Camden Harbour from which vocabularies have reached me are the Larriquia and Woolna, in the Port Darwin country, distant over five hundred miles from the former place. These present affinities with eastern languages in the words *bannarra* and *wal* or *nol*, both equivalents of *ear*; whilst I notice no special agreements with the languages of the west, unless it be in the word *mudlo*, which is the equivalent of *head* on

the Adelaide River, near Port Darwin, and of *nose* on the west coast. In the letter which accompanied the vocabulary and account of the Larriquia tribe contained in this work, Mr. Paul Foelsche (who has since published an account of it) notices, without my having made any inquiry on the subject, that there is a tradition that the Woolwonga, who occupy the country to the *south*, and the Woolna to the *east*, of the Larriquia, *are both descended from that tribe*; in other words, that, from Port Darwin, population flowed easterly and southerly. These tribes also practise circumcision. Hence, tradition fully, and language to some extent, support the conclusion arrived at, on other grounds, so far that the first landing was to the westward of Port Darwin.

Nevertheless, the configuration of the Australian continent, and the proximity of Cape York to the Island of New Guinea, have now and then led writers to the assumption, in proof of which no evidence has been brought forward, that the first landing of our Aborigines occurred at Cape York, and from New Guinea. In addition to the reasons already given in support of a different conclusion, and to the fact that a landing at this point would require us to believe that the meeting on the south coast of the western and eastern migrations was brought about by the east coast tribes travelling, roughly speaking, only two thousand miles during the time the west coast tribes accomplished six thousand, important evidence on the subject may be gathered from the account of the tribes of Cape York, given by Macgillivray in his *Narrative of the Voyage of H.M.S. Rattlesnake*. To the manners, languages, and physical characteristics of the tribes in those parts that painstaking writer devoted close attention under particularly favorable circumstances, and still remains the best authority concerning them. After giving the name of the five tribes which inhabit Cape York and its vicinity, he says:—"These all belong to the Australian race as unquestionably as the Aborigines of Western or South Australia, or the S.E.

coast of New South Wales ; they exhibit precisely the same physical characteristics which have been elsewhere so often described as to render further repetition unnecessary.

“ On the other hand, the tribes inhabiting the islands of Torres Strait differ from those of the mainland in belonging (with the exception of the first) to the Papuan or frizzled-haired race.” He then says that *the first* are the Kowrarega, who inhabit the Prince of Wales group of islands close to Cape York, and continues:—“ The junction between the two races, or *the Papuan from the north, and the Australian from the south*, is effected at Cape York by the Kowraregas, whom I believe to be a Papuanized colony of Australians, as will elsewhere be shown. In fact, one might hesitate whether to consider the Kowraregas as Papuans or Australians, so complete is the fusion of the two races.”

Hence, on different grounds Macgillivray arrived at the same conclusion on this point that I have, viz., that the Australians reached Cape York *from the south*, which they would do, by travelling north-easterly after reaching the head of the Gulf of Carpentaria, and never got any nearer to New Guinea than the islands close to the Cape.

Finally, we come to the question of the epoch at which the progenitors of the Australian race first set foot on the continent. Of this no date can be given ; but the evidence which I shall adduce goes to show that the period was a very remote one, and probably prior to the dawn of history. The facts which have led me to this conclusion are as follow.

Beginning with language, it has already been demonstrated that the Australian tongues are of Negro origin, whilst the absence from them of the sounds of the letters *s*, *f*, *x*, and *z*, common in the African languages of the present day, seems only explicable on the hypothesis *that the first Australians broke off from their Negro relatives, ages back, before these sounds had come into use amongst their kindred*, for it is not to be believed that a people would have given up universally so many sounds had they once used them. Further, the Negroes of the present day count as high as

thousands; but, as a rule, the only numerals of the Australians are 1 and 2, 3 being very commonly expressed by 2 and 1, or 1 and 2; 4 by 2 and 2, and so on. Frequently, however, there is a separate term for 3, but I much doubt whether those of my correspondents who translate 4 by a specific term have not been imposed upon in every instance. Be this as it may, it is curious to notice that the Australian equivalents for 1 and 2 have, as shown in the chapter on the *Origin of the Race*, affinities with some of the corresponding African numerals, whilst 3 has none. Another proof of antiquity is that, since the arrival here of the first Australians, a sufficient period has elapsed to allow of the original tongue being varied into several hundred forms of speech, which, for ordinary purposes, are distinct languages. Again, it is a noticeable fact that, though the Australian and Negro have so much in common, both in custom and language, I have failed to discover anything which tends to connect the former *with any particular section of the Negro race*, a circumstance which points to the conclusion that, at the epoch of the Australian migration, the period had not yet arrived at which language and custom had come to differ extensively amongst the Negroes. It would also seem that, at that epoch, the whole of the Australian words and customs, now met with only here and there in Negro Africa, must have existed in some one or two of the tribes; for it could hardly have been that the forefathers of the Australian race were composed of representatives of many widely-separated and widely-differing tribes. Again, the absence of the bow and arrow amongst the Australians argues that their migration occurred prior to the period at which these weapons came into use amongst the Negroes; for, had they ever used them, there would have been no difficulty in continuing their use in Australia.

In connection with this subject, it may be remarked that the slight information we have about the Papuans seems sufficient to show that they (and, as it appears to me, many other of the dark races) are also of a mixed Negro descent,

but that the Negro was more advanced in language, arts, and manufactures at the period of the Papuan than of the Australian migration. Thus, in the Papuan tongues, we have the sounds of *s* and *f*, which are general in the Negro languages, and wanting in those of Australia. Again, at Port Dorée (in Papua), we have *soussia* = *breast*, and *ouaier* = *water*, and *ouaier-soussia* = *milk*. In Africa we have also *susu* = *breast*, and *yi* = *water*, and *sussu-yi* = *milk*. In Australia and Africa we have *ama* and *kamu* as equivalents of *water*, and d'Albertis, in his Papuan vocabulary, gives *camicami* = *waterfall*. It is also to be noticed that the Papuan, like the African, uses the bow and arrow, constructs canoes of wood, and tills the ground, and that these advances are unknown in Australia. Hence, I conclude that the Australian migration occurred many ages back, when the Negroes were in their infancy as a people—mere hunters, whose weapons were the spear, and possibly the boomerang—and the ancestors of the Papuans at a subsequent period; and that it may be possible to affiliate the Papuans to some particular section of the Negro race, which, as already said, cannot I think be done in the case of the Australians.

Another circumstance which bears on the antiquity of the Australian race is, that though its spread, owing to circumstances mentioned in the outset of this chapter, was confined to the increase of tribes located on the outside of the country already under occupation, and retarded by infanticide, that the peopling of the continent became complete some centuries back. There are several facts which go to substantiate this statement. For instance, the isolated tribes of Gippsland, in all probability the last off-shoots of the Australian race, have existed long enough to differ considerably amongst themselves in their languages. Again, long lines of mussel shells on the banks of the Murray near Pama* (the remains of Bangerang

* Formerly spelt Palma on the maps, now Bama.

feasts) have been gradually buried a foot or two, or perhaps more, by the overflows of that river. Also, on its banks, a hundred and twenty miles lower down the stream, we have many huge ovens or cinder-heaps, some with old trees growing out of them, which are abundant proof that the period which has elapsed since our Blacks completed their occupation of this southern portion of the continent is a long one. From these facts, I am led to conclude that the Australian race is of vast antiquity, and that, owing to the remarkable isolation to which it has been subjected, it has preserved more of the customs, linguistic peculiarities, and ways of thought of the Black races of antiquity than any other people now existing on the globe; and that hence, if we would realize what the earliest Black savages were like, we must study the Australian before he passes away.



CHAPTER VIII.

DISEASES AND DECLINE OF THE ABORIGINAL RACE.

THE Aborigines of Australia, when first the Whites came among them, were decidedly a healthy people; and, to judge of their ages by appearances, a larger proportionate number of them lived to be from sixty to ninety years of age than is found to be the case amongst Englishmen or Frenchmen. They were, however, at that time occasionally subject to most of the diseases from which Europeans suffer, with the exception of our epidemics. The ailments generally prevalent were diarrhoea, dysentery, ophthalmia, rheumatism, scrofula, hydatids, tumours, and inflammations of the bowels, kidneys, liver, lungs, throat, and eyes. In many of the northern and north-eastern districts they are at the present day subject to fever. Gout does not exist, and madness and inflammation of the brain are almost if not quite unknown. They suffer, however, a good deal from a sort of pustular itch, said to be peculiar to them, as it is certainly indigenous, which attacks the whole person, but the head and face less than other parts. Persons of all ages, except perhaps the very old, suffer from it. Those affected scratch the pimples with which they are covered (especially on the chest, back, and thighs) with shells, and at other times bruise, or open each pimple with a little pointed stick. This disease, if not originally contracted from their dogs, is at least shared with them. Dogs suffering from the complaint lose all their hair, and cats and opossums kept as pets in a camp in which this itch prevails do the same. This disease occurs chiefly in winter,

and disappears in summer, when bathing becomes common. Sulphur is said to cure it, and I have seen a single hot water bath, with soap, much mitigate the evil. White people, even when they sleep with Blacks suffering from this disorder, rarely contract it; but I have seen two instances in which it was communicated. The most common treatment of the Blacks for disease of all sorts was incantations, ligatures round the affected part, friction, incisions in the skin, bleeding the temples for headache, and in some tribes sorts of rude vapour baths. It has been noticed that the treatment of disease, according to European rules, instead of resulting in cures, or temporary alleviation, generally hastens the end with the Blacks, and yet drugs seem to act on them in the same manner as on us.

The Blacks habitually recover very rapidly from wounds which would be hopeless with White men.

The subject of disease naturally leads to the consideration of the decline in the numbers of our Blacks, and, in fact, to what seems likely to be their total extinction at no distant date. Experience shows that a populous town will kill out the tribes which live near enough to visit it daily in from two to ten years; venereal in such cases becoming common, lung diseases prevalent, and births ceasing. As a consequence, the Blacks have disappeared from all our old settlements long since.

In more sparsely-settled country the process is somewhat different and more gradual, but it leads to the same end. In the bush, many tribes have disappeared, and the rest are disappearing. Towns destroy by drunkenness and debauchery; in the country, from fifteen to five-and-twenty per cent. fall by the rifle; the tribe then submits, and diseases of European origin complete the process of extermination. The principal diseases which have been introduced by the Whites are small-pox, which carried off probably one-third or one-half of the race; and venereal, which, if slower, knows no abatement. Besides these, the Blacks have had measles from us, and I believe scarlet

fever; and consumption, if not a new introduction, has undoubtedly become much more general since our advent.

As regards small-pox, its history in Australia is not without interest, and the facts connected with it are these. The earliest accounts we have of the Aboriginal race of Australia are those of Dampier in 1699, and of Cook in 1770. Dampier saw very few of our Blacks; but though those he did see were in a neighbourhood in which at present the marks of small-pox are common, yet he makes no mention of any such disease, although he describes the tribe he met very minutely. Captain Cook remained camped on shore at the mouth of the Endeavour River for a considerable time, observed the tribe with which he came in contact attentively, and noticed that there was no skin disease amongst them. In what he has to say of the Botany Bay tribe no mention is made of the small-pox. Passing over a few years, our next information concerning the Blacks is contained in the writings of several officers attached to the English fleet which conveyed the first convicts to Australia. This arrived in Botany Bay in January 1788, and after a few days removed to Sydney Harbour; a French squadron of two ships under De la Perouse entering Botany Bay as our ships sailed out. On the 10th March following, De la Perouse's ships left Botany, and proceeded on their voyage. In the month of April 1789, about fifteen months after the arrival of our fleet and thirteen months after the departure of De la Perouse, the people of our settlement at Sydney were surprised to find small-pox raging amongst the tribe of Blacks which inhabited the shores of Sydney Harbour and the surrounding country. The following is what Colonel Collins, Judge-Advocate of the settlement, says of it in his work entitled *An Account of the English Colony in New South Wales* (see page 57):—

“Early in the month of April 1789, and throughout its continuance, people whose business called them down the harbour daily reported that they found, either in excavations of the rocks, or lying upon the beaches and points of the

different coves, the bodies of many of the wretched natives of the country. The cause of this mortality remained unknown until a family was brought into the settlement and the disorder pronounced to be small-pox. It was not a desirable circumstance to introduce a disorder into the colony which was raging with such fatal violence among the natives of the country; but the saving the lives of any of these people was an object of no small importance, as the knowledge of our humanity and the benefits which might be rendered them, would, it was hoped, do away with the evil impressions which they had received. Two elderly men, a boy, and a girl, were received and placed in a separate hut at the hospital. The men were too far overcome by the disease to derive any benefit from the exertions of the medical gentlemen who attended them; but the children did well. From the native who resided in the settlement it was understood that many families had been swept off by this scourge of the human race, and that others, to avoid it, had fled into the interior parts of the country. Whether it had ever appeared among them before could not be discovered, but it was certain that they gave it a name (*gal-gal-la*), a circumstance which seemed to indicate a pre-acquaintance with it. . . . On the recovery of the native boy and girl from the small-pox, the latter was taken to live with the wife of the clergyman, and the boy with the head surgeon, to whom, for his attention during the time he was under his care, he seemed to be much attached.

“While the eruptions of this disorder continued upon the children, a seaman belonging to the *Supply* was seized with it, and died; but its baneful effects were not experienced by any White person of the settlement, although there were several very young children in it at the time.

“It had been greatly feared, from the first introduction of the boy and girl into the settlement, that the native, who had been some time there, and whose attention to them during their illness excited the admiration of every one that witnessed it, would take the disorder, as on his person were

found none of those traces of its ravages which are frequently left behind. It happened as had been predicted; he fell a victim to the disease in eight days after he was seized with it, to the infinite regret of every one who had witnessed how little of the savage was found in his manner, and how quickly he was substituting in its place a docile, affable, and truly amiable deportment."

At page 383, Colonel Collins, in his chapter on disease in general, again refers to the subject of small-pox, and says:—"Those natives who live on the sea-coast, from chiefly feeding on fish, are subject to a disorder greatly resembling the itch; they term it Djee-ball Djee-ball. It is sometimes very virulent, and renders those afflicted with it extremely loathsome.

"In the year 1789, they were visited by a disorder which raged amongst them with all the appearance of the small-pox. The number that it swept off, by their own accounts, was incredible. A native who at that time resided at Sydney, on going down to the harbour to look for his former companions, was described by those who witnessed his emotions as suffering the extreme of agony. He looked anxiously into the different coves that they visited; not a vestige on the sand was to be found of human foot; the excavations in the rocks were filled with putrid bodies of those who had fallen victims to the disorder; not a living person was anywhere to be met with. It seemed as if, flying from the contagion, they had left the dead to bury the dead. He lifted up his hands in silent agony for some time; at length he exclaimed, 'All dead! all dead!' and then hung his head in mournful silence, which he preserved during the remainder of their excursion. Some days after, he learnt that the few of his companions who had survived had fled up the harbour, to avoid the pestilence which so dreadfully raged. This poor fellow's fate has been already mentioned. He fell a victim to his own humanity, when several of his countrymen were taken to the town covered with eruptions of the disorder, which

had not confined its effects to Port Jackson; for, on visiting Broken Bay, the path was in many places covered with skeletons, and the same spectacles were to be met with in the hollows of most of the rocks of that harbour.

“Notwithstanding the town of Sydney was at this time filled with children, many of whom visited the natives that were ill of the disorder, not one of them caught it, though a North American Indian, belonging to Captain Bell’s vessel, died of it.*

“To this disorder they gave the name of gal-gal-la; and that it was the small-pox there was scarcely a doubt; for the person seized with it was affected exactly as Europeans are who have that disorder; and on many that have recovered from it were seen the traces, in some the ravages on the face.”

Such is Collins’ account of what was probably the first appearance of small-pox in the continent of New Holland; Hunter, Barrington, and other writers of the day, give pretty well the same relation of what occurred, and the narration has been accepted as correct by all subsequent writers who have treated of our early settlement at Sydney. But, besides what is thus related, a diligent examination of the works of our explorers and ethnological writers, as well as of the replies received in answer to a number of questions on the subject, which were widely circulated by the writer, show that small-pox, which was first witnessed in Sydney, swept over a great portion of the continent; that it reached the shores of Port Phillip Bay in the south, Keppel Bay in latitude 23° on the north-east coast, and Rawlinson Range in the western interior. We also learn that it found its way to Perth in Western Australia, and that the marks of confluent small-pox have been seen on the west coast, at intervals, all the way from Perth to Port Essington. Gippsland, however, in the south, escaped the disease; and, also, no marks of it, as far as I have been

* In *The Narrative of a Voyage in the Lady Nelson*, by James Grant, R.N., it is said that this man was an African Negro.

able to learn, have been discovered in the desert coast country contiguous to the Great Australian Bight. Outside of these limits, the portion of the continent which we know positively escaped the scourge may be roughly described as bounded by the sea on the east and north, and by the 22nd degree of latitude and the 140th degree of longitude on the other sides. To the eastward and northward of these lines there is an immense extent of almost unexplored country, concerning which we know nothing as regards small-pox. It may be noticed, as will be found in the sequel, that the traditions of several tribes point to the conclusion that, in the country through which it spread, it killed something like one-half of the Aboriginal population.

In addition to many writers, more or less known,* who chronicle having seen Blacks pitted with small-pox at various times, and in different portions of the continent, I may mention Mr. Joseph¹ Hawdon's manuscript journal of his overland trip to Adelaide in 1838 (of which I have seen two copies), in which he mentions that nearly all the Blacks he saw on the Murray below Swan Hill were marked with it; also Teichelmann and Schurmann, who in their

* J. Hunter's *Historical Journal of Transactions, &c.*, in *N. S. Wales*.

Collins' *Account of English Colony in N. S. Wales*.

J. Grant's *Narrative of Voyage of Discovery in Lady Nelson*.

G. Barrington's *History of N. S. Wales*.

J. H. Tucker's *Account of a Voyage to establish a Colony at Port Phillip*.

E. J. Eyre's *Journals of Expeditions of Discovery in Central Australia*.

Major Mitchell's *Three Expeditions into Eastern Australia, &c.*

S. Gason's *The Dieyerie Tribe*.

G. Taplin's *The Narrinyeri*.

W. B. Wildey's *Australasian and Oceanic Region*.

Bennett's *History of Australian Discovery and Colonization*.

Shillinglaw's *Historical Records of Port Phillip*.

J. D. Wood's *Native Tribes of S. Australia*.

Ernest Giles' *Geographical Travels in Central Australia*.

J. D. Lang's *Queensland*.

W. H. Knight's *Western Australia: its History, Progress, &c.*

Watkin Tench's *A Narrative of the Expedition to Botany Bay*.

Watkin Tench's *A Complete Account of the Settlement at Port Jackson, New South Wales*.

vocabulary of the Adelaide language, under the word *Nguya*, remark that in 1830, or thereabouts, the Adelaide tribe was ravaged with small-pox. I have too a letter from Mr. Ernest Giles, the explorer, in which he mentions that in almost every part of the continent in which he has travelled, whether in settled or unexplored country, he has met Blacks pitted with the small-pox, though he has only mentioned the fact once (at the Rawlinson Range) in the published accounts of his explorations. I must also not forget to mention that in September 1845 a select committee of the Legislative Council of Sydney (as recorded in their *Votes and Proceedings* for that year) was appointed to inquire into the cause of the decrease of the Blacks, and that it addressed a number of questions on the subject to many civil servants and others. In the report of the committee, I find the following amongst the replies of its correspondents. John Clements Wickham, Police Magistrate, Moreton Bay (Brisbane), says:—"I am not aware of any marked decrease in their numbers during the last five years, with the exception of the tribes in the immediate neighbourhood of the settlement, amongst whom I am informed several died of native small-pox and of diseases caused by intemperance." George Augustus Robinson, Chief Protector of Aborigines in Port Phillip, alleges that the decrease of the Blacks is owing to diseases introduced by Europeans, "variola, often of a confluent character, being one of them." Joseph Docker, J.P., at Scone, N. S. Wales, in reply to the same question, also says:—"About ten or twelve years ago a great number of Blacks were carried off by a disease resembling small-pox."

Passing on to other sources of information, it may be noticed that Dr. J. D. Lang, in his *Queensland*, mentions that the Blacks have been subject, from the beginning of our colonization, to a variolous disease very like small-pox, which the medical men consider a different disease, *against which, nevertheless, ordinary vaccination has proved to be a specific*. Would not this fact alone prove it to be ordinary

small-pox? It is important, however, to notice that the testimony of medical men who have seen the marks left by the disease is, in the vast majority of cases, that they are the undoubted results of small-pox, and nothing else. As an instance of this, I may refer to a paper read before the Australian Medical Society, in 1869, by the late Dr. David Thomas, a gentleman who stood high in the opinion of the medical profession. He says:—"When I arrived here (in Victoria) in 1839, I saw several Blackfellows of the Yarra, Goulburn, Geelong, and other tribes, all of them rather advanced in years, having pits of small-pox." He then adduces further evidence of the fact, which, however, was not disputed.

On the 15th March 1877, the first census of the Blacks in Victoria was taken, when, amongst 1,067 Blacks and half-castes,* five old persons were returned as pitted with small-pox, one of whom is reported by Mr. John Finlay, the Local Guardian of Aborigines at Towanniney, to have stated that small-pox came down the Murray long before the Whites were seen or heard of by his tribe, and that there were two outbreaks of the disease.

In January and February 1877, just before the census was taken, a discussion about the existence of small-pox amongst the Blacks some forty or fifty years before took place in the *Argus* (Melbourne) and in some other papers. It was about this time that a letter appeared in the *Town and Country*, signed George Hawke, in which he relates that, in 1831, he saw a tribe of Blacks camped on the land of a Mr. Tom, in the county of Bathurst, suffering from small-pox, and that one of them died of it; that, with the exception of a family of the name of Coady, the Whites escaped the contagion; but that three children of that name took it, and one of them died of the complaint; that Mr. Hawke saw the body of the dead child, the face and hands of which were thickly covered with pock-marks. That,

* The numbers were 774 pure Blacks, and 293 of mixed blood; and, in every case, of black descent on the female side.

shortly after, Governor Darling despatched a military doctor of the name of Mair to inquire into the matter; that the Blacks in the meantime had left the place; but Dr. Mair said that, from the description he had heard of the disease, *he had no doubt of its being genuine small-pox*. A letter, signed J. T., also appeared in the *Argus* of 9th February, in which the writer says he saw Blacks suffering from small-pox at King's Plains, twenty-seven miles west of Bathurst, in 1830. About the same date, I wrote to the *Argus* to say that I, with many others (one of my brothers still alive amongst them), had seen a Black child suffering from small-pox on my father's station, Tongala, near Echuca, in 1841 or 1842. Shortly after, a Mr. Elliget, to whom I referred on the subject, sent me a letter, which was also published in the *Argus*, in which he stated that, in 1845, he had seen children in that locality with eruptions on the face and body similar to small-pox.

Whilst the discussion was going on, I received the following letter:—

“Royal Park, 14th February 1877.

“MY DEAR CURR,

“I noticed your letter in the *Argus* a few days ago, seeking for further information from medical men as to whether any other disease left similar marks to small-pox among the natives. Not being a medical man, I am unable to answer your question; but I am perfectly certain that the native tribes suffered very severely about the year 1830 or '31 from a disease, which, if not small-pox, at all events killed large numbers, and left behind on the survivors exactly similar marks. When, as a boy of twelve years of age, I first visited the Goulburn River, in 1841, there were a number of the Oorallim tribe deeply pitted, and one or two whose faces were seamed and scarred all over. There were also two or three children of my own age who had had the disease, and they told me that it was when they were about two years old. I also learned from the natives that before the disease broke out they had been far more numerous; in fact, I believe that whole tribes were carried off at that time. Some four or five years ago I read in the newspapers that a very high flood on the Lower Murray had unearthed some two hundred skeletons, at the foot of a sandhill, and the old Blacks informed the squatter who occupied that part of the river that they were the remains of those who had died in the great sickness many years before. As you know the Oorallim tribe, I will mention a few whose names I can recollect, whom, perhaps, you will remember: Old man Charley

and his young lubra Mary; his two sons, Charley Innès and Charley Purcell; and Jimmy Orakpup. One of the young girls marked was 'Kangaroo,' afterwards lubra to Pangarang Larry, born, I should judge, about 1830. But it was not only among the Oorallim that the disease could be traced; there were pock-pitted people among the Pangarang, Benbedores, Neribullok, Bootherbullok, and Netrakbullok tribes; the three last lived higher up on the Goulburn. In after years I saw the same thing among the Lower Loddon, Swan Hill, and Bung-bung tribes. If, as some of the newspaper correspondents who have lately written on the subject assert, very old people had the disease when they were young, then there must have been two distinct outbreaks, as there is no mistake about the havoc committed about the time I have stated.

"I am, &c., &c.,

"ALBERT A. C. LE SOUEF."

No one was in a better position than Mr. Le Souef for hearing from the Blacks what they had to say of old times. Amongst other letters which reached me on this subject, I had one from Dr. James King, of Ballarat. In it he informs me that he has been for twenty-four years a member of the Medical Board of Victoria, seven of which he passed at Swan Hill, and made a practice of visiting all sick Blacks for fifty miles around, and of prescribing gratuitously for them. In that locality he learnt from the Blacks that small-pox had committed awful ravages amongst them some seventy years before; that in one camp all had died but the individual who related the circumstances; that many of the Blacks whom he knew were pitted with confluent small-pox; that there is no disease amongst the Blacks which leaves marks which can be mistaken for small-pox, *nor any pock peculiar to the Blacks*; and that what has been called native pock is mere chicken-pox, which is more common among White than Black children. In fact, I have not found it asserted by any medical man who has seen the ravaged faces of the Blacks that the disease was anything else but small-pox. To the destruction which the disease occasioned, several other writers in the *Argus* bear testimony, and several independent traditions of the Blacks, which there can be no doubt are genuine, *point to the direction of Sydney as its starting point.*

So far, I have spoken of small-pox in the south-eastern and southern portion of the continent; its first appearance, as far as is known, at Sydney, in 1789; its presence near Bathurst in 1830 or 1831, and in Victoria as late as 1845; and of the five survivors marked with it, recorded in the census of 1877; and of other circumstances. Besides this, however, the small-pox has prevailed largely in Western and Northern Australia. The facts which I have been able to collect concerning it in those parts are as follow:—

Wilson, in his *Voyage Round the World* (in 1828, published in 1835), gives a vocabulary of the Raffles Bay tribe, in which the word *oie* or *boie* appears as the translation of *small-pox*. From more than one source we learn that, in 1829, when the first settlement at Perth, Western Australia, was made, many of the Blacks in the locality were pitted with small-pox. In *Western Australia: its History, Progress, &c.*, by W. H. Knight, published in 1870, there is an extract from a report of Staff-Surgeon H. H. Jones, in a note to which he says:—"Measles, in a somewhat severe form, has been introduced into the colony, but it seems now to have entirely disappeared, and small-pox has made its appearance amongst the native tribes in the far north, *but it has not spread amongst the White people with whom they mix.*"

In 1878 and 1879, I corresponded with Mr. John Perks, of Cheangna Station (which I am informed is about 200 miles north-by-east of Champion Bay), who kindly exerted himself to give me what information he was able on the subject of small-pox amongst the Blacks. Acting on his suggestion, I examined the *Western Australian Almanac*, printed at Perth by Stirling and Sons, and in the *Chronicle* for the month of May 1869 found the following entry:—"Small-pox prevalent amongst the natives of Champion Bay district." Also in the *Chronicle* for March 1870:—"Small-pox attacked Mr. Hooley's family at Nickol Bay, but without any fatal results."

In his letters, Mr. Perks informs me that, at Cheangua, two-thirds of the male adults are pitted with small-pox; many of them, he says, are "one mass of seams and scars. I have never seen Whites so badly marked"; that not so many of the females bear scars, and none of the children. He also notices that it is rare to meet in the southern districts of Western Australia any Black pitted with small-pox, but the further north he went the more traces of the disease he met. Writing to me in April 1878, Mr. Perks says:—"About twelve years ago I witnessed an outbreak of this disease (at Cheangua); many natives died of it, chiefly matured and old men. It was pitiful to see them dying unaided, and depending only on their own superstitious charms for recovery. They did not seem to fear contagion, although in some instances the diseased were left to die alone, and remained unburied. I have been among the same natives ever since, and I think I may safely aver that no instance of the disease has occurred since that time. It appears to come like a plague or the cholera amongst them at long intervals. It may or may not be infectious or contagious, or both. I cannot say that I ever saw any of the Whites affected, although we were unavoidably among them during the last-mentioned outbreak, the second I have seen."

In another letter Mr. Perks informs me that, on the first outbreak of small-pox at Champion Bay, a number of the Blacks were induced to visit the medical officer at that settlement, and were vaccinated. He also enclosed me a cutting from the Perth *Enquirer*, of 12th February 1879, in which a gentleman, writing from the De Grey River, advises the vaccination of the Blacks, who, a short time before, had been dying in great numbers from small-pox. He adds that the Whites on the station did what they could to relieve them, but does not say that any of the former contracted the disease.

I also learn from Mr. Perks that some people are of opinion that the small-pox was introduced by the Malays

who frequent the coast, and such may possibly have been the case.

In *Australasia and the Oceanic Region*, by W. B. Wildey, he says, speaking of the tribes in the Port Darwin neighbourhood:—"Swamp-fever, and ague, and small-pox, or a very similar pock, are very prevalent. Many have lost an eye from the disease." This last circumstance has been mentioned by some authors who have written about the small-pox and the traces it has left behind in various parts of the continent, and also by some who wrote to the *Argus* on the subject, as already mentioned. In a vocabulary of the Woolner District, Port Darwin, published anonymously in 1869, *purrer-purrer* is given as the equivalent of *small-pox*. In an account of the De Grey River tribe herein, and another of the Cobourg Peninsula, it will be seen that small-pox visited the tribes in those localities in 1865, or thereabouts; and the tradition of the Cobourg tribes is that they contracted the disease from the Malay fleet of trepang fishers in 1860, whence it seems to have spread along the coast as far as Champion Bay.

In conclusion, there remains to bring under the notice of the reader a few points of interest connected with this subject. One is, that many writers have spoken in a very undecided way of the disease, and doubted whether it was really veritable small-pox. The doubt was based on the fact that it rarely extended to Whites, and then did not spread amongst them. It must, however, be remembered that those medical men who saw it in active existence generally recognized it as small-pox; whilst, so far as I am aware, no medical man who has seen the traces it has left, and the blindness which so frequently resulted from it, has expressed any doubt on the subject. In addition, the rapid spread of the disease amongst the tribes, and the fatal destructiveness of its course, are strong evidences of what it was. In proof of the views held by medical men, I may remark, that in the *Sydney Gazette* of 14th October 1804, Dr. Thomas Jamieson, the Principal Surgeon, notifies to

the public as follows:—"It was generally accredited by the medical men of the colony, on its first establishment, that the small-pox had been introduced among the natives by the crews of the French ships when lying in Botany Bay; but since that period no vestige of the disease has ever appeared." Of course he means appeared again in or near Sydney, for we know now that it continued to spread over more than half of the continent.

But though the fact of its not having spread amongst the Whites, many of whom were unvaccinated, seems to have left some doctors in doubt as to whether it was real small-pox, I must say, at the risk of being thought presuming, that it seems to me a fact that small-pox among colored races—black, red, or yellow—only extends itself to Europeans, or light-complexioned people, in rare cases; and, also, that, when it is contracted by Europeans from such sources, it fails to become epidemic. What we gather from Australian experience leads strongly to this conclusion. We find the Blacks subject generally to the same diseases as ourselves. Previous to our settlement in Sydney, however, they seem never to have had small-pox amongst them. Fifteen months after our arrival a malady broke out. Some of the sick were brought to one of the hospital huts in Sydney, and there nursed, partly by Whites. Half of these sick persons died, as the doctors who attended them said (and every one else who saw them, as far as we know), of small-pox. One of their own countrymen, a Black who helped to nurse them, caught the infection, was nursed by White people, and died; but the White nurses in every case escaped. In fact, only one man of the European party took the disease, *a Negro sailor on board the ship Supply*, and he died of it. At Bathurst and in Western Australia, experience was much the same; in the latter colony, many White people were brought into contact with Blacks who were dying by hundreds of what doctors pronounced to be small-pox. The White people nursed the sufferers, and, in some cases, buried the dead; and the medical men

remarked that the disease did not become epidemic amongst the Whites, of whom, from first to last, only about half-a-dozen took it, and one died (the girl near Bathurst), whilst in no case, as far as is known, *did any White person who caught the disease communicate it.*

The history of Mexico supplies another instance of similar facts. In the memoirs of Bernal Diaz del Castillo, the Conquistador, we read that, when Narvaes arrived in Mexico from Cuba, in 1519, at the head of the army with which he proposed to depose Cortes, he brought with him a Negro servant ill of the small-pox. From this Negro, Diaz tells us, the disease spread throughout Mexico, killing thousands upon thousands of the dark-skinned Mexican race; but, notwithstanding that he refers to the disease and its ravages in several places, he does not mention that a single Spaniard died of it, though he is very minute in his records. It is also important to bear in mind that vaccination and inoculation were unknown at that time, and that the Spaniards must have been in close contact with the Negro on board ship, if not on shore, and yet they escaped the contagion which was to devastate a great portion of America. Another instance of the same sort, but on a smaller scale, I find copied into the Melbourne *Argus* from a New Zealand paper. The facts related are that small-pox had broken out amongst some Chinese passengers on board of the ship *Gloucester* from Hong Kong, causing some alarm to the good people of Otago; that there were fifteen cases and three deaths; that the European officers, passengers, and crew entirely escaped the disease, *with the exception of a Fiji Islander, who was one of the crew, and he caught the malady and died of it.*

Then, again, we know that several of the North American Indian tribes caught small-pox direct from White fur-traders and whisky-sellers, and were nearly exterminated by it; but in no case have I read or heard of Whites, vaccinated or unvaccinated, catching the malady from a dark-skinned race and having it epidemically. I have already noticed

that the sort of pustular itch from which the Blacks suffer can hardly be communicated to Whites. I may add that, when measles were introduced at Coranderrk Aboriginal Station, and killed many of the Blacks there, that the disease did not spread to the Whites on the station, nor in the neighbourhood. Again, I have heard it asserted by more than one competent observer, that the louse of the Australian Black, which is of a dark color, will not attach itself to White people; so that, altogether, one is led to suspect the existence of a law of nature which makes the contraction of diseases by the Whites from the black, yellow, and red skinned races difficult; but that people of the dark-skinned races readily contract diseases from us, and suffer from them more than we do.*

Another question of interest is, *from whom did the Sydney tribe contract small-pox?* One writer thinks that it might have been indigenous to the continent, from the circumstance of the Sydney tribe having a name for it in their language. This supposition, however, has little weight, for the name was only heard after the malady had caused great devastation, and we know that the Blacks in general have quite an aptitude for naming strange things, and that they quickly named guns, clothes, the venereal, books, animals, and other objects which they saw with the Whites. But the general opinion was, that as it was not known to exist on board of our ships when they arrived at Botany Bay, the French squadron under De la Perouse must have introduced it whilst it lay in that harbour. To understand this, it should be remembered that the English fleet originally anchored in Botany Bay; sailed a few days after for Sydney, and as our ships sailed out, De la Perouse's sailed in, and remained in Botany, which is only six miles from Sydney, for about seven weeks. But, besides the fact that small-pox did not

* Catlin, in his celebrated work on the North American Indians, asserts, that out of the twelve millions who had disappeared when he wrote, six millions had perished from small-pox; but he does not mention its having prevailed amongst the Whites.

make its appearance about Sydney Harbour or Botany Bay until thirteen months after De la Perouse's squadron had left the latter place, we know from the published account of that navigator's voyage, in which the health of his crew is a constant subject of remark, that he never had small-pox on board at any time, from the very beginning of the voyage. Where then are we to look for an explanation of the facts? On consulting a work entitled *Journal of a Voyage to New South Wales*, by John White, Surgeon-General to our first fleet of convicts to Sydney, we learn that at the outset, when he reached the fleet at the Mother Bank, he made a medical inspection of the ships and found the convicts on board in excellent health until he reached the *Alexander* transport, on board of which he found a medical man from Portsmouth, whom the authorities seem to have introduced professionally. This gentleman informed Dr. White that the people on the ship "had got a *malignant* disease amongst them of the most dangerous kind"; but on visiting them, Dr. White entirely disagreed with this conclusion, and declared that their complaints were neither malignant nor dangerous. It is singular that the name of the malignant disease complained of by the Portsmouth doctor is not given, and that the *table of deaths* on the passage does not particularize the causes of death.

Another officer attached to the expedition was Watkin Tench, Captain of Marines, and he wrote two accounts of it. He remarks that none of them ever heard of small-pox in De la Perouse's squadron, though visits to it were not unfrequent as we know. We are also aware that no ships, other than De la Perouse's and our own, arrived in those waters until after small-pox had run its course among the Sydney tribe; so that, if the disease was not indigenous, it must have come from the French fleet or ours. In his *Narrative of the Expedition to Botany Bay*, Tench says that, when the fleet rendezvoused at Mother Bank, "excepting a slight appearance of contagion, the ships were universally healthy." What this contagion was

is not stated. In his other work, entitled *A Complete Account of the Settlement at Port Jackson*, when discussing the question of the channel by which small-pox reached the Sydney tribe, Tench says:—"No person amongst us had been afflicted with the disorder (small-pox) *since we had quitted the Cape of Good Hope*, seventeen months before. It is true that our surgeons had brought out variolous matter in bottles, but to infer that it was produced from this cause were a supposition so wild as to be unworthy of consideration."

From this it can only be inferred that the *malignant disease* of the Portsmouth doctor was small-pox, and that it had been present in the fleet before it quitted the Cape, because, as Tench was arguing that it was not introduced by our fleet, he would naturally have said that there had been no small-pox in the vessels *since leaving the Mother Bank*, had he been able to say so with truth. What occurred, probably, was what happened to a North American tribe of Indians (the Mandans, if I remember rightly): that the Blacks obtained from our people some article of clothing which had been worn by some one on board the *Alexander* transport, suffering from small-pox before reaching the Cape, and that from this source emanated the disease which cut off, as I estimate, one-third of the Australian race. The only other hypothesis, as it seems to me (and it is noticed by Tench), is that it was introduced at some other point of the north or west coasts by Malay or Chinese fishermen or traders. This, however, would conflict with several Aboriginal traditions still extant, which lead to no other possible conclusion than that Sydney was the point at which the disease was introduced. Hence the whole of the evidence seems to lead to the following conclusions, viz.:—that the small-pox was introduced into Australia at Sydney by ourselves in the year 1789; that it overran, roughly speaking, the whole of the continent south of the tropic of Capricorn, swept backwards and forwards over the area in question at least twice, and finally died out in 1845 or thereabouts.

That, since 1845, the same disease has been introduced into the north-western portion of the continent at least once, probably by the Malays, and committed great havoc ; but there is nothing to show that it ever found a footing in the country north of the tropic of Capricorn and east of longitude 134°.

To pass on. I have already said that venereal was introduced into Australia by the Whites years ago, and has never since ceased to commit terrible ravages among our tribes. Probably this disease alone would at length exterminate them. There is, however, another still more fatal one at present at work. I mean consumption, in connection with which it is necessary that some remarks should be made. Though Collins mentions a Black woman dying of consumption in 1796, brought on by long suckling a child, I must express my doubts as to what the complaint really was. At all events, during the first eight years of my residence amongst several large tribes near Echuca, which began in 1841, I can recollect no instance of consumption ; nor, though I have made inquiries on the subject of a few old residents who were good observers, have I heard of more than one death from that disease at that period. Now-a-days, a large portion of the Blacks and half-castes located on the Aboriginal Stations maintained by the Victorian Government fall victims to this complaint. Generally, they are the offspring of parents who have suffered from venereal. With many, at about seventeen years of age, very little work brings on a spitting of blood. Others spit blood without work—many of the women, for instance ; but those who were matured before consumption became common are strong and healthy. But, besides Blacks who live on our establishments, and under conditions new to the race, the reader will find my correspondents from localities far removed from civilization pointing out that, even there, the principal disease among the Blacks is consumption, and that they are dying out of it, even in places where their primitive mode of life is but little interfered with. Can one help

asking, what is the cause of this late, great and apparently increasing prevalence of consumption amongst the race? Can it have come from the Whites?

In 1871, there was laid before the Legislative Council of Western Australia a threefold report on the Blacks of that colony. One portion of it was from the pen of His Lordship Dr. Rosendo Salvado, Catholic Bishop of Port Victoria, who had conducted an Aboriginal Mission Station at New Norcia, about eighty miles from Perth, for about twenty years. From it I extract the following passage, on account of the remarks it contains with respect to the sicknesses and physical constitutions of the Blacks, in which I entirely concur. His Lordship, who is a foreigner, writes :—

“At the latter end of 1860, the measles, introduced about that time in this colony, reached here; and, since then, several of our native boys died, their death being attributed to that plague and to its effects.

“I am not a medical man, nor have I here any one that has any claim to that scientific profession, and I regret to say I cannot easily obtain the attendance of any professional man in case of sickness, the nearest of them being fifty miles, at least, from this place. This being the case, renders it quite impossible for me to give the technical name, nor any precise details of the sickness and diseases of the Aboriginal natives that died here. Much I regret this state of things, but, unfortunately, I have not the means to improve it.

“Indeed it is very discouraging to hear that the Aborigines of Australia, as a race, are dying off and disappearing; but, why so? Because of the consumption, the bronchitis, the syphilis, the liver complaints, and several other diseases? If that is the true reason of it, then we may conclude, also, that all human races must die and disappear, for there is no country, that I am aware of, where there are not the same, nay, in several countries, even worse sickness and diseases than those that are said to be the cause of the Aborigines of Australia dying off and disappearing.

I cannot help thinking that the true reason must be another. I do not wonder at the Aborigines dying, as the Europeans must die, of one or other disease; but what seems rather strange is to see so few sick Aborigines restored to health, whereas, in a given similar case, so few Europeans would die.

“A native, I will suppose, is taken ill and brought to an hospital or private house; there the doctor attends him daily and with care; nothing is wanting; nevertheless the native grows worse every day, and, after a short time, his life is despaired of. An European, in the same case, would have recovered his health by that time, but the unfortunate native is dying; there is no remedy for him. His disease has baffled the doctor’s skill and care, and, as the last resource, the native is consigned to his relatives or friends, by whom he is brought to the woods, and there by them taken care of in their own way. If an European, in the case of that native, had been sent to the open air in the bush, surely he would have died a few days, nay, a few hours after; yet, that dying native a few weeks afterwards, and when every one that knew him in his dying state believes him to be already dead and buried, there he is as healthy and as strong as ever, having, perhaps, travelled already fifty or more miles on foot. He had taken no medicine whatever since he had left the hospital or private house, yet he has perfectly recovered his health and his strength. To some one this case may seem a fancy or simply a supposition, but I assure him of its being a fact.

“What, then, ought we to conclude from such a fact, nay facts? If I was not considered too presumptuous in advancing an opinion, I should be tempted to say either the disease had not been well understood or the medicines administered were not in harmony with the constitution of that native. The medicines administered to him would in time, and in all probability, have killed him; therefore, it seems clear enough, those medicines were by no means healing remedies for him.

“Another case: a strong and healthy young native, who never in his life knew what strong liquors or European vices were, is admitted in a private house, mission, or establishment; for some time he goes on well, gay and full of life; but few months, or perhaps after a couple of years, a fatal melancholy takes possession of him. Being asked what is the matter with him, he answers, ‘Nothing!’ ‘Do you feel sick?’ ‘No, sir.’ ‘Do you suffer any pain?’ ‘No, sir.’ ‘Why are you not so cheerful as before?’ ‘I do not know.’ He takes his meals as regular as ever; he has no fever; yet he daily and almost at sight loses his flesh, strength, and health. What is the technical name of such a disease? * Perhaps consumption, perhaps liver complaint. Let it be so; but is there no remedy for such diseases? Are there no preventives of their causes? Yes, there are; but, nevertheless, that native died shortly after.

“On various occasions I consulted several medical doctors on these and similar other points, but, I regret to say, all to no purpose. Nevertheless, one of them disclosed to me his utter ignorance of the diseases of the Aborigines, saying that he knew no more about them than a man in the moon. I asked him if he had ever made a *post-mortem* examination of their bodies, and he replied that he had done it repeatedly; but, after all, he knew no better or more than before! To this he added, that, as a general rule, every time he had taken under his especial care any sick native, he succeeded only, he regretted to say, in killing him the sooner!

“Almost every one in some degree conversant with the Aborigines of Australia knows that a severe wound, which would oblige any European to keep his bed for a long time, would be considered by a native as nothing. An European, perhaps, would have died of it, but a native would be healed

“* Since I wrote the above, having consulted that case with various medical men in Europe, almost every one of them, after hearing my oral exposition of it, came to the conclusion that ‘Nostalgia’ is the technical name of that sickness; and I think ‘Home sickness’ is the English name for it.”

in an incredibly short time. Medical men themselves are really astonished at how quick a native heals and recovers of his severe wounds, and, on the other hand, in what a short time he dies of a disease. They wonder, and with reason, at both extreme cases, because the causes of both extreme cases are equally unknown to them.

“Miss Florence Nightingale’s question, ‘Can we civilize the Aborigines without killing them?’ is not a simple question, but a difficult problem, which heaven knows when will be solved. The natives of Australia seem to be as yet a mystery to the medical world. Miss Nightingale, at page 14 of her pamphlet entitled *Sanitary Statistics of Native Colonial Schools and Hospitals*, says that ‘The hospital returns throw little light on the causes of the disappearance of native races, unless these are to be found in the great prevalence of tubercular and chest diseases.’ And, again, at page 15, ‘the discovery of the causes of this must be referred back to the Colonies.’ It is also said in that pamphlet that ‘anything which exhausts the constitution . . . will engender these diseases,’ viz., tubercular and chest diseases. But to this purpose I will relate another case.

“A young native has been ploughing here his own field for about three weeks, at the end of which time I ordered him to suspend his ploughing, for I had observed he was unwell. He stayed, but unwillingly, seeing the other natives going ahead of him with their ploughing. After a few days, continuing still to spit blood, he told me he would be all right in a few days if I would allow him to go hunting horses. I did not want any horses at that time, and much less him to do that hard work, which I considered very injurious to his case, nevertheless I consented to it as a trial. That native, after having been hunting for three or four days, ceased to spit blood, and immediately went again to his ploughing. I may not be right, but I always considered hunting horses as something that exhausts the constitution of any sound person, and the case will be the more aggravating if that

person is spitting blood. But, if I am right, how was it that that native was healed by doing it?*

“When I, in my difficulties, requested a medical man to direct me in the curing the diseases of the Aborigines, his direction has been—‘Do your best in your own way, for, if you follow my advice, and do as I should direct you to do, I am afraid the whole of your sick natives would die the sooner. The Aborigines,’ he added, ‘cannot stand our recipes.’ When a sick person is abandoned by the doctor to the resources of his unlearned relatives or friends, we consider it as a desperate case. Such seems to be the case of the Aborigines. Left to my own unprofessional resources, I followed, in want of any better, a theory of mine. I thought of applying to the sick Aborigines cantharides, in order to rise blisters and to take out as much as possible of their bad humor. I thought also that cod liver oil would be indicated either as a preventive or as a curative, as the case may be. I have to thank Dr. Ferguson, our esteemed Colonial Surgeon, for having acquainted me of the curative properties of that oil. Since I began using those two specifics with our sick natives, I consider to have saved the life of five of them. Out of those five, three had gone so far off in their sickness that I had lost almost all hopes of

“* Nevertheless, I consider that case as an exception, for constant experience has confirmed me more and more in the truth that, as a general rule, the Aboriginal Australians cannot stand our daily hard work. Indeed, many of them do look well framed and strong, but only appear what in reality they are not. They may work hard a few consecutive days, but they remain so much exhausted, that, to oblige them to go on with the same or similar work, will be identical to condemn them to an almost certain death. I think the returns, of past times, of the deaths among the Aboriginal offenders at Rottneest may be quoted as an unfortunate but convincing proof of my assertions. Indeed, the law punishing an offender with imprisonment and hard labor I think ought to be revised and amended as regards the Aboriginal offenders; for, as it stands, intending to punish them only with imprisonment and hard labor, in matter of fact punishes them with death. The case in regard to the half-caste natives I consider to be quite different in all respects, for I believe them strong and well able to stand any work as near as possible, if not as well, as any European man.”

their recovery. Nevertheless, they did recover, and, with the other two, they are at present as well and as cheerful as ever. I have lost none of the natives, as yet, since I began to administer to them, separately or together, those specifics. Thanks be to God for it. I confess again, and with regret, I am not conversant with those matters, and cannot enter into them as I would wish.

“Having fixed my residence here (for the second time) in the year 1857, and admitted successively a good number of native boys, I thought and did establish for them three daily hours of light work in the morning and three daily hours of school in the afternoon, leaving free the other hours of the day for them to play, as necessary gymnastic exercise. My object in fixing them physical work has been threefold, viz., to prevent sickness by the daily development of their exercised body and strength ; to have them busy in doing something useful ; and to introduce them by degrees into the habits of civilized and industrial life. Although I acknowledged the great advantages of mental work by fixing a certain time for their school, including religious instruction, I greatly feared the deathful consequences of in-door restraint. We ought to bear in mind that the Aborigines are exotic or foreigners to our civilization. They cannot stand, at once, not even our food, much less our daily hard work, let it be mental or physical. For this reason, I have always been rather indulgent in the exact keeping of their hours of school or work. In ploughing, shearing, and reaping seasons, I dispense them of their school, and every one of them, according to their age and capabilities, is employed in the general work of the season. Indeed, the work of most of them is no other thing than a continual childish playwork, but it is playing that they learn by degrees how to work.

“Of the two works, viz., physical and mental, I have given the preference to the former, for, according to my own ideas, I believe a native that knows how to cultivate his field to be much more advantageously initiated in the

civilized life than another that knows only how to read and write."

Though these observations of Dr. Salvado are important and worthy of attention, they and those which I have been able to offer concerning the diseases of the Blacks are but scanty gleanings from a large field, and it is to be regretted that the subject of the diseases generally of our Aborigines and the peculiarities of their constitutions have heretofore failed to attract the attention of the gentlemen of the medical profession in these colonies ; that some competent persons have not made the whole matter a study. It is said, with what truth I am not aware, that the *post-mortem* appearances presented by Blacks who die of consumption differ from those of Europeans. Whether when stations are taken up in localities far removed from country which has heretofore been in our occupation this disease is found to exist, I am not aware, but it certainly is found to be the great cause of death on every station which has been as long as ten years in our occupation. Not only so, but it is reported to be exterminating many of the populations of the Pacific Islands. To what, one may ask, is this attributable? How is it that many dark-skinned peoples which have lasted so long appear ready to die out? The subject, which seems worthy of attention, might be studied to some extent in the Melbourne Hospital and on our Aboriginal Reserves.

CHAPTER IX.

REMARKS ON SOME OF THE WORKS WHICH TREAT OF THE
ABORIGINES OF AUSTRALIA.

THOUGH a detailed examination of publications in which the Aboriginal race of Australia is treated of or brought prominently under notice does not come within the scope of this work, it may be useful to enumerate the authors who have written on the subject with the most knowledge, and also to put the student on his guard by glancing at some of the many errors which have found their way into works otherwise valuable. In the note below are set out the names of the most trustworthy writers on our Blacks.*

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- * Phillip's *Voyage to Botany Bay, &c.* 1790.
 Hunter's *An Historical Journal of the Transactions at Port Jackson, &c.* 1793.
 Collins' *New South Wales*.
 King's *Narrative of Survey of Australia*. 1818.
 Major Mitchell's *Expeditions in Eastern Australia*. 1839.
 Sir T. Mitchell's *Journal of an Expedition into the interior of Tropical Australia*. 1848.
 Captain Grey's *Travels in North-Western and Western Australia*. 1837.
 E. J. Eyre's *Discoveries in Central Australia*. 1840.
 J. Macgillivray, *Narrative of Voyage of H.M.S. Rattlesnake*. 1846.
 James Dawson, *Australian Aborigines*. 1881.
 Teichelman and Schurmann, *Outlines of a Grammar and Vocabulary of the Aboriginal Languages of South Australia*. 1889.
 Captain Grey, *Vocabulary of Dialects of South-Western Australia*. 1841.
 E. Threlkeld, *Key to Structure of Aboriginal Languages*. 1850.
 " *Specimen of Dialects of New South Wales*.
 " *Australian Grammar*.
 " *Australian Spelling-book*.
 " *Language of Hunter River and Lake Macquarie*.
 C. W. Schurmann, *Vocabulary of Parnakulla, Spencer's Gulf*. 1844.
 Revd. W. Ridley, *Link and Divergences of Australian Languages*. 1856.
 " *Kamilaroi and other Australian Languages*. 1866.
 " *Do. do., enlarged*. 1875.
 Meyer, *Vocabulary of the S.E. portion of South Australia*.
 W. Williams, *Vocabulary of Adelaide District*. 1840.
 Scott Nind, *Vocabulary of King George's Sound*.
 E. S. Parker, *Lecture on the Aborigines of Australia*. 1845.
 Saml. Gason, *The Dieyeri Tribe, &c.* 1874.
 Revd. G. Taplin, *The Narringeri* in 1874.
 " *Folklore*. 1879.
 M. Moorehouse, *A Vocabulary and Outline of the Grammatical Structure of the Murray River Language*. 1846.
 George Fletcher Moore, *A Descriptive Vocabulary of the Aborigines of Western Australia, &c.* 1842.

Concerning the errors of writers on this subject, I will begin with one or two found in Sir John Lubbock's work entitled *The Origin of Civilization*—second edition.

At page 108 that author asserts that a knowledge amongst savages of the *disadvantages of in-breeding* is a principal cause of exogamous marriages. He also refers in the passage to the savages of Australia. Passing over the fact that many eminent breeders of animals, and some scientific writers on marriage, take the opposite view of in-breeding, and that the savage is assumed to have satisfactorily decided the knotty point which still vexes the soul of the farmer of Essex and Yorkshire, most persons who have any practical knowledge of our savages will, I think, bear me out when I assert that, whatever their objections to consanguineous marriages may be, they have no more idea of the advantages of this or that sort of breeding, or of any laws of Nature bearing on the question, than they have of the differential calculus.

To take another instance. At page 109, Sir John Lubbock says—"In Australia, where the same family names are common *almost over the whole continent*, no man may marry a woman whose family name is the same as his own, *and who belongs therefore to the same tribe*." In support of these statements, the reader is referred to *Grey's Journal*, and *Eyre's Discoveries in Central Australia*. Now, in considering this passage, it seems to me that a writer could hardly have displayed greater inaccuracy and greater ignorance of the customs of our savages in the same number of lines. To begin with, we are told in effect that there are women, living almost over the whole continent, who *belong to one tribe*, which every one knows to be ridiculously at variance with fact. Besides, it is forty years since Grey wrote, and we know now, what he did not, that the names in question are not "*family*"* names, but names of castes,

* The term family names, for what are now called class-names, is particularly inappropriate, as they do not descend from parent to child, as will be seen on reference to Table, p. 113.

borne in addition to tribal names, and that not unfrequently unfriendly and distant tribes have the same, or nearly the same caste-names, though the tribal names are always different. We also know that family names do not exist in Australia, and that tribal and class names differ essentially from family names. Besides, how could Grey, when he wrote, assert anything with respect to *the whole continent*, when not a tenth part of it was known to the Whites, and very little knowledge of the Blacks had been acquired? Then, again, Eyre is quoted in support of Sir John's contention, whereas *he states distinctly the reverse*; namely, that the system of caste-names discovered by Sir George (then Lieutenant) Grey, in Western Australia, did not exist in the numerous tribes with which he and Mr. Moorehouse were acquainted in South Australia. In another passage (page 85), Sir John Lubbock quotes Collins' very exaggerated and absurd description of how women are carried off by savage lovers in Australia, written within a few years of the first coming of our people to this continent, when but little was known on the subject. But what particularly surprises me, in quoting such a passage, is, not merely the want of knowledge of Australian customs which it displays, as the acceptance of the idea that a woman could be first knocked senseless, and then be dragged over stones and stumps and sticks from one camp to another, *which are generally several, if not many, miles apart*, and yet live; or even that a man could possibly drag a woman over such obstructions. Of course it is a matter of notoriety to every bushman that Collins' relation is a gross exaggeration of the real facts.

Another work to which I desire to draw attention, as abounding in important errors, is *The Aborigines of Victoria*, by Mr. R. Brough Smyth. Before instancing what I refer to, it gives me pleasure to point out that the author of the work has collected in an indefatigable and painstaking way a large amount of useful information connected with his subject; that the contributions he has received are for the

most part excellent, and that his drawings and treatment of the arms and implements of the Blacks leave little to be desired; so that his work contains a mass of valuable matter. Unfortunately, however, instead of resting satisfied with compilation and pictorial representations of weapons and implements, Mr. Smyth undertook to embody in a succinct narrative form the facts gleaned from many correspondents, pourtraying, as he went along, what I may call even the *nuances* of savage life in Victoria. In doing so, however, he has fallen into errors of an important description so frequently, that in some cases it would be easier to re-write a chapter than to expose half of its shortcomings. Mr. Smyth as we know is no bushman and has no acquaintance with our Blacks in their savage state; and he furnishes another instance of the fact that book lore never compensates in such matters for the want of the knowledge which comes of personal intercourse alone.

To glance at a few of the multitude of statements in Mr. Smyth's work to which I take exception. At page 48, vol. 1, we find the following passage:—"Until the child is able to walk pretty well, it is carried in the opossum-rug which is worn by the mother. The rug is so folded as to make a sort of bag at the back, in which the infant sits or lies contentedly. Whenever it needs refreshment, it extends its arms over the shoulder of the mother, seizes the teat and without difficulty obtains what it needs." Now, in a personal experience extending over forty years and to many tribes, it would be strange if I had not witnessed such a practice, if it existed. It is also strange that not one of the many writers about our Blacks have referred to what Mr. Smyth relates. But indeed a very cursory examination would convince any observer that the breasts of the Australian female would require to be double or treble the length they are to enable her to suckle a baby whilst carried on the back in the usual way.

In the next page (49) Mr. Smyth says:—"The children are made to swim in the waters of the creeks and rivers at

a very early age. Both boys and girls, of tender years, are thrown into the water in sport, and they so soon acquire the art of swimming rapidly, and well, that it is only when the first experiments are made that the parents trouble themselves with them. A young girl will spring from the bank into a deep waterhole, and dive and rise again to get breath in such a way, sometimes, when she is pursued, either earnestly or in sport, as to baffle even young active men. The natives swim differently from Europeans, back foremost and nearly upright, as if treading water."

Now, in this passage we have several distinct assertions, every one of which is incorrect, with the exception of the statement that the children learn to swim at an early age. Thus, mothers do not throw their children into the water to teach them to swim; neither do they soon cease to look after them; nor do young children become rapid swimmers; whilst, as regards the fancy picture of the girl pursued in the water in sport, by young men, it is so preposterous that one can only wonder that Mr. Smyth should have read and written so much about the Blacks without learning something of the customs which seclude the girls from the young men. Then, again, Major Mitchell describes a wild tribe, unacquainted with fire-arms, with which he was at variance on his journey, plunging into the River Murray and facing-about in the water, *for the purpose, no doubt, of seeing and avoiding the missiles which they expected would be hurled at them.* This mode of swimming, which Mitchell speaks of as *unusual*, Mr. Smyth quotes as the common one. Of course we all know that the Black swims somewhat on his side, the hand which is lowest well in front of him; that the position is more horizontal than that taken by most Europeans, and not the least like that described by Mr. Smyth.

An important error of this writer is, that he attributes the infanticide which was practised by the tribes of Victoria to scarcity of food, instead of to the impossibility of the women carrying about several small children in those

frequent changes of place they habitually made, which was the chief cause. This statement is constantly repeated, and yet I and many other old bushmen are perfectly well aware that, in many districts of Victoria, food was most abundant, and yet infanticide prevailed in them generally, though not originally to the same extent as in neighbourhoods in which food was more scarce. In desert districts, no doubt, scarcity of food was and is the principal cause of infanticide, but not generally so in Victoria. As instances of food being plentiful, I will refer to two places on my father's run near Echuca, on which I lived for ten years. At one of them (Colbinabbin), yams were so abundant, and so easily procured, that one might have collected in an hour, with a pointed stick, as many as would have served a family for the day. The wheels of our dray used to turn them up by the bushel as it went over the loose ground. Indeed, several thousand sheep, which I had at Colbinabbin, not only learnt to root up these vegetables with their noses, but they for the most part lived on them for the first year, after which the root began gradually to get scarce. Besides yams, there were also in the same country several other sorts of roots in more or less abundance, and, in addition, numbers of opossums, emu, wild-fowl, &c. The other spot to which I have referred was Wongat, a portion of the Moira country, where fish was more abundant than I have ever seen elsewhere. In fact, the quantity there was enormous, and from this portion of the Murray the markets of Melbourne, Sandhurst, Ballarat, and other places have been chiefly supplied with fresh-water fish ever since. In addition to fish, there was an equal abundance of vegetable food at Wongat, and countless quantities of wild-fowl—but still, in spite of all this, infanticide existed in the tribes of those parts. In fact, the Blacks will go here and there to corroborates; the men will not carry young children, and the women cannot carry more than one and the household goods; and, on these grounds, a large number of children were and are unfortunately disposed of by infanticide.

The chapter, however, in which Mr. Smyth wanders the most frequently from fact is that entitled "*A Native Encampment, &c., and Daily Life of the Natives.*" Whilst reading it, the bushman is reminded at every step of the writer's want of acquaintance with his subject. In the very beginning of it we find him assuming that a tribe generally dwells in a body; that it has a head, and that this head governs it, with the advice of the old men; that notices of an authoritative sort are given out to each family in the morning that they are to remove to another camping-ground; that, in moving, the males travel with the males, and the women with the women; that the loud calls and chatter of the men amuse and cheer the tribe on its march; and that on the way they gather flowers and buds. These are some of the statements Mr. Smyth makes in the first paragraph of the chapter, and every one of them is substantially incorrect; and those which refer to the exercise of authority, important departures from fact. Indeed, throughout the work one feels that its writer has never realized that Aboriginal tribal life holds together in a way quite distinct from European society. That, save as regards the performance of certain ceremonies, the infliction of certain marks or mutilations on the person, and compliance with certain marriage restrictions, which are enforced by the adult males of the tribe, authority is almost non-existent amongst them, with the exception of that absolute rule which each married man exercises over his wife and children of tender age. The principles of rank, of the delegation of authority, and of a special executive, also are quite unknown. Yet, when Mr. Smyth touches these subjects, he habitually depicts a state of things which may possibly resemble the first glimmer of government amongst the Aryan races, but of which there is not more than a shadow, at most, amongst our tribes.

What has really to be said about the march and the formation of fresh encampments is that when a party thinks of moving, those who compose it talk the matter over at

night, when each head of a family and adult male decides what he will do, and generally tells the others. Argument is often used on these occasions ; but no one dreams of interfering with the free will of another, except that the women and their young children follow the steps of the husband, as a matter of course. We will suppose, then, that several families at an encampment have decided to move elsewhere and the rest to remain where they are. As a rule, modified by whim and weather and the distance to be travelled, the move is begun an hour or two after sunrise. The young men are often the first to get under weigh ; the married man, having seen his wife pack the luggage, and put it and the youngest child, if unable to walk, on her back, takes up his weapons and quietly starts on his way in the direction of the next camping-ground, followed about a hundred yards behind by his wife and children. If any at the camp remain behind, or decide to go in some other direction, and there are women amongst them, you will almost invariably hear the females who are remaining shouting at the top of their shrill voices some parting word to those who are going, which it seems never to occur to them to say during the many hours they are quietly seated at their camp-fires. Shortly, however, all is silent. Bearing in mind that at the end of the day's journey the Black and his family will have nothing to eat but what they have obtained on the road, the party, as a rule, gradually spreads out from the first (but on no preconcerted plan, each one marching as he likes), and advances on a front of from half a mile to a mile and a half, according to circumstances, the married man followed by his wife and children, and all collecting such food as presents itself as they proceed. In this way, something edible, in the shape of opossums, bandicoots, eggs, *fungi*, gum, or other articles, is usually secured on the road and brought into camp ; and, in every case, the march, though occasionally disturbed by the sound of a tomahawk or the bark of a dog, is almost entirely noiseless, as to shout or

sing would do away with all chance of obtaining game. As the place agreed on for camping is neared, all converge towards the spot. The first who arrives sits himself down and sticks his spears into the ground. A few moments after, if a married man, his wife and children come up. The woman sets her fire-stick or bark torch blazing, and throws a little fuel on it, and, as the rest arrive, they take up their places at the customary distances. Then a few boughs or sheets of bark, according to the weather and proposed length of the stay, are cut, and the camp is made. This operation is got over very quietly, and is soon completed; all of which is very different from Mr. Smyth's fancy picture. On other occasions, a retreat for instance, the march is made pretty well in Indian file, but always silently. In this way one might go on correcting innumerable details ludicrously at variance with the real facts; but it is hoped that enough has been said to put the reader on his guard against Mr. Smyth's errors. His correspondents, for the most part, are authorities, but he himself is only so when treating of weapons and implements.

There is, however, another section of Mr. Smyth's work which it is necessary to refer to briefly before quitting the subject—I mean that which deals with our languages. Some of the numerous errors contained in the vocabularies forwarded to him any one may discover by simply comparing one part with another; others require some knowledge of the languages. I will take one or two instances from the translations of Mr. John Green, vol. 2 of Mr. Smyth's work, page 98. There we find an equivalent for the article *the*, which does not exist. In some places *da* and in others *kaneé* is rendered *the*; in another place *da* is translated *to*; within a few lines *ba* is translated to mean *is* and *from*; *mangi* (at page 104) is translated *nom*, instead of *here*; but, further on, we find it rendered *am*, *I am*, and *here it is*. When Mr. Green tries his hand at phrases, the matter is still worse. He has evidently no knowledge of Aboriginal languages, or of any language but his own, and

has proposed to some Black certain phrases for translation, and treats the corresponding phrase as a word for word rendering. Of the different construction of the two languages he has evidently little idea. One of the phrases, page 98, is—*“I found an opossum with young,”* and his translation runs thus :—

Brimbonga	din	walert	booboop	ngalook.
Found	I	opossum	young one	with.

The correct rendering is—

Brimbonga	din	wollert	booboop	ngalook.
(On) teat	of	opossum	young one	(I) saw.



BOOK THE SECOND.



BOOK THE SECOND.

PREFATORY REMARKS.

IN transcribing the vocabularies sent to me, I have generally but not always modified their spelling and given the vowels the value assigned to them in Chapter I.

This book contains accounts of a few tribes scattered over the eastern half of the north coast of Australia, and vocabularies (some of them very meagre ones) of seven languages spoken in that locality. Of the majority of the languages in use on this coast no specimens have been obtained, as it is as yet only partially settled by the Whites. As a consequence, this book is of a fragmentary character, and the vocabularies it contains are grouped together, not on account of their affinity but on the contrary, as a collection of disconnected material from which few deductions can be made. The most material inference to which they seem to lead is, that some disturbance has taken place in the languages of this part of Australia, as appears from the fact that the words general throughout the continent are much less common in this quarter and more altered than elsewhere. Two of my correspondents writing of the Blacks at and near Port Darwin (the most westerly point referred to in this book) say that their physical characteristics differ somewhat from those of the rest of the race. On the other hand, Macgillivray, in his *Voyage of the Rattlesnake*, describes the Cape York tribes (at the other extremity of this series) as thoroughly Australian in appearance and in customs, so far as known. Thinking that the languages under consideration might have been influenced by intercourse with the

Malays who frequent our north coast, I have compared over forty of the most important words of my vocabulary in these languages with the same terms in Malay, and have only found them to agree partially in the following instances, viz.:—in Malay, *mata* is the equivalent of *eye*, and *me* or *ma* is the prevailing root of the Australian terms in that sense; but as this root is common to many languages in this quarter of the world, the Malay term proves nothing with respect to the question under consideration. Then for *teeth* we have *unbirreegee* at Port Darwin, and *engeegee* in the Cobourg Peninsula, *gigi* being the Malay word. There is also another Malay word, viz., *ama* = *mother*, which prevails in Australia, but is not found in the languages under consideration. On the whole, I am of opinion that Malay has had a slight influence on a few of our northern languages, and that there has been some infusion of Malay blood in that quarter; the common customs of Australia remaining, however, unaltered in the tribes.

Respecting the Blacks of Northern Australia, I extract the following from a published account of them, sent by Mr. Paul Foelsche to the Royal Society of South Australia:—“The majority of the men are well-built, but the skin is smooth, and the stray covering of hair all over the body, so often met with in the south, is almost absent on the north coast, at least amongst those tribes with which I have come in contact; and the growth of hair on the face is very scanty, but on the head it is invariably thick and curly, and I have met with instances where it strongly resembles that of the Papuans, but these are very rare. The women, as a rule, are not so stout as in the south, and, with few exceptions, the hair is not so curly as that of the men. The hair of both sexes is, in my opinion, not near so black as in the south; but all this may be the result of climatic influences. The mouth, as a rule, is not so wide, and the nose not so flat, although the custom with both sexes of wearing sticks through the nose has a tendency to flatten it considerably.” Mr. Foelsche’s pamphlet includes several photographs of

northern Blacks, from which it seems that they differ slightly from Australians generally, principally in being less robust and less hairy.

My brother, Mr. Montagu Curr, writing from Yam Creek on the subject of the northern tribes, says:—"The Blacks here are taller and more slender than the Aborigines of Queensland, and, as is usually the case in Northern Australia, the best grown and nurtured are to be found scattered along the coast. I saw one hundred and thirty men, women, and children gathered together this morning for a mock fight. . . . The men are tall, from five feet seven inches to six feet, and are proportionately slender, the very opposite of robust. . . . Both cannibalism and circumcision are practised, I believe, universally. . . . The Larrakia, in the neighbourhood of Palmerston (Port Darwin), are, I consider, physically superior to the Woolwongas; and I saw some very handsome women amongst them, the nose, in some instances, diverging from the old bridgeless type, and being high and handsomely formed. Some of them seemed to have an almost idiomatic knowledge of the English tongue, and exhibited considerable intelligence. The women seem more chaste than is generally found, and children are numerous.

"The Waggites live to the westward of Palmerston, across the harbour, and extend to the Daly River, and perhaps beyond. They have a custom of wearing false hair intertwined amongst their own.

"The Woolnas live to the eastward, on the Adelaide River and Cobourg Peninsula, the Larrakia midway between, and the Woolwongas to the south. All these tribes are probably confined between three or four degrees of longitude and two or three of latitude. The hair, unlike the Bingis of Torres Straits, is generally straightish, or at most wavy. The facial hair is scanty, and the chin tufted. In their wild state they go naked, the men merely wearing a belt woven out of hair and paper-bark, two to four inches wide, round their loins."

In connection with the languages of this part of the continent, it is noticeable, as far as I have been able to collect them, that they display no particular connection amongst themselves such as might lead to the inference that the tribes which use them are a people distinct from those which occupy the rest of the continent. It is also to be remarked, that in the few instances in which I have received vocabularies of languages spoken at a little distance from the north coast, the usual characteristics of Australian tongues appear in full force, as though there had been a slight linguistic disturbance, which had been confined to the sea-board.

No. 1.—PORT DARWIN.

THE LARRAKĪA TRIBE.

By PAUL FOELSCHÉ, Esq.

THE following information about the Larrakĭa tribe is derived from replies to my printed list of questions, forwarded to me by Mr. Paul Foelsche, Inspector of Police, who from 1870 has resided ten years continuously in the Port Darwin District. From the same gentleman I have also received the accompanying vocabulary, which is supported in many particulars by one kindly sent me by Mr. A. J. Todd, which I have not thought it necessary to print. The country of the Larrakĭa extends along the coast from the mouth of the Adelaide River, west to Port Patterson, and stretches about twenty-five miles inland, an area which my informant estimates at 1,024,000 acres.

The Larrakĭa and neighbouring tribes are described as, to some extent, departing physically from the common Australian type, as has been set out in the introductory remarks at the head of this book. The numbers of the tribe are, approximately, 100 men, 120 women, 150 youths

of both sexes, and 130 children ; in all, 500 persons; and it is said that they have not decreased since the advent of our countrymen. They wear no clothes, the opossum and kangaroo skin rugs found further south being unknown amongst them ; but at night, in addition to large fires, they cover themselves with paper-bark—practices which seem healthy enough to judge from the fact that a fair proportion of them appear to be quite seventy-five years of age. They ornament themselves, like the rest of our tribes, by raising scars as thick and long as the middle finger on various parts of the body, on the upper arm, breast, ribs, abdomen and thighs. The septum of the nose also is pierced and a stick worn through it. In addition, they adorn their heads with feathers and like the Papuans wear a wig of fibre, or sometimes of human hair obtained from other tribes. They also tie grass bands above the muscle of the upper arm. On occasions of corroborees and deaths, they smear the skin with grease and red ochre. Like the rest of our tribes, they have small nets and bags, which they manufacture from the fibre of the bark of trees. They have also tomahawks of the sort almost universal in Australia, the head being a hard stone first chipped and then rubbed to an edge, around which is bent a piece of thin elastic wood, flattened on one side and tied where it completes the circle, the ends serving as a handle. Their spears are of wood, with a sharp stone at the point and are thrown by hand. Some of the neighbouring tribes hurl their spears with the wommera and as I have taken particular pains to ascertain, not with a thong as stated in *Willey's Australasia*. Boomerangs and shields are not found amongst the Larrakia. For cutting and carving, they use shells and sharp stones. They breed no animals save a few dogs and cultivate no crops. Fish, wild animals, roots, berries, and a few other edibles, the spontaneous products of Nature in their country, constitute the food of the tribe. What is not eaten raw is simply roasted on the coals, ovens not being used.

Twenty years ago, my informant relates, this tribe had small-pox amongst them; that they describe it as having come from the east; and that there are six of them still alive, whose ages are between twenty-five and forty, who bear the marks of it. They relate that this disease cut off so many of the tribe that the dead had to be left unburied. Mr. Foelsche is strongly of opinion that it was introduced by the Malay *bêche-de-mer* traders, at Port Essington, soon after our abandonment of that settlement.

There is no doubt of the existence of cannibalism amongst this tribe, and that children (usually under two years of age) are occasionally eaten by the old people. My informant relates his having taken from some members of the tribe the roasted body of a child.

The Larrakia do not object to tell their names, of which the following are specimens:—*Men*: Mirānda, Ganāaba, Noabūnga, Agabaree, Meerillee, Nanirnuck, Mangul, Mōōeruck. *Women*: Alkim, Munmuck, Dūbona, Gabbureicoo, Langedauck, Maitbee, Goolenning, Mallabarac. *Boys*: Mamindac, Banjebull, Nangandin, Minurana, Gimbulk, Ambull, Bunguin, Marrabano. *Girls*: Abinga, Dabunul, Midjeget, Mamil, Lumang, Lillayruck, Muera-muck, Guratbinga.

The Larrakia marry both in and out of the tribe; marriage between relatives is held in abhorrence; whether class-marriage exists amongst them or not is unknown. About ten per cent. of those who are married have two wives. Males are said to obtain wives as early as twenty years of age in some cases; girls becoming wives at about thirteen and mothers at fourteen years old. Fathers exchange their daughters for wives; when a husband dies, some male relative, often his brother, inherits the widow. Children belong to the tribe of the father. Infanticide prevails. Circumcision is practised. As amongst the Sydney tribe and one or two others, the Larrakia and Woolna tribes amputate some of the finger-joints.

The Larrakia believe in a Being who dwells in the stars and never dies ; also in a Good Spirit who dwells in the bowels of the earth. They attribute the deaths of persons who die before they become old to the incantations of their enemies. Their bitterest enemies are the Woolna tribe, who inhabit the lower portion of the Adelaide River.

My informant relates that an old Black gave him the following account of the Creation and of the next world:—A very good man called Mangarrara* lives amongst the stars at a place called Teeladla. He made all that there is upon earth except Blackfellows (*i.e.*, man). He never dies, and loves the Blacks. Another good man called Nanganburra lives in the bowels of the earth at a place called Abigooga. In past ages he made one Blackfellow, and called him Dowed and taught him how to make other Blacks ; and he made many boys and girls, who grew up and multiplied. When Dowed grew old the Blacks, who had now got to be numerous, refused to obey him, so he brought a sickness upon them, of which many died. He then caught some geese, which are numerous in those parts and ordered the Blacks to eat them, which some old women refused to do, saying that they were no good. Dowed then made the first spears and speared the old women in the legs. A strange Black named Charec† then came and took the old women to his country called Toopoor-ānla. Dowed, learning what had happened, followed the old women and demanded them back, but Charec refused to give them up. In time Charec had many children by these women, who became the Woolwonga tribe and adjoin the Larrakia tribe on the south. He left behind him a bad name with the Larrakia, whose

* It is noticeable that the name of the *Good Spirit* amongst the Dieyeri tribe is Muramura, not very dissimilar.

† In his letter to me, and in an excellent pamphlet which Mr. Foelsche published subsequently about this tribe, this name is given as *Shares*, but, on drawing his attention to the sibilants in it, he wrote to say that it should be spelt *Charec*. In his published account of the Larrakia, Mr. Foelsche's spelling of names differs slightly from that he sent to me. It may be added that German is his native language.

tradition is, that after death his body turned into a large stone on the banks of a considerable creek ; that this stone is still known to and feared by them, as any one who touches it inevitably dies shortly after. However, Dowed, when he found he could not get back the women, directed his steps to a place on the Adelaide River called Lingowa, where he saw a beautiful young girl called Abmadam, who at first declined his advances, but at length became his wife. After a time he left Abmadam, who remained on the Adelaide River and had many children, who became the Woolna tribe which adjoins the Larrakia on the east. At length Abmadam died and turned into a tree, at a place on the Adelaide River called Laylaloo. Dowed, too, when he had made many Blacks also died at a place on the Adelaide River called Alee-alee and turned into a tree. These trees, the Blacks say, are still to be seen and are much revered, for Dowed and Abmadam were both good people. Dowed, before his death, taught the Blacks to make all the various weapons and instruments which they still make and use. Close to the spot at which he turned into a tree is a large waterhole, persons bathing in which, the Blacks say, become cured of their diseases.

Nanganburra, we have seen, lives in the bowels of the earth ; and as the Blacks originated from him, he takes account of their good and bad deeds and marks them down. When Blacks die, they go to the abode of Nanganburra, who consults his marks concerning them. If they have been good, he gives them a pass to Mangarrara, with whom they live amongst the stars ; those who have been bad characters are sent to a place far in the interior of the earth called Omar, where there is a large fire. Deep under this is a large lake called Burcoot, where lives always a Black named Madjuit-madjuit. He is a friend of Mangarrara's, and regulates the tides by means of the moon and never dies.

Whilst this relation has perhaps had some European elements engrafted on it, as a whole it is very Australian ;

as for instance Dowed spearing refractory wives who elope with another Black and the stars considered as the resting-place of the dead. As usual, too, nothing is heard of White people. Not the least important feature of the tradition is that it describes population *as flowing south and also east* and two tribes as descended from the Larrakia.

In reply to my questions, my informant remarks that the people of this tribe can communicate with each other to some extent by motions of their arms, as far as they can see each other distinctly. Rough paintings or drawings on sheets of bark are made amongst them. Their canoes are more artificial than those usually met with in the continent, being constructed of sheets of bark cut into convenient shapes, and sewn together with strips of bamboo. Kangaroo and emu are killed with spears. Fish too are speared and are also taken by putting into the waterholes the bark of certain trees, which stupefies them. There are two sorts of corroborees; one of a hostile character and the other festive, and in honor of either the living or the dead. Corroborees, when a hostile demonstration, usually take place just before sundown. Festive ones are held after dark, when the men and sometimes the women paint themselves with red, white and yellow, so as to look not unlike the clown in a circus. Not unfrequently these dances are kept up all night. The men of the tribe are described as being about five feet seven inches in height and the women five feet two inches. Their hair is black or dark-brown, some curly and some straight, and they have neither cripples nor Albinos amongst them. The males, as they advance towards manhood, have at fixed stages to undergo certain ceremonies, which no White person has been allowed to witness. Before being finally advanced to the privileges of men, the aspirants have to spend three months in a secluded spot, where they see no females. When deaths occur, they sometimes bury the males at once; others are secured with ties amongst the branches of trees, where they are left until the flesh having rotted off the bones fall

to the ground. These are then collected and buried by the friends of the deceased, who paint themselves in sign of mourning. Wars, which are frequent, originate occasionally from the abduction of women, but more commonly from the belief that some male who has died young—even as the result of an accident—lost his life from the incantations of a hostile tribe. This belief, as far as is known, obtains throughout all the tribes in Australia. Whether this tribe follows the common practice of sneaking on their enemies at night and killing them when asleep, I am not aware, but I learn that they have battles with spears which continue only until one is wounded, and that a fight is always succeeded by a corroboree. Disputes within the tribe are settled with spear and club, but care is taken to inflict no mortal wound; all of which features are found generally through the length and breadth of Australia.

What have been well called Message-Sticks by Mr. Brough Smyth, in his work entitled "*The Aborigines of Victoria*"—that is sticks rather larger than one's middle finger, on which some pattern is portrayed, either by notching, carving, or painting—the Larrakia send by messengers to neighbouring tribes, with a verbal invitation to fight or corroboree. Among the Larrakia no form of salutation has been observed. They are bounded by the Woolna, Waggite, Woolwonga and Aguagwilla tribes. Their remedies are, for small-pox, the juice of a leafless creeper, which they apply to the sores; for neuralgia, a poultice of the fruit of the red *eugenia* roasted on the fire. Gatherings in the ear, from which they suffer a good deal during the wet season, are treated with the juice of the same plant after being roasted. To wounds is applied a resinous substance obtained from one of the *eucalypti*, and also the bark of some tree after being bruised and steeped in urine.

Larrakia has several words found in the Woolna language. The equivalents of *excrement*, *head*, *blood*, *yes*, and *bad* are much alike in both. The equivalents of *ear*, *see*, *father*,

breasts, and *excrement* are but variations of words widely prevalent in the continent; and the mode of counting is thoroughly Australian. *Koo* = *yes*, prevails with little alteration in several of the languages of the west coast. As elsewhere, there are also separate words for elder and younger brother, and elder and younger sister.

It is interesting to read what Mr. Foelsche says on the subject of snake-bite in his pamphlet or paper read before the Royal Society of Adelaide. It is as follows:—"Snake-bite is treated by putting ligatures some distance above and below the wound, and then opening the largest artery in the vicinity of the bite with a stone, shell, or other sharp instrument; several incisions are made until copious bleeding is the result; the ligatures are not removed for two or three days, when the patient is all right. I have never heard of a native dying of a snake-bite."

No. 1.—PORT DARWIN.

Kangaroo - -	langootpa.	Hand - - -	queearwarra.
Opossum - -	macmilla.	2 Blacks - -	kalletillick barn-
Tame dog - -	mámarool.		ing.
Wild dog - -	meelinga.	3 Blacks - -	kalletillickoo
Emu - - -	langura.		barning.
Black duck -	benaymara.	One - - -	kulagook.
Wood duck -	(none).	Two - - -	kalletillick.
Pelican - -	madaridja.	Three - - -	kalletillick kula-
Laughing jackass	lanurba.		gook.
Native com-	toluba.	Four - - -	kalletillick kalle-
panion			tillick.
White cockatoo	nangarangwarra.	Father - - -	peppee.
Crow - - -	quagabar.	Mother - - -	wooding.
Swan - - -	(none).	Sister-Elder	buerra.
Egg - - -	beambar.	„ Younger	jeramooka.
Track of a foot	beaitbar.	Brother-Elder	qualaliva.
Fish - - -	mudduwa.	„ Younger	mineemiller.
Lobster - -	(none).	A young man	mullenjia.
Crayfish - -	(none).	An old man	lauraba.
Mosquito - -	lamda.	An old woman	goomool.
Fly - - -	mulalwa.	A baby - - -	larree.
Snake - - -	midjeera.	A White man	angarrak.
The Blacks - -	beleewirra.	Children - -	banilla.
A Blackfellow	barning.	Head - - -	malloomar.
A Black woman	barning-ceimcur.	Eye - - -	leemurra.
Nose - - -	queeanguar.	Ear - - -	banarra.

No. 1.—PORT DARWIN—*continued.*

Mouth	- -	gurbalquar.	Boomerang	- -	(none used).
Teeth	- -	unbirreege.	Hill	- -	gumarooka.
Hair of the head	-	bairrijeen.	Wood	- -	marriburma.
Beard	- -	gueabalma.	Stone	- -	lamilla, carra- mulla.
Thunder	- -	lalluelball.	Camp	- -	goonegeerqua.
Grass	- -	malluelmall.	Yes	- -	goo or koo.
Tongue	- -	quemilla.	No	- -	alika.
Stomach	- -	quallama.	I	- -	anunga.
Breasts	- -	mamabilma.	You	- -	aejana.
Thigh	- -	macka.	Bark	- -	mangguruma.
Foot	- -	queealka.	Good	- -	batjeemalla.
Bone	- -	mojocka.	Bad	- -	guarra.
Blood	- -	namēsēja.	Sweet	- -	manneh.
Skin	- -	bea-ēē-a-ba.	Food	- -	cookerey.
Fat	- -	bee-ow-all-wa.	Hungry	- -	ammunanding.
Bowels	- -	naman-namanak.	Thirsty	- -	amangulipti.
Excrement	- -	moonmar.	Eat	- -	annukmaggai.
War-spear	- -	dowingwa.	Sleep	- -	allinmingaligal- mudgi.
Reed-spear	- -	tjinbala.	Drink	- -	anjarra.
Wommera or throwing-stick	- -	bellata.	Walk	- -	akgarni.
Shield	- -	(none used).	See	- -	nagalidja.
Tomahawk	- -	marangima.	Sit	- -	aginda.
Canoe	- -	gunoogara.	Yesterday	- -	goolawa.
Sun	- -	lalirra.	To-day	- -	illuinwa.
Moon	- -	lowrua.	To-morrow	- -	emangua.
Star	- -	māmalla.	Where are the Blacks?	- -	arabelidjee be- lira?
Light	- -	lalirgua.	I don't know	- -	elabauna.
Dark	- -	lamingua.	Plenty	- -	barotook.
Cold	- -	abbulduppi.	Big	- -	goolingee.
Heat	- -	erringergum.	Little	- -	mulutjil.
Day	- -	gullinaua.	Dead	- -	bilingil.
Night	- -	lamungma.	By-and-by	- -	alang.
Fire	- -	bokuneeda.	Come on	- -	nallak.
Water	- -	quarrawa.	Milk	- -	gunnimkappa.
Smoke	- -	lamutjala.	Eaglehawk	- -	(none).
Ground	- -	gualwa.	Wild turkey	- -	lamamu.
Wind	- -	guruwa.	Wife	- -	alladik.
Rain	- -	malmba, beaira.			
God	- -				
Ghosts	- -				

No. 2.—THE ADELAIDE RIVER.

THE WOOLNA TRIBE.

By A. J. TODD, Esq.

THE Woolna tribe dwells on the lower portion of the Adelaide River on its eastern side. Of its language two vocabularies are inserted, one sent to me by Mr. A. J. Todd, and the other copied from an anonymously printed pamphlet.

To the kindness of Mr. Todd, I am also indebted for the following remarks:—"The Woolna language is chiefly spoken on the Adelaide River, also within thirty or forty miles of it, and by the Larrakia (or Larragea), principally in the neighbourhood of Port Darwin; but there are many other languages, such as the Waggote, Murdarnga, Agguan-gillia, Woolwonga, and others, that are all spoken not a hundred miles from Port Darwin; and I find that about every sixty miles there is another language and another tribe. Thus, from Port Essington to the Victoria River, I believe some 350 miles, we have seven or eight different languages.

"The letter *g* in the dialects on the north-west coast is in nearly every instance hard, as in our English word *begin*. Nearly all the tribes here can speak each other's languages."

Of the words contained in this vocabulary, *ma* = *eye* will be found in most of our languages, but little altered; *nal* = *ear* prevails in the eastern half of the continent; *mudlo* = *head* is found as the equivalent of *nose* on the west coast; *moonma* = *excrement*, survives as *moom* = *anus* amongst the Ooraialum to the south, and in several other parts of the continent. *Mungedma* = *wife* is also in use, somewhat altered at Spear Creek, Roper River, Norman River and Cleveland Bay, in the northern and eastern

portions of the continent; also at the Irvine River and at Peake Telegraph Station in South Australia. Wyatt in his vocabulary of the Adelaide language gives *munka* = *girl*. Hence, out of the words I have been able to collect, there are several which denote the affinity of the Woolna language with those of Australia generally, and stamp it in fact as an Australian tongue.

Mr. Todd gives me the few following words, in addition to those of the Common Vocabulary:—

Horse	-	-	illaya (see dog).	Where is the wa-	aakie unngarloo
Hole	-	-	wowie.	ter?	qua?
Adelaide River	-	-	manyaka.	Give me a drink	- aikata cunnan-
Sand	-	-	mittalla.		mitta.
I am hungry	-	-	tanunga ung-	Where is the	wylie unngarloo-
			werdia.	camp?	qua?
				Hold your tongue	cupninmie.

No. 2.—WOOLNA LANGUAGE.

By A. J. TODD, Esq.

Kangaroo	- marn-ing-an-an-	Hand	- - -	itpaya.
	ya.	2 Blacks	- -	
Opossum	- -	3 Blacks	- -	
Tame dog	- -	One	- -	tillingita.
Wild dog	- - illaya.	Two	- -	toloya.
Emu	- - - moraqunda.	Three	- -	toloya thidle.
Black duck	- -	Four	- -	toloya matoloya.
Wood duck	- -	Father	- -	bipie.
Pelican	- - lourpita.	Mother	- -	kardie.
Laughing jackass	kargak.	Sister-Elder	- -	
Native companion		„ Younger	- -	wutta.
White cockatoo	- -	Brother-Elder	- -	nulla.
Crow	- - - unaquark.	„ Younger	- -	
Swan	- - -	A young man	- -	mearngana.
Egg	- - - loongma.	An old man	- -	longalinga.
Track of a foot	- -	An old woman	- -	iteburna.
Fish	- - - lieya.	A baby	- -	
Lobster	- -	A White man	- -	
Crayfish	- -	Children	- -	
Mosquito	- - - monarongara.	Head	- - -	mudlo.
Fly	- - - longita.	Eye	- - -	ma.
Snake	- - -	Ear	- - -	wal.
The Blacks	- -			
A Blackfellow	- loo-ark-ie-ing-a.			
A Black woman	- mungedma.			
Nose	- - - weer.			

No. 2.—WOOLNA LANGUAGE—*continued.*

Mouth - - -	waba.	Boomerang - -	
Teeth - - -		Hill - - -	
Hair of the head-	imalgnie.	Wood - - -	
Beard - - -	yaba.	Stone - - -	lungea
Thunder - - -	leuwee.	Camp - - -	wytheniea, wylie.
Grass - - -		Yes - - -	go-go.
Tongue - - -	wee-e.	No - - -	le-i-ta.
Stomach - - -	marna.	I - - -	tanunga
Breasts - - -	ngnoiya.	You - - -	neetana.
Thigh - - -	moorn.	Bark - - -	leemoconana.
Foot - - -	ummal.	Good - - -	mudla.
Bone - - -		Bad - - -	kowarra.
Blood - - -	mumallweer.	Sweet - - -	warkie.
Skin - - -		Food - - -	muma.
Fat - - -		Hungry - - -	ung-gwer-dea.
Bowels - - -		Thirsty - - -	im-mo-cai-a.
Excrement - - -	moonma.	Eat - - -	
War-spear - - -	mow-ow-ie.	Sleep - - -	va-a-qua.
Reed-spear - - -	lilcorla.	Drink - - -	
Wommera or	winbeenya.	Walk - - -	mogwerie.
throwing-stick		See - - -	ia-nung-a-ma.
Shield - - -		Sit - - -	loorl.
Tomahawk - - -	larlinganda.	Yesterday - - -	win-e-me-gwa.
Canoe - - -	maltigia.	To-day - - -	targenail.
Sun - - -	ummie.	To-morrow - - -	melarnga.
Moon - - -	loowillea.	Where are the	loarkieinga
Star - - -	moorlna.	Blacks?	ungalooqua?
Light - - -		I don't know	ille-bid-ban-na.
Dark - - -	lamongwa.	Plenty - - -	koibook.
Cold - - -	ipegwa.	Big - - -	meeania.
Heat - - -		Little - - -	mee-et-nie-a.
Day - - -		Dead - - -	moama.
Night - - -		By-and-by - - -	minmelaka.
Fire - - -	letunga.	Come on - - -	piro-kita.
Water - - -	aakie.	Milk - - -	
Smoke - - -	lemoogiema.	Eaglehawk - - -	
Ground - - -	teinga.	Wild turkey	
Wind - - -	minma.	Wife - - -	
Rain - - -	mornie.		
God - - -			
Ghosts - - -			

No. 2.—WOOLNA LANGUAGE.

FROM A PAMPHLET PUBLISHED ANONYMOUSLY.

Though *kangaroo* is rendered as in the original, I believe it to be a misprint and that there are two words, *omalwin* and *yukunder*.

Kangaroo - - omal-win-yuk-un-der.	Hand - - - man-en-ee.
Opossum - - -	2 Blacks - - -
Tame dog - - -	3 Blacks - - -
Wild dog - - -	One - - - tel-ing-it-er.
Emu - - - moro-quon-der.	Two - - - tol-loi-yer.
Black duck - - -	Three - - -
Wood duck - - -	Four - - -
Pelican - - eu-rope-ter.	Father - - pe-pee.
Laughing jackass	Mother - - ka-dee.
Native companion	Sister-Elder -
White cockatoo - lung-in-mun-ung-er.	„ Younger - wetter.
Crow - - -	Brother-Elder - nuller.
Swan - - -	„ Younger wetter.
Egg - - - longma.	A young man - me-ang-en-er.
Track of a foot - yā-wehrl.	An old man - lung-or, ling-er.
Fish - - - li-yer.	An old woman -
Lobster - - -	A baby - - -
Crayfish - - -	A White man -
Mosquito - - moong-oor-oong-er-er.	Children - - -
Fly - - - long-oi-ter.	Head - - - mudlo.
Snake - - - ler-mal-yer.	Eye - - - ma.
The Blacks - - -	Ear - - - wol.
A Blackfellow -	
A Black woman - mung-ed-ma.	
Nose - - - wee-yehr.	

NO. 2.—WOOLNA LANGUAGE.—FROM A PAMPHLET PUBLISHED
ANONYMOUSLY—*continued.*

Mouth - - -	Boomerang - -
Teeth - - - ya.	Hill - - - lil-yer-wer.
Hair of the head - ler-mäl-ner.	Wood - - - meur-wer.
Beard - - - ner-yā-ber.	Stone - - - lunga.
Thunder - - - le-ur-wee.	Camp - - - mik-ehr.
Grass - - - lug-il-yer.	Yes - - - goo-goo-gwe.
Tongue - - - wē-ē-yer.	No - - - le-i-ter.
Stomach - - -	I - - - ung-goin-gee.
Breasts - - -	You - - - ne-tangee.
Thigh - - -	Bark - - - ler-mo-ker-nung- uner.
Foot - - - um-mal.	Good - - -
Bone - - -	Bad - - - wod-lick-er.
Blood - - - mum-al-war.	Sweet - - -
Skin - - -	Food - - - mum-mer.
Fat - - -	Hungry - - - war-a-dee-yer.
Bowels - - -	Thirsty - - -
Excrement - - -	Eat - - -
War-spear - - metiv-wō-we.	Sleep - - - wē-ā-qua.
Reed-spear - - likoor-ler.	Drink - - -
Wommera or wen-ben-er throwing-stick	Walk - - -
Shield - - -	See - - - ma.
Tomahawk - - la-ling-an-der.	Sit - - - loorl.
Cance - - - mo-er-ty.	Yesterday - -
Sun - - - ummee.	To-day - - win-ning-er.
Moon - - - lo-il-yer.	To-morrow - -
Star - - - mo-il-wer.	Where are the Blacks?
Light - - -	I don't know - -
Dark - - -	Plenty - - - me-a-pung-er.
Cold - - - ip-o-que.	Big - - - me-an-yer.
Heat - - - oorg-ker.	Little - - - me-et-nuck-er.
Day - - -	Dead - - - mer-ma-mer.
Night - - -	By-and-by - - mōrdunger.
Fire - - - lee-tung-er.	Come on - - mi-nee.
Water - - - e-a-ke.	Milk - - -
Smoke - - -	Eaglehawk - -
Ground - - -	Wild turkey - -
Wind - - - minmer.	Wife - - - mungedma
Rain - - - mornee.	Expression of astonishment
God - - -	yaki!
Ghosts - - -	

No. 2.—WOOLNA LANGUAGE.—ADDITIONAL WORDS.

Afternoon, this	- meteeter.	Don't touch	- nalyer.
Alligator	- - lermulyerganger.	Dream	- - weyelmetpin- ger.
Ant-hill	- - weurmul.	Dress, covering	- naka.
Arm	- - - leuveyer.	Drinking shell	- leyurl.
Aye!	- - - yaki!	Duck, brown	- lermawal.
Bamboo	- - - owal.	Eyebrow	- - moquehrl.
Bandicoot	- - lermongmollmer.	Eyelash	- - la.
Be off	- - - berroque.	Eyelid	- - maonginyuker.
Belt	- - - dager.	Fear	- - - nginmar.
„ hair	- - mummamer.	Fern, rock	- - loernerilter.
Be quiet, stop	- nalyer.	Finger	- - tyanamunger.
Boat, box, case, moerty. ship		Fire-stick	- - loilwil.
Bracelet, glass	- loqual.	Fish (generally)	- liyer.
Bread	- - - inerwagnutter.	Flour	- - miomer.
Break, to, or bro- ken	moque.	Fowls	- - loowarime.
Bring here	- - lineter.	Frightened	- - nginmar.
„ will	- - inmorder.	Geese	- - - ngi-ngi.
Bullet, stone	- lunga.	„ pigmy	- wolyerminyuker.
By-and-by	- mordunger.	Give to drink	- mnitucker.
Chief of tribe	- yuryerwongalay wucker.	Go away	- - berroque.
Close to, near	- caner.	Hair, belt	- - mummamer.
Cloth, covering	- naka.	Hard	- - - lerwinyuker.
Club	- - - metpaddinger.	Hawk, common	- moerka.
Cockatoo, black	- laamal.	Headache	- - mudloqua.
Cockleshell	- - lekarker.	Hers	- - owingee.
Colors, various	- minye-minye.	Him	- - - owingee.
Come with me	- minee.	His	- - - owingee.
Coral	- - - lerpanmer.	Hole	- - - wawee.
Country district	- teenger.	Immediately	- tageneel.
Cousin	- - nerinyer.	Ironbark	- - madeetunger.
Crab, large	- - malyermeister.	„ gum	- madeetunger.
„ small	- - loowileapper.	It, its	- - owingee.
Creek	- - - toipunger.	Jabiru (bird)	- lilmununuender.
Curlew, beach	- waler (see laugh).	Laugh	- - waler.
Dancing	- - yawer.	Likeness	- - lermurleeche.
Death adder	- limoordeyer.	Lips	- - - waper.
District	- - teenger.	Lizard, frill	- leuwweaker.
Distance	- - thr-r-r-r.	„ common	- leuwweaker.
		Louse	- - leaper.
		Lower jaw	- - lungitperner.

No. 2.—WOOLNA LANGUAGE.—ADDITIONAL WORDS—*continued*.

Masts (ship)	- wurnunger.	Singing, song	- meninyer.
Me, mine, my	- ungoingee.	Skull	- - - leyuhrl.
Midday, to-day	- winninger.	Sleep	- - - weaqua
Midnight, to-day	- minninger.	Snake, water	lermalyer.
Mullet, jumping	- moolooruper.	(food)	
Name	- - - merwal.	Some time back	- melingmer.
Neck	- - - meminyer.	Spear, stone	- loowee.
Needle, pin, &c.	- naanin.	Speak out	- - - pebnimee.
Nephew	- - - nawer.	Stop, don't do	nalyer.
Nets, fishing	- yamehrl.	that	
„ rams'	- linyoker.	Stiff, strong, hard	lerwinyucker.
Nostrils	- - - layuhe.	Stinging ray	- ongeipunger.
Now (present)	- taagenel.	String	- - - whitpee.
Palm, cabbage	- lemokerner.	Strong	- - - lerwinyucker.
„ fern	- - - waggua.	Sugar	- - - wagkee.
„ spiral	- memeter.	Talk	- - - weeyer.
Paper-bark	- minnaker.	„ with us	- lilye.
Parrot, blue	warwer.	Tattoo	- - - mingagmunger.
mountain		That	- - - wongalyer.
Parrot, red wing	- bilin-bilin.	Throat	- - - meminyer.
Pin, needle, &c.	- naanin.	There	- - - tokul or
Periwinkle	- loinyer.	tickaler.	
Perspiration	- ooker.	Thumb, big toe	- metyanamunger.
Pheasant	- - - leawer.	Thunder and	leurwee.
Pipe-clay	- lungeinmunun-	lightning	
	ger.	Tired	- - - inmokiter.
Portrait	- - - lemurleeche.	Toe, finger	- - - tyanamunger.
Presently	- - - mordunger.	To-night	- - - memake.
Red	- - - merwaler.	Tortoise (land)	- lungoilwer.
Reed (bracelet)	- loqual.	Trumpet	- - - meedperl.
Reflection (image)	lermurleeche.	Turtle	- - - leetpee.
Run	- - - moquel.	Uncle	- - - nawer.
Safe, well, health	- ngeudlo.	Us	- - - ungoingee.
Saliva	- - - mingager.	Vampire (bat)	- lagker.
She	- - - owingee.	Wallaby	- - - manyinnanunger.
Shell-fish, whelks	hookerlooker.	Warm, hot	- - - oorgker.
„ periwinkle	- loinyer.	Waterlily-roots,	mummernunger.
Shoulder	- - - nermoorder.	food	
Sick, vomiting	- waggua.	Water-vessel	- tappelander, or
Silence, hold your	cupnimee.	tacquelander.	
tongue		Well, good health,	ngeudlo.
		safe	

No. 2.—WOOLNA LANGUAGE.—ADDITIONAL WORDS—*continued*.

What,	who,	wongalyer.	Woman (light)	-	lermoqueler.
which			Wood - - -		meurwer.
Where	- -	unggiloque.	Wurley (hut)	-	wylee.
White-	- -	lunginmunnun-	Yam - - -		mallamooil.
		ger.	Yam-stick -		yammerin.
Wind - - -		minmer.	Yellow - -		leyehr.
Woman (heavy)	-	weenbeener.	Your, yours	-	netangee.

No. 3.—PORT ESSINGTON.

THE LIMBA KARADJEE TRIBE.

BY CRAWFORD PASCO, Esq., R.N.

CONCERNING the Limba Karadjee tribe, which dwells at Port Essington, I have received the following information from Crawford Pasco, Esq.:—

In 1838, when my informant knew the tribe, they were a numerous and healthy people, a fair proportion of them having apparently reached seventy years. They wore no clothes, but at night, as a protection against cold and mosquitoes, greased their skins and took their rest beside their fires. For ornaments, they wore bracelets of grass round their wrists, and a bone through the septum of the nose, which was pierced for the purpose. Like other Australians, they had their corroborees, at which they painted themselves with red ochre and pipe-clay. In times of mourning they smeared their heads with the latter substance. Their few simple effects they carried in baskets or bags, made of the outer wrapping of the head of the cabbage-palm called *marooin* or *marrowatch*. Their tomahawk heads were of smooth stone. Some of their spears

were headed with bits of sharp quartz, attached to the two sides of the weapon, from its point to about 15 inches upwards, by a tenacious sort of gum; others had wooden barbs cut out of the solid; and both of these projectiles were thrown with the *wommera* or throwing-stick. The principal articles of food in use were kangaroo, wallaby, turtle, fish and cabbage-palms, all of which they roasted on the fire. The people of this tribe did not object to tell their names, and Mr. Pasco gives the following as having come to his knowledge:—*Men*: Adiarawie, Annabulla, Ala-woorra-bon-ga-gan-da, Allanwot, Aladyin, Medlone, Dogodina, Loka, Wongi-wongi, Nanyanya (son of Medlone). *Women*: Namangora, Mamoolamara, Marilima.

Marriages in the tribe were subject to class restrictions, with the particulars of which my informant is not acquainted, further than that the class-names were—Manderojelli, Manburlgeat and Mandrowilli. Both sexes had the skin scarred, by way of ornament, on the shoulder and buttocks. At about sixteen years of age every male had a tooth of the upper jaw knocked out. Besides the bark canoes common in Australia, this tribe had others hollowed out of logs. Mr. Pasco states that in cases of rheumatism he has known the sufferers to be buried in the sand of the sea-shore, the head alone remaining exposed.

Of the language of this tribe, Mr. Pasco remembers only the few following words:—

White cockatoo - marangat.	Canoe - - - lippee-lippee.
Fish - - - yap.	Sun - - - mowan.
Snake - . - ambeach.	Moon - - - lalee.
Black woman - yalchoe.	Star - - - alkatba.
Father - - naween.	Fire - - - odyellee.
Mother - - noyoke.	Water - - - opatch.
Thunder - - maralinga.	Rain - - - walmat.
War spear - - imburbee.	Wife - - - yalchoe.
Tomahawk - - leybook.	Turtle - - - madyendi.

No. 4.—RAFFLES BAY.

THE UNALLA TRIBE.

BY PAUL FOELSCHÉ, Esq.

OF the Unalla tribe I have received the following particulars from Mr. Paul Foelsche, Inspector of Police at Port Darwin:—The country frequented by this tribe extends from Raffles Bay to Port Essington Harbour and thence midway up the Cobourg Peninsula to Popham Bay. Raffles Bay became a British settlement in 1827, and Port Essington in 1838, and were afterwards abandoned. Though the Unalla tribe was at one time numerous, it was reduced in 1881 to seven men, twelve women, nine boys and two girls, whose names are as follows, some of both sexes having two names:—*Men*: Mayloo or Almang-also, Mangitejau or Ajuwangoo, Langarry or Allayjee, Nowallite, Airndilly, Mingee-mingee. *Women*: Maydugalla or Aloomtja, Allo-woo or Almanaitja, Woongo-woongo or Malayjee, Mariaulki or Langaroolooloo, Undung-undoo or Mangan-mooloo, Mannewee or Almanunggary, Kooingoo or Malang-aw-wur, Alwooroo-goo, Makaline, Maroolima, Marowwur, Madjee-akko. *Boys*: Yeeloorooan or Annaloo, Maneerite or Manduritjee, Nowoojelli or Algonara, Watjeer, Monnunju or Kulli-wooloo, Namundeer, Nowungia, Wairitbee, Alling-bowoo. *Girls*: Jarootji or Udally, and Nimmangarrite.

Like other tribes in the north, these people have no clothes but cover themselves at night with paper-bark. For ornaments they wear painted belts made of bark, and in their hair kangaroos' teeth, feathers and parrots' heads. On occasions of corroborees, fights, and deaths, they smear the skin with grease and color it in parts with red ochre and pipe-clay. Their principal utensils are grass bags,

nets and ropes made of the fibre of bark, and baskets of the leaf of the cabbage-tree. They have also the usual stone tomahawks and knives made of shells; or, rather, they used to have, for my informant relates that for several years past the Malays have supplied them so well with iron and steel articles, that they have ceased to use or make their primitive implements. This fact seems to lead to one of several inferences—either that the Malays have frequented Cobourg Peninsula of late years more than formerly, or that their relations with the tribe have become more friendly as I believe to be the fact, or that their practice of fishing for trepang is not a very ancient one.* The spears of the Unalla tribe are of the usual sort, some thrown by hand and others with the wommera. Their principal articles of food are fish, turtle, crabs, oysters, lizards, snakes, kangaroo, wild-fowl and yams. They cook on the coals; ovens, so common in the south, being unknown.

My informant relates that small-pox was introduced into this tribe in 1866 by Malay trepang fishers, who annually frequent the coast. On what ground this statement rests I am not aware; but, whoever introduced the malady, it is certain that it ravaged the tribe. The Unalla name for it is *mea-mea*, and in 1881 there were still alive four persons in the tribe who bore the marks of the disorder.

Polygamy prevails in the tribe. Girls are promised in marriage at a very early age, and some even, provisionally, before birth. Males often obtain wives at fifteen, and females become mothers at fourteen years of age. Fathers dispose of their daughters in marriage. These people marry both in and out of the tribe and there are some laws connected with their marriages which are not understood by the Whites. A widow becomes the wife of her deceased

* In his *Voyage to Terra Australis*, Mathew Flinders relates a conversation he had in 1803 with a Malay, called Pobassoo, in command of some trepang prows in the Gulf of Carpentaria, who stated that he had been six or seven voyages trepang fishing during the previous twenty years, and was one of the first who had been on the coast.

husband's brother; and in every case children belong to the tribe of the father. Owing to the difficulty of carrying children about in the constant wanderings of the tribe, infanticide is common.

This tribe as usual make deep incisions into the flesh, which being filled with earth and so kept from closing for many weeks, result in permanent and peculiar scars, which, like the Blacks themselves, I have always thought decidedly ornamental. This scarring takes place at from ten to fourteen years of age; in the case of the males on the chest, thighs, muscles of the forearms and flanks, and of the females below the navel. Some writers have spoken of this operation as tattooing, to which, however, it bears no resemblance.

Some of the males of the tribe have a front tooth knocked out when about eighteen years old. The gums are first lanced about the tooth, a short stick is then placed against it, which the operator strikes with a club several times until it is sufficiently loose to be removed with his fingers. The septum of the nose is also pierced and a small stick or bit of bone worn through it.

The dead are disposed of as follows. The bodies of women and children are buried shortly after death without ceremony. The corpse of the adult male is first rolled in grass and then suspended from the branches of a tree, and there left until the flesh has disappeared, when the bones are collected, painted red, and tied in a bundle. In this state they are carried about for some weeks, or months, until the relatives of the deceased are tired of them, when they are taken to the birthplace of the deceased, and buried. During this period a good deal of lamentation and cutting of heads with sharp stones go on in the tribe. When the bones have been placed in their final resting-place, all return to the camp, the females to paint themselves yellow and the males to blacken their copper-colored skins with the ashes of a bush called *allapanja*, when they once more renew their tears and lamentations. It is the belief of the tribe that

when the flesh has separated from the bones the deceased comes to life again, and goes into the bush, where he joins his previously-departed kinsfolk, who habitually indulge in malevolent and ill-conditioned tricks on their former companions, especially annoying the old.

Old men claim to possess the power to make wind and rain by magic, just as I have heard the Blacks declare on the Goulburn, some eighteen hundred miles to the south. This tribe paint rudely all sorts of figures on stones and sheets of bark. They construct canoes of bark, which is cut in pieces and sewn together with bamboo; but what they principally use are "dug-outs" (canoes excavated from logs), which they obtain from the Malays. What they give in return is not stated. Emu and kangaroo are killed with spears; fish are also speared and taken with nets. The corroboree is in vogue. Their young men are admitted to the rights of manhood after going through certain ceremonies, the particulars of which are not known. The tribes which bound the Unalla are called Yiarik, E-i-wa-ja, Angara-pingan, Ajokoot, and Warooko.

Premising that the attached vocabulary agrees well with that of Raffles Bay in the equivalents of *cockatoo*, *mosquito*, *snake*, *sun*, *moon*, *star*, *fire*, *water*, and *rain*, it has but few of the words general in Australia: perhaps the only ones are *kamoomoo* = *mother*, and *kawee* = *come on*, and *gammatyan* = *thirsty*, which is probably related to *ngamma*, *gamoo*, &c. = *mother*, *milk*, *water*, &c., words referred to at length in Chapter VI. It has, however, distinct terms for *elder* and *younger brother*; the mode of counting is the common one, and *fire* and *wood* are expressed by the same term.

No. 4.—LANGUAGE OF RAFFLES BAY TRIBE.

BY PAUL FOELSCHÉ, Esq.

Kangaroo - - -	illpoogee.	Hand - - -	ambirkal.
Opossum - - -	mungulan.	2 Blacks - - -	
Tame dog - - -	looloot.	3 Blacks - - -	
Wild dog - - -	lurkakie.	One - - -	yardat.
Emu - - -	gangurk.	Two - - -	narakark.
Black duck - - -	njapeer.	Three - - -	narakark-kalarad
Wood duck - - -	ummaroo.	Four - - -	narakark - nara-
Pelican - - -	maringnaree.		kark.
Laughing jackass	larool.	Father - - -	nowajuk.
Native companion	gurook.	Mother - - -	kamoomoo.
White cockatoo -	myrangnat.	Sister-Elder -	wurkoo
Crow - - -	umbullack.	„ Younger -	unhuit.
Swan - - -		Brother-Elder -	
Egg - - -	ulytu.	„ Younger	
Track of a foot -	hallal.	A young man -	ominamun.
Fish - - -	geeab.	An old man -	ewulpurrakan.
Lobster - - -	ma-a.	An old woman -	inbulpurrakan.
Crayfish - - -	baupit.	A baby - - -	geeglarak.
Mosquito - - -	munduit.	A White man -	warranganaba-
Fly - - -	molke.		roo.
Snake - - -	ambeet.	Children - - -	warrooline.
The Blacks - - -	arargbee.	Head - - -	ewalgal.
A Blackfellow -	argbee.	Eye - - -	yarda.
A Black woman -	injarad.	Ear - - -	alytjar.
Nose - - -	ginmool.		

No. 4.—LANGUAGE OF RAFFLES BAY TRIBE—*continued.*

Mouth - - -	angagpeeree.	Boomerang - -	
Teeth - - -	engeegee.	Hill - - -	anbirk.
Hair of the head -	angbell.	Wood - - -	ojallee.
Beard - - -	manyang.	Stone - - -	gagang.
Thunder - - -	mangeenee.	Camp - - -	nallparingan.
Grass - - -	meelak.	Yes - - -	e-ee.
Tongue - - -	engalralk.	No - - -	aitbee.
Stomach - - -	aranga.	I - - -	ngaadbee.
Breasts - - -	angamburrak.	You - - -	noyee.
Thigh - - -	akoeroo.	Bark - - -	wallooroo.
Foot - - -	engalmungill.	Good - - -	ewooroobee.
Bone - - -	engillarik.	Bad - - -	awooraree.
Blood - - -	malldall.	Sweet - - -	geelumaidaman.
Skin - - -	angulga.	Food - - -	malparama.
Fat - - -	murkit.	Hungry - - -	elak.
Bowels - - -	malluljut.	Thirsty - - -	gammatyan.
Excrement - - -	gurdoek.	Eat - - -	anallang.
War-spear - - -	eyeh.	Sleep - - -	goorree.
Reed-spear - - -		Drink - - -	anganilldang.
Wommera or	gooroccooro.	Walk - - -	anganamaritpa.
throwing-stick		See - - -	jannooka.
Shield - - -		Sit - - -	annalinbanny.
Tomahawk - - -	ennutjun.	Yesterday - - -	nangooit.
Canoe - - -	oboen.	To-day - - -	ijeerik.
Sun - - -	mowang.	To-morrow - - -	obur.
Moon - - -	alee.	Where are the	alkerry andoo
Star - - -	arrekatpa.	Blacks ?	kallwanny ?
Light - - -	angmallcoorang.	I don't know	hie jan.
Dark - - -	noomootpoot.	Plenty - - -	ingalmoo.
Cold - - -	jarriook.	Big - - -	emoorang.
Heat - - -	wananna.	Little - - -	aluit.
Day - - -	ijarrik.	Dead - - -	hemitjilinan.
Night - - -	noomewong.	By-and-by - - -	gogooka.
Fire - - -	ojallee.	Come on - - -	kawee.
Water - - -	abite.	Milk - - -	janjook.
Smoke - - -	anmillmanbull.	Eaglehawk - - -	ningalcal.
Ground - - -	annak.	Wild turkey - - -	midjoodabby.
Wind - - -	maloo.	Wife - - -	imakan.
Rain - - -	walmat.		
God - - -			
Ghosts - - -			

No. 5.—CALEDON BAY (GULF OF CARPENTARIA).

BY MATHEW FLINDERS.

THE few words hereunder were collected by Mathew Flinders, the eminent explorer. It will be noticed that the equivalents of *eye*, *teeth*, and *breasts* much resemble those in other portions of the continent:—

Kangaroo	-	-	loityo.	Thigh	-	-	bacca.
Nose	-	-	urro, hurro.	Foot	-	-	locko, nocka.
Eye	-	-	mail.	Wommera	-	-	kaillepo.
Hand	-	-	gong.	Sun	-	-	larangai, car- rangai.
Ear	-	-	pondooroo.	Moon	-	-	kullegea.
Teeth	-	-	lerra.	Star	-	-	pirni.
Hair	-	-	marra.	Water	-	-	lucka.
Tongue	-	-	matta.	Stone	-	-	panda.
Stomach	-	-	goorro.				
Breasts	-	-	gummur (ngumma ?)				

No. 6.—ROPER RIVER.

BY CAPTAIN JAMES LOWRE.

THE following vocabulary of the language of one of the tribes of the Roper River was kindly forwarded to me by Captain James Lowre, who obtained the information whilst in command of the Government steamer engaged on the river in connection with the construction of the overland telegraph line in 1872-3 and 4. How far this language possesses the usual Australian characteristics it is difficult

to determine on the very meagre information I have been able to obtain. Still the following words seem to have a certain relationship:—

English.	Roper River.	Other portions of Australia.
Eye . . .	Marquil . . .	Ma, mail, &c. (general).
Teeth . . .	Koyira . . .	Yeera (frequent).
Native companion .	Korok, ko . . .	Korrok, korore (in a few places).
Tomahawk . . .	Kal-kal . . .	Kalk (club in a few places).

It will be noticed in connection with the word *kernoo*, one of the translations of *kangaroo*, that *kerna* in some localities is the equivalent for *Blackfellow*.

No. 6.—WORDS FOUND IN THE COMMON VOCABULARY.

Kangaroo . . . kernoo, nar, kulumba.	Tongue . . . yacil.
Wild dog . . . mo-gee.	Breasts . . . kunean.
Black duck . . . terbei.	Spear . . . tungal.
Native companion korok, ko.	Tomahawk . . . kalkal.
White cockatoo . . . gernilla.	Sun . . . gonaro.
Fish . . . kinkoni, wolan-yan.	Moon . . . tanaranga.
Mosquito . . . moola.	Star . . . kamaringi.
Fly . . . kondill.	Water . . . dilli-dilli.
Black woman . . . ingamanyoo, ingenoo.	Ground . . . needla, borda.
Head . . . mangeranyoo.	Wind . . . narna.
Eye . . . marquil.	Rain . . . morko.
Ear . . . gowonda.	Boomerang . . . molwari.
Teeth . . . koyira.	Hill . . . manooka.
Hair of the head . . . moder.	Wood . . . wurtagan.
Beard . . . gornda.	Yes . . . eula.
Thunder . . . monla.	No . . . malo-malo.
	Good . . . konta.
	Sleep . . . petite.
	Walk . . . tur.

No. 6.—ROPER RIVER.—ADDITIONAL WORDS.

Southern cross	-	mankaparoni.	Small yam	-	-	yeki.
Milky way	-	genitoo.	Alligator	-	-	kenambo.
Orion's belt-	-	dachal.	Hawk	-	-	kolombetya.
Roper River	-	maramon.	Parrot	-	-	linden.
The ocean	-	maloorooloo.	Vampire bat	-	-	koo-o-yo-ro.
Tree	-	-	Man's eyebrows	-	-	melinden.
	-	narnar.	Arm	-	-	koolamanata.
Island	-	rugenda.	Finger	-	-	moorka.
Lightning	-	geewa, parala.	Nails	-	-	lagona.
Level country	-	mia-mia.	Big toe	-	-	kanio.
Salt, or bitter	-	palking.	Navel	-	-	mala.
taste			Turtle-	-	-	walcha.
Shelter, clothing-	-	wapapa.	Term of endear-	-	-	kooname.
Fire-arms	-	manapa.	ment			
Fishing-net-	-	magwara.	Corroboree	-	-	langir.
Fish-hook	-	warmoo.	Maria Island	-	-	warroli.
Basket	-	panaka.				

Names of Men: Niambnagaba, Eural, Abarico, Nelbabo, Koramongee. *Names of Boys:* Alligulbai, Terepal, Tolaga, Walwal. *Names of Women:* Moliobody, Molindari, Nando, Malooloo (Eural's wife), Kopoolooloo (Eural's daughter), Genornya (Eural's son).

The name of the tribe of the Upper Roper is Walooka; of the Middle Roper, Woolooami; and at and near its mouth, Walkonda.

No. 7.—CAPE YORK.

THE GUDANG TRIBE.

BY FRANK L. JARDINE, Esq.

CAPE York is the north-eastern extremity of the Australian continent. From Mr. Frank L. Jardine, who was the first settler there, and stocked that country in 1864, I learn that, on his arrival, he found several tribes frequenting the locality, both from the adjacent islands in Torres Straits and the mainland. The resident owners of the Cape however were the Gudang tribe, now nearly

extinct. Mr. Jardine has kindly furnished me with a vocabulary of their language which is annexed.

Further information respecting the tribes which dwelt at or near Cape York will be found in the *Narrative of the Voyage of H.M.S. Rattlesnake*, by John Macgillivray, F.R.G.S. From this work of Mr. Macgillivray's, who is an excellent observer, we learn that he passed two months at Cape York in 1848, and collected whilst there an extensive vocabulary of the Gudang language. We also learn that the five tribes which inhabit the Cape and its neighbourhood inland are thoroughly Australian in physical appearance and customs; present precisely the same characteristics as those of New South Wales, Western Australia, or South Australia; have the same arms; are hunters and diggers of roots, and like other Australians do not cultivate the soil. That on the other hand, the inhabitants of the islands which lie between Cape York and New Guinea are, with one exception, of the Papuan type, frizzled-haired peoples, who cultivate the soil, use the bow and arrow and not the spear, and un-Australian-like treat their women with some consideration. The exception, as regards physical characteristics, are the inhabitants of the Prince of Wales Islands, not far from the Cape, who bear the name of Kowrarega, and are described by Macgillivray as a Papuanized colony of Australians.

As regards the language of the Gudang tribe, it has a large number of words common to Kowrarega as shown in Macgillivray's work, and others which belong to the Erroob and Masseed language, as appears from a vocabulary in Juke's *Voyage of H.M.S. Fly*; for instance:—

English.	Cape York.	Erroob and Masseed Islands.
The Blacks	Amma	Lammar.
Skin	Icora	Egoor.
Spear	Alka	Calac.
Tomahawk	Aga	Sapara.
Fish	Wapi	Wapi.

This last word is also found in the same sense at Newcastle in Western Australia.

At the same time, we find several Gudang words which display a strong affinity with terms in use in other parts of the continent; for instance:—

Onna <i>or</i> una	=	Excrement	- -	Gudang.
Goonna <i>and</i> koonna	=	„	- -	General throughout Australia.
Tungu <i>or</i> yongo	=	Breasts	- -	Gudang.
Thungu	- - =	„	- -	Cape River.
Tambo	- - =	„	- -	Spear Creek.
Tambo*	- - =	„	- -	Cloncurry, Western River, and several other places.
Yeta	- - =	Beard	- -	Gudang.
Yaba	- - =	„	- -	Adelaide River.
Yarrania	- - =	„	- -	Burketown.
Yanca	- - =	„	- -	Port Lincoln.
Anga	- - =	„	- -	Marachowie.
Unka	- - =	Mouth	- -	Gudang.
Tunka	- - =	„	- -	Normanton.
Unda	- - =	„	- -	Herbert River.
Tunga	- - =	„	- -	Belyando River.
Unga	- - =	„	- -	Mouth of Burdekin.
Tunka	- - =	„	- -	Wide Bay.
Boraiga	- - =	Native companion	- -	Gudang.
Baralga	- - =	„	- -	Between Herbert and Burke Rivers.
Braroogan	- - =	„	- -	Lower Burdekin.
Booroor	- - =	„	- -	Maranoa.
Booralga	- - =	„	- -	Namoi.
Booralcoo	- - =	„	- -	Paroo.
Baralga	- - =	„	- -	Barwan.
Buyi	- - =	Mosquito	- -	Gudang.
Boonye	- - =	„	- -	Head of Comet River.
Boojina	- - =	„	- -	Western River.
Pootie	- - =	„	- -	Mungalella Creek.
Boodee	- - =	„	- -	Warrego River.
Booree	- - =	„	- -	MacIntyre River.

* Macgillivray's vocabulary gives *yongo* for *breasts*; a very similar word appears on the Norman River; and *younga* = *mother* appears in many parts of the east and west interior.

At least a dozen more terms of this sort are found in Eastern Australia for *mosquito*. *Undamoyu* = *woman* in this language, is not very different from *ingamanyu* in the same sense on the Roper. On the whole, the Gudang language is a good deal Papuanized.* The great proof, however, that the Cape York tribes are of Australian and not of Papuan descent lies in their physical characteristics, customs and manners. These speak so strongly to the senses that the matter has never been in dispute. It is to be noticed that there is a collective term for *brother* in the Gudang language.

* See Macgillivray, vol. 2, p. 346.

No. 7.—THE GUDANG LANGUAGE.

BY FRANK L. JARDINE, Esq.

Kangaroo - - ipamoo.	Hand - - - ata.
Opossum - - omāra.	2 Blacks - - ama labiu.
Tame dog - - ingo-dina.	3 Blacks - -
Wild dog - -	One - - - pirman.
Emu - - - nichulka.	Two - - - ilabiu.
Black duck - - rawpunkum.	Three - - -
Wood duck - -	Four - - -
Pelican - - o-u-ware.	Father - - ipada.
Laughing jackass unbunia.	Mother - - atinia.
Native companion boraiga.	Sister-Elder - - } igo-dinia.
White cockatoo - aiera.	„ Younger - - }
Crow - - -	Brother-Elder - - } injaru.
Swan - - -	„ Younger - - }
Egg - - - aichina.	A young man - ipunga.
Track of a foot - runia.	An old man undaalcanu.
Fish - - - wappi.	An old woman - moriga.
Lobster - - -	A baby - - ingara.
Crayfish - - langunia.	A White man - umboipu.
Mosquito - - uma, buyi.	Children - -
Fly - - - wampa.	Head - - - pada.
Snake - - - wachiri.	Eye - - - ratair.
The Blacks - - ama.	Ear - - - iwunia.
A Blackfellow - imbamoyu.	
A Black woman - undamoyu.	
Nose - - - ai-ai.	

No. 7.—THE GUDANG LANGUAGE—*continued.*

Mouth - - - unka.	Boomerang - -
Teeth - - - ambo.	Hill - - -
Hair of the head - ogi.	Wood - - - paia.
Beard - - - yeta.	Stone - - - baatu, ulpa.
Thunder - - - unduyamo.	Camp - - - ikua.
Grass - - - idinia.	Yes - - - iya.
Tongue - - - undara.	No - - - intamu.
Stomach - - - maita.	I - - - uba.
Breasts - - - tungu.	You - - - unduba.
Thigh - - - itina.	Bark - - - pibi.
Foot - - - iquara.	Good - - - mita.
Bone - - - ngara.	Bad - - - ipugarinia.
Blood - - - aitunia.	Sweet - - - undi.
Skin - - - ikora.	Food - - - aiye.
Fat - - - ilka.	Hungry - - - awura.
Bowels - - - ilpi.	Thirsty - - - untiba.
Excrement - - - una.	Eat - - - ededera.
War-spear - - - alka.	Sleep - - - ilpanga.
Reed-spear - - - ipuya.	Drink - - - itchi.
Throwing-stick - ikara.	Walk - - - watungi.
Shield - - -	See - - - ikinya.
Tomahawk - - - aga.	Sit - - - inginanu.
Canoe - - - angania.	Yesterday - - - yulpu.
Sun - - - inga.	To-day - - - ura.
Moon - - - ikana.	To-morrow - - - itnia.
Star - - - unbi.	Where are the ama undukera ?
Light - - - raikura.	Blacks ?
Dark - - - ungibuta.	I don't know - - - che.
Cold - - - ikanba.	Plenty - - - buta.
Heat - - - kolugura.	Big - - - butagura.
Day - - - tu (yu ?)	Little - - - imboagura.
Night - - - ulma.	Dead - - - etura.
Fire - - - toko (yoko ?)	By-and-by - - - unguna.
Water - - - ipi.	Come on - - - wai.
Smoke - - - rungura.	Milk - - -
Ground - - - umpa.	Eaglehawk - -
Wind - - - alba.	Wild turkey - -
Rain - - - apura.	Wife - - - ounta.
God - - -	
Ghosts - - -	



BOOK THE THIRD.



BOOK THE THIRD.

PREFATORY REMARKS.

THIS book treats of the tribes which dwell on, or are adjacent to, the west coast of the continent, from a little north of the mouth of the De Grey River to Albany, a distance of about 1,500 miles. Their relatedness is proved by their agreements in language and customs. The tribes which bound them inland, several of which bear the name of Menung or Meening, are hostile to them. These inland tribes practise circumcision and the terrible rite, both of which are unknown amongst those which form the subject of this book.

It is to be noticed that many of the West Coast tribes use, instead of the common Australian tomahawk, an instrument which consists of a piece of flint fixed with gum on to the end of the wommera, or chisel fashion into a cleft in the end of a stout stick, which, nevertheless, appears under the name of tomahawk in my vocabularies. These tribes display a closer intimacy in language and customs than is met with in any other portion of Australia of similar extent. In several of their languages the words *bone* and *spear* are from one root.

No. 8.—THE MOUTH OF THE DE GREY RIVER.

THE NGURLA TRIBE.

By CHARLES HARPER, Esq.

Two accounts of the Ngurla tribe (each comprising a vocabulary of their language which agree well together) have reached me. One of them was forwarded by the

Honorable Roger T. Goldsworthy, Colonial Secretary of Western Australia, and the other by Mr. Charles Harper. The contribution of the latter gentleman is inserted, as it is the fullest of the two.

The Ngurla tribe occupy about twenty miles frontage to the De Grey River on each side of its mouth, and their territory extends back for the same distance on both sides. Hence in a rough way their country is a block of forty miles by twenty, with the river running through the middle. The Whites settled this country, I am informed, in 1864, and since that period the tribe, which consists of several hundred souls, has increased rather than diminished in number, the White population—as Mr. Harper says—being a very small one. Since the arrival of the Whites some of the Ngurla wear clothes, but originally they all went naked, a practice which may be considered healthy under their circumstances, as many of them have reached a great age. But though without clothes they are not without ornaments, for the men wear plumes in their hair, and also pearl shells suspended in front from a girdle round the waist. Sometimes they wear shells on both shoulders. The women adorn themselves with small pellets of gum, which they suspend like beads from locks of their hair. Of course in our eyes such a practice is the reverse of improving. On occasions of corroboree the Ngurla (or Ngirla) smear the skin with red ochre; with white clay in time of war; and with charcoal when in mourning. The songs which accompany their corroborees are inspired, they say, by the spirits of their departed kinsfolk. Their weapons are spears of several kinds, some of which are used as lances, and others as missiles launched with the wommera. This instrument is carved, and is much broader on the west coast generally than in other parts of the continent. The tribe have also nets made of the fibre of *spinifex*, wooden scoops, and conch shells. They cut and carve with shells, and also with flints fixed on to the ends of their wommeras. Their food, besides the birds, animals, and reptiles of their country, consists of

grass seeds, acacia seeds, mangrove nuts, a sort of bean, and white ants. Seeds are prepared by grinding between two stones, the meal being eaten raw, or after being made into a flat cake baked in the ashes. They are also sometimes boiled in a conch shell, a mode of cookery very rarely practised in Australia. Macgillivray, however, in his *Voyage of the Rattlesnake*, vol. 2, p. 113, mentions paste being cooked in a large shell on Yorke's Peninsula; and Trench, in his *Account of the Settlement of Port Jackson*, says that the natives in that locality boiled water in oyster shells for certain purposes. With respect to food there are many restrictions. Children as usual may eat anything, but the males of sixteen, after passing through the ordeal which is undergone before they are allowed to assume the rank of young men, are forbidden the use of about half of the common articles of food. The term applied to these restrictions is *jadgee*, and the period of this enforced abstinence is called *jadgeerunty*. It continues until the beard is well grown, and is removed by a friendly hand smearing the face and breast of the faster with one of the forbidden articles. Voluntary fasting is a symbol of sorrow with them, and after a death in the tribe the relatives of the deceased abstain for long periods from meat. This fast is brought to an end by some one touching the lips of the abstainers with meat, who thereupon wail and cry for some minutes and then gorge with flesh. Persons who have been absent when a relative died are not allowed to speak on their return to camp until they have gone through the ceremony of *naman*, or *mulkari-cob*; that is, they have spears thrown at them from a distance of twenty yards, which they generally manage to ward off with their shields. On some of these occasions lances or clubs are used at close quarters instead of spears. After this they talk loudly of the deceased, utter yells of grief, and the ceremony is over. The amount of grief displayed is regulated by the nearness of relationship, and there is no doubt of a general prevalence in our tribes of the custom of holding every man answerable

for the deaths of his kinsfolk, no matter under what circumstances they may have occurred.

Mr. Harper relates that, in 1865-6, he was eye-witness of an outbreak of small-pox, which came from the north, and passed over the De Grey River country; that large numbers of the Ngurla died of it; that many survived its attack, and that a few Whites suffered from it lightly. Many of the Blacks who died were left unburied, and Mr. Harper saw camps long afterwards in which their bones lay bleaching on the ground. The tribe called the small-pox *boola*, a term applied to anything nasty or poisonous.

Amongst the Ngurla cannibalism exists to the extent of occasionally eating the fat of slain enemies. More frequently, however, they roll up bits of it in bark, or other suitable material, and tie them like buttons here and there to the ends of their beards. The persons of this tribe object to tell their names, and seldom use them amongst themselves. To get over the difficulty, several plans are adopted. Thus they will speak of a young man by adding *cob* to his father's name; the father being called *Jumbo* (left-handed), they will speak of his son as *Jumbo-cob*; or they will add *cob* to the name of his birthplace. Then again, a man who has lately lost a child is called *Coomacooma*, and the mother *Dthabado*; and one who has lost a brother *Mulanti*.

The tribe is divided into four classes, which are designated and allowed to marry in the following way:—

Males.	Females.	Children.
Poorungnoo marries	Parrijari	- Kiamoona.
Banakoo	„ Kiamoona	- Parrijari.
Parrijari	„ Poorungnoo	- Banakoo.
Kiamoona	„ Banakoo	- Poorungnoo.

As regards these details Mr. Harper is not quite certain, but that the system they portray is correct, and that the male of any class can only marry the female of another fixed class, &c., &c., he has no doubt. The marriage of relatives is strictly forbidden.

Girls are often betrothed to grown men as soon as they are born. Children belong to the tribe of the father. Influenza seems to be the most common malady. This tribe scar the arms, chest, and stomach of the male, and the stomach of the female, in the usual ornamental way. The inland tribes in the neighbourhood of the De Grey River are all circumcised, but not the tribe about which I am writing. However, they frequently intermarry, the class system of marriage, as I understand, obtaining in all. But few of them pierce the septum of the nose. On the arrival of the males at the age of puberty, or shortly after, the Ngurla and other tribes in the neighbourhood amongst whom circumcision is not practised subject them to the painful ordeal of having their arms tied tightly round above the elbow, when the hands and arms swell and become powerless, in which state they are kept for some weeks, being hand-fed by their friends during the time. A similar custom prevails in the Umbertana tribe. Another custom of the Ngurla is to mix the leaf of a wild tobacco which grows in their country with wood ashes, chew it, and swallow the saliva which it excites. Since the advent of the Whites they use the tobacco obtained from them in the same manner, and the practice reminds one of the betel-chewers of New Guinea and elsewhere. Probably the Malays who visit the coast may have had something to do with it. Kangaroo are killed with spears, and fish with nets and spears. The men of the tribe are said to average five feet seven inches in height. When in mourning they cut the hair short and blacken the face. Their wars usually arise from misunderstandings about their women, and foes are attacked at night whilst asleep. Sometimes, however, they fight out their quarrels openly by daylight. Message-sticks have not been observed amongst them. The tribes adjoining the Ngurla are, the *Peedona* on the east, the *Karriarra* on the north, and the *Weedookarry* on the south. The last-named tribe are on the River Shaw, and their language has much in common with that of the Ngurla. Of the vocabulary, over

thirty words are either identical with, or bear a strong likeness to, those in use at Nickol Bay. In this vocabulary the reader may compare *fire* and *wood*, also *breasts*, *water*, and *milk*. Chewing tobacco, boiling food, and tying up the arms are the remarkable features of this tribe.

No. 8.—VOCABULARY OF THE NGURLA TRIBE.

BY CHARLES HARPER, ESQ.

Kangaroo - - mungaroo.	Hand - - - mara.
Opossum - - wallambine.	2 Blacks - - kootera ngurda.
Tame dog - - -	3 Blacks - - poorooko ngurda.
Wild dog - - yookaroo.	One - - - purdinal, purda.
Emu - - - kullya.	Two - - - kootera.
Black duck - - kooleyalli.	Three - - - poorooko.
Wood duck - - ngamul.	Four - - - kootera authong.
Pelican - - ngurlawanda, wirmalo.	Father - - mala, maltha.
Laughing jackass karrubulgan.	Mother - - wanire, wirnea.
Native companion (none).	Sister-Elder - moorkono.
White cockatoo - peedera.	„ Younger - ngeedino.
Crow - - - wokkooora.	Brother-Elder - katha.
Swan - - - kurlaneedo.	„ Younger mungardi.
Egg - - - geambo.	A young man - bukali.
Track of a foot - gena.	An old man - meetina.
Fish - - - yoorda-cappie.	An old woman - meetawarri.
Lobster - - -	A baby - - mulgani.
Crayfish - - pungari.	A White man - nurloo.
Mosquito - - koonai, thundo.	Children - - mulgamurri.
Fly - - - warrari.	Head - - - milga, yoolka.
Snake - - - thuro, dthooroo.	Eye - - - cheedamurra.
The Blacks - - ngurda.	Ear - - - weening, koolka.
A Blackfellow - ngurda.	
A Black woman - koontharda.	
Nose - - - minta.	

No. 8.—VOCABULARY OF THE NGURLA TRIBE—*continued.*

Mouth	-	- narra.	Boomerang	-	- (not used).
Teeth	-	- meekurro.	Hill, of sand	-	- pantha.
Hair of the head	-	- koolkera, milka-kob.	„ of stone	-	- murnda.
Beard	-	- ngarka.	Wood	-	- warnda, pinaroo.
Thunder	-	- wardunan, war-loobiddy.	Stone	-	- murnda.
Grass	-	- wana, wardo.	Camp	-	- ngoora.
Tongue	-	- thyali.	Yes	-	- upha, yo.
Stomach	-	- ngarlo.	No	-	- ngoona, wobbo.
Breasts	-	- boordan, bibi.	I	-	- nguanguna, ngi.
Thigh	-	- koogey.	You	-	- yinda.
Foot	-	- jeena.	Bark	-	- ngooca.
Bone	-	- koogey, quagi.	Good	-	- wanberrie.
Blood	-	- meegie.	Bad	-	- burato, barquacla.
Skin	-	- warra.	Sweet	-	- koondo.
Fat	-	- murdo, ngurdo.	Food	-	- (no general term).
Bowels	-	- tundo.	Hungry	-	- pocaracul, myan.
Excrement	-	- koono, nguntha.	Thirsty	-	- yoorooaal, papa-an.
War-spear	-	- kooro, mukkando.	Eat	-	- bajilgo, badgan.
Reed-spear	-	-	Sleep	-	- ngarikora, kooni.
Wommera or throwing-stick	-	- meero.	Drink	-	- pundal, papa-moojun.
Shield	-	- yatta, koordigi.	Walk	-	- watho, yana-gurra.
Tomahawk	-	- watha.	See	-	- ngaminal.
Canoe	-	- (not used).	Sit	-	- walcurndy, bur-niquarra.
Sun	-	- mappil, mopul.	Yesterday	-	- yookamura.
Moon	-	- weelara.	To day	-	- ngingalla.
Star	-	- noko, ngoco.	To-morrow	-	- warramunda.
Light	-	- tharrie.	Where are the Blacks?	-	- wanda gurda ?
Dark	-	- worrokurdy.	I don't know	-	- ngia meetā won-gerby.
Cold	-	- yinda.	Plenty	-	- koolya.
Heat	-	- winnow.	Big	-	- yaroo.
Day	-	- yoorunga, mopul-gurdi.	Little	-	- kumbarra.
Night	-	- worrogurdy.	Dead	-	- koota, mulkarri.
Fire	-	- pinero, pinoo.	By and-by	-	- yardi.
Water	-	- babba, papa.	Come on	-	- kabbo, yukquella.
Smoke	-	- koongo.	Milk	-	- beebée.
Ground	-	- nguntha.	Eaglehawk	-	- wirinbine.
Wind	-	- toorda.	Wild turkey	-	- kalerra, pardoora.
Rain	-	- kowan, pooyer-wardo.	Wife	-	- ngoopa, niipa.
God	-	-			
Ghosts	-	- yakano.			

No. 9.—THE SHAW RIVER.

THE WEEDOOKARRY TRIBE.

THE following vocabulary was kindly forwarded to me by the Honorable Frederick Barlee, when Colonial Secretary of Western Australia :—

Kangaroo - - badjeerie.	Hand - - - mara.
Opossum - - koobalyie.	2 Blacks - - -
Tame dog - - -	3 Blacks - - -
Wild dog - - -	One - - - ekkamura.
Emu - - - yalliberry.	Two - - - kootera.
Black duck - meekabooka.	Three - - -
Wood duck - - -	Four - - -
Pelican - - thudaarra.	Father - - mamma.
Laughing jackass	Mother - - ngurdy.
Native companion	Sister-Elder - moorkono.
White cockatoo - peedera.	„ Younger - ngeedino.
Crow - - -	Brother-Elder -
Swan - - - kurlaneedo.	„ Younger
Egg - - -	A young man -
Track of a foot -	An old man - cheeny.
Fish - - -	An old woman - meetawarri.
Lobster - - -	A baby - - mulgani.
Crayfish - - -	A White man -
Mosquito - - -	Children - - chelia.
Fly - - - warrari.	Head - - - pulla.
Snake - - -	Eye - - - toola or boola.
The Blacks - - ngaiada.	Ear - - - weening.
A Blackfellow - -	
A Black woman - mungala.	
Nose - - - moola.	

No. 9.—VOCABULARY OF THE WEEDOOKARRY TRIBE—*continued.*

Mouth - -	Boomerang - -
Teeth - -	Hill - - -
Hair of the head - jory.	Wood - - -
Beard - - - ngarka.	Stone - - -
Thunder - - - binba.	Camp - - -
Grass - - - wana.	Yes - - -
Tongue - -	No - - - wire.
Stomach - - - ngarlo.	I - - - ngatuko.
Breasts - - - boordo.	You - - - ngata.
Thigh - - - koo-gi.	Bark - - - ngooea.
Foot - - - jeena.	Good - - - wanberri.
Bone - - - koo-gi.	Bad - - - burato.
Blood - - - meegie.	Sweet - - -
Skin - - - karnoo.	Food - - -
Fat - - - worndo.	Hungry - - - wonga.
Bowels - - - merka.	Thirsty - - - yooragot.
Excrement - - - koona.	Eat - - - batmano.
War-spear - - - kooroo.	Sleep - - - koobala.
Reed-spear - - - (none).	Drink - - - karingamul.
Throwing-stick -	Walk - - - watho, yara-
Shield - - - yandijerri.	namoo.
Tomahawk - - - watha.	See - - - weeanano.
Canoe - - -	Sit - - - pandynamoo.
Sun - - - yeenda.	Yesterday - - - yookamura.
Moon - - - weellara.	To-day - - - ngingalla.
Star - - - peta.	To-morrow - - - warramunda.
Light - - - worooga.	Where are the latunka ngaiada?
Dark - - - worrokurdy.	Blacks?
Cold - - - yinda.	I don't know -
Heat - - - wallamura.	Plenty - - - wintho.
Day - - - yoorunga.	Big - - - boota.
Night - - - worrakurdy.	Little - - - thumkarra.
Fire - - - nguta.	Dead - - - koota, mulkarri.
Water - - - babba.	By-and-by - - - mulanino.
Smoke - - - koorngo.	Come on - - - kobbo.
Ground - - - nguntha.	Milk - - - bibi.
Wind - - - toordo.	Eaglehawk - - - worladoo.
Rain - - - elyerie.	Wild turkey - - - pardooora.
God - - -	Wife - - - ngoopa.
Ghosts - - - koko.	

No. 10.—NICKOL BAY.

BY A. K. RICHARDSON, ESQ.

OF the language of the Nickol Bay tribe I have received three samples; one from Sir Frederic Weld, when Governor of Western Australia; another from Mr. Horace Sholl, and the third from Mr. A. K. Richardson. As they agree well together, I have inserted only the last. Mr. Richardson has also sent, in reply to my printed list of questions, a quantity of information, which may be summed up as follows:—

The country occupied by the Nickol Bay tribe stretches from the mouth of the Markand River to the mouth of the Yule River, and extends inland some twenty or thirty miles. This tract was occupied by the Whites in 1864, and Mr. Richardson resided on it from 1865 to 1876, during which period he acquired a considerable knowledge of the language and customs of the tribe. At that time the tribe numbered from two hundred and fifty to three hundred persons, but a decrease has since taken place as the consequence of small-pox, which committed considerable ravages amongst them in 1866. This disease Mr. Richardson believes to have come from the tribes further east, and that it was probably introduced at Camden Harbour by the Malay proas which occasionally visit the west coast. He remarks that there can be no doubt of its having been genuine small-pox, often confluent, and that the Blacks, terrified at the horrible and unknown malady, fled from those amongst them stricken with it; that many of the deserted sufferers were supplied with food and drink by the Whites, none of whom, however, took the disease, except a few children who had not been vaccinated and had it in a mild form. Many Blacks are still living who display the marks commonly left by the disorder.

The first settlers at Nickol Bay noticed that several of the tribe had attained a great age, and that some had become blind from that cause. Instead of clothes, a few green leaves were worn suspended from a hair girdle round

the waist, but clothes are now obtained from the Whites. These they take off at night and sleep naked as formerly, with a small fire at each side of them.

For ornaments, they wear on their heads, attached to bands of twisted human hair, pieces of pearl shell and rats' tails. They knot their beards and smear their persons with a compound of grease and red ochre, especially on the occasions of corroborees. They have baskets made of *spinifex*, or *triodia*, which is first beaten to separate the fibre and then twisted into a tight cord. Indeed, it is surprising to notice how numerous are the vegetable substances out of which the Australian Blacks make excellent string and nets. For knives and tomahawks, flints sharpened by chipping are used, which are fastened to a stick, or to the butt of the *miro* (throwing-stick) in some cases, with a very tenacious sort of *bitumen*, as my informant says, but more probably gum. With a stone or flint thus stuck on to a stick, a Black will cut through a thick log of wood. A substance so adhesive should be valuable for many purposes. The top, or barb, of the *miro*, which other tribes cut out of the solid wood, the Nickol Bay Blacks attach with this bitumen. The food of the tribe, besides the animals, birds, and fish found in their country, consists of a sort of yam, and also of several kinds of grass-seeds, which they grind, mix with water, and bake in the ashes. They have none of those accumulations of ashes and clay which in the south are called ovens. Young men and boys are subject to certain restrictions in the matter of animal food, which are called *jajee*, as in the Ngurla tribe. It is believed that the hair turning grey is the penalty of eating forbidden food, a convenient doctrine taught by the doctors of the tribe (*moban*), which I have noticed to be very generally prevalent throughout the continent. Probably the ancestors of the race brought the myth with them to these shores.

This tribe, it is said, are not cannibals; but Mr. Richardson believes that those of the Ashburton and North-west Cape were. Amongst them, girls are married at about nine

years of age. Polygamy is practised, some of the men (and those generally old men) having as many as six wives, obtained in exchange for sisters, daughters, or other female relatives. Occasionally wives are obtained by stealth from other tribes; also as the heir of a deceased brother. Not unfrequently the possession of a widow is decided by fighting. As a rule, the tribe is endogamous. It is divided into four classes for the purpose of controlling and so ordering marriage as to render impossible the union of persons near of kin, so that a man who is, we will say, of the class A is restricted in the choice of a wife to the class B, and their offspring are of the class C. To speak more exactly, the system is as follows, the terms used agreeing well with those in vogue on the De Grey River:—

Males.		Females.		Children.
Booroongoo	marries	Panaka,	offspring	Kymurra.
Palyeery	„	Kymurra,	„	Panaka.
Panaka	„	Booroongoo,	„	Palyeery.
Kymurra	„	Palyeery,	„	Booroongoo.

Infanticide is said not to be practised, but I think the statement requires confirmation. Lung disease is that to which most deaths are attributed. The tribe scar the breast by way of ornament, and do not circumcise, though the inland tribes (with which they are generally unfriendly) do. They believe in an evil spirit, which they call *Juno*, which is supposed to kill them at night; and when a man of their tribe prowls about at night seeking to kill other Blacks, he is said to be a *Juno* for the time. Murders of this sort are frequently effected by strangulation, one man choking the victim with a cord whilst another fills his mouth with sand or gravel when he gasps for breath.* Girls promised in marriage are not allowed to speak to their future husbands, and are said to be *Torka* to them; and certain men and women in the tribe take great care to avoid meeting. They draw rude figures on stones, and, instead of canoes, use logs of wood, which they sit astride

* The same practice prevails amongst the Bangerang, some 2,000 miles to the south.

of and propel with their hands. Fish they take with nets and spears, but have no hooks. The corroboree is found amongst them. Some of the tribe have had limbs injured in battle amputated with sharp stones.

The Nickol Bay Blacks, says Mr. Richardson, have a strong sense of justice, and chafe much if unjustly punished, but submit to chastisement from the Whites when deserved without becoming sulky or seeking revenge. He also points out that their vocabulary is very extensive. "I am sure," he says, "they have thousands of words. I have forgotten hundreds that I knew. They have words for everything that comes under observation or is within their comprehension." At times their idiom is very happy and expressive. A sentence is made interrogative by the addition of the word *wyee* at the end. In the same way, the termination *dune* determines a sentence to be negative. They are great, too, at clipping their words and varying final syllables in all sorts of ways, and with all sorts of guttural flourishes, if they desire not to be understood by persons partially acquainted with their language.

Of the names of men the following specimens are given:— Jenna-booka (stinking feet), Yungoorymurra, Toolabee, Boorabee, and Menbinna, all denoting some personal peculiarity. Mr. Richardson also furnishes a few additional words, which are as follows:—

Doctor or conjuror	- - - -	moban.
Kissing	- - - -	proyalgo.
West	- - - -	wilagoo.
To visit	- - - -	maiboy.
Sick	- - - -	weeragoo.
To be tired of anything	- - - -	koondego.
I understand	- - - -	wonyooberry.
I don't understand	- - - -	wonyooberry-dune.
I don't see	- - - -	{ meeta nacaroo— <i>no see</i> . naca dune— <i>see</i> with negative termination.
A young woman without children	- - - -	kooree.
Meat	- - - -	moola, which also means <i>nose</i> .
To smell	- - - -	bundilgo.
Arm	- - - -	cheelee.

- Six - - - - - poorookoo-poorookoo.
 Many - - - - - maroo.
 A few, *also* three - - - - - poorookoo.

Sisters.—We have seen there are distinct terms for elder and younger sisters; other sisters are termed *mullara*, or *multherella*, words meaning *middle* or *between*.

Clouds and a *well* are expressed by the same term as *rain*.

- Spinifex and far away - - - - - wuraba.
 To burn - - - - - eumberno.
 Upper portion of a river - - - - - chinki.
 Lower portion of a river - - - - - eragoo or eeranee.

In the common vocabulary below it will be noticed that the words *breasts*, *woman*, and *milk* are all translated *bibi* or *baba*, a circumstance dwelt on in a former chapter.

No. 10.—NICKOL BAY.

By A. K. RICHARDSON, Esq.

Kangaroo - - - - - mungaroo.	Hand - - - - - mara.
Opossum - - - - - wolumberree.	2 Blacks - - - - - nuncaberree koo- tara.
Tame dog - - - - - wunja.	3 Blacks - - - - - nuncaberree poo- rookoo.
Wild dog - - - - - moochera wunja.	One - - - - - koonjeree.
Emu - - - - - yallyberree.	Two - - - - - kootara.
Black duck - - - - - ngarantee.	Three - - - - - poorookoo.
Wood duck - - - - -	Four - - - - - kootara-kootara or poorookoo- koonjeree.
Pelican - - - - -	Father - - - - - mama or mamum.
Laughing jackass	Mother - - - - - ngarnka, nunga.
Native companion	Sister-Elder - - - - - boolara ngarum- boodgee.
White cockatoo - - - - -	„ Younger - - - - - pandoo ngarum- boodgee.
Crow - - - - - wokara.	Brother-Elder - - - - - kijerri.
Swan - - - - -	„ Younger
Egg - - - - - jimbo.	A young man - - - - - buckallee.
Track of a foot - - - - - jeena.	An old man - - - - - meeroka (lit. grey).
Fish - - - - - wockalree.	An old woman - - - - - munga.
Lobster - - - - -	A baby - - - - - gumbarra, yan- deeyarra.
Crayfish - - - - -	A White man - - - - - merrika.
Mosquito - - - - - queemin.	Children - - - - - warlabee.
Fly - - - - - pooroo.	Head - - - - - yoolka.
Snake - - - - - warloo.	Eye - - - - - toola, thoola.
The Blacks - - - - -	Ear - - - - - koorulka, koolga.
A Blackfellow - - - - - nuncaberree.	
A Black woman - - - - - bibi.	
Nose - - - - - moola, mooltha.	

No. 10.—NICKOL BAY—*continued.*

Mouth	- -	tya, thya.	Boomerang	- -	
Teeth	- -	eera, yeera.	Hill	- -	- murnda (stone).
Hair of the head	-	ngurnka, kool-gera.	Wood	- -	- tamar and poona.
Beard	- -	koorka.	Stone	- -	- murnda.
Thunder	- -	woleberree.	Camp	- -	- ngoora.
Grass	- -	peela or peelan, worroba.	Yes	- -	- co-co.
Tongue	- -	tylee.	No	- -	- meeta.
Stomach	- -	poonga.	I	- -	- ngida.
Breasts	- -	bibi.	You	- -	- yenco and yeenta.
Thigh	- -	wata.	Bark	- -	-
Foot	- -	jeena.	Good	- -	- moonga.
Bone	- -	kojee, koochee.	Bad	- -	- wulga, wyldja.
Blood	- -	maarda.	Sweet	- -	- kongawoora.
Skin	- -	-	Food	- -	- (flesh) moola, (seeds) kooroo.
Fat	- -	jeenje.	Hungry	- -	- kamungoo.
Bowels	- -	poonga.	Thirsty	- -	- baba pookendego (water wanting).
Excrement	- -	koona and merna.	Eat	- -	- boojelgo.
War-spear	- -	peelara.	Sleep	- -	- bamba.
Reed-spear	- -	(they have none).	Drink	- -	- pincharoo, pin jalgo.
Throwing-stick	- -	meero.	Walk	- -	- jeena walki, wakye.
Shield	- -	-	See	- -	- nacaroo, nacooma.
Tomahawk	- -	kaijoo.	Sit	- -	- burnego.
Canoe	- -	yowarda.	Yesterday	- -	- koonjeree yanda putalee (one sun past).
Sun	- -	yanda.	To-day	- -	- eechala yanda (present sun).
Moon	- -	weelara.	To-morrow	- -	- koonjeree yanda cokaye (one sun comes).
Star	- -	pindeeree.	Where are the Blacks?	- -	- wingila nunca-berree?
Light	- -	waroo-waroo.	I don't know	- -	- meeta wonya-berree.
Dark	- -	toondoo.	Plenty	- -	- maroo, meeta poorokoo (not three, not a few).
Cold	- -	mootoo.	Big	- -	- mama.
Heat	- -	kumbye, kumbulgo.	Little	- -	- kooly-kooly.
Day	- -	yanda.	Dead	- -	- nyoondee.
Night	- -	thundoo.	By-and-by	- -	- meena warra.
Fire	- -	kurla.	Come on	- -	- kokaye.
Water	- -	baba.	Milk	- -	- bibi.
Smoke	- -	juju.	Eaglehawk	- -	- wunbungoo.
Ground	- -	narnoo.	Wild turkey	- -	- paroora.
Wind	- -	toora.	Wife	- -	- yukan.
Rain	- -	yoongoo.			
God	- -	-			
Ghosts	- -	-			

No. 11.—FROM NORTH-WEST CAPE TO THIRTY
MILES SOUTH OF THE GASCOYNE RIVER.

THE KAKARAKALA TRIBE.

FORWARDED BY LORD GIFFORD, THE HONORABLE THE COLONIAL
SECRETARY, WESTERN AUSTRALIA.

THE following information respecting the Kakarakala tribe, which inhabits the country which extends from North-west Cape to thirty miles south of the Gascoyne River, and from thirty to fifty miles inland, was forwarded to me by the Government of Western Australia. The compiler, whose name is not known to me, estimates that in 1877, the year in which the territory of this tribe was first occupied by the Whites, the Kakarakala numbered, and still number, about 2,000 souls. They have no clothes (*i.e.*, kangaroo-skin or opossum-skin rugs), but go naked, and my informant thinks some of them have reached the age of ninety years. For ornaments they wear round the neck rolls of string made of hair or bark, from which hangs a pearl shell. They have flint chisels, spears, boomerangs, and wommeras, and likewise use shields, which last are carved and painted. They have also wooden scoops (of what description and for what purpose intended is not said), which they fill with their effects when travelling, and carry on their heads. For food they have all the living things their country produces. They also gather grass-seeds, which they grind into flour, knead with water, and bake in the ashes. Mangrove nuts are treated in the same manner after a certain poisonous ingredient has been got rid of by repeated washings.

Many of the tribe are strongly marked with small-pox, which they call *moonnangno*, and say reached them from the eastward. They acknowledge eating each other when very short of food, as well as on occasions of large meetings. They do not object to tell their native names.

Amongst the Kakarakala marriage for the most part is endogamous. The tribe does not intermarry with those inland, being unfriendly with them. These latter circumcise, which the Kakarakala do not. Polygamy prevails; the brother of the deceased husband takes his widow and children. Venereal is prevalent.

The persons of this tribe scar themselves ornamentally on the chest, thighs, and arms, but do not knock out teeth, nor, strange to say, pierce the septum of the nose. They bury their dead in the ground, and when in mourning smear their faces with pipe-clay.

In the language of this tribe the word *koonda* expresses *breasts, water, and rain*.

No. 11.—NORTH-WEST CAPE.

Kangaroo	-	(none).	Hand	-	mindie.
Opossum	-	marajaak.	2 Blacks	-	kardoo
Tame dog	-	woora.			kootthurra.
Wild dog	-	woora.	3 Blacks	-	kardoo
Emu	-	yallooberry.			mungooraba.
Black duck	-	ngowoorura.	One	-	kootea.
Wood duck	-	willinnurra.	Two	-	kootthurra.
Pelican	-	kandannara.	Three	-	mungooraba.
Laughing jackass	tjadoroo.		Four	-	kootthurra-
Native companion					kootthurra.
White cockatoo	-	ngunarwarra.	Father	-	mamajura.
Crow	-	karko.	Mother	-	bibijura.
Swan	-	jojarara.	Sister-Elder	-	koongajura.
Egg	-	werinba.	„ Younger	-	
Track of a foot	-		Brother-Elder	-	kooddajura.
Fish	-	windelya.	„ Younger	-	
Lobster	-		A young man	-	walangoo.
Crayfish	-		An old man	-	winja,
Mosquito	-	koolooman.			maardewinjo.
Fly	-	warri.	An old woman	-	witho.
Snake	-	milura.	A baby	-	mieu.
The Blacks	-	kardoo.	A White man	-	narana.
A Blackfellow	-	kardoo.	Children	-	mieu.
A Black woman	-	ngarloo.	Head	-	jeero.
Nose	-	moodtha.	Eye	-	kooroo.
			Ear	-	worlingba.

No. 11.—NORTH-WEST CAPE—*continued.*

Mouth - - ta.	Boomerang - - beredie.
Teeth - - era.	Hill - - wandarie.
Hair of the head - yeelgara.	Wood - - kala, karreega.
Beard - - ngunga.	Stone - - barloo.
Thunder - - koomee.	Camp - - wago.
Grass - -	Yes - - ko-ko.
Tongue - - yaltharoo.	No - - wannie.
Stomach - - waelgo.	I - - ngudtha.
Breasts - - koonda.	You - - ngunda.
Thigh - - woolo.	Bark - - kalleeiba.
Foot - - mandano.	Good - - kooringnarru.
Bone - - koordbardo.	Bad - - womboo.
Blood - - yalgo.	Sweet (or nice) - koorenrara.
Skin - - koondoora.	Food - -
Fat - - yulloloo.	Hungry - - karmoo.
Bowels - - toonelba.	Thirsty - - kambyenyee.
Excrement - - wilthie.	Eat - - boodjalgo.
War-spear - - gudgerie.	Sleep - - ngundee.
Reed-spear - -	Drink - - boodjalgo.
Throwing-stick - mero.	Walk - - yanduga.
Shield - - woonda.	See - - narka.
Tomahawk - -	Sit - - née-enwoora.
Canoe - -	Yesterday - - banjanboora.
Sun - - joondoomba.	To-day - - kooradee.
Moon - - willara.	To-morrow - - maraboora.
Star - - kooralyana.	Where are the wandtha kardoo?
Light - -	Blacks?
Dark - - murronga.	I don't know - ngudtha
Cold - - woodtha.	boowerie.
Heat - - berooja.	Plenty - - woori.
Day - - boonangua.	Big - - mardie, wodga.
Night - - marroree.	Little - - yadyoogudgie.
Fire - - karla.	Dead - - moongarbea.
Water - - koonda.	By-and-by - - walla-walla.
Smoke - - kooree.	Come on - - walkundie.
Ground - - karbo.	Milk - - julyoo.
Wind - - kunnara.	Eaglehawk - - warrada.
Rain - - koonda.	Wild turkey - - byura.
God - -	Wife - - mardangoo.
Ghosts - - mooa.	

No. 12.—SHARK'S BAY.

THE MAJANNA TRIBE.

ACCOUNT FORWARDED BY THE HON. FREDERICK BARLEE, COLONIAL
SECRETARY, WESTERN AUSTRALIA.

THE territory of the Majanna tribe lies round Shark's Bay. In the account I have received of it are mentioned several customs which it has in common with the Kakarakala tribe, which need not be redescribed. It will also be noticed that its vocabulary has several important words which agree with those of the above-mentioned tribe, as for instance the equivalents of *Blackfellow*, *yes*, *one*, and *two*.

When the country of this tribe was first occupied by the Whites in 1874, their number was estimated at two hundred, and no decrease has been observed. They have no tomahawks, but use for cutting purposes a sharp flint fixed like a chisel on to the end of a club. The boomerang and wommera are in use. No marks of small-pox have been observed. Marriage is said to be entirely endogamous. Circumcision is not practised. Teeth are not knocked out on the approach of manhood, but the septum of the nose is pierced, and the young men are not allowed to marry until this is done. This tribe has no canoes. My correspondent says:—"Messengers are sent with a notched or carved stick, and the bearer has to explain its meaning. If it be a challenge to fight, and the challenge is accepted, another stick is returned." The Majanna have as neighbours the Nanda tribe on the south, and the Inparra on the north. The tribes to the eastward practise circumcision.

But the most noticeable fact connected with this tribe is that we find in their language the word *baba* as the equivalent of the three terms *breasts*, *rain*, and *water*; also that *koandoo*, which means *water* in some of the neighbouring languages, signifies *milk* in this. As the import of facts of this sort has been dwelt on in Chapter I, it will be unnecessary to say more on the subject here.

Fire and *wood* it will be noticed are also expressed by one word.

No. 12.—SHARK'S BAY.

Kangaroo - -	yowerda.	Hand - - -	mara.
Opossum - -	yoorda.	2 Blacks - -	koodthera karoo.
Tame dog - -	manghana.	3 Blacks - -	-
Wild dog - -	doodoota.	One - - -	kootea.
Emu - - -	kaliat.	Two - - -	koodthera.
Black duck - -	bannagea (g soft).	Three - - -	manganaroo.
Wood duck - -	-	Four - - -	patanooenpa.
Pelican - -	churuna.	Father - -	mamma.
Laughing jackass	challie.	Mother - -	ngangerreta.
Native companion	japaltuk.	Sister-Elder -	-
White cockatoo	jayarra.	„ Younger -	-
Crow - - -	wongalla.	Brother-Elder	kooralla.
Swan - - -	wonno.	„ Younger	-
Egg - - -	ngaow.	A young man	wia-bandy.
Track of a foot	chinna.	An old man	wengia.
Fish - - -	mookajada.	An old woman	bookoora.
Lobster - -	-	A baby - -	yamba.
Crayfish - -	-	A White man	marawa.
Mosquito - -	nerbat.	Children - -	yamba.
Fly - - -	worrie.	Head - - -	maga.
Snake - - -	-	Eye - - -	gurra.
The Blacks - -	-	Ear - - -	gutga.
A Blackfellow	karoo.		
A Black woman	ngaluk.		
Nose - - -	moola.		

No. 12.—SHARK'S BAY—*continued.*

Mouth - - -	namanoo.	Boomerang - -	
Teeth - - -	erra.	Hill - - -	ballooa.
Hair of the head -	nguna.	Wood - - -	kalla.
Beard - - -	nanga.	Stone - - -	barrala.
Thunder - - -	wollajurra.	Camp - - -	koobang.
Grass - - -	gallan.	Yes - - -	ko-ko.
Tongue - - -	tallanu.	No - - -	bariallo.
Stomach - - -	wilgoo.	I - - -	natha.
Breasts - - -	baba.	You - - -	nanda.
Thigh - - -	unda.	Bark - - -	pundey.
Foot - - -	chinna.	Good - - -	noguna.
Bone - - -	mambo.	Bad - - -	wamba.
Blood - - -	ngooba.	Sweet - - -	noguna.
Skin - - -	talba.	Food - - -	erra.
Fat - - -	naba.	Hungry - - -	
Bowels - - -	banda.	Thirsty - - -	mandello.
Excrement - - -	gunda.	Eat - - -	
War-spear - - -	annathine.	Sleep - - -	nunjua.
Reed-spear - - -		Drink - - -	nangabooga.
Throwing-stick -	allay. (?)	Walk - - -	yanjan.
Shield - - -	yourakoa.	See - - -	nanjean.
Tomahawk - - -		Sit - - -	nanean.
Canoe - - -		Yesterday - -	youjan.
Sun - - -	walbanoo.	To-day - - -	mangoorba.
Moon - - -	beerie.	To-morrow - -	mangoora.
Star - - -	boorda.	Where are the	wandoo jarra ?
Light - - -	karanane.	Blacks?	
Dark - - -	marroo.	I don't know	koorana
Cold - - -	magna.		nangootango.
Heat - - -	woodoora.	Plenty - - -	nalloo.
Day - - -	boona.	Big - - -	wiberry.
Night - - -	marroo.	Little - - -	warra.
Fire - - -	kalloo.	Dead - - -	moola.
Water - - -	babba.	By-and-by - -	barranja.
Smoke - - -	gooree.	Come on - - -	kobbo.
Ground - - -	mambo.	Milk - - -	koandoo.
Wind - - -	wundotho.	Eaglehawk - -	wolbajoo.
Rain - - -	babba.	Wild turkey -	bardoora.
God - - -		Wife - - -	walli.
Ghosts - - -	wiongan.		

No. 13.—THE MOUTH OF THE MURCHISON
RIVER.

THE WATCHANDI TRIBE.

BY A. OLDFIELD, Esq.

THE following vocabulary is taken from a paper by Mr. A. Oldfield, entitled *The Aborigines of Australia*, which appeared in the *Transactions of the Ethnological Society*, vol. 3, new series, 1865. It is from the language of the Watchandi tribe, which dwells on the Murchison River, at or near its mouth. Mr. Oldfield's paper abounds with important misstatements. Of these, one or two instances must suffice. Speaking of the physical characteristics of the race, he says:—"However heated they may be by exercise or weather, the surface of their bodies always has a cold, clammy feel, and I never could endure their reptile-like touch without a thrill of horror." Now, so far from this being the case, Sir Thomas Mitchell and other writers concur in attributing to their skin a particularly soft, velvet-like, and pleasant feel. Again, Mr. Oldfield asserts that, after twenty years of observation, he is convinced of the correctness of Count Strzelecki's theory, that the Aboriginal female having once borne a child to a European, never afterwards bears one to a male of her own race. This idea is now entirely exploded, and the reverse a matter of notoriety. As regards this writer's assertion that Aboriginal females, like the lower animals, bring forth their offspring at a certain season of the year only, I may remark that, besides the contradiction which every camp supplies, the

registration of births on our Aboriginal stations entirely disproves this, as well as the previous assertion.

The cardinal points of the compass amongst the Watchandi Mr. Oldfield gives as follows:—

North, *erato*; south, *euna*; east, *angalo*; west, *watchu*.

Probably there is some connection between *watchu* the equivalent of *west* and the name of the tribe.

No. 13.—MOUTH OF THE MURCHISON RIVER

Kangaroo - - yowada.	Hand - - - mara.
Opossum - - weurda.	2 Blacks - - -
Tame dog - - otthoo.	3 Blacks - - -
Wild dog - - ngobano.	One - - -
Emu - - - cullya.	Two - - -
Black duck - - bannatje.	Three - - -
Wood duck - - -	Four - - -
Pelican - - marnbu.	Father - - - amo.
Laughing jackass	Mother - - - ago.
Native companion	Sister-Elder - marumba.
White cockatoo - y'nawara.	„ Younger -
Crow - - -	Brother-Elder - ogatha.
Swan - - - wanaa.	„ Younger
Egg - - - wala.	A young man -
Track of a foot -	An old man - pogaror.
Fish - - - beelyu.	An old woman -
Lobster - - -	A baby - - -
Crayfish - - -	A White man - -
Mosquito - - -	Children - - eenderie.
Fly - - -	Head - - - wala.
Snake - - -	Eye - - - meeloo.
The Blacks - - aumano.	Ear - - - oka.
A Blackfellow - yago.	
A Black woman - nealo.	
Nose - - - moottha.	

No. 13.—MOUTH OF THE MURCHISON RIVER—*continued.*

Mouth - - -	y'namane.	Boomerang - -	belo.
Teeth - - -	eeragee.	Hill - - -	barlo.
Hair of the head -	ngoenyu.	Wood - - -	
Beard - - -	y'ngangarro.	Stone - - -	wora.
Thunder - - -	beendarie.	Camp - - -	minda.
Grass - - -		Yes - - -	cogo.
Tongue - - -		No - - -	yo.
Stomach - - -		I - - -	ngi.
Breasts - - -	ebi.	You - - -	nee-nee.
Thigh - - -	yoenda.	Bark - - -	
Foot - - -	ena.	Good - - -	gwalo.
Bone - - -		Bad - - -	wyro.
Blood - - -	ngooba.	Sweet - - -	
Skin - - -		Food - - -	toro.
Fat - - -	ngabo.	Hungry - - -	coochera.
Bowels - - -		Thirsty - - -	wajilo.
Excrement - - -	cona.	Eat - - -	ngamang.
War-spear - - -	weera.	Sleep - - -	
Reed-spear - - -		Drink - - -	
Throwing-stick -	uraga.	Walk - - -	yoekonda.
Shield - - -	woonda.	See - - -	
Tomahawk - - -		Sit - - -	
Canoe - - -		Yesterday - -	
Sun - - -	wala.	To day - - -	
Moon - - -	erimba.	To-morrow - -	
Star - - -	indea.	Where are the	
Light - - -		Blacks?	
Dark - - -		I don't know -	
Cold - - -	okadarra.	Plenty - - -	
Heat - - -	toorie.	Big - - -	ea.
Day - - -	ely.	Little - - -	boorie.
Night - - -	marunga.	Dead - - -	
Fire - - -	wadjano.	By-and-by - -	
Water - - -	appa.	Come on - - -	cupba, ooraen-
Smoke - - -			gowa.
Ground - - -	otetherro.	Milk - - -	
Wind - - -		Eaglehawk - -	
Rain - - -	boondoo.	Wild turkey - -	
God - - -		Wife - - -	
Ghosts - - -			

No. 14.—NORTHAMPTON.—EAW TRIBE.

FORWARDED BY THE HONORABLE ROGER T. GOLDSWORTHY, COLONIAL
SECRETARY, WESTERN AUSTRALIA.

Kangaroo - -	yoorda.	Hand - - -	marra.
Opossum - -	kommale.	2 Blacks - -	woother hanman.
Tame dog - -	utter.	3 Blacks - -	-
Wild dog - -	newbana.	One - - -	koothea.
Emu - - -	kallilia.	Two - - -	woother.
Black duck - -	bannergy.	Three - - -	marronoo.
Wood duck - -	-	Four - - -	(none).
Pelican - -	arranger.	Father - -	amma.
Laughing jackass		Mother - -	argo.
Native companion	woggera (i.e., a	Sister-Elder - -	naranbar.
	friend).	„ Younger - -	
White cockatoo -	nuggerlby.	Brother-Elder -	
Crow - - -	karler.	„ Younger	
Swan - - -	banyer.	A young man -	wirabaudy.
Egg - - -	wolla.	An old man -	wingerbardo.
Track of a foot -	enner.	An old woman -	pogera.
Fish - - -	weacker.	A baby - -	bodi.
Lobster - - -	marrida.	A White man -	winger.
Crayfish - -	bodardi.	Children - -	bodi.
Mosquito - -	kollarby.	Head - - -	koggerli.
Fly - - -	borrowata.	Eye - - -	mealo.
Snake - - -	waggerdi.	Ear - - -	wolker.
The Blacks - -	-		
A Blackfellow -	hanman. (?)		
A Black woman -	narlow.		
Nose - - -	mutter.		

No. 14.—NORTHAMPTON.—EAW TRIBE—*continued.*

Mouth - - -	Boomerang - - -	pealoo.
Teeth - - -	Hill - - -	karlow.
Hair of the head -	Wood - - -	yarna.
Beard - - -	Stone - - -	woro.
Thunder - - -	Camp - - -	nurro.
Grass - - -	Yes - - -	kumbera.
Tongue - - -	No - - -	yaho.
Stomach - - -	I - - -	kni.
Breasts - - -	You - - -	yeana.
Thigh - - -	Bark - - -	nanger.
Foot - - -	Good - - -	kooaloo.
Bone - - -	Bad - - -	yar.
Blood - - -	Sweet - - -	mena.
Skin - - -	Food - - -	narkergery.
Fat - - -	Hungry - - -	kutoherbaner.
Bowels - - -	Thirsty - - -	wogerabaner.
Excrement - - -	To eat - - -	-
War-spear - - -	To sleep - - -	-
Reed-spear - - -	To drink - - -	-
Throwing-stick -	To walk - - -	-
Shield - - -	To see - - -	nagergerry.
Tomahawk - - -	To sit - - -	-
Canoe - - -	Yesterday - - -	-
Sun - - -	To-day - - -	hurder.
Moon - - -	To-morrow - - -	-
Star - - -	Where are the ammonder	
Light - - -	Blacks?	wonder. (?)
Dark - - -	I don't know -	earoo.
Cold - - -	Plenty - - -	booler.
Heat - - -	Big - - -	-
Day - - -	Little - - -	purerberer.
Night - - -	Dead - - -	enarbener.
Fire - - -	By-and-by - - -	warlow.
Water - - -	Come on - - -	-
Smoke - - -	Milk - - -	eaby.
Ground - - -	Eaglehawk - - -	warbago.
Wind - - -	Wild turkey - - -	baradoo.
Rain - - -	Wife - - -	ardoo.
God - - -		
Ghosts - - -		

No. 15.—CHAMPION BAY.

FORWARDED BY THE HON. ROGER T. GOLDSWORTHY, COLONIAL SECRETARY,
WESTERN AUSTRALIA.

Kangaroo - -	yoocada.	Hand - -	ma.
Opossum - -	waiada.	2 Blacks - -	amangoo woot-hera.
Tame dog - -	hotther.	3 Blacks - -	amangoo woot-hera kootea.
Wild dog - -	-	One - -	kootea.
Emu - -	kulire.	Two - -	woothera.
Black duck - -	banargee.	Three - -	woothera kootea.
Wood duck - -	-	Four - -	woothera - woot-hera.
Pelican - -	knulumberry.	Father - -	ammatha.
Laughing jackass	none.	Mother - -	agootha.
Native companion	none.	Sister-Elder	narra-butha.
White cockatoo - -	nanara.	„ Younger -	-
Crow - -	wonga.	Brother-Elder	whoratha.
Swan - -	woorotho.	„ Younger	-
Egg - -	wolla.	A young man -	agarthar.
Track of a foot -	enar.	An old man -	yargoo-nobagy.
Fish - -	winargee.	An old woman -	boogara-nobagy.
Lobster - -	atta.	A baby - -	nurelee.
Crayfish - -	marthera.	A White man -	mini.
Mosquito - -	woolowoolo.	Children - -	arbarla, werca-chum.
Fly - -	weale.	Head - -	kogkolee.
Snake - -	wagardee.	Eye - -	iragoo.
The Blacks - -	amanoodoo.	Ear - -	wooka.
A Blackfellow -	amangoo.		
A Black woman -	woonoo.		
Nose - -	mootha.		

No. 15.—CHAMPION BAY—*continued.*

Mouth - - -	nammano.	Boomerang - -	
Teeth - - -	iradgy.	Hill - - -	
Hair of the head -	knuennoo.	Wood - - -	wedginoo.
Beard - - -	narga.	Stone - - -	ardoo.
Thunder - - -	bindana.	Camp - - -	knurra.
Grass - - -	hooringim.	Yes - - -	koko.
Tongue - - -	yalanyoo.	No - - -	yingh.
Stomach - - -	wikoo.	I - - -	ni.
Breasts - - -	peatpoo.	You - - -	yinne.
Thigh - - -	whoo-da.	Bark - - -	poopi.
Foot - - -	ena.	Good - - -	kwar.
Bone - - -	nabboo.	Bad - - -	yarrow.
Blood - - -	knooba.	Sweet - - -	knootabatta.
Skin - - -	opa.	Food - - -	knock-yerree.
Fat - - -	karnoo.	Hungry - - -	kutcheroo.
Bowels - - -	turoo.	Thirsty - - -	wajelloo, aknoo.
Excrement - - -	woonna.	Eat - - -	nalla.
War-spear - - -	weerangoo.	Sleep - - -	narrea.
Reed-spear - - -		Drink - - -	howa.
Throwing-stick -	tuna.	Walk - - -	jakkara.
Shield - - -	wooda.	See - - -	knooa.
Tomahawk - - -	kooga.	Sit - - -	kneear.
Canoe - - -	kewardie.	Yesterday - -	woorada.
Sun - - -	edoo.	To-day - - -	karrowa.
Moon - - -	kneela.	To-morrow - -	yooathalarra.
Star - - -	edoo, wengoo.	Where are the	wathe yaro
Light - - -	hewerloo.	Blacks?	amangoo?
Dark - - -	mowoobut.	I don't know -	eruga.
Cold - - -	thy.	Plenty - - -	booltha.
Heat - - -	thoebut.	Big - - -	eda.
Day - - -	kanowwan.	Little - - -	pooree.
Night - - -	mowoo.	Dead - - -	werder.
Fire - - -	karla.	By-and-by - -	walloo.
Water - - -	howa.	Come on - - -	jekkower.
Smoke - - -	yoo-goroo.	Milk - - -	
Ground - - -	hotheroo.	Eaglehawk - -	
Wind - - -	weethuterra.	Wild turkey - -	
Rain - - -	boodoo.	Wife - - -	
God - - -			
Ghosts - - -			

No. 16.—NEW NORCIA AND LESCHENAULT
BAY.

BY THE RIGHT REV. DR. SALVADO.

FOR the attached vocabulary I am indebted to the kindness of the Right Rev. Dr. Salvado, Bishop of Victoria, Western Australia. The additional words I have copied from his work on Australia. Dr. Salvado sets down the value of his vowels as follows:—A as in *fat*; e as in *met*; i as in *pin*; o as in *nor*; u as in *bull*; also j before e or i, as g in *gem*; ch as in *chase*; and gi as in *giddy*.

Dr. Salvado has had a long and intimate experience of some of the tribes of Western Australia, and I attach his pictorial description of their marriage classes.

No. 16.—NEW NORCIA.

Kangaroo - - (male) yongar, (female) wora.	Hand - - - mara.
Opossum - - (m.) cumal, (f.) cular.	2 Blacks - - - gugal yongar.
Tame dog - - - dura umbanon.	3 Blacks - - - mau yongar.
Wild dog - - - dura waiwe.	One - - - - kein.
Emu - - - - wegie.	Two - - - - gugal.
Black duck - - - nunan.	Three - - - - mau.
Wood duck - - - nagiacoro.	Four - - - - gugal gugal.
Pelican - - - - nirimba.	Father - - - - mamman.
Laughing jackass (none).	Mother - - - - n-angan.
Native companion (none).	Sister-Elder - - - - chukun poran.
White cockatoo - - - manach.	„ Younger - - - - chukun cawat.
Crow - - - - wara.	Brother-Elder - - - - nundun poran.
Swan - - - - male or culgia.	„ Younger - - - - nundun cawat.
Egg - - - - nurgu.	A young man - - - - culanmede.
Track of a foot - - - - chienatalanan.	An old man - - - - pirer.
Fish - - - - web.	An old woman - - - - cucho.
Lobster - - - -	A baby - - - - chiengalan.
Crayfish - - - - chielghi.	A White man - - - - nitin or chiargar.
Mosquito - - - - chinkich.	Children - - - - culanga (one child)—culan.
Fly - - - - nuru.	Head - - - - cata.
Snake - - - - wocal.	Eye - - - - miel.
The Blacks - - - - yongar bula.	Ear - - - - tuonga.
A Blackfellow - - - - yongar.	
A Black woman - - - - yaco.	
Nose - - - - molia.	

No. 16.—New NORCIA—*continued.*

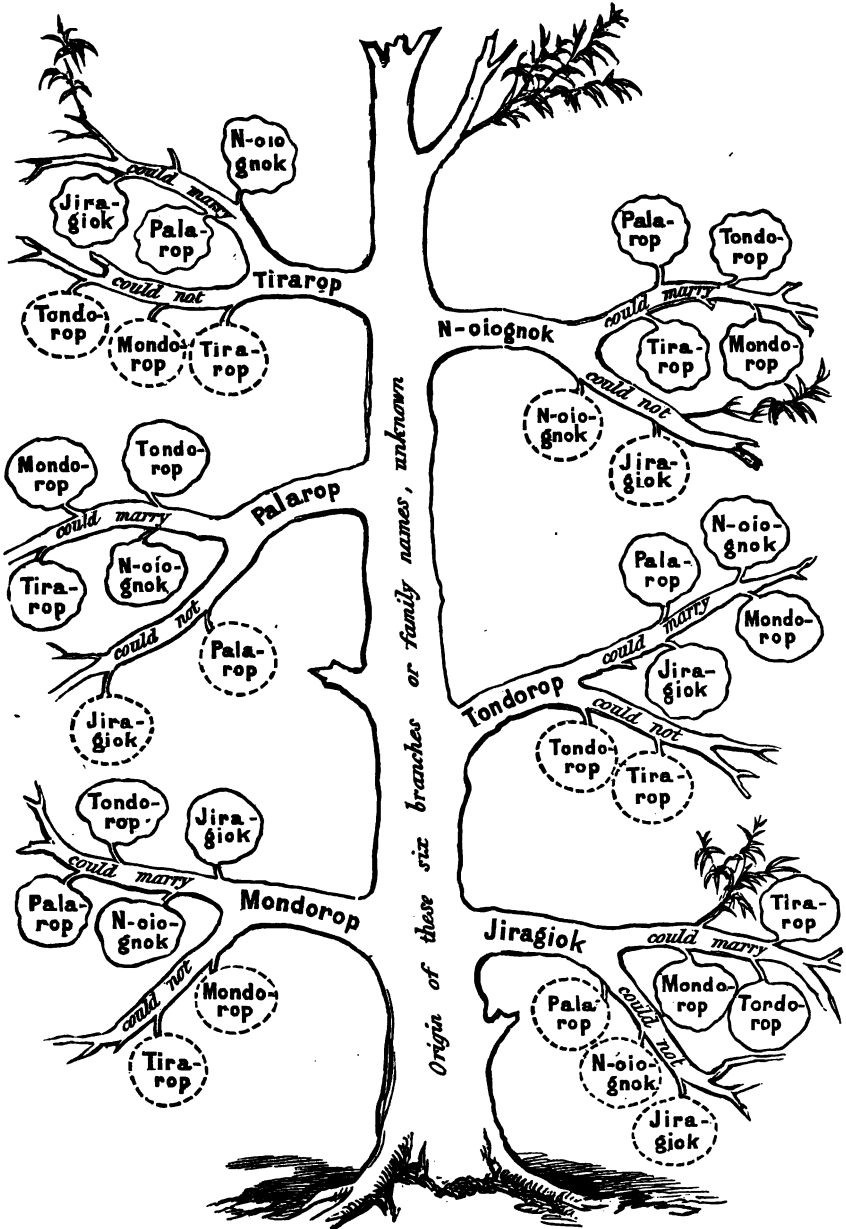
Mouth - - -	taa.	Boomerang - -	kaile.
Teeth - - -	nalgo.	Hill - - -	kata.
Hair of the head -	catagigi.	Wood - - -	pono.
Beard - - -	nanga.	Stone - - -	poya.
Thunder - - -	malgar.	Camp - - -	balgar (hut, maya).
Grass - - -	kialba.	Yes - - -	caya.
Tongue - - -	talán.	No - - -	yuat.
Stomach - - -	bilbirich.	I - - -	n-ana.
Breasts - - -	bibi or pipi.	You - - -	nunda.
Thigh - - -	mata.	Bark - - -	yalo.
Foot - - -	chiena.	Good - - -	guaba.
Bone - - -	cuegie.	Bad - - -	windan.
Blood - - -	wopo and n-opo.	Sweet - - -	guabamet and nocolnocol.
Skin - - -	mapo.	Food - - -	-
Fat - - -	chiran.	Hungry - - -	pandan.
Bowels - - -	ninal and wanda.	Thirsty - - -	cunera.
Excrement - - -	cona (urine, cumbo).	Eat - - -	n-anin.
War-spear - - -	boralghichi.	Sleep - - -	n-undin.
Reed-spear - - -	mangarghichi.	Drink - - -	n-anin.
Throwing-stick -	miro.	Walk - - -	yotayota colin.
Shield - - -	unda.	See - - -	kienanindi.
Tomahawk - - -	cokio.	Sit - - -	ninin.
Canoe - - -	(none).	Yesterday - -	yena.
Sun - - -	nanga.	To-day - - -	yeye.
Moon - - -	meke.	To-morrow - -	benan.
Star - - -	chindar and tondor.	Where are the Blacks ?	winchial yongar minuart ?
Light - - -	talap.	I don't know	n-agi catagi but.
Dark - - -	marat.	Plenty - - -	bulaa.
Cold - - -	nitin.	Big - - -	cumbar.
Heat - - -	munak.	Little - - -	poton.
Day - - -	pirak.	Dead - - -	winatan.
Night - - -	morán.	By-and-by - -	bura.
Fire - - -	cala.	Come on - - -	yualcol.
Water - - -	gabi and capi.	Milk - - -	pipicuere.
Smoke - - -	keri.	Eaglehawk - -	walchie.
Ground - - -	bugiar (sand, cuencan).	Wild turkey	bibila.
Wind - - -	mar.	Wife - - -	coro (husband, coro).
Rain - - -	gabayacan.		
God - - -	motogon. (?)		
Ghosts - - -	(soul) cachin.		

—	East of New Norcia.	North of New Norcia.
Here - - -	Alia, Nichia - - -	Julon.
Him - - -	Baal - - -	Balla, Balol.
Sweat - - -	Bagne - - -	Cuncari.
Milk - - -	Bibi, Pipi - - -	Pipi.
River - - -	Bille, Billo - - -	Pillo.
Cloud - - -	Bragli, Duoglie - - -	Bragli.
Corroboree - -	Canoat, Ialaro - - -	Ialaru.
Hill - - -	Cattacorère - - -	Macapaggio.
Wing of a bird -	Celle - - -	Gnile.
Ant - - -	Chilal - - -	Culan.
Foot - - -	Ciena, Cheena - - -	China.
Devil - - -	Cinga - - -	Mallo.
Husband, Wife -	Coro - - -	Caro.
Anus - - -	Daagn - - -	Uggia.
To kill - - -	Donon-ophon - - -	Ualeo, Ualmalotin.
Now - - -	Jei, Cogiat - - -	Jain.
Blind - - -	Miel-bet - - -	Mul-tuto.
Heavy - - -	Murop - - -	Tilcato.
Mine - - -	Nata - - -	Nana.
Bite - - -	Pacanin - - -	Pacialco.
Flame of the fire-	Papal - - -	Papal.
Nails - - -	Piri - - -	Piri.
Hut - - -	Pongo, Maie, Maia - - -	Minda.
Near - - -	Poros - - -	Parol.
Leaves of trees -	Tulircata - - -	Tampapin-ara.
Deaf - - -	Tuongacoto - - -	Pirinduro.
Stupid - - -	Uadee - - -	Tutun.
Where ? - - -	Uincial ? - - -	Uandaa ?

Of the following genealogical tree Dr. Salvado says, there are six family names of the Aboriginal natives of New Norcia, and of other places in Western Australia, viz. :—

1. Tirarop ;
2. N-Oiognok ;
3. Palarop ;
4. Tondorop ;
5. Mondorop ;
6. Jiragiok.

Every native, male and female, belongs to one of those six family names, which are inherited by the native children, not from their father but from their mother.



No native could marry any of his family name, nor any of the other families but of those only which their law allows. (See the branches of the above tree.)

No. 17.—VICTORIA PLAINS.—MINNAL YUNGAR TRIBE.

By H. J. MONGER, Esq.

Kangaroo - - -	yunkera.	Hand - - -	marra.
Opossum - - -	koomal.	2 Blacks - - -	kujal yungar.
Tame dog - - -	doorda.	3 Blacks - - -	moa yungar.
Wild dog - - -	yakkine.	One - - -	kain.
Emu - - -	wagi.	Two - - -	kujal.
Black duck - -	ngurin.	Three - - -	moa.
Wood duck - -	-	Four - - -	bulla (plenty).
Pelican - - -	budelung.	Father - - -	mamman.
Laughing jackass	-	Mother - - -	ngangan.
Native companion	-	Sister-Elder - -	chukan.
White cockatoo -	munich.	„ Younger - - -	-
Crow - - -	wordong.	Brother-Elder - -	knundan.
Swan - - -	kuraltho.	„ Younger	-
Egg - - -	noorago.	A young man - - -	mondey.
Track of a foot -	jenna.	An old man - - -	jereluk.
Fish - - -	-	An old woman - -	jereluk.
Lobster - - -	-	A baby - - -	kullang.
Crayfish - - -	-	A White man - - -	jenker.
Mosquito - - -	-	Children - - -	kullangkarry.
Fly - - -	noordo.	Head - - -	karter.
Snake - - -	-	Eye - - -	meal.
The Blacks - - -	yungar.		
A Blackfellow -	yungar.		
A Black woman -	jakker.		
Nose - - -	moolya.		

No. 17.—VICTORIA PLAINS.—MINNAL YUNGAB TRIBE—*continued.*

Ear - - -	tooka.	Boomerang -	- kalie.
Mouth - - -	dawar.	Hill - - -	- karta.
Teeth - - -	ngulla.	Wood - - -	- burna.
Hair of the head -	chowan.	Stone - - -	- boyer.
Beard - - -	knarnker.	Camp - - -	- kata.
Thunder - - -	mulkar.	Yes - - -	- kia.
Grass - - -	gila.	No - - -	- whad.
Tongue - - -	talling.	I - - -	- ngika.
Stomach - - -	gabbel.	You - - -	- nunda.
Breasts - - -	nunka.	Bark - - -	- jorlor.
Thigh - - -	marta.	Good - - -	- ngugo.
Foot - - -	jenna.	Bad - - -	- worthy.
Bone - - -	quage.	Sweet - - -	- ngugo.
Blood - - -	ngupa.	Food - - -	- marino.
Skin - - -	-	Hungry - - -	- bunting.
Fat - - -	jerring.	Thirsty - - -	- gabba-nganning.
Bowels - - -	ninnal.	Eat - - -	- nganning.
Excrement - - -	quanna.	Sleep - - -	- beedgar.
War-spear - - -	jiggi.	Drink - - -	- ngan.
Reed-spear - - -	-	Walk - - -	- koorala.
Wommera - - -	meero.	See - - -	- jening.
Shield - - -	wunda.	Sit - - -	- jenna.
Tomahawk - - -	kodja.	Yesterday - - -	- kairum.
Canoe - - -	-	To-day - - -	- jea.
Sun - - -	nganga.	To-morrow - - -	- benning.
Moon - - -	meeka.	Where are the wingal yungar?	
Star - - -	-	Blacks?	
Light - - -	warla.	I don't know	- kalyn kulcher-
Dark - - -	munderlook.		burt.
Cold - - -	ngitting.	Plenty - - -	- bulla.
Heat - - -	-	Big - - -	- gumba.
Day - - -	warla.	Little - - -	- balling.
Night - - -	munderlook.	Dead - - -	- wearnet.
Fire - - -	karla.	By-and-by - - -	- booda.
Water - - -	gabba.	Come on - - -	- janalgull.
Smoke - - -	kerra.	Milk - - -	-
Ground - - -	buga.	Eaglehawk - - -	- walga.
Wind - - -	brara.	Wild turkey	- bailyarra.
Rain - - -	gabba.	Wife - - -	- kourta.
God - - -	-		
Ghosts - - -	kadgin.		

No. 18.—NEWCASTLE.

BY GEORGE WHITFIELD, ESQ.

FOR the vocabulary and other information I have received in connection with the tribe which dwells in the vicinity of Newcastle, Western Australia, I am indebted to Mr. George Whitfield. In most respects this tribe differs so little from the Whajook, which is described a little further on, that I shall only state a few particulars concerning it.

This tribe speak of their own men as *yungar*, and contemptuously of the men of other tribes as *moom-mammerup* (*moom* = anus, *mammerup* = father of). Sometimes an old man promises a young friend that he shall have his young wife after his death, whereupon the husband-expectant is forbidden to speak to his future wife or sit in a hut in which she is.

This tribe scar the breast, back, and stomach. In burying the dead, besides taking off the finger-nails, the thumb and fore-finger of each hand are tied tightly together, with the object of preventing the corpse from escaping from the tomb and frightening the survivors. The more nearly an individual is related to the deceased the greater is his fear of his ghost. Deaths of all sorts are attributed to the incantations of hostile tribes, and when a death has been avenged in the usual way, by killing one of the tribe supposed to be implicated, it is said that visitations of the ghost are no longer much feared. I think, however, that the disappearance of such fears is simply a matter of time, and that no belief exists that revenge taken is known to the dead. When a man has to communicate the news of a death to a relative of the deceased

he takes his seat close before him, so that their legs, which are doubled under them, touch at the knees. Not a word is spoken until some one has thrown a rug over both of their heads. The tale is then told, and violent grief generally follows. This tribe, like most others, paint in a rude way. No form of government exists. The country is divided amongst the few families of which the tribe consists, and my informant says that the boundaries of the land of each family are marked, but he does not state in what manner. I have little doubt but that he is in error in this particular. He adds that the men of the tribe mesmerise persons in pain, drawing their hands from the head to the feet, and so soothe the sufferer; but, in view of so remarkable a practice being unmentioned by others, I think the statement needs confirmation.

In the vocabulary, as in others in this locality, the words *water*, *eat*, *drink*, &c., are of interest. The term *to eat water*, as the equivalent of *to drink*, seems to have been a primitive form of speech in Australia. *Yungarboola* = *the Blacks* is literally *men plenty*. *Thirsty* is rendered *water hungry*. *Bone* and *war-spear* are evidently related. In other parts of the continent there is but one word for *wood* and *spear*.

No. 18.—NEWCASTLE.

Kangaroo - - -	yungar.	Hand - - -	mara.
Opossum - - -	koomal.	2 Blacks - - -	goochal yungar.
Tame dog - - -	dorda.	3 Blacks - - -	mow yungar.
Wild dog - - -	dorda yak kino.	One - - -	kain.
Emu - - -	wadgie.	Two - - -	goochal.
Black duck - - -	nunine.	Three - - -	mow.
Wood duck - - -	nune.	Four - - -	goochal-goochal.
Pelican - - -		Father - - -	mammon.
Laughing jackass		Mother - - -	incan.
Native companion		Sister-Elder - - -	jukan borang.
White cockatoo - - -	munité.	„ Younger - - -	jukan kabadong.
Crow - - -	wardang.	Brother-Elder - - -	kandiget.
Swan - - -	malle.	„ Younger - - -	kooboding.
Egg - - -	norgo.	A young man - - -	koolermundy.
Track of a foot - - -	jenna (foot), genning (see).	An old man - - -	mongan.
Fish - - -	wappie.	An old woman - - -	
Lobster - - -		A baby - - -	nopine.
Crayfish - - -	goonack.	A White man - - -	kadjene, yella- dong.
Mosquito - - -	jin-kich.	Children - - -	koolong.
Fly - - -	knurda.	Head - - -	katta.
Snake - - -	wokkel.	Eye - - -	meal.
The Blacks - - -	yungar-boola.	Ear - - -	dwanga.
A Blackfellow - - -	yungar.		
A Black woman - - -	yago.		
Nose - - -	moolya.		

No. 18.—NEWCASTLE—*continued.*

Mouth - - - dar.	Boomerang - - - kiley.
Teeth - - - nalgo.	Hill - - - katta.
Hair of the head - chowine.	Wood - - - bonna.
Beard - - - nanga.	Stone - - - boya.
Thunder - - - mulligar.	Camp - - - mya (hut), <i>or</i> kalla (fire).
Grass - - - gilba.	Yes - - - kia, qua.
Tongue - - - dallang.	No - - - wadder.
Stomach - - - gobble.	I - - - nange.
Breasts - - - mammal.	You - - - nunda.
Thigh - - - matta.	Bark - - - yolga.
Foot - - - jenna.	Good - - - quabba.
Bone - - - quegie.	Bad - - - wendang.
Blood - - - naba (also red).	Sweet - - -
Skin - - - mauba.	Food - - -
Fat - - - gerang.	Hungry - - - ulop.
Bowels - - -	Thirsty - - - gabby ulop.
Excrement - - - goonna.	Eat - - - nanang.
War-spear - - - burreal-gigee.	Sleep - - - bidjar.
Reed-spear - - -	Drink - - - gabby-nanang.
Throwing-stick - meero.	Walk - - - woton.
Shield - - - woonta.	See - - - gennang.
Tomahawk - - - kaddu.	Sit - - - naddang.
Canoe - - -	Yesterday - - - quochat bennang.
Sun - - - nanga.	To-day - - - yaga.
Moon - - - mekar.	To-morrow - - - nynya.
Star - - - deen.	Where are the yungar wingal ?
Light - - -	Blacks?
Dark - - - moordong.	I don't know - nange kabbine.
Cold - - - weating.	Plenty - - - boola.
Heat - - - moonak.	Big - - - gombat.
Day - - -	Little - - - battine.
Night - - - moordong.	Dead - - - winading.
Fire - - - kalla.	By-and-by - - - borda-borda.
Water - - - gabby.	Come on - - - yule kullie.
Smoke - - - boyea, kerra.	Milk - - - bibbie.
Ground - - - boojar.	Eaglehawk - - - walga.
Wind - - - marra.	Wild turkey - - - bibilar.
Rain - - - gabby.	Wife - - - kardo.
God - - -	
Ghosts - - - chenga.	

No. 19.—PERTH, WESTERN AUSTRALIA.

By W. E. KNIGHT, Esq., C. F. ARMSTRONG, Esq., AND
JAMES GILCHRIST, Esq.

IN the neighbourhood of Perth there are several tribes whose customs and languages are very similar. Of their vocabularies two have reached me, one from Mr. W. E. Knight, clerk of the Bench of Magistrates at Guildford, and a native of the colony, the other from Mr. C. F. Armstrong, Government Interpreter. The first mentioned of these gentlemen has also contributed a number of notes concerning these tribes, which I have condensed as follows:—

The original number of the Blacks who inhabited the neighbourhood of Perth is not known, but, as the result of drunkenness, debauchery, and diseases introduced by the Whites, the Aboriginal population has much decreased, and is fast dying out. They have now but few children amongst them, and those chiefly half-castes. Originally they were clad in rugs each made of a kangaroo skin, a form of dress which is almost confined to the tribes of the west coast and its vicinity. Like the rest of the race, they never lose an opportunity of smearing themselves with grease, or oil of any description. They also on occasions rub the head, face, and neck with red ochre. At other times they ornament the face and other parts with white lines or patches; and when in mourning anoint themselves with a compound of grease and charcoal. Round the waist the men invariably wear many coils of string, which is spun from the fur of the opossum, between which and their skin they carry their tomahawks. They also ornament their heads with feathers. The women carry on their backs a bag made of kangaroo skin; its place being outside of the rug of the same

material. It is suspended by a string, which rests on the left shoulder, and under the right arm, a little above the hip.

Their implements are of the sort more or less general throughout Australia, with the exception, perhaps, of the tomahawk, which, before our introduction of iron ones, was made by sticking a piece of sharp flinty stone into a lump of the gum of the "blackboy" (*Xanthorrhœa*) made hot, and about the size of one's fist. Behind the stone, and close to it, a short stick was also forced into the heated gum, and served as a handle. The gum was mixed with a quantity of pounded charcoal to render it hard and solid. With this instrument the Blacks cut notches in the bark, and readily ascended the highest tree.

Spears of several sorts are in use, some of them jagged with flints attached to the edges near the point with "blackboy" gum, others merely pointed, but all lighter, shorter, and much inferior in make to those in the southern and eastern portions of the continent. In Victoria, for instance, the war-spear and emu-spear was chopped out of the solid box-tree, was nine or ten feet long, fully as thick as three fingers, and beautifully straight, whilst those of the Perth tribes are little better than twigs, not much thicker than the finger, only seven feet long, and not very straight. Some of them are barbed with a bit of wood fastened on near the point with sinew and gum. But, poor as they look, they are thrown 60 or 70 yards, with the aid of the wommera, and with considerable precision. Shields are like those in Victoria, but if the weapons are inferior to those of Southern and Eastern Australia, the cookery is also more rude and dirty. Mr. Knight says that the entrails of the opossum are dragged out, and the fur pulled off and inserted in their place for the purpose of soaking up the blood and gravy which exude when cooking. The animal is then thrown on to the coals, and, when well heated through, is torn to pieces and eaten, the fur from the inside being sucked with great relish. Before the cooking takes place,

however, the thigh bones of the animal are invariably bent back and broken; frogs are treated in the same manner before cooking, this being apparently a superstitious observance which is never neglected.

Respecting marriage, Mr. Knight says that these tribes are endogamous, that polygamy is not very prevalent, that girls are promised in marriage soon after birth and become wives at about twelve years of age.

The men scar the skin by way of ornament. They also pierce the septum of the nose, but do not knock out teeth. When mourning for the dead, they scratch deeply with the finger-nails the skin of the cheek, nose, chin, and forehead. Fishing is carried on with the spear, nets being unknown, another instance of inferiority in these tribes. The men are said to be about five feet eight inches in height, on an average, and the women five inches less.

As regards burials, the nearest place is used at which a hole can be easily dug with a pointed stick and the hands. It is generally between four and five feet in depth. The limbs of the corpse are securely tied together with bands of rushes or bark, so as, if possible, to hinder it from getting out of the grave and wandering about in the shape of a ghost, of which the Australian Black, in all parts, is perpetually apprehensive. Wood and brush are then thrown into the grave, and set fire to, so as just to singe the hair off the body, after which the earth is thrown in as quickly as possible. But, though reasonable care is thus taken to hinder the spirits of the departed from visiting their friends at night, that apprehension to which the Perth tribes are subject in common with all other races, black, white, and yellow, with which I am acquainted, is not entirely quieted, and the measures described are supplemented by making a small bundle of leaves and sticks, which one of the women carries with her for two or three months, and places every night near a fire made apart for the purpose. Bundles of this sort, it is believed, are very attractive to ghosts, and generally detain them from coming to the huts of their

relatives. Now and then, however, there is a *mawais sujet* of a ghost who will persist in rollicking about the camp and frightening its inmates in all sorts of ways. Deaths, happen how they may, are always set down as the work of some conjuror of a hostile tribe, who has managed to introduce, whilst yet alive, a Bolya, or evil spirit, into the body of the deceased, and as a consequence it often happens that the deaths of men are avenged with the spear.

In their corroborees these tribes present no noteworthy characteristics. Fire, when not otherwise obtainable, is made as usual by the friction of wood. In keeping maimed limbs and deformities out of sight much ingenuity is displayed.

In making shields, wommeras, and other things of wood, fire was a good deal used; thus a man would slightly burn some portion of the shield he was busy about, and then scrape off with his mussel shell or flint what he had partly charred. Their huts are nicely made by forcing pliant sticks into the ground, bending them to the required position, tying them there and covering them with the bark of the paper-tree. They are averse to camping long in one place, as the ground gets dirty about them.

In their quarrels the women break each other's heads with the root-digging sticks, which they invariably carry, just as I have seen them do on the banks of the Murray, in Victoria. When men of the tribe fight amongst themselves, all look on until one is wounded. Immediately the man who threw the spear is seized and held by his friends, and one of the friends of the wounded man walks up and quietly thrusts a spear through his thigh or some other fleshy part, and the affray is at an end. However, all these customs are now dying out.

Mr. Knight remarks that they often carry water in bags made of the bark of the paper-tree; also that he has frequently seen a woman go to a pool some little distance off, fill her mouth with water, and, returning to the camp, squirt

it into the mouth of her child. When making a damper he has seen the water applied in the same way.

Mr. James Gilchrist, who has sent me an account of the Toode-nunjer tribe, resident 53 miles north-east of Perth, which speaks a language differing but little from that of the Perth tribe, remarks that in burying their dead they tie together the thumb and fore-finger of each hand. Also that when they send a message, they likewise send a *message-stick* with it, remarking that as the bearer delivers the message, the stick appears to serve no purpose.

No. 19.—PERTH.

By W. E. KNIGHT, Esq.

Kangaroo	-	-	yongar.	Hand	-	-	murra.
Opossum	-	-	goomal.	2 Blacks	-	-	goodjal youngar.
Tame dog	-	-	dooda.	3 Blacks	-	-	
Wild dog	-	-	yakkine dooda.	One	-	-	kain.
Emu	-	-	watcha.	Two	-	-	goodjal.
Black duck	-	-	woonan.	Three	-	-	wurrung.
Wood duck	-	-		Four	-	-	
Pelican	-	-	boodalan.	Father	-	-	mamman.
Laughing jackass	-	-		Mother	-	-	ngungan.
Native companion	-	-		Sister-Elder	-	-	
White cockatoo	-	-	manatch.	„ Younger	-	-	
Crow	-	-	woodung.	Brother-Elder	-	-	
Swan	-	-	marlee.	„ Younger	-	-	
Egg	-	-	nuraga.	A young man	-	-	koolamandie.
Track of a foot	-	-	jenna.	An old man	-	-	katalat.
Fish	-	-	wooda. (?)	An old woman	-	-	mungan.
Lobster	-	-		A baby	-	-	coolong.
Crayfish	-	-	goonak.	A White man	-	-	jengar.
Mosquito	-	-	noorager.	Children	-	-	
Fly	-	-	wooda. (?)	Head	-	-	karter.
Snake	-	-	wokkal.	Eye	-	-	meal.
The Blacks	-	-		Ear	-	-	dwonga.
A Blackfellow	-	-	youngar.				
A Black woman	-	-	yokka.				
Nose	-	-	moolya.				

No. 19.—PERTH.—By W. E. KNIGHT, Esq.—*continued.*

Mouth - - - dar.	Boomerang - - - kylie.
Teeth - - - knolga.	Hill - - - erar.
Hair of the head - mungar.	Wood - - - boona.
Beard - - - knangar.	Stone - - - booya.
Thunder - - - mullgarra.	Camp - - -
Grass - - - kilber.	Yes - - - kire.
Tongue - - - dallan.	No - - - yooard.
Stomach - - - gobble.	I - - - ngunger.
Breasts - - - manja.	You - - - nginney.
Thigh - - - dowell.	Bark - - -
Foot - - - jenna.	Good - - - quabba.
Bone - - - quatcha.	Bad - - - windine.
Blood - - - ngoobur.	Sweet - - -
Skin - - - borgat.	Food - - -
Fat - - - bwarn.	Hungry - - - weerat.
Bowels - - -	Thirsty - - - goodwon.
Excrement - - - goonna.	Eat - - - nganna.
War-spear - - - gidgey.	Sleep - - - beejar.
Reed-spear - - -	Drink - - - kooka.
Throwing-stick - - - meero.	Walk - - - koola.
Shield - - - dowak.	See - - -
Tomahawk - - - kodjer.	Sit - - -
Cance - - -	Yesterday - - - ngangar.
Sun - - - ngungga.	To-day - - - yadgar.
Moon - - - meeka.	To-morrow - - - booda.
Star - - - ngunggal.	Where are the
Light - - - beenar.	Blacks ?
Dark - - - murraduk.	I don't know - - - kattadgebut.
Cold - - - nittin.	Plenty - - - kenyuk.
Heat - - - kallora.	Big - - -
Day - - - beeratch.	Little - - - bottene.
Night - - - murraduk.	Dead - - - winna.
Fire - - - karla.	By-and-by - - - booda.
Water - - - gabby.	Come on - - - get-get.
Smoke - - - keera.	Milk - - -
Ground - - - boodger.	Eaglehawk - - - walljer.
Wind - - - marra.	Wild turkey - - - bibbilyer.
Rain - - - gabby.	Wife - - - korda.
God - - -	
Ghosts - - - jengar.	

No. 19.—PERTH.

BY C. F. ARMSTRONG, ESQ.

In this vocabulary *bone* and *war-spear* may be compared.

Kangaroo - -	yowart.	Hand - - -	myrha.
Opossum - -	goomal.	2 Blacks - -	yoongar goodjal.
Tame dog - -	dooda nagal.	3 Blacks - -	yoongar wyreang.
Wild dog - -	dooda mokyne.	One - - -	gyne, doombart.
Emu - - -	widjee.	Two - - -	goodjal.
Black duck - -	ngwoon-nanna.	Three - - -	wyreang.
Wood duck - -	marrag-nanna.	Four - - -	goodjal-goodjal.
Pelican - -	nerimba.	Father - -	mamum.
Laughing jackass (none).		Mother - -	nganggan.
Native companion (none).		Sister-Elder - -	jindam.
White cockatoo -	manyte.	„ Younger -	kowat.
Crow - - -	wurdang.	Brother-Elder -	ngooban.
Swan - - -	gooljak.	„ Younger	gooloon.
Egg - - -	moorgoo.	A young man -	golambiddee.
Track of a foot -	jeena yoorda.	An old man -	mamerup goora- gore.
Fish - - -	daag-aa.	An old woman -	yago gooragore.
Lobster - -	marra or marran.	A baby - -	goo-dja.
Crayfish - -	goonak.	A White man -	djanga.
Mosquito - -	needoo.	Children - -	goolanggurra.
Fly - - -	noordoo.	Head - - -	katta.
Snake - - -	waugal.	Eye - - -	male.
The Blacks - -	yoongar.	Ear - - -	donga.
A Blackfellow -	yoongar mame- rup.		
A Black woman -	yoonga yago.		
Nose - - -	moolya.		

No. 19.—PERTH.—By C. F. ARMSTRONG, Esq.—*continued.*

Mouth - - -	dta or daa.	Boomerang - -	kylee.
Teeth - - -	ngalgo.	Hill - - -	kattaa.
Hair of the head -	katta mungarra.	Wood - - -	boornoo.
Beard - - -	nganga.	Stone - - -	booyee.
Thunder - - -	mulgar.	Camp - - -	kalla, yoorda.
Grass - - -	djelba or jilba.	Yes - - -	gwa.
Tongue - - -	dallyne.	No - - -	yoo-ad-da.
Stomach - - -	kabool.	I - - -	nganya.
Breasts - - -	bibbee.	You - - -	nhynnee.
Thigh - - -	dowal.	Bark - - -	yabbal.
Foot - - -	djeena or jeena.	Good - - -	gwabba.
Bone - - -	goodjee.	Bad - - -	windang.
Blood - - -	ngooboo.	Sweet - - -	moolyet-moolyet.
Skin - - -	mabboo.	Food - - -	maryne.
Fat - - -	boyne.	Hungry - - -	bordenyuk. e
Bowels - - -	goonna, boora.	Thirsty - - -	goardak.
Excrement - - -	goonna.	Eat - - -	ngannow.
War-spear - - -	gidjee, boral, mungar.	Sleep - - -	bidjaar.
Reed-spear - - -	-	Drink - - -	gabbee ngannow.
Throwing-stick -	meroo.	Walk - - -	yennow.
Shield - - -	woonda.	See - - -	nhungaa.
Tomahawk - - -	gadjoo.	Sit - - -	ngimow.
Canoe - - -	(none).	Yesterday - -	myreook.
Sun - - -	nangga, batta.	To-day - - -	yiee.
Moon - - -	mega.	To-morrow - -	beenang.
Star - - -	ngangar.	Where are the	winjee yoongar ?
Light - - -	beeryte.	Blacks ?	
Dark - - -	myart, myar- duk.	I don't know -	adjoo kattegeb- roo.
Cold - - -	ngitding.	Plenty - - -	boola.
Heat - - -	moonak.	Big - - -	ngoomon.
Day - - -	beeryte.	Little - - -	newmap.
Night - - -	myarduk.	Dead - - -	wanneega.
Fire - - -	kalla.	By-and-by - -	boorda.
Water - - -	gabbee.	Come on - - -	yool yennow.
Smoke - - -	geeree.	Milk - - -	bibbeegooree.
Ground - - -	boodjoor.	Eaglehawk - -	waldja.
Wind - - -	maar.	Wild turkey -	bibbilyoor.
Rain - - -	gabbee gwardin.	Wife - - -	kardo.
God - - -	mamumera ngin- naga.		
Ghosts - - -	metagang, djanga.		

No. 20.—YORK DISTRICT.

WHAJOOK TRIBE.

FORWARDED BY THE HON. ROGER GOLDSWORTHY, COLONIAL
SECRETARY, WESTERN AUSTRALIA.

THE following vocabulary, which, with many others, was forwarded to me in 1879 by Roger Goldsworthy, Esq., then Colonial Secretary of Western Australia, was drawn up by Mr. Edward Reed Parker, who has added to it a number of interesting notes, the substance of which is as follows:—

The Whajook tribe was one of those which dwelt in the York District of Western Australia. The district was occupied by the Whites in 1834, and Mr. Parker first resided there in 1836. The tribe seems always to have been a small one, as Mr. Parker sets down their number as eighty when first known to the Whites, and as forty in 1879.

A disease introduced by the Whites is the cause assigned for their decrease. He adds that the tribe had, and still have amongst them, a peculiar sort of consumption, accompanied with a spitting of blood, of which many die, and of which he has known but two to recover permanently. They were also in the early days suffering from a disorder called by them *wackle*, which attacked the genital organs. This disease Mr. Parker does not describe, but I learn from Mr. Whitfield, in his account of the Newcastle tribe, that it is supposed to come from the bite of a mythical snake, and that it extended to the skin generally, as well as to the organs mentioned. It has, however, long since ceased its worst ravages. Enlargement of the liver, also, is not uncommon.

A fair proportion of the tribe live to be old, some, as far as can be judged, reaching the ages of seventy-five or eighty years. Their only garment is a kangaroo-skin cloak. For

ornaments they have shells, which reach them from the coast tribes, but how worn is not stated. They anoint the skin with grease and red ochre. They also make necklaces of a sort of nut, and wear suspended from the hair tassels composed of the tips of opossums' tails, and round the upper part of the arm bunches of emu feathers. Part of the skin of the wild dog's tail is also worn as a band a little above the forehead, so that a Whajook warrior "*en grande tenue*" must be somewhat imposing in appearance.

With utensils this tribe is but scantily provided, having only bags made of kangaroo skin, and shells which are said to hold two quarts of water. Nets and baskets they have none. Their principal implements are tomahawks, made by attaching two stones, one of which is ground to an edge, with the gum of a plant known as "blackboy" (*Xanthorrhœa*, I believe) to the opposite sides of a handle shaped for the purpose. They have also knives made of bits of chipped quartz which are attached to a piece of wood with the same sort of gum prepared in the following way:— Having first heated a quantity of it at the fire, it is pressed on to the piece of wood which is to form the handle of the knife, and whilst still hot the bits of quartz selected are forced into the heated body in which they remain firmly embedded. Though called a knife by the Whites, this instrument is in reality a sort of rough saw, with which, however, meat can be divided. The wommera or throwing-stick (known as *miro* on the west coast) has often a piece of sharp quartz attached to it in this way, and war-spears are jagged on the same principle. Spears, boomerangs, and clubs are of the usual sort. The spears are often rubbed with "blackboy" gum thoroughly heated, which is then quickly rubbed off, the result being the production of a deep red stain which is very ornamental. The implements employed in the fabrication and carving of weapons used to be, when the Whites first arrived in the land, flints, bones, and the front tooth of the opossum; for these glass and iron tools are now substituted.

For food, the tribe have numerous roots, and the animals, birds, and reptiles found in the district. They cook in the ashes, having no ovens. Except in the case of kangaroo the skin is not removed before cooking, but only the paunch, intestines, liver, &c. Eggs are placed on end in moderately hot ashes, and have a small hole pierced in the upper end so that the steam may escape whilst cooking. Only one restriction on food is mentioned, which is that *bullua* (or conjurors) will not eat male wallabies. The marks of small-pox, so abundant in the north, have not been noticed in this tribe. Neither is it believed that cannibalism existed amongst them. They have no objection to tell their own names, nor those of others who are alive. Those of the dead are never mentioned by this, nor, I believe, by any tribe in Australia, as far as I have been able to learn.

The Whajook marry both in and out of the tribe. Cousins do not marry. Polygamy is prevalent, and widows become the wives of the brother of the deceased, if there be one, or of the nearest male relative of the deceased of his generation. Girls are usually betrothed at from one to three years of age, often to grey-headed men with two or three wives. On an average, the women rear five children. The tribe scar the back, chest, and arms of both males and females at from eighteen to twenty-five years of age. The object of the practice is ornamentation, and to the eye of one accustomed to it there is no doubt that the effect is pleasing. Mr. Parker relates that when, as often happens, a young man and girl elope, and remain away from the tribe for a time, it is not unusual for them to scar each other in the interim, as a memorial of their illicit loves; a singular proceeding when one remembers the agony caused by the operation, and the length of time required to get over it. This proceeding is a great aggravation of the original offence in the eyes of husbands. Teeth are not knocked out by this tribe; and only some of them pierce the septum of the nose; possibly, however,

this want of uniformity may be merely a neglect of old customs, arising out of the laxity which has no doubt in a general way resulted from the intrusion of the Whites. In fits of grief the women often scratch themselves till the blood flows.

The Whajook believe in evil spirits and ghosts. The latter they call *gengar*, and, as widows and mothers always fear that the lately dead may visit their camps at night to warm themselves, they make a fire a little distance from their own for the special use of the departed. This practice is carried on for some months. Mr. Parker adds that there is an idea prevalent amongst the sea-coast tribes in the vicinity that their ancestors originally came from the west, and that their dead return thither, and that when the first Whites came in their ships they believed them to be their ancestors risen from the dead, and named all of them from fancied resemblances to one or other of their departed friends. As elsewhere, the corroboree is in vogue.

The dead are disposed of by burial. Corpses are interred three feet or more underground, the limbs being gathered up so as to give them the appearance of balls. Around the grave is raised a mound in a half-circle, into which are stuck green boughs and the weapons, tools, and ornaments of the deceased. Before interment the hair is cut off and the nails burnt. This, and the binding of the corpse into the shape of a ball, are to prevent its escape from the grave.

Quarrels generally originate in disputes concerning the women, the natural consequence of polygamy. Should a man in the tribe wound another, custom requires him to present himself to the wounded man, to have a similar wound inflicted on himself. The sea-coast Blacks, Mr. Parker says, are stronger, braver, and more ferocious than the Whajook.

My informant concludes by remarking that the members of this tribe have a remarkable knowledge of the four

No. 20.—VOCABULARY—*continued*.

Mouth - - -	tar.	Boomerang -	- kylee.
Teeth - - -	nolga.	Hill - - -	katta.
Hair of the head	chouine.	Wood - - -	bono.
Beard - - -	nonache.	Stone - - -	boyee.
Thunder - - -	malga.	Camp - - -	kolla.
Grass - - -	jilba or djilba.	Yes - - -	kiya.
Tongue - - -	tallong.	No - - -	nat, youat.
Stomach - - -	gobal.	I - - -	nanyia.
Breasts - - -	mingoo.	You - - -	noonda.
Thigh - - -	dowal (thigh), maater (the calf).	Bark - - -	yaulla.
Foot - - -	ginnur.	Good - - -	quabba.
Bone - - -	quaja.	Bad - - -	widang.
Blood - - -	nopo.	Sweet - - -	mingithe.
Skin - - -	boka.	Food - - -	-
Fat - - -	gerung.	Hungry - - -	werat.
Bowels - - -	-	Thirsty - - -	-
Excrement - - -	goonna.	Eat - - -	nanning.
War-spear - - -	gegee, gidgee.	Sleep - - -	beejar.
Reed-spear - - -	-	Drink - - -	kabee nanning.
Throwing-stick	mero.	Walk - - -	-
Shield - - -	woonda.	See - - -	ginnung.
Tomahawk - - -	kodja, kodju.	Sit - - -	nannup.
Canoe - - -	-	Yesterday - - -	karrum.
Sun - - -	nonga.	To-day - - -	yeye.
Moon - - -	meka.	To-morrow - - -	beenang.
Star - - -	tere.	Where are the	yoongar wingel-
Light - - -	wallo.	Blacks?	kool?
Dark - - -	mirat.	I don't know	nanye kutik
Cold - - -	neeting.		burl.
Heat - - -	monock.	Plenty - - -	goombar.
Day - - -	mulyerack.	Big - - -	goombar.
Night - - -	mireduk.	Little - - -	nope.
Fire - - -	kolla, karla.	Dead - - -	waining.
Water - - -	kabee.	By-and-by - - -	booda.
Smoke - - -	kere.	Come on - - -	quatch-cool.
Ground - - -	boodjar.	Milk - - -	-
Wind - - -	marr.	Eaglehawk - - -	wallich.
Rain - - -	kabee.	Wild turkey - - -	-
God - - -	-	Wife - - -	korda.
Ghosts - - -	gengar.		

No. 21.—YORK DISTRICT.

BALLARDONG OR BALLERDOKKING TRIBE.

BY POLICE CONSTABLE D. E. HACKETT.

THE following information relative to the Ballardong-tribe, whose country is in the York District, was kindly forwarded to me by Police Constable David E. Hackett. Three other accounts of this tribe with vocabularies, also drawn up by members of the police, which agreed well with what follows, were likewise forwarded to me by the Colonial Secretary, but I have not thought it necessary to print them.

This tribe is described as having been always a small one, and that half of its members were carried off in 1865 by measles, which had been introduced into the colony at Perth. Except measles, the chief cause of death has been consumption. Marks of small-pox have not been noticed. The greatest age reached by persons of this tribe is thought to be eighty years. They wear cloaks of kangaroo skins, sewn together with the sinews of that animal's tail. As regards implements and weapons, they differ but little from those of the Whajooks, except that they have an instrument called *noolbun*, with which they weave girdles of fur. They have also vessels of bark for carrying water in.

The Ballardong say that some remote tribes to the eastward are cannibals, and that they mark children at their birth who are eventually to be eaten. One who was so marked, and had been circumcised, fled, and escaped this fate, and related the circumstance to my informant. I am convinced, however, that little dependence can be placed

on stories of this sort respecting cannibalism ; what we positively know being that most tribes practised it more or less, and that nearly all stoutly deny the fact, and accuse their neighbours of it.

Males are not allowed to marry until the beard has grown, and generally marriages are made within the tribe. Polygamy prevails, and the females bear children at fourteen years of age. Girls are betrothed shortly after birth, and brutalities are practised on them whilst yet mere children. If a woman is detected in infidelity to her husband, she is admonished with a spear or club. Infanticide seems to have existed from time immemorial, but recent cases are not known to have occurred. The chest, forehead, and thighs are ornamented with scars. The operation is performed when the beard has grown and when the youths are in process of being made young men ; but not in the usual way, by deep incisions made with a piece of quartz chipped to a rough edge, but with heated stones applied to the parts. The septum of the nose is pierced.

Fish in large numbers are caught in nets, placed at dams which they construct across shallow streams. The height of the men is set down at five feet five inches, and that of the women at from four feet six inches to five feet.

The Ballardong bury their dead in graves about four feet deep, covering them with alternate layers of bark and earth. After the death of a man, which is almost always held to be the result of the incantations of enemies, it is not uncommon for the fighting men to sally out, and if possible kill some one of a hostile tribe by stealth. Message-sticks have not been noticed by my informant. On meeting, after an absence, friends will kiss, shake hands, and sometimes cry over one another ; of course, neither acquaintance nor friendship is allowed between persons of opposite sexes. Spears are extracted from wounds by rolling them round between the palms of the hands until they come out.

In the Ballardong language there is but one word to express both *male kangaroo* (*Macropus major*) and *Black-fellow*. By a change of a sort not rare in Australian languages, we find *bulla* (which means *two* over half the continent, perhaps) signifying *many*. This language is no doubt only a dialect of Whajook. My informant gives *Yourney*, *Worrupe*, and *Woonal* as names of three of the men. In some of our languages there is but one word to express *bone* and *wood*. In the following vocabulary it is *bone* and *spear* which agree.

No. 21.—THE YORK DISTRICT.—BALLARDONG TRIBE.

By D. E. HACKETT.

Kangaroo - - -	youngar.	Hand - - -	marta.
Opossum - - -	coomal.	2 Blacks - - -	youngar kojai.
Tame dog - - -	doorda.	3 Blacks - - -	youngar mo.
Wild dog - - -	yockine.	One - - -	kein.
Emu - - -	waygee.	Two - - -	kojai.
Black duck - -	moonan.	Three - - -	mo.
Wood duck - -	-	Four - - -	kojai-kojai.
Pelican - - -	-	Father - - -	maman.
Laughing jackass	-	Mother - - -	unkan.
Native companion	babbin.	Sister-Elder -	borung.
White cockatoo -	monach.	„ Younger	koopatong.
Crow - - -	warda.	Brother-Elder -	borung.
Swan - - -	marley.	„ Younger	koorieyet.
Egg - - -	noorok.	A young man -	mining-morong.
Track of a foot -	gina-ngut.	An old man -	mongan.
Fish - - -	karrie.	An old woman -	geedalok.
Lobster - - -	-	A baby - - -	coolong.
Crayfish - - -	goonak.	A White man -	chungar.
Mosquito - - -	nurok.	Children - - -	boola coolong.
Fly - - -	noorda.	Head - - -	karta.
Snake - - -	wockel.	Eye - - -	meeyal.
The Blacks - - -	youngar.	Ear - - -	dwonga.
A Blackfellow -	youngar.		
A Black woman -	yocka.		
Nose - - -	moolya.		

No. 21.—THE YORK DISTRICT.—BALLARDONG TRIBE—continued.

Mouth - - -	daa.	Boomerang - -	kylie.
Teeth - - -	nulga.	Hill - - -	karta.
Hair of the head -	geeja.	Wood - - -	boona.
Beard - - -	unkarr.	Stone - - -	boya.
Thunder - - -	moolkarr.	Camp - - -	my-ya.
Grass - - -	jibber.	Yes - - -	kia.
Tongue - - -	tooling.	No - - -	uad.
Stomach - - -	gobbal.	I - - -	unganya.
Breasts - - -	biba.	You - - -	noonda.
Thigh - - -	dowalgur.	Bark - - -	yold.
Foot - - -	jenna.	Good - - -	quobba.
Bone - - -	gidgee.	Bad - - -	wurra.
Blood - - -	opa.	Sweet - - -	dunatch.
Skin - - -	bookart.	Food - - -	nalgo.
Fat - - -	jerragumba.	Hungry - - -	weerat.
Bowels - - -	burrak-worrong.	Thirsty - - -	gab-wortat.
Excrement - - -	qwonna.	Eat - - -	nalgo-anong.
War-spear - - -	gidgee.	Sleep - - -	beedja.
Reed-spear - - -	-	Drink - - -	gab-anong.
Throwing-stick -	meero.	Walk - - -	gooley.
Shield - - -	woondar.	See - - -	ginnung.
Tomahawk - - -	kodge.	Sit - - -	urayining.
Cance - - -	(have none).	Yesterday - -	karron.
Sun - - -	oongar.	To-day - - -	moolyarup.
Moon - - -	meeca.	To-morrow - -	benong.
Star - - -	teen.	Where are the youngar winjal? Blacks?	
Light - - -	beertatch.	I don't know -	dwongaburt.
Dark - - -	mooret.	Plenty - - -	boola.
Cold - - -	witine.	Big - - -	goombar.
Heat - - -	moonok.	Little - - -	moonditch.
Day - - -	beertatch.	Dead - - -	waning.
Night - - -	marradong.	By-and-by - -	boorda.
Fire - - -	kalla.	Come on - - -	quadjet-goolie.
Water - - -	gab.	Milk - - -	quaya.
Smoke - - -	keer.	Eaglehawk - -	waljur.
Ground - - -	boodjer.	Wild turkey -	beebalyan.
Wind - - -	yarbie.	Wife - - -	unganya yocka.
Rain - - -	gab-borungin.		
God - - -	-		
Ghosts - - -	jingie.		

No. 22.—PINJARRA.

BY ROBERT SCOTT, ESQ.

In this vocabulary the reader may compare *bone* and *war-spear*.

Kangaroo	- - yonga.	Hand	- - - murra.
Opossum	- - koomal.	2 Blacks	- - gugal nungar.
Tame dog	- - dwarda.	3 Blacks	- - murdine nungar.
Wild dog	- - yakkine.	One	- - doombart.
Emu	- - waggy.	Two	- - gugal.
Black duck	- nguarn.	Three	- - murdine.
Wood duck	-	Four	- - boola (<i>see plenty</i>).
Pelican	- - bootlung.	Father	- - maman.
Laughing jackass	goorbat.	Mother	- - ngungan.
Native companion	ngunang-babin.	Sister-Elder	- quarat chequa.
White cockatoo	- manite.	„ Younger	- koobu chequa.
Crow	- - quakkun.	Brother-Elder	- quarat ngunda.
Swan	- - gooljak.	„ Younger	koobu ngunda.
Egg	- - noorga.	A young man	- goolamunda.
Track of a foot	- jenna guarda.	An old man	- batate.
Fish	- - -	An old woman	- yoka batate.
Lobster	- - marine.	A baby	- - gooland.
Crayfish	- - gilga <i>or</i> goonak.	A White man	- - chinga.
Mosquito	- - nunganung.	Children	- - goolangar.
Fly	- - noorda.	Head	- - kutta.
Snake	- - wagul.	Eye	- - mail.
The Blacks	- nungar.	Ear	- - dwanka.
A Blackfellow	- nungar.		
A Black woman	- yoka.		
Nose	- - moolya.		

No. 22.—PINJARRA—*continued.*

Mouth - - -	daw.	Boomerang - -	koilie.
Teeth - - -	ngulga.	Hill - - -	unga.
Hair of the head-	jowa.	Wood - - -	boorna.
Beard - - -	nurunga.	Stone - - -	boyeya.
Thunder - - -	dongar.	Camp - - -	kulal.
Grass - - -	bata.	Yes - - -	kya.
Tongue - - -	dalin.	No - - -	yooat.
Stomach - - -	myire.	I - - -	nganya.
Breasts - - -	ngornda.	You - - -	ninya.
Thigh - - -	dowal.	Bark - - -	booba.
Foot - - -	jenna.	Good - - -	quaba.
Bone - - -	gwega.	Bad - - -	windong or wa-
Blood - - -	nguepa.		kine.
Skin - - -	mopa.	Sweet - - -	ngungang.
Fat - - -	boyan.	Food - - -	marine.
Bowels - - -	goble.	Hungry - - -	koobar.
Excrement - - -	ngoona.	Thirsty - - -	kaba wairnin.
War-spear - - -	giga.	Eat - - -	ngaranin.
Reed-spear - - -		Sleep - - -	koobal, wongdin,
Throwing-stick	meera.		begur.
Shield - - -	woonda.	Drink - - -	nguna.
Tomahawk - - -		Walk - - -	yenna.
Canoe - - -	(none).	See - - -	ngina.
Sun - - -	ngungarn.	Sit - - -	
Moon - - -	meka.	Yesterday - -	karyineya.
Star - - -	ngindang.	To-day - - -	yeable.
Light - - -	ngwalungarite.	To-morrow - -	ngakka.
Dark - - -	kitlook.	Where are the	nungar wingel?
Cold - - -	ngitbine.	Blacks ?	
Heat - - -	kolanger.	I don't know	nganya donga-
Day - - -	yeia.		burt.
Night - - -	kitlook.	Plenty - - -	boola.
Fire - - -	koila.	Big - - -	wardakuttuk
Water - - -	kaba.	Little - - -	gorumap.
Smoke - - -	booya.	Dead - - -	warna.
Ground - - -	booger.	By-and-by - -	bardamal.
Wind - - -	maar.	Come on - - -	kugyena.
Rain - - -	kaba.	Milk - - -	baba.
God - - -		Eaglehawk - -	walga.
Ghosts - - -	kadgeine.	Wild turkey	bibilyerung
		Wife - - -	korda.

No. 23.—KOJONUP AND ETICUP.

By W. H. GRAHAM, Esq.

AN account of the tribe which dwells at Kojonup and Etipup, which are situated about 90 miles N. by W. from King George's Sound, was forwarded to me by Mr. W. H. Graham. This country was occupied by the Whites in 1859, at which period the tribe is thought to have numbered about 500 souls, of whom about 200 remained in 1880. The manners of this tribe and their belongings, as far as I can learn, differ in no respects from those of their neighbours already described. Ngaron, Mulya, Peereitch, and Ngoganee are the names of some of the men; and Birbinan, Wonyeran, Ngitingyan, Peelan, Yewneran, and Nutyan, the names of women. Class-marriage prevails in this tribe. Children, as in every other case, belong to the tribe of the father. Girls are promised in marriage soon after birth, and given over to their husbands at about nine years of age. Mr. Graham says, in reference to burials, that the grave is sunk about three feet deep in some sandy spot; that it is oval in shape, and wider at the bottom than at the top. The knees of the corpse are doubled up and tied; the forefinger and thumb of the right hand are tied together, the thumb nail is burnt off, to prevent, as they say, the deceased digging his way out and using his spears. The body when placed in the grave always faces the east, and bark, sticks, rushes, and leaves are heaped on it; but on no account is the earth taken out allowed to return to the grave. A fire is made by the grave, and sometimes a hut. The spears of the deceased are broken, and with his other possessions laid beside the grave. The trees adjacent are slightly marked with rings.

As usual, fights and wars generally originate in connection with women, and it is the custom when a man of the tribe has injured another, to make amends by allowing the offended person to thrust a spear through his leg. Message-sticks, in which small notches are cut, are in use, and the messenger, when he delivers one, explains its meaning. The tribe to the north-east by north of the one I am describing is called *Kikkar*; the one to the south, *Meenung*; to the north, *Weel*; to the south-west, *Meeraman*; and to the west, *Kunying*.

Mr. Graham gives the following additional words:—

Near - - -	portuk.	Throat - - -	wart.
Far - - -	kudja, booy.	Armpit - - -	ngail.
Beyond - - -	watbilli.	Shoulder - - -	moonk.
On this side - - -	unalbilli.	Hip-bone - - -	querluk.
Liver - - -	myer.	To burn - - -	nahr.
Heart - - -	koort.	To roast - - -	dookern.
Unhappy - - -	koortwurra.	Go away - - -	wahtkool.
Elbow - - -	ngoyung.	To run - - -	yarruk kool.
Knee - - -	po-onit.	Quick - - -	kirt-kirt.
Biceps - - -	warnok.	Light the fire - - -	kahlr kullung.
Breast-bone - - -	ngorut.	Bring water - - -	keip berrung.
Ribs - - -	nguril.		

No. 23.—KOJONUP AND ETICUP.

In this language we find *camp* and *fire* expressed by one term, and *drink* rendered *water eat*.

Kangaroo - - yonger.	Hand - - - mahr.
Opossum - - koomal.	2 Blacks - - noongar kootchal.
Tame dog - - twurt.	3 Blacks - - noongar mirting
Wild dog - - moakin.	One - - - kehn.
Emu - - - waitch.	Two - - - kootchal.
Black duck - waining.	Three - - - mirting.
Wood duck - yert.	Four - - -
Pelican - - (none).	Father - - mam.
Laughing jackass (none).	Mother - - ngangk.
Native companion (none).	Sister-Elder - choogan.
White cockatoo - manik.	,, Younger -
Crow - - - wardung.	Brother-Elder - ngoont.
Swan - - - weeler, mahley.	,, Younger mardial.
Egg - - - yewkirm.	A young man - kooling.
Track of a foot - jean peim.	An old man - puttich.
Fish - - - webing.	An old woman - puttich.
Lobster - - -	A baby - - nawp.
Crayfish - - -	A White man - nyituing.
Mosquito - - noolyum.	Children - - noobelung.
Fly - - -	Head - - - kaht.
Snake - - -	Eye - - - meail.
The Blacks - - -	Ear - - - twonk.
A Blackfellow - noongar.	
A Black woman - yawk.	
Nose - - - mowall.	

No. 23.—KOJONUP AND ETICUP—*continued.*

Mouth	- - ta.	Boomerang	- - kylee.
Teeth	- - - ngorlok.	Hill	- - - moolan, kaht.
Hair of the head	- chow.	Wood	- - - koker, poorn, den.
Beard	- - ngarnok.	Stone	- - - booy.
Thunder	- - konder, mulgar.	Camp	- - - kahrl, kaunt.
Grass	- - - chep, chelba.	Yes	- - - kiya.
Tongue	- - - talling.	No	- - - waht.
Stomach	- - korble.	I	- - - ngeit.
Breasts	- - pip.	You	- - - yinuk; pl. nooral
Thigh	- - dowel.	Bark	- - - ubil.
Foot	- - - jean.	Good	- - - quob.
Bone	- - - quaitch.	Bad	- - - wurra, windung.
Blood	- - - ngop.	Sweet	- - - ngok.
Skin	- - - mawp.	Food	- - - (vegetable) mar- ing ; (flesh) taitch.
Fat	- - - cheerung.	Hungry	- - - waingur, ulup.
Bowels	- - - purruk, narn.	Thirsty	- - - keip waining.
Excrement	- - quon.	Eat	- - - nulgo, ngawling.
War-spear	- - - poodun.	Sleep	- - - peetchar.
Reed-spear	- - -	Drink	- - - keip ngawling.
Throwing-stick	- - -	Walk	- - - poodjer.
Shield	- - -	See	- - - meail.
Tomahawk	- - -	Sit	- - - nying.
Canoe	- - -	Yesterday	- - - koram, yeenya.
Sun	- - - ngangk, chaitek.	To-day	- - - birt neetchuk.
Moon	- - - meuk.	To-morrow	- - - wooloolan, munyana.
Star	- - - chindung.	Where are the noongar wah?	
Light	- - - tornt.	Blacks?	
Dark	- - - moorn.	I don't know	- - - ngeit kutikbert.
Cold	- - - ngiting.	Plenty	- - - poola.
Heat	- - - kulahr.	Big	- - - goombar.
Day	- - - benung.	Little	- - - nawp.
Night	- - - kittyuk.	Dead	- - - wain, aout, quert.
Fire	- - - kahrl.	By-and-by	- - - boordo, meela.
Water	- - - keip.	Come on	- - - ualkool.
Smoke	- - - poohey, mit.	Milk	- - - pip.
Ground	- - - pootchar.	Eaglehawk	- - - wahrlet.
Wind	- - - mahr.	Wild turkey	- - - koolanahr.
Rain	- - - keip tubut.	Wife	- - - koort.
God	- - -		
Ghosts	- - - noitch, jannuk.		

No. 24.—BUNBURY, GEOGRAPHE BAY, VASSE,
UDUC, ETC.

FORWARDED BY THE HONORABLE FREDERICK BARLEE, COLONIAL
SECRETARY, WESTERN AUSTRALIA.

THE dialects which follow, spoken at the above-named places, present but few differences; neither is there met with any novelty in the accounts of the manners and customs of the tribes which use them. It is mentioned, however, that when a mother dies, her infant is buried with her. From the Vasse neighbourhood I have obtained the following names of persons:—

Men and Boys.	Women and Girls.
Werin.	Wiban.
Unyuraking.	Nindenan.
Irobin.	Gilban.
Bungetakin.	Wire.
Koregood.	Numelang.
Willing.	Pigenan.
Oonmilling.	Kaning.
Nelban.	Mallet.
Chingareet.	Waite.
Mantle.	Korean.
Mangelet.	Malligan.
Nanup.	Bingood.
Kallup.	Jerrean.
Onbin.	Nearwonut.
Muneran.	Medikan.
Elemit.	Bangonet.
Etiel.	
Nangut.	
Eelerit.	

It is to be noticed in the vocabulary which follows that we have *bal-koojal* = 4 ; and in that of Uduc and Harvey, a little further on, we have *boola-goojal* with the same meaning. In the vocabulary of New Norcia (No. 16) we have *yongar* = a Black, and *yongar-bula* = the Blacks ; and in other languages we find *boola* meaning any number over 2. If also the reader will bear in mind that *boola* corrupted into *booli*, *barkoola*, *boolari*, &c.; is the equivalent of 2 in perhaps two-thirds of the languages of the continent, he will have an instance of the changes of form and meaning which some of the words in our languages have gone through. In the Bunbury vocabulary we also find *bone* and *spear* expressed by the one word.

No. 24.—BUNBURY.

Kangaroo - -	- yonger.	Hand - - -	- mara.
Opossum - -	- koomal.	2 Blacks - -	- koojal nungal.
Tame dog - -	- durda.	3 Blacks - -	- mirdine nungal.
Wild dog - -	-	One - - -	- kain.
Emu - - -	- wage.	Two - - -	- koojal.
Black duck -	- wenan.	Three - - -	- mirdine.
Wood duck -	- aggel.	Four - - -	- bal-koojal.
Pelican - -	- muthalla.	Father - -	- mammon.
Laughing jackass		Mother - -	- nanga.
Native companion		Sister-Elder	- gooka.
White cockatoo	- manigh.	„ Younger -	
Crow - . -	- quackern.	Brother-Elder	- knooda.
Swan - - -	- kooljak.	„ Younger	
Egg - - -	- buoya.	A young man	- koolang.
Track of a foot	- jenna.	An old man	- murket.
Fish - - -	-	An old woman	- mereyan.
Lobster - -	- marin.	A baby - -	- dooaing.
Crayfish - .	- jilgy, koonak.	A White man	- janga.
Mosquito - -	- nurabitch.	Children - -	- koolangbulla.
Fly - - -	- nurda.	Head - - -	- kata.
Snake - - -	-	Eye - - -	- mayel.
The Blacks -	-	Ear - - -	- dwoonga.
A Blackfellow	- nungal.		
A Black woman	-		
Nose - - -	- molya.		

No. 24.—BUNBURY—continued.

Mouth	-	-	da.	Boomerang	-	-	
Teeth	-	-	knollak.	Hill	-	-	
Hair of the head	-	-	kata mungia.	Wood	-	-	boorna.
Beard	-	-	knunga.	Stone	-	-	buoya.
Thunder	-	-	wongar.	Camp	-	-	mire.
Grass	-	-	gilba.	Yes	-	-	kia.
Tongue	-	-	talling.	No	-	-	yooat.
Stomach	-	-	gobbel.	I	-	-	knonya.
Breasts	-	-	knonda.	You	-	-	niya.
Thigh	-	-	dowel.	Bark	-	-	boota.
Foot	-	-	jenna.	Good	-	-	quoba.
Bone	-	-	quega.	Bad	-	-	wokine.
Blood	-	-	knooba.	Sweet	-	-	mungitch.
Skin	-	-	mopa.	Food	-	-	marine.
Fat	-	-	jeering.	Hungry	-	-	yookin.
Bowels	-	-	gobbel.	Thirsty	-	-	gabba waning.
Excrement	-	-	quanna.	Eat	-	-	knunging.
War-spear	-	-	gwega.	Sleep	-	-	bija.
Reed-spear	-	-		Drink	-	-	gabba knunging.
Wommera	-	-	miera.	Walk	-	-	yenning.
Shield	-	-		See	-	-	jinanying.
Tomahawk	-	-	kooga.	Sit	-	-	knining.
Canoe	-	-		Yesterday	-	-	karanga.
Sun	-	-	knangine.	To day	-	-	kodgea.
Moon	-	-	meeka.	To-morrow	-	-	benang.
Star	-	-	jëndang.	Where are the	-	-	nungal wa?
Light	-	-	beeriche.	Blacks?			
Dark	-	-	kitalik.	I don't know	-	-	knonya yooat jinongbert.
Cold	-	-	kurking.	Plenty	-	-	boola.
Heat	-	-	kalong.	Big	-	-	boroy.
Day	-	-	knanganuk.	Little	-	-	quang.
Night	-	-	kitalik.	Dead	-	-	wening.
Fire	-	-	karla.	By-and-by	-	-	meela.
Water	-	-	gabba.	Come on	-	-	balakyen.
Smoke	-	-	buoya.	Milk	-	-	
Ground	-	-	booyar.	Eaglehawk	-	-	
Wind	-	-		Wild turkey	-	-	
Rain	-	-		Wife	-	-	
God	-	-					
Ghosts	-	-					

No. 24.—GEOGRAPHE BAY AND VASSE.

In this locality we again see *fire* and *camp* expressed by one word, also *breasts* and *milk* by another, and *wife* and *woman* by a third.

Kangaroo - - -	yonger, m. ; woo- iar, f.	Hand - - -	marra.
Opossum - - -	koomal.	2 Blacks - - -	goojal yoongar.
Tame dog - - -	dooder.	3 Blacks - - -	merdine yoongar.
Wild dog - - -	yakkine.	One - - -	kain.
Emu - - -	wagie.	Two - - -	goojal.
Black duck - - -	wanin.	Three - - -	merdine.
Wood duck - - -	butta.	Four - - -	-
Pelican - - -	pootallong.	Father - - -	mamer.
Laughing jackass		Mother - - -	naunga.
Native companion		Sister-Elder - - -	quaret chukan.
White cockatoo - - -	munniche.	„ Younger - - -	chukan. (?)
Crow - - -	quakum.	Brother-Elder - - -	battage nonda.
Swan - - -	kooljak.	„ Younger - - -	kardeng nonda.
Egg - - -	boyer.	A young man - - -	kopedang.
Track of a foot - - -	jenner.	An old man - - -	battage bearda.
Fish - - -	-	An old woman - - -	quedje battage.
Lobster - - -	gunnok.	A baby - - -	-
Crayfish - - -	-	A White man - - -	ganja.
Mosquito - - -	nurgileth.	Children - - -	-
Fly - - -	neuda.	Head - - -	kata.
Snake - - -	-	Eye - - -	maya.
The Blacks - - -	yoongar.	Ear - - -	dwonga.
A Blackfellow - - -	yoongar.		
A Black woman - - -	yorka.		
Nose - - -	moolya.		

No. 24.—GEOGRAPHE BAY AND VASSE—*continued.*

Mouth - - da.	Boomerang - - meara.
Teeth - - - nulga.	Hill - - - karta.
Hair of the head -	Wood - - - boona.
Beard - - - nurnga.	Stone - - - boya.
Thunder - - wonga.	Camp - - - karla.
Grass - - - batta.	Yes - - - kiyar.
Tongue - - - dalling.	No - - - wuadda.
Stomach - - kobbel.	I - - - nunya.
Breasts - - - biba.	You - - - yinna.
Thigh - - - marta.	Bark - - - koolyoong.
Foot - - - jenna.	Good - - - quabba.
Bone - - - quigga.	Bad - - - wokkine.
Blood - - - knooba.	Sweet - - - mundange.
Skin - - - moorpa.	Food - - - marrine.
Fat - - - baring.	Hungry - - yoolap.
Bowels - - barrak.	Thirsty - - gabba wernin.
Excrement - - qunna.	Eat - - - nalgo.
War-spear - - gidgee.	Sleep - - -
Reed-spear - -	Drink - - - gabba nunnee.
Wommera - - mero.	Walk - - - yenna.
Shield - - - woonda.	See - - - jinnung.
Tomahawk - - kodja.	Sit' - - - nurdee.
Canoe - - - kibera.	Yesterday - - kurranyer.
Sun - - - minggun.	To-day - - - yeyur.
Moon - - - meka.	To-morrow - - miraruk.
Star - - - gendong.	Where are the yoongar whar?
Light - - - kittalgup.	Blacks?
Dark - - -	I don't know - - dwonger bult.
Cold - - - mittanyuk.	Plenty - - -
Heat - - - moonak.	Big - - - kormon. (?)
Day - - - gedalgup.	Little - - - quyydit.
Night - - - gidalget.	Dead - - - wonnige.
Fire - - - karla.	By-and-by - - burder.
Water - - - gabba.	Come on - - koer yinna.
Smoke - - - boyer.	Milk - - - biba.
Ground - - - booga.	Eaglehawk - - woolga.
Wind - - - marr.	Wild turkey -
Rain - - - gabba.	Wife - - - yorka.
God - - -	
Ghosts - - - jingo.	

No. 24.—UDUC, HARVEY.

BY M. B. SMALL, ESQ.

In this, the Bunbury and Lower Blackwood dialects, it will be noticed that there is but one word to express *crayfish* and *food*.

Kangaroo - - -	yungar.	Hand - - -	mara.
Opossum - - -	goomul.	Two Blacks- -	goojal youngar.
Tame dog - - -	dwoda.	Three Blacks -	mardine youngar.
Wild dog - - -	yakkine.	One - - -	kain.
Emu - - -	weja.	Two - - -	goojal.
Black duck- - -	wannina.	Three - - -	mardine.
Wood duck- - -	goorak.	Four - - -	boola goojal.
Pelican - - -	potalong.	Father - - -	mammon.
Laughing jackass	goorbeet.	Mother - - -	nongan.
Native companion		Sister-Elder -	jindam.
White cockatoo -	manitcha.	„ Younger -	kowat.
Crow - - -	wardang.	Brother-Elder -	bordang.
Swan - - -	gooljak.	„ Younger	karding.
Egg - - -	boya.	A young man -	goolam.
Track of a foot -	jenna.	An old man -	moorgat.
Fish - - -		An old woman -	manjung.
Lobster - - -	murrin.	A baby - - -	gootang.
Crayfish - - -	koonak.	A White man -	iunja.
Mosquito - - -	newrga.	Children - - -	gootang-boola.
Fly - - -	noorda.	Head - - -	kata.
Snake - - -		Eye - - -	meal.
The Blacks - - -	youngar.	Ear - - -	dwonga.
A Blackfellow -	youngar.		
A Black woman -	yoka.		
Nose - - -	moolia.		

No. 24.—UDUC, HARVEY—*continued.*

Mouth	- - da.	Boomerang	- - kylee.
Teeth	- - nolga.	Hill	- - moorda.
Hair of the head	- mungar.	Wood	- - boona.
Beard	- - nonga.	Stone	- - booye.
Thunder	- - mulgar.	Camp	- - binma.
Grass	- - batta.	Yes	- - koo.
Tongue	- - daline.	No	- - coarda.
Stomach	- - gobbair.	I	- - nanya.
Breasts	- - narile.	You	- - noonak.
Thigh	- - dowilr.	Bark	- - booda.
Foot	- - jenna.	Good	- - quabba.
Bone	- - quegi.	Bad	- - wakine.
Blood	- - nooba.	Sweet-	- - mindanga.
Skin	- - moba.	Food	- - marine.
Fat	- - boin.	Hungry	- - goober.
Bowels	- - gawbool.	Thirsty	- - gabba weening.
Excrement	- - koonna.	Eat	- - -
War-spear	- - gigeo.	Sleep	- - bigan.
Reed-spear	- -	Drink	- - nanning.
Wommera	- - miro.	Walk	- - barding.
Shield-	- - woonda.	See	- - jenong.
Tomahawk	- -	Sit	- - nyning.
Canoe	- -	Yesterday	- - kurrinea.
Sun	- - nungar.	To-day	- - yaiya.
Moon	- - meggi.	To-morrow	- - nokkar.
Star	- - jimdang.	Where are the winja youngar?	
Light	- -	Blacks?	
Dark	- - jidaluk.	I don't know	- wa.
Cold	- - netyne.	Plenty	- - boola.
Heat	- - moornak.	Big	- - wardagadup.
Day	- -	Little	- - naubejet.
Night	- -	Dead	- - wannagee.
Fire	- - karla.	By-and-by	- mailam.
Water	- - gabba.	Come on	- yalbert.
Smoke	- - bwoya.	Milk	- - goonda.
Ground	- - boojar.	Eaglehawk	- worja.
Wind	- - mar.	Wild turkey	- bibilerong.
Rain	- - gabba-ukine.	Wife	- - kordo.
God	- -		
Ghosts	- - junga.		

No. 25.—BLACKWOOD DISTRICT.

KARDAGUR TRIBE.

FORWARDED BY E. G. HESTER, Esq.

Kangaroo - -	wore, waar.	Hand - - -	marra, mar.
Opossum - -	gumell.	2 Blacks - -	goojal youngar.
Tame dog - -	dwodda, dwert.	3 Blacks - -	mardine youngar.
Wild dog - -	yarkine.	One - - -	kean.
Emu - - -	wagee.	Two - - -	goojal.
Black duck - -	wonnana.	Three - - -	mardine.
Wood duck - -	-	Four - - -	balli goojal.
Pelican - - -	-	Father - - -	mamma, mam.
Laughing jackass	-	Mother - - -	nganga, kun.
Native companion	waring-waring.	Sister-Elder - -	jouka.
White cockatoo	mannitch.	„ Younger - -	jouka kowat.
Crow - - -	wordong.	Brother-Elder - -	wooda nupern.
Swan - - -	kooljak, barndy.	„ Younger - -	kardong.
Egg - - -	nogga, boye.	A young man - -	koolambede.
Track of a foot	jinna.	An old man - -	badare.
Fish - - -	-	An old woman - -	manjang.
Lobster - - -	marran.	A baby - - -	koolang.
Crayfish - - -	koonak, perran.	A White man - -	genga.
Mosquito - - -	nodda nooat.	Children - - -	koolangarra.
Fly - - -	quirabunk.	Head - - -	karta, kaat.
Snake - - -	-	Eye - - -	mial or mell.
The Blacks - -	youngar, noon-	Ear - - -	dwanga, mangur.
	gar.		
A Blackfellow	youngar.		
A Black woman	yokka.		
Nose - - -	moolya.		

No. 25. KARDAGUR TRIBE—*continued*.

Mouth	- - dar.	Boomerang	- - kieli.
Teeth	- - - naulga, ngorlok.	Hill	- - - kartar, waar.
Hair of the head	- jowa, mangur.	Wood	- - - boonna, moor.
Beard	- - - nanga.	Stone	- - - boey.
Thunder	- - - dongore, mulgar.	Camp	- - - beam.
Grass	- - - jelba, jepp.	Yes	- - - kia.
Tongue	- - - darline.	No	- - - uad.
Stomach	- - - gobel.	I	- - - ngarni.
Breasts	- - - bebe.	You	- - - ngenna.
Thigh	- - - towel.	Bark	- - - boota.
Foot	- - - jenna.	Good	- - - guabba.
Bone	- - - quage.	Bad	- - - warra.
Blood	- - - ngoopoo.	Sweet	- - - mangite, koort- boola.
Skin	- - - moot, mawp.	Food	- - - marine.
Fat	- - - bwoine, jerrung.	Hungry	- - - bwoodannuk.
Bowels	- - - narng.	Thirsty	- - - gabbi wagnene.
Excrement	- - - kwonna, kwan.	Eat	- - - nganin.
War-spear	- - - gidigi.	Sleep	- - - bijar.
Reed-spear	- - -	Drink	- - - gabbi nganin.
Wommera	- - -	Walk	- - - yannin.
Shield	- - - woonda.	See	- - - jinning.
Tomahawk	- - - kooga, kodge.	Sit	- - - nginee.
Canoe	- - -	Yesterday	- - - yaneya.
Sun	- - - nganga.	To-day	- - - yiai.
Moon	- - - miki.	To-morrow	- - - benang.
Star	- - - jindang.	Where are the wingi youngar? Blacks?	
Light	- - - bennak.	I don't know	- - - ene dwankabut.
Dark	- - - moordang.	Plenty	- - - boola.
Cold	- - - ngittang.	Big	- - - nguman.
Heat	- - - kallanga, moonik.	Little	- - - botine, nobi.
Day	- - - birite.	Dead	- - - werni.
Night	- - - nwandabung.	By-and-by	- - - boorder.
Fire	- - - kalla.	Come on	- - - yannee.
Water	- - - gabbee, gab.	Milk	- - - bibiquare.
Smoke	- - - geree, booe.	Eaglehawk	- - - walga, warlick.
Ground	- - - boogjure.	Wild turkey	- - - bibelyere, ngow.
Wind	- - - mar.	Wife	- - - yooka, koort.
Rain	- - - gabbee.		
God	- - -		
Ghosts	- - - kanni.		

No. 26.—LOWER BLACKWOOD.

PEOPLEMAN TRIBE.

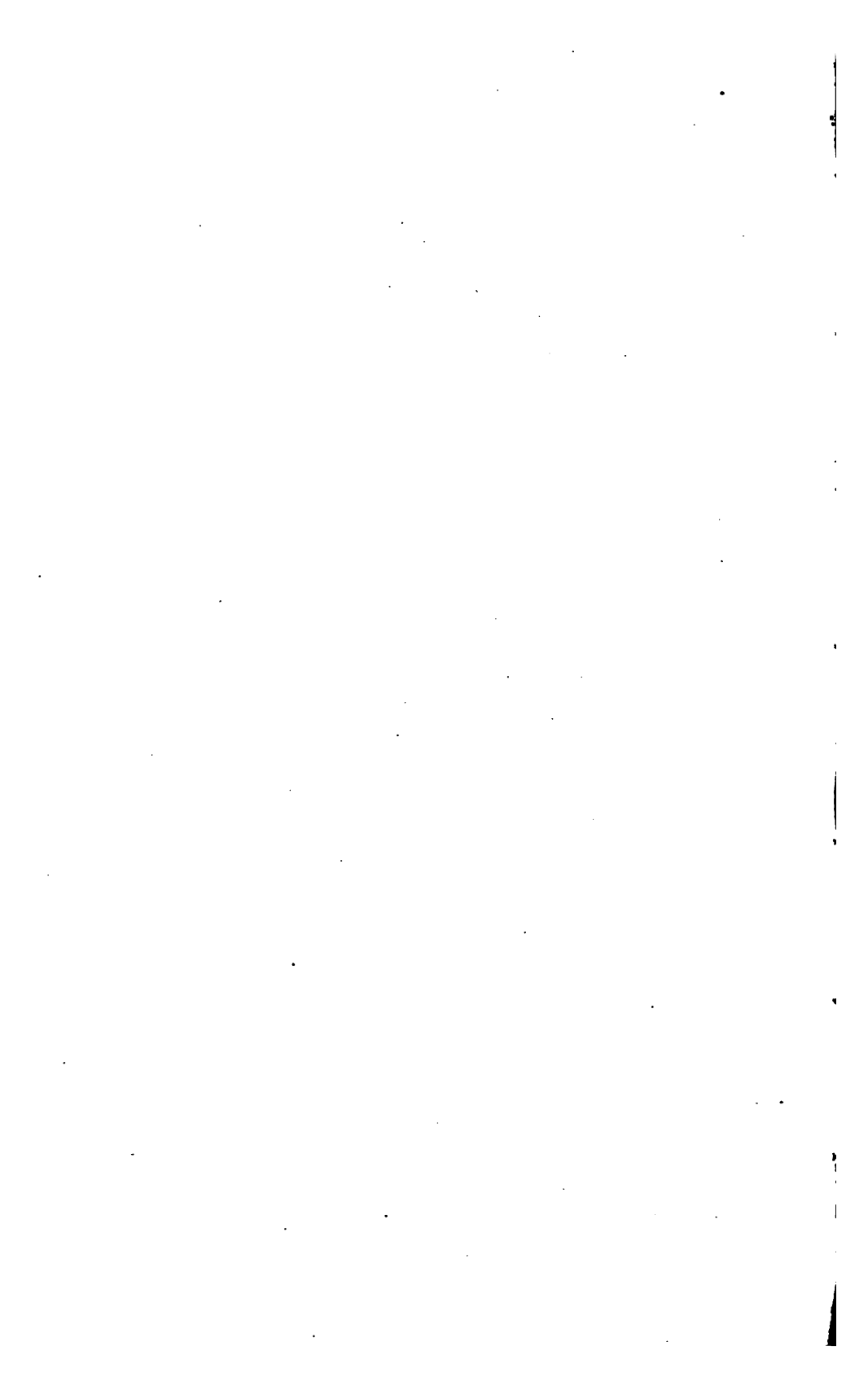
FORWARDED BY LORD GIFFORD, THE HONORABLE THE COLONIAL
SECRETARY, WESTERN AUSTRALIA.

In this vocabulary there is but one word for *head, hair, and hill*. *Fire and camp* are both rendered *karlar*.

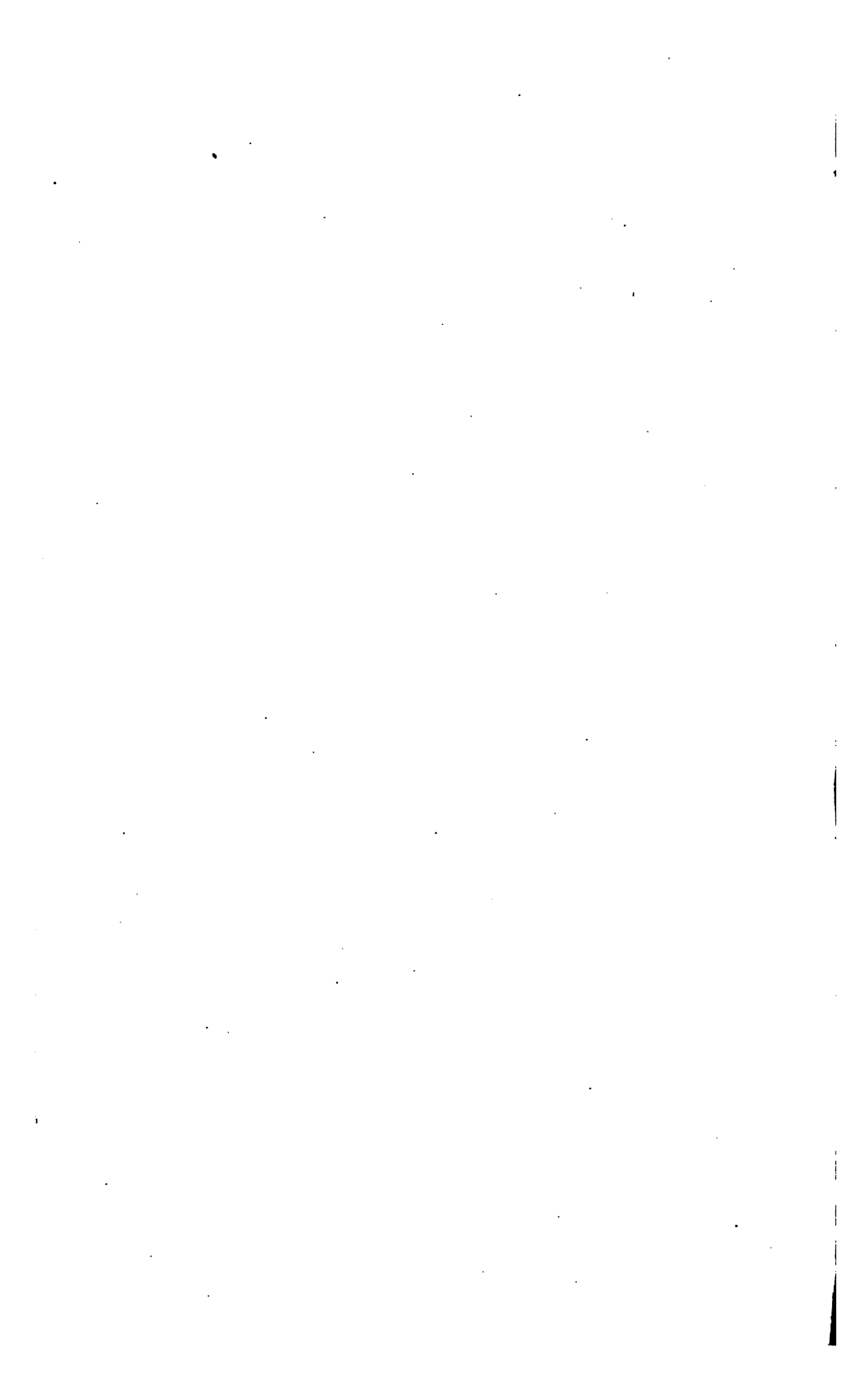
Kangaroo - - - yonger.	Hand - - - marra.
Opossum - - - goomal.	2 Blacks - - - kugal nunger.
Tame dog - - - dwardar.	3 Blacks - - - mardine nunger.
Wild dog - - - yackine.	One - - - kane.
Emu - - - wager.	Two - - - kugal.
Black duck - - - wakern.	Three - - - mardine.
Wood duck - - - wannen.	Four - - - ballikugal.
Pelican - - - muddaling.	Father - - - mammon.
Laughing jackass (none).	Mother - - - nungun.
Native companion (none).	Sister-Elder - - juckan.
White cockatoo - manatch.	„ Younger - dwaker.
Crow - - - quakum.	Brother-Elder - knunden.
Swan - - - cooljack.	„ Younger cardond.
Egg - - - boyer.	A young man - colomantie.
Track of a foot - genar.	An old man - batich.
Fish - - - dadger.	An old woman - yock manjang.
Lobster - - (none).	A baby - - coolong.
Crayfish - - maren.	A White man - janger.
Mosquito - - nurkugut.	Children - - nobarach.
Fly - - - nurte.	Head - - - kater.
Snake - - - noner.	Eye - - - maleger.
The Blacks - - nunger.	Ear - - - dwank.
A Blackfellow -	
A Black woman - yoker.	
Nose - - - mullur.	

No. 26.—PEOPLEMAN TRIBE—*continued.*

Mouth - - - dow.	Boomerang - - - kiley.
Teeth - - - nolger.	Hill - - - kater.
Hair of the head - kater.	Wood - - - bonner.
Beard - - - narnger.	Stone - - - boyer.
Thunder - - - mulgar.	Camp - - - karlar.
Grass - - - barte.	Yes - - - kiar.
Tongue - - - merning.	No - - - uadar.
Stomach - - - gobel.	I - - - nunnur.
Breasts - - - nornder.	You - - - nonduck.
Thigh - - - mate.	Bark - - - bookyal.
Foot - - - gin.	Good - - - quaber.
Bone - - - auage.	Bad - - - yockine.
Blood - - - knober.	Sweet - - -
Skin - - - mober.	Food - - - marring.
Fat - - - boyne.	Hungry - - - ulup.
Bowels - - - gobbel.	Thirsty - - - waining.
Excrement - - - quanner.	Eat - - - nuch nalgo.
War-spear - - - buckage gidge.	Sleep - - - nuch begar.
Reed-spear - -	Drink - - - nuch knunnie.
Throwing-stick - dowek.	Walk - - - nuch kardong.
Shield - - -	See - - - nuch ginong.
Tomahawk - - - kodge.	Sit - - - nuch kinnie.
Canoe - - -	Yesterday - - - enyar.
Sun - - - nungon.	To-day - - - quagan.
Moon - - - meker.	To-morrow - - - nuch cutteean.
Star - - - ginde.	Where are the winge nunger?
Light - - - malyarak.	Blacks?
Dark - - - kidalack.	I don't know - nunnur dwanger-
Cold - - - knitine.	bert.
Heat - - - monark.	Plenty - - - boolar.
Day - - - berach.	Big - - - borong.
Night - - - kidal.	Little - - - quiart.
Fire - - - karlar.	Dead - - - wanner.
Water - - - gaba.	By-and-by - - - burdar.
Smoke - - - buyer.	Come on - - - quarge kulling.
Ground - - - budger.	Milk - - - peba.
Wind - - - werit.	Eaglehawk - - - walger.
Rain - - - gab.	Wild turkey - - - medergoo.
God - - - mammon.	Wife - - - corder.
Ghosts - - - wearn.	



BOOK THE FOURTH.



BOOK THE FOURTH.

PREFATORY REMARKS.

THIS Book treats of the Minung or Meening tribes. As the reader is aware, the tribes of the Western Division occupy the country on and within forty or fifty miles of the coast, from the mouth of the De Grey River nearly to King George's Sound. Of those which dwell immediately inland of these populations I have only received accounts of one here and there, their country being as yet but sparsely colonized. These tribes, as far as accounts have reached me, are distinguished from those of the sea-coast by the circumstances that they practise circumcision and the terrible rite, and in several instances (probably in all) bear the name of *Minung* or *Meening*, the equivalent of *people*, as a portion of the tribal name. Further, it is to be remarked that though the Meening and Coast tribes differ but little in language, exchange their young females as wives, and keep up a good deal of communication, a feeling of chronic hostility exists between them, and wars are frequent. This, the reader is aware, is a very common state of things in Australia, where intermarriages do not necessarily suppose friendly alliances between tribes, though they often lead to them. Of the Minung I have only positive accounts of ten tribes, seven of which circumcise, one practices the terrible rite, three call themselves Minung or Meening, and two have neighbours who so call themselves.

The conclusions to which these facts lead me are, that the Minung tribes, which belong to the Central District, were originally united with the Coast tribes; that the latter, at some point north of where we have accounts of them, gave

up the practices of circumcision and the terrible rite; that partial interruptions of communications succeeded, and periods of hostility; that both extended themselves in parallel lines, one along the coast and the other adjoining them inland, but that the Minung eventually shot ahead, reached the sea-shore at King George's Sound, brought to an end the extension of the tribes of the Western Division at that point, and continued their occupation of the coast until they came to Streaky Bay, where more powerful tribes, whose migrations from the north coast had been still further inland, reached the southern shores of the continent, and in turn terminated the extension of the Minung branch of the Australian race. From inland of the mouth of the De Grey River, where we first become acquainted with the Minung tribes, to Streaky Bay, where their occupation terminated, the distance is about 2,400 miles.

No. 27.—IRWIN AND MURCHISON RIVERS,
CHEANGWA.

By JOHN PERKS, Esq.

FOR the following account of the tribe which occupies the Cheangwa country I am indebted to Mr. John Perks, who has also given a good deal of information on the subject of small-pox amongst some of the tribes of Western Australia. The language, of which the attached vocabulary is a specimen, is spoken at Cheangwa, 140 miles from the coast, and with certain dialectic differences from a little south of the Irwin to nearly as far north as the Murchison. Many of its words are in use at Champion Bay. I am informed that the men of this tribe circumcise their lads at from twelve to fifteen years of age; that when the time has come the men separate

from the women, taking with them the youths of the proper age; that they remain entirely separated from and unseen by the women for several weeks, and go through a long and mysterious rite called *Kowra*,* during the course of which circumcision is performed. Of *Kowra*, no White man knows the particulars. My informant relates that he saw a Black-fellow killed who was discovered in the company of a woman during *Kowra*. In order that the women may avoid looking at *Kowra* camps, the trees around are marked in a peculiar way, and for long after such spots are carefully avoided by females, their belief being that the infringement of this custom would cause them to be afflicted with terrible ulcers. The Blacks can give no reason for these practices, except that they received them from their ancestors, and their neglect would result in death.

Food is abundant with this tribe, and, as usual, the chief drudgery of the camp falls on the women. Children are named after the places of their birth, peculiarities of person, and so on; but names are sometimes changed as the result of feats in war and other circumstances. Children call their father's brothers by the same term of kinship as their father, and their mother's brothers by another term.

Mr. Perks informs me that in 1858 he witnessed an outbreak of small-pox amongst the Blacks of the Victoria District. They called the disease *Moolya errill-ya-rill-ya*; had no remedy for it but incantations, and no fear or knowledge of its infectiousness. Numbers of those attacked died, and were buried. Others were deserted in dismay by their friends before death, and their bones still bleach in the sun. Some found nurses in the Whites on the stations, none of whom contracted the disease. Of the individuals who survived, a moiety bear the marks of small-pox; their faces, in many cases, being fearfully pitted, scarred, and furrowed. To judge by the marks left, more men seem to have survived

* In some parts of the Eastern Division the secret ceremonies in use on such occasions are called *Bowra* or *Bora*.

than women, and more women than children. Mr. Perks notices that he never saw White men so fearfully marked. He adds that on the occasion of this outbreak of small-pox, many of the Blacks were induced, and even compelled, by the colonial authorities, to present themselves to the medical officer stationed at Champion Bay, and were there vaccinated by him.

The next outbreak of small-pox witnessed by Mr. Perks is thought by that gentleman to have occurred in 1866, but, on consulting the Western Australian almanac to which he referred me, I find in the Chronicle of the year 1869 the following record of the month of May:—"Small-pox prevalent among the natives of Champion Bay District." The almanac was printed by Stirling and Sons, Perth, 1870. In the same almanac, under date March, 1870, is the following entry:—"Small-pox attacked Mr. Hooley's family at Nickol Bay, but without any fatal results." In a work entitled *Western Australia: its History, Progress, &c.*, by W. H. Knight, published in 1870, I find (page 12) in a note to an extract from a report by Dr. H. H. Jones, Staff-Surgeon at Perth, the following:—"Small-pox has made its appearance amongst the native tribes in the far north, but it has not spread amongst the White people with whom they mix."

Mr. Perks goes on to relate that the Blacks of the Victoria District say that the disease came to them from the north; that he has been as far north as Camden Harbour, and that the further he went in that direction the more disastrous he found the disease had been, and the more prevalent the marks which it leaves behind; that at Roebuck Bay nearly all who have survived are scarred and pitted more or less by it.

Between the various tribes from the De Grey River to Champion Bay frequent communication is kept up.

The outbreak of small-pox in 1858, in this part of Western Australia, is, I learn, generally attributed by the Whites to the Malays, who are known to have frequented the west coast about that time:

In 1864, also, several Malay proas entered Camden Harbour, and the Whites located there prevented their crews from landing.

No. 27.—FROM THE IRWIN TO THE MURCHISON RIVER.

Looking at the words *a Black* and *the Blacks, baby* and *children*, in the vocabulary, this tribe seem to form the plural in *therra*; as far as I have noticed, an isolated case.

In this language the cardinal points have names; also the seasons and the principal colors. *Drink* is rendered *eat water*; there is but one word for *good* and *sweet*.

Kangaroo - - yowardoo.	Hand - - - ma.
Opossum - - widdra.	2 Blacks - - koothera matyie.
Tame dog - - toothoo.	3 Blacks - - koothera wa
Wild dog - -	kootea matyie.
Emu - - - yallibirie.	One - - - kootea.
Black duck - - bannyie.	Two - - - koothera.
Wood duck - - billira.	Three - - - koothera wa
Pelican - - mulyoomberie.	kootea.
Laughing jackass	Four - - - koothera wa
Native companion	koothera.
White cockatoo - nannawarra.	Father - - - mamma.
Crow - - - karlaw.	Mother - - - beebee.
Swan - - - koorooltha.	Sister-Elder - egoo.
Egg - - - wolla.	,, Younger - malya.
Track of a foot - thoora.	Brother-Elder - booa.
Fish - - - winelya.	,, Younger kooraa.
Lobster - -	A young man - marroowa.
Crayfish - -	An old man - winja.
Mosquito - - wooloo-wooloo.	An old woman - boogoora.
Fly - - - booara.	A baby - - kogga.
Snake - - - thega.	A White man - yejja weeleerie
The Blacks - - matyietherra.	(white flesh).
A Blackfellow - matyie.	Children - - koggatherra.
A Black woman - moonie.	Head - - - mogga.
Nose - - - moolya.	Eye - - - ko.
	Ear - - - goolga.

No. 27.—FROM THE IRWIN TO THE MURCHISON RIVER—*continued.*

Mouth - - eratha.	Boomerang - -
Teeth - - era.	Hill - - - baaloo.
Hair of the head - mungulya.	Wood - - - winda.
Beard - - nungoora.	Stone - - - marra.
Thunder - - wollajerrie.	Camp - - - ngaroo.
Grass - - worroonya.	Yes - - - kogo.
Tongue - - thallanya.	No - - - werie, barrie.
Stomach - - warrie.	I - - - natthoo.
Breasts - - mummietherra.	You - - - nundoo.
Thigh - - thoonda.	Bark - - - googilla.
Foot - - - jeena.	Good - - - branya.
Bone - - - mamboo.	Bad - - - koorie.
Blood - - - ngooba.	Sweet - - - branya.
Skin - - - kanja.	Food - - - wahnya.
Fat - - - kurnoo.	Hungry - - kuljiera.
Bowels - - wilgoo.	Thirsty - - wejjoola.
Excrement - goona.	Eat - - - ngalgwa.
War-spear - gajie.	Sleep - - - koobilyerra.
Reed-spear -	Drink - - - gabbie ngalgwa (to eat water).
Throwing-stick - meeroo.	Walk - - - yangwa.
Shield - - woonda.	See - - - nogwa.
Tomahawk - - eyearawa.	Sit - - - nyeena.
Canoe - - -	Yesterday - - worba kang.
Sun - - - kang.	To-day (or now) - warrinya.
Moon - - - weelara.	To-morrow - - ura worba kang.
Star - - - burndoo.	Where are the wandthiematyie?
Light - - - kang-yaggoo.	Blacks?
Dark - - - mow-yaggoo.	I don't know - - eroo, wynig- wanda.
Cold - - - weejoona.	Plenty - - - boola.
Heat - - - thoie.	Big - - - yaggoo.
Day - - - kangwa.	Little - - - juba.
Night - - - moinga.	Dead - - - mooloo.
Fire - - - wejjenna.	By-and-by - - ura-ura.
Water - - - gabbie.	Come on - - ooloonoo, yahn.
Smoke - - - turoo.	Milk - - -
Ground - - - burna.	Eaglehawk - -
Wind - - - windthoo.	Wild turkey - -
Rain - - - gabbie-warrang.	Wife - - -
God - - -	
Ghosts - - - moondoonga.	

No. 27.—FROM THE IRWIN TO THE MURCHISON RIVER.—ADDITIONAL WORDS.

Blind - - - goomoora.	Autumn - - - thulebarra.
Deaf - - - goolga-boora.	Comparative - - ngabarra.
Illness - - - kolla-jerra.	Like to - - - goomba.
Lame from spear goorkoo.	Shame - - - chega.
wound	Cry - - - woolia.
Bald - - - mogga-bean.	Laugh - - - kangalla.
Straight - - - woorgoo.	To mark or write woolgoowa.
Crooked or curly ngarra.	Dream - - - moggoora.
Long - - - wannera.	Silence - - - kowba.
Short - - - boorkoo.	Black - - - mooroo.
Valley - - - woggoola.	White - - - weeleerie.
Noise of footsteps jeggerra.	Red - - - geeerie.
Prickly scrub - jee.	Yellow - - - kone.
Triodia - - - geemarra. (This	Bulrush - - - ura.
is also the name	Saltbush - - - pintnanbeerie.
of the porcu-	Leaf of tree - beeriltha.
pine.)	To jump - - - warrathoola.
Black wattle - goornma.	To climb - - - karrawandija.
Swamp oak - goolee.	Morning - - - moowa.
Fibrous tree from kia.	Noon - - - mooarra.
which nets are	Evening - - - mowgarra.
made	Male - - - yoorla.
Flowers - - - koggelyemarra.	Female - - - joorawarra.
East* - - - malleyearra.	Cooked - - - mooroo.
West - - - weelungoo.	Raw - - - ngooya.
North - - - koearra or	To lay eggs - wolla kumba.
yabra.	To give birth to a kogga kumba.
South - - - minungoola.	child
Lightning - - - keanbun.	Give - - - yungoo.
Cloud - - - bithterra.	Give me - - - yungootha.
Whirlwind - - boorardoo.	To tremble - - marranga.
Hail - - - malgarrie.	Fear - - - wyangoobai.
Summer - - - ngalbarrawa.	To stand - - - ugarie.
Winter - - - woothunga.	A lie - - - ngarrie.
Spring - - - eandagoola.	To speak falsely - appierda.

* Looking at the cardinal points we find *malleyearra* = east and that the tribe who live to the east of the Cheangwa people call themselves *Muliarra* (No. 28), no doubt the same word differently spelt. Again we have *minungoola* = south, and we know the tribes to the south, possibly immediately to the south, call themselves Minung, and that *goola* appears as *near* in the additional words. From this we are led to doubt whether this, or any tribe, has equivalents for the cardinal points.

No. 27.—FROM THE IRWIN TO THE MURCHISON RIVER.—ADDITIONAL
WORDS—*continued.*

Straight - - - woorgoo.	Thief - - - malla bandy.
Right - - - woorgoo.	Near - - - goola.
Left - - - ngarroo.	Far - - - warra.
Up - - - karranga.	Strong or hard - balla.
To go up - - karranga yang- wa.	Soft or weak - kitekoo.
Down - - - ngarriarra.	To kill - - mooloondenna.
Middle - - - noonoo.	To cure - - wongoondenna.
Name - - - innie.	To sing - - mirega.
What is your nundoo wandtha name? innie?	To dance - - kannella.
To cut - - - karrabai	Festival or meet- thoonbilya. ing of tribes
To bite - - - bajja.	Uncle - - - kangootha.
Vexed - - - bajja.	Cousin - - - weggeera.
To tie - - - dinja.	Grandmother or kammie. grandfather
To untie - - - beeja.	Black cockatoo - therandy.
To steal - - - malla.	Many Blacks - matyie boloa.

No. 28.—UPPER SANDFORD.

MULIARRA TRIBE.

FORWARDED BY LORD GIFFORD, WHEN COLONIAL SECRETARY OF
WESTERN AUSTRALIA.

THE country inhabited by the Muliarra tribe is on the banks of the Upper Sandford, and is situated between Mount Luke, Mount Parr, Cheangwa, and Warra-warra or Walla-walla. It was first occupied by the Whites in 1874, the tribe at that time numbering about 250 souls, at which figure it still remains. The Muliarra have, as neighbours, speaking pretty much the same language and having the same customs as themselves, the Peedong, Yabaroo, Wonmulla, and Minung tribes.

The Peedong tribe inhabits the Upper Murchison.

The Muliarra people wear no clothes, and a fair proportion of them seem to have attained the age of sixty or seventy years. For ornaments, the males wear in their hair, feathers, the tails of animals tied in bunches, and rings made of string; the women wear a pearl shell, suspended from a string, round the neck; and all color the skin with red ochre. Nets are used in catching game, and the people of this tribe have a wooden vessel called *dugga*, for holding seeds, water, &c. They use spears, clubs, shields, the boomerang, and the wommera. Their shields are elaborately carved, and the whole of their weapons greased, polished, and smeared with red ochre. They use neither tomahawks nor knives, their places being supplied by a sharp flint fixed on the end of a heavy stick. My correspondent remarks, what I have often noticed in other places, that when an animal is partly cooked its belly is opened with a pointed stick, to allow of the removal of the paunch and intestines, and, when cooked, is divided by means of the teeth and hands, without the aid of flint or tomahawk; the operation being much less objectionable than those who have not seen it would suppose. On the Upper Sandford, ovens are not found, everything being cooked on the coals or on the ashes.

The Muliarra tribe, in about 1864, was visited by a terrible outbreak of small-pox, which they call *woongoola*. So many died that the living were unable to bury the dead, and their remains were devoured by wild dogs. It is to be observed that several of my correspondents report the same fact from other places; but it is not mentioned that this food proved injurious to the wild dogs. Many of those who survived this disease are still alive, covered with pock-marks, and some of them blind.

Cannibalism is acknowledged to have been practised occasionally before the coming of the Whites, and one woman is still in the tribe who admits having killed and eaten two of her own children who used to trouble her with their cries.

Polygamy prevails, and marriage is almost entirely endogamous, the exception being that a wife is occasionally obtained by theft from some neighbouring tribe. Fathers dispose of their daughters in exchange for wives, and widows become the property of some near relative of the deceased husband. Infanticide is practised, or was before the coming of the Whites. At present, the chief causes of death are chest diseases and venereal. Both sexes are ornamented with raised scars across the breast, the abdomen, and along the muscles of the arms. At about sixteen years of age the males of this tribe undergo circumcision and the terrible rite, and a hostile feeling exists between the Muliarra tribe and those on the coast who do not practise these rites. At about the same age, one of the front teeth is broken off. This is effected by fitting a forked stick on to the tooth and using it as a lever with a sudden jerk. Incantations are had recourse to for secretly taking the lives of enemies.

Kangaroos are taken in pits dug around the places at which they water, and after heavy rains are run or walked down by the men whilst the ground is soft. Emus are killed by poisoning the waterholes at which they drink. To effect this, the Blacks pound with stones the leaves and berries of a certain green bush, and put the powder into the water. It is said that after drinking the emu will not go more than fifty yards before it falls and dies. Fish are caught by dragging pools with a number of creeping plants in which they get entangled.

The young males of the tribe are admitted to the rights of manhood by a series of ceremonies which occupy about two months, from witnessing which females are rigidly excluded. A superstition exists in connection with powdered feathers, a collection of which is sometimes passed from one tribe to another, and is believed to cause death in each of them. A messenger when sent to another tribe is provided with a stick covered with notches; but the signification of the notches, my correspondent remarks, has to be explained, for of themselves they are meaningless. When friends

have not met for a long time, they embrace. The territory of this tribe is about fifty or sixty miles square. Wounds are covered with ashes, tightly bound, and so quickly heal. The following are the names of persons belonging to this tribe:—*Men*: Karadee, Biloonalgo, Yanberri, Moolya-boontha, Koordabiddy, Koolya. *Women*: Weeooja, Wallajingo, Kaloodoo, Kakaroo.

No. 28.—UPPER SANDFORD.—MULIARRA TRIBE.

In this vocabulary to *drink* is rendered *water eat*.

Kangaroo - - marloo.	Hand - - - mara.
Opossum - - wyadoo.	2 Blacks - - koothera yama-
Tame dog - - dootha.	- - - gee.
Wild dog - - ngoobarnoo.	3 Blacks - - mangoor yama-
Emu - - - yelabiddy.	- - - gee.
Black duck - - kooromokurie.	One - - - koodia.
Wood duck - - kobarrie.	Two - - - koothera.
Pelican - - jilakarby.	Three - - - mangoor.
Laughing jackass-	Four - - - chakoo.
Native companion yedjaloo.	Father - - mamma.
White cockatoo - ngawarra.	Mother - - yakoo.
Crow - - - koko.	Sister-Elder - jurdoo-winja.
Swan - - - kooraloo.	,, Younger - jurdoo - wolo-
Egg - - - wolo.	koora.
Track of a foot - jinna karlo.	Brother-Elder - koorda.
Fish - - - babbajerri.	,, Younger boa.
Lobster - - -	A young man - dthugari.
Crayfish - - -	An old man - winja-birdano.
Mosquito - - ngingubee.	An old woman - winja-ngarlo.
Fly - - - koora-koora.	A baby - - jura.
Snake - - -	A White man - oilballa.
The Blacks - - yamagee (g soft)	Children - - jura yelba.
A Blackfellow - yamagee	Head - - - muggar.
A Black woman - ngarlo.	Eye - - - kooro.
Nose - - - moolya.	Ear - - - koolga.

No. 28.—UPPER SANDFORD.—MULIARRA TRIBE—*continued.*

Mouth - - - era.	Boomerang - - - wolanoo.
Teeth - - - wilga.	Hill - - - keara.
Hair of the head- wale.	Wood - - - winda.
Beard - - - ngangoo.	Stone - - - eerilya.
Thunder - - - gumarda.	Camp - - - ngoora.
Grass - - - bulgar.	Yes - - - kooa.
Tongue - - - jaline.	No - - - wagey.
Stomach - - - warrie.	I - - - ngatha.
Breasts - - - ngarja.	You - - - ngenda.
Thigh - - - junda.	Bark - - - bingarra.
Foot - - - jinna.	Good - - - bandy.
Bone - - - ega.	Bad - - - thata.
Blood - - - yalgoo.	Sweet - - - bandy.
Skin - - - wondoo.	Food - - - ngala.
Fat - - - bilar.	Hungry - - - ngowan newa.
Bowels - - - moorie.	Thirsty - - - morgan.
Excrement - - - goona.	Eat - - - ngala.
War-spear - - - koorado.	Sleep - - - ngaria.
Reed-spear - - -	Drink - - - babba-ngala.
Throwing-stick - - - meeroo.	Walk - - - yarra.
Shield - - - woonda.	See - - - nungare.
Tomahawk - - - (none).	Sit - - - neenare.
Canoe - - - (none).	Yesterday - - - woorbakarong
Sun - - - kurango.	To-day - - - koordey.
Moon - - - weelara.	To-morrow - - - woorda.
Star - - - bondar.	Where are the thala yamagee?
Light - - - melly.	Blacks?
Dark - - - monga.	I don't know - - - me ano kooda.
Cold - - - moordie.	Plenty - - - yelba.
Heat - - - bowl-bowl.	Big - - - charlie.
Day - - - dthuringa.	Little - - - jimba.
Night - - - mungunga.	Dead - - - moola.
Fire - - - karloo <i>or</i> karla.	By-and-by - - -
Water - - - babba.	Come on - - - yeni.
Smoke - - - yurla.	Milk - - - mimee.
Ground - - - birna.	Eaglehawk - - - ngoolal.
Wind - - - winjoo.	Wild turkey - - - birdoora.
Rain - - - babba.	Wife - - - mardung.
God - - -	
Ghosts - - - kunbung.	

No. 29.—TWO HUNDRED MILES NORTH-EAST OF
NEWCASTLE.

NATINGERO TRIBE.

BY THOMAS ADAM, Esq.

I HAVE received an account of the Natingero tribe and a vocabulary of their language from Mr. Thomas Adam, through the Government of Western Australia. As the contribution displays little novelty, I will merely note the principal facts.

The language, like those of the Minung tribes generally, has a good many words in common with those found on the coast. The country of this tribe was occupied by the Whites, as I learn from Mr. Adam, in 1869. The Natingero wear no clothes. They have nets for the capture of game, and others in which the women carry their babies. Instead of a tomahawk, they use, like the Coast tribes of these parts, a flint let into the end of a stick, and secured with gum. The wommera is in use. Some few are pitted with small-pox, which they call *bilabunin*. The reader will remark that the name for this disease differs in every tribe in which we have heard of it. Occasionally they kill their own and other children, and eat them; their own when a birth has been difficult, or when a child annoys them unusually by its cries; others when opportunity offers and they are fat. Polygamy prevails. The girls go to live with their husbands at from seven to ten years, and suffer dreadfully from intercourse. This is very general throughout Australia. Well-grown boys are forbidden to eat the flesh of male animals; subsequently, at about eighteen years of

age, they are circumcised, after which they are at liberty to marry, if they can get a wife. This operation, my informant says, is so feared, that occasionally one of the lads takes refuge in a friendly neighbouring tribe, and so escapes it. Though he speaks of circumcision, it seems probable the terrible rite is meant. This people believe that the recently-dead walk at night, and to pacify them they light fires by their graves at sundown. To add to the security of the living, they burn the nails off the thumbs and big toes before burial, so as to prevent the dead from scratching their way out of the tomb. Message-sticks are in use. Ornamental scars on the chests of the males and the upper arm of the females are raised, partly by incising with flints and partly by burning.

No. 29.—VOCABULARY OF THE NATINGERO TRIBE.

The relationship of *milk* and *mother* will be noticed in this vocabulary.

Kangaroo - - bikkut.	Hand - - - marra.
Opossum - - wykooter.	2 Blacks - - - youngal koogal.
Tame dog - - doodoo nuban.	3 Blacks - - - youngal mow.
Wild dog - - nuban.	One - - - kain, kuddee.
Emu - - nabboo, yallabee.	Two - - - koogal, kood- thera.
Black duck - - kooreloo.	Three - - - mow, monga.
Wood duck - - kalbanart.	Four - - - koodthera-kood- thera.
Pelican - - (none).	Father - - - mamatha.
Laughing jackass (none).	Mother - - - bibitha.
Native companion demman.	Sister-Elder - - chaterkor.
White cockatoo - menach.	„ Younger - kulyanee.
Crow - - - karla.	Brother-Elder - boorong.
Swan - - - marlee.	„ Younger munyong.
Egg - - - yookoon.	A young man - thukkaree.
Track of a foot - jinna.	An old man - wendong.
Fish - - - (none).	An old woman - jimbar.
Lobster - - - (none).	A baby - - -
Crayfish - - (none).	A White man - mondong.
Mosquito - - kunmur.	Children - - - jubar.
Fly - - - koyong koyong.	Head - - - baba.
Snake - - -	Eye - - - kurroo.
The Blacks - - youngal.	Ear - - - kulkar.
A Blackfellow - youngal.	
A Black woman - york.	
Nose - - - moolya.	

No. 29.—VOCABULARY OF THE NATINGERO TRIBE—*continued.*

Mouth - - -	yera.	Boomerang - -	wallanu.
Teeth - - -	nulgor.	Hill - - -	marda.
Hair of the head	marka-nunya.	Wood - - -	bunn.
Beard - - -		Stone - - -	juher.
Thunder - - -	wallagera.	Camp - - -	kanderry.
Grass - - -	yooroo.	Yes - - -	hoer.
Tongue - - -	thallan.	No - - -	pardei.
Stomach - - -	mun-do.	I - - -	narto.
Breasts - - -	kudtherdo.	You - - -	nundu.
Thigh - - -	gundar.	Bark - - -	yallow.
Foot - - -	jinna.	Good - - -	boranmurter.
Bone - - -	tharpar.	Bad - - -	tanter.
Blood - - -	noobar.	Sweet - - -	bundegocer.
Skin - - -	maree.	Food - - -	thuronalgo.
Fat - - -	karno.	Hungry - - -	kulger.
Bowels - - -	warree.	Thirsty - - -	muthabun.
Excrement - - -	goonna.	Eat - - -	waramnalgo.
War-spear - - -	kaggee.	Sleep - - -	kubalyoo.
Reed-spear - - -		Drink - - -	gabbenalgo.
Throwing-stick	kundee.	Walk - - -	elareano.
Shield - - -	kurratoo.	See - - -	nungoo.
Tomahawk - - -		Sit - - -	ninnanoo.
Canoe - - -		Yesterday - -	karam, kullanda.
Sun - - -	mallar.	To-day - - -	jigader.
Moon - - -	welarar.	To-morrow - -	mornnenuten.
Star - - -	jinda.	Where are the	youngal wangel
Light - - -	kanerloo.	Blacks?	ninoo?
Dark - - -	morroo.	I don't know	nacho quantaleul.
Cold - - -	moodee.	Plenty - - -	belarbulkar.
Heat - - -	bowil-bowil.	Big - - -	dudar.
Day - - -	jigagher.	Little - - -	kumman.
Night - - -	mornugar.	Dead - - -	mullarkarree.
Fire - - -	wagar.	By-and-by - -	uder-uder.
Water - - -	karloo.	Come on - - -	walgaryannoo.
Smoke - - -	judu.	Milk - - -	bibi.
Ground - - -	bunar.	Eaglehawk - -	warida.
Wind - - -	winghin.	Wild turkey - -	boddura.
Rain - - -	bundarkoo.	Wife - - -	mardung.
God - - -			
Ghosts - - -	mundu.		

No. 30.—MOUNT STIRLING.—KOKAR TRIBE.

FORWARDED BY THE HONORABLE ROGER T. GOLDSWORTHY, WHEN
COLONIAL SECRETARY OF WESTERN AUSTRALIA.

In this vocabulary may be compared the equivalents of *ghost* and *White man*, also of *fire* and *camp*. *Thirsty* is translated *water dead*. The Australian always camps by a fire, but is often without a hut of any sort, so that it is natural for him to speak of his camp or resting-place as his fire.

Kangaroo - - -	<i>male</i> yongor, <i>female</i> war.	Hand - - -	katta.
Opossum - - -	koomal.	2 Blacks - - -	yougar goodjal.
Tame dog - - -	dooda.	3 Blacks - - -	yougar mow.
Wild dog - - -	yokkine.	One - - -	kane.
Emu - - -	wagee.	Two - - -	goodjal.
Black duck - -		Three - - -	mow.
Wood duck - -		Four - - -	goodjal-goodjal.
Pelican - - -		Father - - -	mamon.
Laughing jackass		Mother - - -	knockan.
Native companion		Sister-Elder - -	kookan boorong.
White cockatoo -	manich.	„ Younger - - -	kookan koope- tong.
Crow - - -	wordong.	Brother-Elder - -	knondan boo- rong.
Swan - - -	marley.	„ Younger - - -	knondan koope- tong.
Egg - - -	nooluk.	A young man - -	
Track of a foot -	jenna.	An old man - - -	yougar gerdekor.
Fish - - -		An old woman - -	yokkol gerdekor.
Lobster - - -		A baby - - -	koolongnop.
Crayfish - - -		A White man - - -	jennok.
Mosquito - - -		Children - - -	koolonger.
Fly - - -	nooda.	Head - - -	kotta.
Snake - - -	waggle.	Eye - - -	mail.
The Blacks - - -		Ear - - -	awank.
A Blackfellow -	yougar <i>or</i> youar.		
A Black woman -	yokka.		
Nose - - -	moolya.		

No. 30.—MOUNT STIRLING.—KOKAR TRIBE—*continued.*

Mouth - - - ta.	Boomerang - -
Teeth - - - wollok.	Hill - - - kotta.
Hair of the head - chowa.	Wood - - - boona.
Beard - - - noonok.	Stone - - - booye.
Thunder - - - mulkar.	Camp - - - kalla.
Grass - - - yellup.	Yes - - - kiar.
Tongue - - - tallong.	No - - - youat.
Stomach - - - gobble.	I - - - nalla.
Breasts - - - minnong.	You - - - yenna.
Thigh - - - dowel.	Bark - - - yoolar.
Foot - - - jenna.	Good - - - qub.
Bone - - - gwage.	Bad - - - warra.
Blood - - - noope.	Sweet - - -
Skin - - - boka.	Food - - -
Fat - - - geerong.	Hungry - - - weerat.
Bowels - - - gobble.	Thirsty - - - kabwaining.
Excrement - - gwanna.	Eat - - - knau.
War-spear - -	Sleep - - - wookert.
Reed-spear - -	Drink - - - nolnol.
Throwing-stick - dowok.	Walk - - -
Shield - - - woo-da.	See - - -
Tomahawk - -	To sit - - - nerdiquert.
Canoe - - -	Yesterday - - quagget.
Sun - - - nakka.	To-day - - - yeaye.
Moon - - - meeka.	To-morrow - -
Star - - - tean.	Where are the your war?
Light - - - twalla.	Blacks?
Dark - - - mirate.	I don't know - nalla kattikburt.
Cold - - - neeting.	Plenty - - - boolarong.
Heat - - - moonakkle.	Big - - - goonberkar.
Day - - - banna.	Little - - - nop.
Night - - - mirikt.	Dead - - - waining.
Fire - - - kalla.	By-and-by - - booda.
Water - - - kaba.	Come on - - - yooakool.
Smoke - - - keeia.	Milk - - -
Ground - - - booga.	Eaglehawk - -
Wind - - - marr.	Wild turkey - bibbelyar.
Rain - - - kabamarr.	Wife - - - korda.
God - - -	
Ghosts - - - jennok.	

No. 31.—KING GEORGE'S SOUND.

MINUNG TRIBE.

By W. A. SPENCER, Esq.; J. A. HOSSELL, Esq.; W. A. KNIGHT, Esq.

THE Minung or Meening branch of the Australian race reached the sea-shore at King George's Sound, and the tribe which dwells there calls itself by that name. Several accounts of its manners, with vocabularies attached, have been forwarded me by the Government of Western Australia, drawn up by Mr. W. A. Spencer, Mr. A. J. Hossell, Mr. W. A. Knight, and some other gentlemen whose names have not reached me. As regards customs, there is nothing new to chronicle. It may be mentioned, however, that circumcision and the terrible rite are not known in the tribe; that class-marriage prevails, the two principal divisions being *munichmat*, or those of the white cockatoo; and *wordongmat*, or those of the crow.

The message-stick is in use.

As regards language, the accounts of my correspondents remind me that the word expressive of the full-grown male kangaroo, of the *Macropus major* variety, is used as a collective term for all the animals of that genus, though there are distinct names for those of different ages and sexes. Thus, *younger* is the full-grown male; *naark*, the full-grown female; *kooting*, the maiden doe; *dootinger*, the young one in the pouch, and so on. Other varieties of kangaroo have

other names; indeed these remarks apply to some extent to all other classes of animals, to emu and to a few other birds.

No. 31.—KING GEORGE'S SOUND.

In this vocabulary there are several points of interest. *Boola*, the most general equivalent for 2, here means *many*, and the sound of *ch* is common. The reader may compare *White man* and *ghost*; *heat* and *fire*; *hill* and *stone*; *wood*, *fire*, and *camp*; and *milk* and *breasts*. *Thirst* is rendered *water dead*; and *drink*, *water eat*.

Kangaroo	-	-	younger.	Hand	-	-	marr.
Opossum	-	-	koomal, warder.	2 Blacks	-	-	noongar koochal.
Tame dog	-	-	twert.	3 Blacks	-	-	merting noongar.
Wild dog	-	-	moking.	One	-	-	kain.
Emu	-	-	waitch.	Two	-	-	koochal.
Black duck	-	-	ngoowinin.	Three	-	-	merting, mow.
Wood duck	-	-	chert.	Four	-	-	-
Pelican	-	-	peelamuk.	Father	-	-	mam.
Laughing jackass				Mother	-	-	nginung, ngyank, nonk.
Native companion				Sister—Elder	-	-	quaranget, chook.
White cockatoo			munich.	„ Younger	-	-	kulgalee, kardiet.
Crow	-	-	wardung.	Brother—Elder	-	-	pwerung.
Swan	-	-	malee, kooljak.	„ Younger	-	-	marleet, mar- dung.
Egg	-	-	noorok, booy.	A young man	-	-	kooling, kooling- quert.
Track of a foot	-	-	chin, tin.	An old man	-	-	pootich.
Fish	-	-	-	An old woman	-	-	nanchung.
Lobster	-	-	marin.	A baby	-	-	nop, kooling.
Crayfish	-	-	-	A White man	-	-	janka.
Mosquito	-	-	pooit.	Children	-	-	notangur.
Fly	-	-	noort.	Head	-	-	kaat.
Snake	-	-	-	Eye	-	-	mial.
The Blacks	-	-	noongar.	Ear	-	-	twonk.
A Blackfellow	-	-	noongar.				
A Black woman	-	-	york.				
Nose	-	-	molyoomel.				

No. 31.—KING GEORGE'S SOUND—*continued.*

Mouth	-	-	taa.	Boomerang	-	-	kaili.
Teeth	-	-	ngoorlok.	Hill	-	-	kaat, booi.
Hair of the head	-	-	chow, chow-kaat.	Wood	-	-	karl, boon.
Beard	-	-	ngarnuk.	Stone	-	-	booi.
Thunder	-	-	kondor.	Camp	-	-	mia, karlamia.
Grass	-	-	chup, woitch.	Yes	-	-	kia.
Tongue	-	-	tarling, taaling.	No	-	-	ood.
Stomach	-	-	korpai, korbel.	I	-	-	kooine.
Breasts	-	-	pip.	You	-	-	ngin, ngintuk.
Thigh	-	-	maat, towel.	Bark	-	-	pwitich.
Foot	-	-	chen.	Good	-	-	quab.
Bone	-	-	queech, queeka.	Bad	-	-	worra.
Blood	-	-	ngoop.	Sweet	-	-	quab, baang.
Skin	-	-	mop, boak.	Food	-	-	murine.
Fat	-	-	cheerung.	Hungry	-	-	yoolup.
Bowels	-	-	korpai.	Thirsty	-	-	kaipa wairning.
Excrement	-	-	quam.	Eat	-	-	ngarm, karnee.
War-spear	-	-	kigge, geach.	Sleep	-	-	pichar.
Reed-spear	-	-	-	Drink	-	-	kaip karnee.
Wommera	-	-	meera.	Walk	-	-	-
Shield	-	-	(not used).	See	-	-	chirring, maale.
Tomahawk	-	-	-	Sit	-	-	nginin.
Canoe	-	-	(not used).	Yesterday	-	-	yeenga, katkine.
Sun	-	-	chaigh, ngonk.	To-day	-	-	ye.
Moon	-	-	miak.	To-morrow	-	-	woolelan.
Star	-	-	chindi.	Where are the Blacks?	-	-	noongar wa? or noongar win- chal?
Light	-	-	pen, baneung.	I don't know	-	-	ngiche kutich- bert.
Dark	-	-	kuttik.	Plenty	-	-	boola, boomba.
Cold	-	-	mulgan.	Big	-	-	koombow.
Heat	-	-	kullar, tooich.	Little	-	-	nop, naip.
Day	-	-	penug, melyar- nuk.	Dead	-	-	waain.
Night	-	-	kuttik.	By-and-by	-	-	poort, boordook.
Fire	-	-	karl.	Come on	-	-	yooalkool.
Water	-	-	kaip.	Milk	-	-	pip, pipquare
Smoke	-	-	booi.	Eaglehawk	-	-	warlik.
Ground	-	-	boocha, yalle.	Wild turkey	-	-	waabaugur.
Wind	-	-	mar.	Wife	-	-	koort, york- koort.
Rain	-	-	kaip.				
God	-	-	-				
Ghosts	-	-	januk.				

No. 32.—VOCABULARY OF WARRANGOO TRIBE—*continued.*

Mouth - - -	damil.	Boomerang - -	kial.
Teeth - - -	ngoorlok.	Hill - - -	bundong.
Hair of the head -	dumbar.	Wood - - -	booan.
Beard - - -	ngaruk.	Stone - - -	booi.
Thunder - - -	mulgar, kooun- ing.	Camp - - -	-
Grass - - -	chelup.	Yes - - -	kian, karko.
Tongue - - -	tarling.	No - - -	yooard.
Stomach - - -	koorpel	I - - -	nging.
Breasts - - -	pip.	You - - -	nginduk.
Thigh - - -	dowl.	Bark - - -	yooal.
Foot - - -	jinna.	Good - - -	quab.
Bone - - -	chular.	Bad - - -	wurra.
Blood - - -	ngupe.	Sweet - - -	quonotook.
Skin - - -	booket.	Food - - -	marine.
Fat - - -	jerrung.	Hungry - - -	yoolup.
Bowels - - -	pavuk.	Thirsty - - -	gabba waneing.
Excrement - - -	quan.	Eat - - -	nganning.
War-spear - - -	poodun.	Sleep - - -	koopel.
Reed-spear - - -	-	Drink - - -	gabba ngann- ing.
Wommera - - -	-	Walk - - -	wartgulling.
Shield - - -	(not used).	See - - -	ginnung.
Tomahawk - - -	kodch.	Sit - - -	yinnung.
Canoe - - -	(not used).	Yesterday - -	kurrum.
Sun - - -	ngook.	To-day - - -	yeahe.
Moon - - -	miark.	To-morrow - -	meelar.
Star - - -	ginlung.	Where are the	wongal mooan?
Light - - -	bennung.	Black women?	-
Dark - - -	katank.	I don't know	ngitch kuttik- but.
Cold - - -	ngiating.	Plenty - - -	boolarong.
Heat - - -	toochuk.	Big - - -	gumbar.
Day - - -	woolaran.	Little - - -	noop.
Night - - -	murardung.	Dead - - -	waneing.
Fire - - -	karl.	By-and-by - -	booda.
Water - - -	gab.	Come on - - -	yooalgul.
Smoke - - -	booeuy.	Milk - - -	pip.
Ground - - -	boodjer.	Eaglehawk - -	warlik.
Wind - - -	marl.	Wild turkey	warbinter.
Rain - - -	gab.	Wife - - -	koart.
Rain - - -	gab.		
God - - -	biadera.		
Ghosts - - -	iannok.		

No. 33.—FROM DOUBTFUL BAY TO ISRAELITE BAY.

VOCABULARY OF THE NGOKGURRING OR SHELL PEOPLE.—BY CAMPBELL
TAYLOR, Esq.

In this dialect we find *drink* rendered *eat water*. In No. 18 we have *mow* = 3, in No. 16 *mau*, in No. 17 *moa*. In Nos. 88 and 97 we have *mo* and *moar* = 1. In No. 32 we have *mowe* = 4. In Africa, *mo*, *imo*, *mosi*, *mos*, &c., appear as the equivalent of 1 in about a fifth of the languages. In our languages words occasionally change their significations, thus *boola* a general term for 2, slightly changed means 3 in a few places.

Kangaroo - - - yowdar.	Hand - - - mar.
Opossum - - -	2 Blacks - - - youngar bwool.
Tame dog - - - ngupine.	3 Blacks - - - youngar meringt.
Wild dog - - -	One - - - kan.
Emu - - - watch.	Two - - - bwool.
Black duck - - kulyang.	Three - - - meringt or mow.
Wood duck - - ngarmut.	Four - - - nukbwool.
Pelican - - - pealaribung.	Father - - - marm.
Laughing jackass	Mother - - - kun.
Native companion pulla.	Sister-Elder - quarrut chook.
White cockatoo - munach.	„ Younger - chook cownt.
Crow - - - wartung.	Brother-Elder - petti.
Swan - - - marley.	„ Younger koobichung.
Egg - - - quale, nurrok.	A young man -
Track of a foot - chen, pim.	An old man -
Fish - - -	An old woman -
Lobster - - -	A baby - - - cheek.
Crayfish - - -	A White man - yittong.
Mosquito - - - ngingup.	Children - - - kulungarer.
Fly - - -	Head - - - qunich.
Snake - - -	Eye - - - miirl.
The Blacks - - - ngulgerow.	Ear - - - twonk.
A Blackfellow - youngar.	
A Black woman - warrunggerer.	
Nose - - - mooli.	

No. 33.—VOCABULARY OF THE NGOEGURRING—*continued.*

Mouth - - ta.	Boomerang - - kalli.
Teeth - - ngorlok.	Hill - - - moolun.
Hair of the head - ngornt.	Wood - - - boon.
Beard - - - garne.	Stone - - - bwoon.
Thunder - - - cap marm wank.*	Camp - - - kulall.
Grass - - - chelber.	Yes - - - yar.
Tongue - - - daling.	No - - - kian.
Stomach - - - koolge.	I - - - ngairlow.
Breasts - - - pip.	You - - - quinuk.
Thigh - - - nart.	Bark - - - biararl.
Foot - - - chen.	Good - - - quab.
Bone - - - quach.	Bad - - - wadang.
Blood - - - ngoop.	Sweet - - - ngueinch.
Skin - - - morpe.	Food - - - maringe.
Fat - - - cherrunge.	Hungry - - korpleweret.
Bowels - - - quikorple.	Thirsty - - -
Excrement - - koon.	Eat - - - ngungar.
War-spear - - keech.	Sleep - - - kople.
Reed-spear - - -	Drink - - - kairp-ngungar.
Wommera or dowk.	Walk - - - gulling.
throwing-stick	See - - - chinnung.
Shield - - - woonda.	Sit - - - ngunting.
Tomahawk - - koich.	Yesterday - - kurrum.
Canoe - - -	To-day - - - yeacha kurrum.
Sun - - - ngarnga.	To-morrow - - benkurrulding.
Moon - - - yowing.	Where are the youngar yarn-
Star - - - twor.	Blacks? part?
Light - - -	I don't know - ngaerlow chunuk
Dark - - - kombertung.	kubber.
Cold - - - mulgun.	Plenty - - -
Heat - - - keet.	Big - - -
Day - - - nulluruk.	Little - - - narkle.
Night - - - kutbenk.	Dead - - -
Fire - - - karl.	By-and-by - - poolark.
Water - - - kairp.	Come on - - - watyeren.
Smoke - - - pooi.	Milk - - - pip chirring
Ground - - - boocha.	ngunch.
Wind - - - marerrr.	Eaglehawk - - worlik.
Rain - - - kairp, wolmu-	Wild turkey - - peepaleer.
nung.	Wife - - - kortyean year-
God - - - marm, kap marm.	minging.
Ghosts - - - wark.	

* Lit. voice father (of) water.

No. 34.—EYRE'S SAND PATCH.

WONUNDA MEENING TRIBE.

FORWARDED BY W. WILLIAMS, ESQ.

THE vocabulary and information which I have of the tribe which dwells at Eyre's Sand Patch I owe to Mr. W. Williams, who obtained them from Mr. W. Graham.

The country of this tribe commences at Point Culver, and extends east along the coast for about 140 miles, and inland some 30 or 40 miles. These Blacks call themselves Wonunda Meening (Wonunda people), Wonunda being the name of their principal water; and it is to be noticed, says Mr. Williams, that from Point Culver to 100 miles east of Eucla, a distance of 350 miles, all the tribes use the word Meening in conjunction with the name of the principal waterhole or swamp in their country as their tribal designation. Throughout this large extent of country, the languages have much in common, owing to the frequent communications of the several tribes. The tribes immediately to the west of the Wonunda Meening speak of the latter as *Bardook* or "know nothings." The Wonunda speak of the tribes to the north of them as *Katabungata* and *Mooroon*, which last word means fat or stout, and of those to the west as *Kooraradee*, or tall. The reason of this, no doubt, is that the country of the Wonunda Meening is little better than a waterless desert, and its inhabitants, in comparison with their neighbours, half-starved, spare in person, low in stature, who use weapons and implements of an inferior sort. Indeed, here we have an example of the pretty general rule that the conditions of tribes are in many

respects governed by the food-supply and the facilities or difficulties of intercourse.

To the north of the country occupied by this and the next tribe, and about 40 miles inland from the coast, extends the great Nullabar Plain, which is waterless and uninhabited, and is thought to average 50 miles or more in width. Following the bent of mind of the Australian race, which attributes evil to the unknown, the Wonunda give the Nullabar a very bad name, and say that it is beset with savage dogs, which on one occasion devoured some of their tribe who ventured on it. Seeing, however, that dogs could not exist on it for want of food and water, the idea is well suited to the aboriginal mind, which always delights in a certain mixture of the bloody and preternatural. Another tradition about the plain is that a number of the tribe actually crossed it on one occasion, but seeing the fires of an evidently numerous encampment, they lost heart, and returned to their own country.

The Wonunda, when first the Whites settled amongst them in 1877, numbered about eighty persons, made up of fifteen men, fifteen women, six males and four females over twelve and under eighteen years of age, and forty children of about equal sexes. Four of the adults seemed to be over sixty years of age. No clothes of any sort were in use, and they kept themselves warm at night by little fires on both sides of them and a break-wind of boughs to windward. The men wear their hair, which is straight and matted with dirt, in high *chignons*, which are bound with strings made from the skin of the *tamar* or *koolong*, a large wallaby found in those parts. They lubricate the skin with a compound of grease and red ochre, make nets and baskets from the bark of the mallee-tree (*Eucalyptus dumosa*), and spears with one barb, instead of several as we generally find, which they throw with the wommera. On the end of the wommera held in the hand, a chipped flint is rudely affixed with gum and twine, which is used as a substitute both for knife and tomahawk. Shields and boomerangs are unknown, and

their weapons are unadorned with either carving or coloring. Their food consists principally of wallabies, snakes, lizards, wild berries, fish speared in the sea, and a grub which they call *birdil*. When living on berries they sometimes pass several days without water. They cook on the embers and not in ovens. Of small-pox no traces have been observed, and as far as can be known it never existed in the locality. Cannibalism is well known to prevail. The people of the tribe have no objection to tell their names, and the following have been sent to me:—*Males*: Winyara, Naron, Yarril, Bunyilda, Moolbe, Ginnajee, Yarroogoo, Naldoobe, Carreel, and Weegooda. *Females*: Chedulee, Kariliddle, Kurrilee, Kardidya, Jinderan, Doongdoo, and Booloo. Marriages are exogamous, and children belong to the tribe of the father. Infanticide exists, and prevailed before the coming of the Whites, particularly in the case of female children. The principal disease in the tribe is consumption. Both males and females are marked with scars on the breast and upper portions of the arms, and the septum of the nose is pierced.

Circumcision is practised in this tribe. They have no canoes; but in spite of their poverty they have preserved the corroboree. They do not bury the dead, but stretch them out on the ground, it is said with their heads towards the east; a small fire is hurriedly made beside the corpse, a little food placed near its right hand, and the place is then deserted for many months. No mourning is used. Message-sticks have not been observed amongst the tribe. Wounds are covered with ashes or sand, and in cases of colic friends press hard and knead with the foot the stomach of the sufferer.

The average height of the men is set down at five feet four inches, and that of the women at something under five feet. The country in all this neighbourhood is little better than a desert. The language of this tribe clearly indicates its relationship to the sea-coast tribes further west. Owing to the poverty of their country, with the sea on one side of it

and the Nullabar desert on the other, it has little communication outside of its own country. It may be noticed that in the desert areas in which the mallee-tree (*Eucalyptus dumosa*) exists, the Blacks occasionally obtain water from it. To effect this the lateral roots just below the surface, which are about 20 feet long and half the thickness of one's wrist, are torn up, cut into lengths a couple of feet long, and placed upright in a vessel of some sort, into which a small quantity of excellent water drains from them. The following words are additional to the vocabulary:—

North - - - -	Kyilla.
South - - - - -	Koorilla.
East - - - - -	Kokkara.
West - - - - -	Kulda.
North-east - - - - -	Goorna-booroolo.
South-east - - - - -	Yaroodo.
South-west - - - - -	Wonboddy.

Kokkara, east, is nearly the same as the term used in the York District.

No. 34.—EYRE'S SAND PATCH.

Kangaroo - -	koolbirra.	Hand - - -	marra.
Opossum - -	pilda.	2 Blacks - -	coojal meening.
Tame dog - -	-	3 Blacks - -	yalgattameening.
Wild dog - -	doodoo, judoo.	One - - -	kean.
Emu - - -	kalleya.	Two - - -	koojal.
Black duck -	eppinalquin.	Three - - -	yalgatta.
Wood duck -	-	Four, or other	murna.
Pelican - -	noorlaloo.	number over	three
Laughing jackass	kooladdy.	Father - - -	mumma.
Native companion	-	Mother - - -	yarkle.
White cockatoo	cawcawla.	Sister-Elder	woolaroo.
Crow - - -	wongilla.	,, Younger -	-
Swan - - -	(none).	Brother-Elder	dudooloo.
Egg - - -	kabbin.	,, Younger	-
Track of a foot	jennayinga.	A young man -	-
Fish - - -	mooly.	An old man -	mundoldoo.
Lobster - -	danbee.	An old woman	boolga.
Crayfish - -	-	A baby - - -	wandy.
Mosquito - -	-	A White man -	-
Fly - - -	ngoorawoorra.	Children - -	wandy-murna.
Snake - - -	boola.	Head - - -	balga.
The Blacks -	meening.	Eye - - -	waddoo.
A Blackfellow -	meening.	Ear - - -	koorlaya.
A Black woman	tookooboo.		
Nose - - -	moolaya.		

No. 34.—EYRE'S SAND PATCH—*continued.*

Mouth - - -	dungan.	Boomerang - - -	(none).
Teeth - - -	kardiddy.	Hill - - -	wunda, wadda.
Hair of the head-	balthur.	Wood - - -	wadda.
Beard - - -	ngalenna.	Stone - - -	boory.
Thunder - - -	boola.	Camp - - -	yango.
Grass - - -	yoolga.	Yes - - -	ngieya.
Tongue - - -	dullong.	No - - -	mukka.
Stomach - - -	weela.	I - - -	nieja.
Breasts - - -	bubboo.	You - - -	noonda.
Thigh - - -	jeera.	Bark - - -	bimbee.
Foot - - -	jenna.	Good - - -	yaddoo.
Bone - - -	kombo.	Bad - - -	walyee.
Blood - - -	yalga.	Sweet - - -	-
Skin - - -	kooloo.	Food - - -	ngalgoo or nagoo
Fat - - -	widdija.	Hungry - - -	boobabungoo
Bowels - - -	-	Thirsty - - -	gabbie mulgurn
Excrement - - -	goonna.	Eat - - -	ngalgoo.
War-spear - - -	giejy.	Sleep - - -	koobooloo.
Reed-spear - - -	-	Drink - - -	nalguin.
Throwing stick	koondie.	Walk - - -	ngunung.
Shield - - -	(none).	See - - -	noongoo.
Tomahawk - - -	(none).	Sit - - -	nyinong.
Canoe - - -	(none).	Yesterday - - -	bookooloo.
Sun - - -	jenda.	To-day - - -	yea.
Moon - - -	yaggin.	To-morrow - - -	minyaka.
Star - - -	bilyell.	Where are the	bokathala meen-
Light - - -	berrabooda.	Blacks?	ing.
Dark - - -	konky.	I don't know (I	nieja mucka
Cold - - -	minya.	not see)	yourg.
Heat - - -	kumburn.	Plenty- - -	murna.
Day - - -	-	Big - - -	dunnal.
Night - - -	konky.	Little - - -	wandy.
Fire - - -	karla.	Dead - - -	ngalba.
Water - - -	walby.	By-and-by - - -	booja.
Smoke - - -	booja.	Come on - - -	yoolow.
Ground - - -	youla.	Milk - - -	koondoo.
Wind - - -	winnaka.	Eaglehawk - - -	yadda.
Rain - - -	wunnin.	Wild turkey - - -	yeaydyjal.
God - - -	-	Wife - - -	weea.
Ghosts - - -	-		

No. 35.—EUCLA.

YIRCLA MEENING TRIBE.

By W. WILLIAMS, Esq.

THE following information was obtained from Mr. W. Williams:—

Eucla, I learn, is a corruption of the aboriginal name of a favorite camping-place called Yircla or Yirgella, a term which signifies *morning star*, the morning star as it rises over the sandhills being a noticeable object, at the spot, as the Blacks say. The country of the Eucla tribe, or Yircla Meening as they call themselves, extends along the coast about one hundred miles east, and forty miles west of the telegraph station of that name, and north to the great Nullabar Plain, which begins within thirty miles of the coast and runs back some thirty or fifty miles. The tribe, however, seldom ventures more than forty miles from the coast. Between the Eucla and Eyre's Sand Patch tribe (which very much resemble each other in manners and language) one or two small tribes intervene. Like the other tribes in the vicinity, the Yircla Meening have their particular conception of the horrors of the Nullabar Plain, which practically binds them as rigidly on the north as the sea does on the south. In their belief, it is the haunt of an immense serpent, which has devoured all the animals, grass, and trees which are supposed, ages back, to have grown on the now barren waste. Indeed the absence of stones on the plains is attributed to the same cause.

My informant, speaking of this tribe, relates his having witnessed their extreme fright on the occasion of an eclipse. That it had reference to Meenings they had no doubt. They called it *yagin coovla*; sought shelter under bushes; expressed their dread lest the planet should fall on them, and finally explained that the obscuration was caused by

the Meenings of the moon, who were sick, and in a bad frame of mind towards those of Yircla.

The Eucla country was first occupied in 1872, when the numbers of the tribe were pretty much what they are now (1880). The present numbers are eleven men, eight women, two male youths, three female youths, three male children, and three female children ; in all thirty. Lung disease is their chief complaint, and my informant thinks fifty-five years the greatest age they attain. Of this, however, it is difficult to judge. In their wild state they had no clothes, and slept, as I find to be a very general custom in such cases, surrounded by small fires with a break-wind of boughs to windward. Now, such as can obtain clothes from the Whites wear them in the day time, but strip at night. Like the Wonunda Meening, they call the Blacks outside of their miserable desert, of whom they have knowledge, *Kartabungata* and *Mooroon*, which latter means fat or stout. On the occasions of corroborees they smear the person with a red pigment; with ashes when on the war-path, and with grease whenever they can get it. Implements they have none save a few bits of flint (one attached to the extremity of the wommera, which does duty both as knife and tomahawk), and a small canoe-shaped vessel in which they carry water. This is borne under the arm, and is filled with dry grass before the water is put in, to prevent its spilling. Their arms are spears with one barb, the wommera, as we have seen, boomerangs, and clubs, in the ornamentation of which a little carving is used, but no colors. They make their weapons by means of flints and fire. Their principal food is wallaby. When hunting this animal, one of the party carries the longest spear he has high above his head. To the end of it are attached a number of large feathers in imitation of the wallaby's natural enemy, the eaglehawk. The sight of this causes the animal when put up, to take shelter in the nearest bush, in which the party despatch it with their spears. They have also snakes and iguana, and fish which is obtained from the sea by means of spears. When stalking a kangaroo, the unseen

hunter makes many gesticulations, with the object of charming the animal. They cook on the embers, the skin being left on and the entrails withdrawn. They have no ovens. The only edibles they reject are human flesh, shark, stingaree, and black ants. Cannibalism is said to be unknown amongst them. No marks of small-pox have been noticed, and from what I can learn it seems never to have existed amongst them.

Males are eligible for matrimony at sixteen or eighteen. Females become wives at ten and mothers at twelve years of age. None of the men have more than one wife, which is a remarkable deviation from an almost universal custom. The young men are not allowed to marry until after circumcision. Marriage is exogamous, and children belong to the tribe of the father.* On an average, the women rear three or four children. Infanticide is practised, as in other tribes, and for exactly the same reason. Immediately after the birth of a child which is to be reared, it is rubbed dry with white ashes, when the mother gives it a sort of kiss, by pressing her lips tightly upon it and then blowing. Parents are much attached to their offspring, and the women, my informant remarks, are exceedingly fond of young animals, with which they will play in the camp for hours. The principal causes of mortality in the tribe are consumption and dysentery. The custom prevails in both sexes of scarring the chest horizontally, and the upper arm vertically, for the purpose of ornamentation.

The Yircla Meening believe that thunder is made by the black snake; how it effects this is not clear, but that it manages somehow there can be no doubt. This class of idea is very common amongst the Australian race.

As far as I can learn, all the tribes in this vicinity practise circumcision, about which rite the Eucla tribe have the following tradition. A long time ago, the Blacks were very numerous and much troubled with two birds of prey,

* A girl when married becomes of course the property of her husband.

considerably larger than eaglehawks, which devoured large numbers of the tribe. There was, however, at the time a certain small tribe consisting of three men and one woman, and two of these men attacked and killed these monster birds, and then went up into the sky, where they still dwell in the dark patches of the Milky Way. The remaining man and woman were attacked by a neighbouring tribe, who, however, were unable to kill them, as, when either of them was struck at, he or she vanished, and immediately reappeared in some neighbouring scrub or tree. Finally, this pair also ascended to the Milky Way, and were lost sight of. An ascent of this sort is called *walyeyooroo*. Now, during circumcision the *Wandy ngoora*, or lad operated on, has to keep his eyes fixed on the two spots where dwell the slayers of the two gigantic birds. When the rite is over, the *neriya* or string is wound round the head of the lad, who then becomes a man. No woman is allowed to hear the word *ngoorara*, or circumcision. Women will not take food from the hands of an uncircumcised youth, nor from any one in the presence of such.

To throw one's hand from one is equivalent to telling a person to go, and snapping the fingers afterwards signifies to a great distance. When they desire to signalize to a neighbouring tribe their wish for peace, they light four fires in a line, the smokes from which convey their message.

One would think the struggle these people have to procure food would not leave them much time for rejoicing; but it is not so, for they have their corroboree, which differs, however, somewhat from those of other tribes. I learn from Mr. Williams that it is danced by both men and women, and consists in shaking the legs and wriggling the feet along the ground, performing at the same time a number of little jumps and knocking the knees together in that curious manner which prevails everywhere. The men wave their hands whilst performing, and the women flourish a wommera in their right hands. As elsewhere, no common supper or feast follows the dance. Perhaps the novelty of the women dancing originated in the fewness of the men.

The Yircla tribe dispose of their dead in a very simple way, for they merely lay the body out straight, light a fire beside it, and leave it. Their fights are the results of stealing women and murders. To avenge such outrages, the tribes meet at some appointed place, and the object of the fight is to wound without killing. A corroboree invariably follows a fight. As a sign of affection, a woman sometimes after a long absence puts her arms round her husband's waist. The old men sometimes have a *walgarn* or meeting, to talk over public affairs in a friendly way, as occurs in other tribes. Probably similar meetings have in other races been the inception of governments.

No. 35.—EUCLA.

Kangaroo - - madooroo.	Hand - - - marra.
Opossum - - bilda.	2 Blacks - - - meening coodal.
Tame dog - - -	3 Blacks - - - meening yal-
Wild dog - - - doodoo.	gatta.
Emu - - - galaya.	One - - - kyunoo.
Black duck - jeda (general).	Two - - - koodal.
Wood duck - -	Three - - - yalgatta.
Pelican - - yaoo.	Four and any bardoo.
Laughing jackass (none).	number over
Native companion (none).	Father - - - mummaloo.
White cockatoo cacaloo.	Mother - - - yakaloo.
with pink crest	Sister-Elder - baaye wallaroo.
Crow - - - wongala.	,, Younger - baaye boordoo.
Swan - - - (none).	Brother-Elder - ngandada dud-
Egg - - - ngao.	daloo.
Track of a foot - balgatta.	,, Younger ngandada moon-
Fish - - - moody.	gan.
Lobster - - -	A young man - majilba ngoo-
Crayfish - - -	nara.
Mosquito - - koonjy.	An old man - majilba chera.
Fly - - - mooroomooroo.	An old woman - toogaboo boolga.
Snake - - - bulla.	A baby - - - walboo.
The Blacks - - meening.	A White man - majilba moon-
A Blackfellow - majilba.	dooloo.
A Black woman - toogaboo.	Children - - - wonderong.
Nose - - - moola.	Head - - - balga.
	Eye - - - wordoo.
	Ear - - - goolaya.

No. 35.—EUCLA—*continued.*

Mouth - - -	danga.	Boomerang - -	(none).
Teeth - - -	gardiddy.	Hill - - -	-
Hair of the head -	ngoomool balga.	Wood - - -	worda.
Beard - - -	ngoomool ngalana.	Stone - - -	boondong.
Thunder - - -	bullameran.	Camp - - -	wauma ngoodan.
Grass - - -	yoolga.	Yes - - -	ngy-ya.
Tongue - - -	dalling.	No - - -	mukka.
Stomach - - -	weela.	I - - -	ngana.
Breasts - - -	koondoo.	You - - -	noondoo.
Thigh - - -	kanda.	Bark - - -	binbey.
Foot - - -	jena.	Good - - -	yaddoo.
Bone - - -	kambo.	Bad - - -	booka.
Blood - - -	yalgoo.	Sweet - - -	noomboor boodan.
Skin - - -	narra.	Food - - -	ngalagoon.
Fat - - -	widdyja.	Hungry - - -	boobara.
Bowels - - -	yelillyman.	Thirsty - - -	wela cumbun.
Excrement - - -	koonain.	Eat - - -	ngamma.
War-spear - - -	guyjy.	Sleep - - -	koobala.
Reed-spear - - -	(none).	Drink - - -	ngowannin.
Throwing-stick -	kambo.	Walk - - -	-
Shield - - -	(none).	See - - -	maila.
Tomahawk - - -	(none).	Sit - - -	yinnan.
Canoe - - -	(none).	Yesterday - -	bookooloo.
Sun - - -	jindoo.	To-day - - -	birboodoo.
Moon - - -	yagin.	To-morrow - -	minyaka.
Star - - -	mallamunning.	Where are the Blacks?	
Light - - -	yarroo.	I don't know -	ngana gooya.
Dark - - -	ngooboo.	Plenty - - -	bardoo boodan.
Cold - - -	yoolgan.	Big - - -	doolgala.
Heat - - -	goornan.	Little - - -	moongan.
Day - - -	-	Dead - - -	ngalba.
Night - - -	ngooboo.	By-and-by - -	nooa boodan.
Fire - - -	kalla.	Come on - - -	youlo nganyarri.
Water - - -	walby.	Milk - - -	koondoo bilgan.
Smoke - - -	boomadan.	Eaglehawk - -	walya.
Ground - - -	youla.	Wild turkey -	edilyja.
Wind - - -	magooroo.	Wife - - -	ngana toogaboo.
Rain - - -	wannin		
God - - -	-		
Ghosts - - -	boorga.		

No. 35.—EUCLA.—ADDITIONAL WORDS.

Armpit	- -	wagoon.	East	- -	carcara.
Arm	- -	carry.	West or deaf-	calda.	
Thumb	- -	yalba.	adder		
Fingers	- -	ngaldy.	North	- -	cayella.
Toes	- -	bindy.	South	- -	coorilla.
Heart	- -	weroon.	Cliffs	- -	ngarga.
Upper lip	- -	mooney.	Wattle gum	- -	meenoo.
Under lip	- -	emy.	Sea sponge	- -	benyiddy.
Chin	- -	candan.	Alive	- -	yathero.
Eyebrows	- -	ngambin.	Birds	- -	gamagumming.
Neck	- -	dangin.	Sour	- -	ngoorgoo.
Chest	- -	moondoo.	Tired	- -	boorooka.
Cheek	- -	ngoodoo.	Sparrowhawk	- -	gargin.
Buttocks	- -	coorda.	Lightning	- -	bindan.
Knee	- -	dadda.	Spittle	- -	dalyea.
Ankle	- -	walba.	Venus	- -	yindela.
Heel	- -	mooboo.	Sunrise	- -	jindo barrangu- nyin.
Wrist	- -	mookooney.	String made of	wariya.	
Elbow	- -	cookaya.	wombat or wal-		
Shoulder	- -	mandoo.	laby hair		
Mallee	- -	dilla.	Sunset	- -	jindo cargan.
Silver wattle tree	yalloo.		Make haste	- -	goordayma.
Saltbush	- -	jindiejy.	Blow-hole	- -	caroo.
Quandong tree	- -	coordy.	Circumcised	- -	ngungrr.
Quandong fruit	- -	coordy-galba.	Mopoke	- -	goorgoo.
Sand	- -	jering.	Curlew	- -	widdoorring.
Ship	- -	garba.	Rock-hole water-	mera gabbie.	
House	- -	garba.	Laugh	- -	gooryman.
Kangaroo rat	- -	wirlooloo.	Cry	- -	goolan.
Manna	- -	birgilla.	Angry	- -	budda.
Wallaby (small)	- -	willa.	Recline	- -	canglagoodan.
Wallaby (large)	- -	gooloong.	Stealthily	- -	darragal boodan.
Bandicoot	- -	birring.	Falsehood	- -	carralee.
Deaf-adder	- -	calda.	Steal	- -	yoorguil.
Carpet snake	- -	bulla.	Talk	- -	dooroo.
Black snake	- -	budding.	Sing	- -	canjeylan.
Iguana (monster)	caeilga.		Dance	- -	yewrin.
Lizard	- -	wagga.	Jump	- -	bardagarin.
Sleeping lizard	- -	wadding-calda.	Clouds	- -	wera.
Sea shells	- -	birrybirra.	Beach sandhills	- -	wanda.
Sea eggs	- -	carlaorloo.	Breath	- -	weroon.
Seaweed	- -	yalooy.	Play	- -	yewrimme.
Cuttle-fish	- -	errbin.	To throw spears	- -	juy-juy angoon.

No. 36.—HEAD OF THE GREAT AUSTRALIAN BIGHT.

(From *Eyre's Discoveries in Central Australia.*)

Egg - - - galpin.	Moon - - - perrar.
Woman - - - wyebolia.	Star - - - kalga.
Nose - - - mulla.	Cold - - - minyuro.
One - - - gummera.	Fire - - - kalla.
Two - - - kootera.	Water - - - kauwe, gaippy.
Head - - - karga.	Rain - - - oondaga.
Eye - - - mail.	Yes - - - yalda.
Teeth - - - erai.	No - - - mukka, gerga.
Foot - - - jinna.	I - - - ajjo.
Sun - - - tchindu.	You - - - janna.

Mr. T. Brown informs me that at Fowler's Bay, the eastern end of the Great Bight, the following are the names of the four cardinal points:—North, Allenjera; South, Yoolburra; East, Gogarra; West, Willerrea.



BOOK THE FIFTH.



BOOK THE FIFTH.

PREFATORY REMARKS.

THE three tribes of which accounts are given in this book belong to the Central Division. They have much in common in custom and language, as well amongst themselves as with other neighbouring tribes. Circumcision and the terrible rite prevail throughout this portion of the continent.

No. 37.—ALICE SPRINGS TELEGRAPH STATION.

BY JOHN H. LONDON, ESQ., AND J. F. MUELLER, ESQ.

FROM the telegraph station at Alice Springs I have received two vocabularies which have many words in common and many which differ. They were probably obtained from different tribes which visit the station. The first was sent me by Mr. John H. London, and the second by Mr. J. F. Mueller. Both vocabularies contain words found in the dialect of Charlotte Waters, and the equivalent of *emu* is met with at The Peake. *Adla* = nose, and *oodna* = *excrement*, resemble *moodla* and *koodna*, found in so many of our languages; otherwise these vocabularies present but few of the common characteristics.

No. 37.—ALICE SPRINGS TELEGRAPH STATION.

By J. H. LONDON, Esq.

Kangaroo - -	oggra.	Hand - - -	ildga.
Opossum - -	undunna.	2 Blacks - -	trumbrichana.
Tame dog - -	lookya.	3 Blacks - -	opejammana.
Wild dog - -	-	One - - -	yenda.
Emu - - -	urleya.	Two - - -	trumma.
Black duck - -	woongarra	Three - - -	olpitchana.
Wood duck - -	eruwilla.	Four - - -	ulpojamma.
Pelican - -	sumanta.	Father - -	ognega.
Laughing jackass	opra.	Mother - -	meyra.
Native companion	ardegeta.	Sister-Elder	koongarra.
White cockatoo	erunda.	„ Younger	koongarra.
Crow - - -	ungalla.	Brother-Elder	arkillaka.
Swan - - -	-	„ Younger	arkillaka.
Egg - - -	quadda.	A young man	ankecha.
Track of a foot	inga.	An old man	arkillcha.
Fish - - -	umbra.	An old woman	arkootcha.
Lobster - -	-	A baby - -	koolka.
Crayfish - -	-	A White man	-
Mosquito - -	-	Children - -	arkechera.
Fly - - -	-	Head - - -	arkoppita.
Snake - - -	obna.	Eye - - -	ulgana.
The Blacks - -	anigna.	Ear - - -	ilpokita.
A Blackfellow	urlumbrichna.		
A Black woman	quewa.		
Nose - - -	adla.		

No. 37.—ALICE SPRINGS TELEGRAPH STATION—*continued.*

Mouth - - -	arracotta.	Boomerang - -	
Teeth - - -	arteda.	Hill - - -	
Hair of the head -	arkoola.	Wood - - -	woolta.
Beard - - -	urlling.	Stone - - -	oppeta.
Thunder - - -	olcoota.	Camp - - -	murra.
Grass - - -	onamma.	Yes - - -	pee.
Tongue - - -	urlingana.	No - - -	ukenna.
Stomach - - -	ondta.	I - - -	yinga.
Breasts - - -	woollaga.	You - - -	
Thigh - - -	inda.	Bark - - -	liggra.
Foot - - -	inniga.	Good - - -	ollpara.
Bone - - -	onkooona.	Bad - - -	ochina.
Blood - - -	yerkna.	Sweet - - -	ullyeroo.
Skin - - -	epoola.	Food - - -	murra.
Fat - - -	underra.	Hungry - - -	wonnegalla.
Bowels - - -	arnedoutta.	Thirsty - - -	ungagalla.
Excrement - - -	oodna.	Eat - - -	ollgoomna.
War-spear - - -	arrelba.	Sleep - - -	ongma.
Reed-spear - - -	echada.	Drink - - -	onjumma.
Wommera or	armera.	Walk - - -	linganna.
throwing-stick		See - - -	kummalla.
Shield - - -	ollcoutta.	Sit - - -	annama.
Tomahawk - - -	bobmabra.	Yesterday - -	mulka.
Canoe - - -		To-day - - -	pechama yetta.
Sun - - -	urjinga.	To-morrow - -	pechama ojilta.
Moon - - -	ankacha.	Where are the	tenna ulla
Star - - -	untrakalla.	Blacks?	nemma?
Light - - -	urchilea.	I don't know	yarteka.
Dark - - -	ingwa.	Plenty - - -	angitcha.
Cold - - -	arringeda.	Big - - -	urcumichilla.
Heat - - -	kootenna.	Little - - -	artocha.
Day - - -	ungowilla.	Dead - - -	ellumulla.
Night - - -	wenamana.	By-and-by - -	warra culla.
Fire - - -	orma.	Come on - - -	ekomna.
Water - - -	kootcha.	Milk - - -	
Smoke - - -	orra.	Eaglehawk - -	
Ground - - -	eagla.	Wild turkey - -	
Wind - - -	olupa.	Wife - - -	
Rain - - -	olumba.		
God - - -			
Ghosts - - -			

No. 37.—ALICE SPRINGS TELEGRAPH STATION.

By J. F. MUELLER, Esq.

Compare the words *breasts* and *mother*. The sound of *ch* is common in this dialect.

Kangaroo . . .	arinya.	Hand . . .	elya.
Opossum . . .	allawitchera.	2 Blacks . . .	
Tame dog . . .	oguilya.	3 Blacks . . .	
Wild dog . . .		One . . .	
Emu . . .	ullia.	Two . . .	
Black duck . . .	lambikillen.	Three . . .	
Wood duck . . .		Four . . .	
Pelican . . .	arriguarri.	Father . . .	agnia.
Laughing jackass		Mother . . .	alitja.
Native companion		Sister-Elder . . .	anoa.
White cockatoo . . .	arunta.	„ Younger . . .	
Crow . . .	anguba.	Brother-Elder . . .	
Swan . . .		„ Younger	
Egg . . .		A young man . . .	quilpee.
Track of a foot . . .	inga.	An old man . . .	unginga.
Fish . . .	antapeedna.	An old woman . . .	arrakutchu.
Lobster . . .		A baby . . .	
Crayfish . . .		A White man . . .	
Mosquito . . .	awinya.	Children . . .	
Fly . . .	amungi.	Head . . .	akopida.
Snake . . .	tigadriya.	Eye . . .	agnibilla.
The Blacks . . .		Ear . . .	ibagita.
A Blackfellow . . .			
A Black woman . . .	queea.		
Nose . . .	alla.		

No. 37.—ALICE SPRINGS TELEGRAPH STATION—*continued.*

Mouth - - -	Boomerang -
Teeth - - - artita.	Hill - - - undirya.
Hair of the head - kokoratya.	Wood - - - tyura.
Beard - - - arninya.	Stone - - - opperta.
Thunder - - - ingumard.	Camp - - -
Grass - - - unama.	Yes - - -
Tongue - - - allingya.	No - - - ai-id-ja.
Stomach - - - adminda.	I - - -
Breasts - - - ulatji.	You - - -
Thigh - - - inta.	Bark - - - labora.
Foot - - - inka.	Good - - -
Bone - - - kuna.	Bad - - -
Blood - - - irgna.	Sweet - - -
Skin - - - poola.	Food - - -
Fat - - - illiba.	Hungry - - - uningooladinum.
Bowels - - - adna.	Thirsty - - -
Excrement - - - adnulima.	Eat - - - uranta.
War-spear - - - idjarda.	Sleep - - - unguentum.
Reed-spear - - -	Drink - - -
Throwing-stick - - - uramadja.	Walk - - - uletto.
Shield - - - olkurda.	See - - -
Tomahawk - - - padnioka.	Sit - - -
Canoe - - -	Yesterday - - - ulamma.
Sun - - - arlunya.	To-day - - -
Moon - - - adninya.	To-morrow - - - yildenden.
Star - - - antulbra.	Where are the
Light - - -	Blacks? - - -
Dark - - - adnigilta.	I don't know - - -
Cold - - - aringulawoma.	Plenty - - -
Heat - - - bumbilalya.	Big - - -
Day - - -	Little - - -
Night - - -	Dead - - -
Fire - - - oora.	By-and-by - - -
Water - - - quitcha.	Come on - - - pitchi.
Smoke - - - kurtdundum.	Milk - - -
Ground - - - iguna.	Eaglehawk - - -
Wind - - - owringa.	Wild turkey - - -
Rain - - - akarillama.	Wife - - -
God - - -	
Ghosts - - -	

No. 38.—CHARLOTTE WATERS TELEGRAPH
STATION.

BY J. F. GILLEN, Esq., AND R. E. WARBURTON, Esq.

Two accounts of the tribe which occupies the country around the Charlotte Waters Telegraph Station, each accompanied by a vocabulary, have been kindly forwarded to me by Mr. J. F. Gillen and Mr. R. E. Warburton. A third vocabulary was also received by me at an earlier date from Mr. Christopher Giles, which I have not thought it necessary to insert. From those produced we learn that the language of the Charlotte Waters tribe (the aboriginal name of which has not reached me) closely resembles that spoken at Alice Springs, 150 miles to the north, and that it possesses few words which resemble those general in Australia. Amongst these I may notice *adla*, as resembling *moodla*, a common equivalent for *nose*; and *atna*, as resembling *koodna* = *excrement*. As other Australian characteristics we have *fire* and *wood* expressed by the same term, and *breast* and *milk* in like manner. We have also distinct words for elder brother and younger brother, elder sister and younger sister, and no collective terms in these senses. The mode of counting is exceptional.

Turning from language to customs and manners, we find them to be those common in the Central Division, with that modicum of originality which is constantly met with. The country of this tribe was first occupied by the colonists in 1870, its extent being about 500 square miles, and its population by estimate 600 souls; probably, however, this is an over-estimate. In their wild state this tribe wore no clothes. For ornaments they wear a bone through the septum of the

nose, which is pierced for the purpose; necklaces, and a head-dress of hemp and wallaby fur. Their corroborees are of the usual sort, and they have the usual flint-knives and stone tomahawks ground sharp and smooth. With these they hollow out wooden troughs of various sizes, and have the curious custom of carrying their infants in them for several months after birth. Their boomerangs, shields, and wommeras are elaborately carved. For food, besides the animals and reptiles of their country, they have acacia seeds and certain small roots and vegetables, which in bad seasons they pound up and eat raw. They chew *pitcheree*. No marks of small-pox have been observed.

Before marriage, which is strictly exogamous, the cohabitation of near relatives is said to occur. This is most probably the case only since the advent of the Whites. The class system of marriage is in force, and it is said that all the Blacks between Alice Springs and the Peake Telegraph Stations belong to one of the four following classes:—*Paroola*, *Kammoora*, *Penunga*, and *Pooltara*. Many of the old men have two wives, and one is reported to have five, and many children. Wives are obtained, as usual, in exchange for sisters and daughters, and generally become mothers at about fourteen years of age. Both sexes scar the chest, and the whole of the tribes in this vicinity practise circumcision and the terrible rite. It is by means of the last two practices that the rank of young man is reached. The dead are buried with little ceremony, and the mourners cover their heads with a coat of gypsum, first burnt and then mixed with water. After a long period of absence, the persons of this tribe embrace on meeting. As usual, there is a doctor in the tribe, who professes to cure all ailments by incantations. Wounds are plastered with earth or mud, and the most terrible gashes heal quickly. Mr. Warburton gives me the following names:—*Men*: Maroonga, Appilla, Utica, Unge-bunge, Doondera. *Women*: Lallooga, Ambagentiga, Irrarooga, Umbani, Otooriga, Anambooga, Arranyliga, Oodmunta, Undia.

No. 38.—CHARLOTTE WATERS TELEGRAPH STATION

By. F. J. GILLEN, Esq.

Compare breasts, water, milk, rain.

Kangaroo - -	- oagara.	Hand - - -	- ilcha.
Opossum - -	- anthina.	2 Blacks - -	- arilla oortwa-
Tame dog - -	- lickirra.		thrama.
Wild dog - -	- oodnirra.	3 Blacks - -	- arilla oora-
Emu - - -	- irlea.		pichama.
Black duck - -	-	One - - -	- nintha.
Wood duck - -	- irieerta.	Two - - -	- oortwa-thrama.
Pelican - -	- irwantha.	Three - - -	- oora-pichama.
Laughing jackass		Four - - -	- oora-pichama-
Native companion			nintha.
White cockatoo -	irrunta.	Father - - -	- ock-nee-ya.
Crow - - -	- ungilla.	Mother - - -	- meeya.
Swan - - -	-	Sister-Elder -	- koongoora.
Egg - - -	- quarta.	„ Younger -	- queeteeya.
Track of a foot -	inga.	Brother-Elder -	- ockillyocka.
Fish - - -	- woonta.	„ Younger -	- ockillyateaa.
Lobster - - -	-	A young man -	- ockillya.
Crayfish - - -	-	An old man -	- ockmurcha-
Mosquito - - -	- eewinya.		uruca.
Fly - - -	- amoonga.	An old woman -	- ar-queecha-
Snake - - -	- opma.		uruca.
The Blacks - - -	-	A baby - - -	- ock-kilch-eea.
A Blackfellow -	- arilla.	A White man -	- white-pella.
A Black woman -	- quea.	Children - - -	-
Nose - - -	- adla.	Head - - -	- ockoperta.
		Eye - - -	- alkna.
		Ear - - -	- illpockerta.

No. 38.—CHARLOTTE WATERS TELEGRAPH STATION—*continued.*

Mouth - - -	errokerta.	Boomerang - - -	ooramancha.
Teeth - - -	arteeta.	Hill - - -	opperta.
Hair of the head -	okkeera.	Wood - - -	ooltha.
Beard - - -	onginya.	Stone - - -	opperta.
Thunder - - -	urrquila.	Camp - - -	mirra.
Grass - - -	nanga.	Yes - - -	owatha.
Tongue - - -	alinya.	No - - -	aiitcha.
Stomach - - -	atnonthoorqua.	I - - -	yinga.
Breasts - - -	oorlatcha.	You - - -	-
Thigh - - -	intha.	Bark - - -	-
Foot - - -	inga.	Good - - -	ulyirra.
Bone - - -	ongwoorna.	Bad - - -	antitcha.
Blood - - -	irena.	Sweet - - -	ilyirra.
Skin - - -	poodla.	Food - - -	mirna.
Fat - - -	antirra.	Hungry - - -	oornoncoola ootnima.
Bowels - - -	-	Thirsty - - -	onkitta ootnima.
Excrement - - -	atna.	Eat - - -	oolqooma.
War-spear - - -	ilchirta.	Sleep - - -	unqueenimma.
Reed-spear - - -	-	Drink - - -	cwaicha inthema
Wommera or throwing-stick	ameera.	Walk - - -	limma.
Shield - - -	ulquoorta.	See - - -	rinma.
Tomahawk - - -	-	Sit - - -	unnimma.
Canoe - - -	(none).	Yesterday - - -	mirka.
Sun - - -	uttinna.	To-day - - -	ilyitta.
Moon - - -	ingitcha.	To-morrow - - -	archirra limma.
Star - - -	imtoolpara.	Where are the Blacks?	thina arilla?
Light - - -	altilla.	I don't know - - -	elamgee lerta.
Dark - - -	ingwa.	Plenty - - -	ocknirra.
Cold - - -	arincha.	Big - - -	ockkirringya.
Heat - - -	ultirrima.	Little - - -	oorteechuraa.
Day - - -	altilla.	Dead - - -	illookwa.
Night - - -	oongwalla.	By-and-by - - -	illyetta.
Fire - - -	oorra.	Come on - - -	pitchi.
Water - - -	cwacha.	Milk - - -	moorlatcha.
Smoke - - -	quoorta.	Eaglehawk - - -	earritcha.
Ground - - -	igilltha.	Wild turkey - - -	adnowincha.
Wind - - -	oolirpa.	Wife - - -	queea-oon-nica.
Rain - - -	cwacha untima.		
God - - -	-		
Ghosts - - -	-		

No. 38.—CHARLOTTE WATERS TELEGRAPH STATION.

By R. E. WARBURTON, Esq.

In this vocabulary *drink* is rendered *water eat*. Compare the words
breasts, water, milk, rain, and woman.

Kangaroo - -	augara.	Hand - - -	ilcha.
Opossum - -	undina.	2 Blacks - -	urilla thrama.
Tame dog - -	poorgina.	3 Blacks - -	urilla orrapach- ama.
Wild dog - -	illiera or ottaira	One - - -	nynta.
Emu - - -	urleah.	Two - - -	thrama.
Black duck - -	euryalta.	Three - - -	orrapachama.
Wood duck - -	tykewa.	Four - - -	thrama boka, thrama boka.
Pelican - - -	-	Father - - -	uchneca.
Laughing jackass (none in this part).		Mother - - -	meea.
Native companion (none in this part).		Sister-Elder - -	coougari.
White cockatoo -	ungwealgina.	„ Younger -	quertea.
Crow - - -	ungilla.	Brother-Elder -	ukilucka.
Swan - - -	(none in this part)	„ Younger	weedia.
Egg - - -	qwurta.	A young man -	ukilya.
Track of a foot -	inca.	An old man -	ucknurichaun- dinya.
Fish - - -	woonda.	An old woman -	arracucha.
Lobster - - -	-	A baby - - -	ukicha.
Crayfish - - -	-	A White man -	-
Mosquito - - -	uwinya.	Children - - -	quarya.
Fly - - -	ominga.	Head - - -	acoparta.
Snake - - -	uginina.	Eye - - -	ilkna.
The Blacks - -	urilla.	Ear - - -	ilpocarta.
A Blackfellow -	urilla.		
A Black woman -	arracucha.		
Nose - - -	allah.		

No. 38.—CHARLOTTE WATERS TELEGRAPH STATION—*continued.*

Mouth - - -	arocarta.	Boomerang - -	ooramunga.
Teeth - - -	arteeta.	Hill - - -	paturauka.
Hair of the head-	ucara.	Wood - - -	ooltha.
Beard - - -	urningya.	Stone - - -	upperta.
Thunder - - -	urquilta.	Camp - - -	upmirra.
Grass - - -	urnama.	Yes - - -	-
Tongue - - -	alynia.	No - - -	jecha
Stomach - - -	-	I- - -	yinga.
Breasts - - -	ollatcha.	You - - -	ungya
Thigh - - -	intha.	Bark - - -	tyera.
Foot - - -	inca.	Good - - -	albmurta.
Bone - - -	ungoona.	Bad - - -	acorna.
Blood - - -	urkna.	Sweet - - -	ingwyla.
Skin - - -	polla.	Food - - -	myrna.
Fat - - -	audirra.	Hungry - - -	uningula udnima
Bowels - - -	atnourqua.	Thirsty - - -	owincha acherri-
Excrement - - -	atna.		ma.
War-spear - - -	urchurcha.	Eat - - -	ulquooma.
Reed-spear - - -	(not used).	Sleep - - -	uuquentima.
Throwing-stick	omeera.	Drink - - -	quacha ulquoo-
Shield - - -	ulquorta.		ma.
Tomahawk - - -	illipa.	Walk - - -	liunna.
Canoe - - -	(not used).	See - - -	rimma.
Sun - - -	allunga.	Sit - - -	anumma.
Moon - - -	adnincha.	Yesterday - -	murca.
Star - - -	entulparra	To-day - - -	ilytta.
Light - - -	uldilla.	To-morrow - -	ingwintha.
Dark - - -	ingwa.	Where are the	oorilting oogoori-
Cold - - -	urinchilla wooma.	Blacks?	ma?
Heat - - -	utinalumbuma.	I don't know	ulauchilurta.
Day - - -	aldilla.	Plenty- - -	ucknuricha.
Night - - -	ingwa.	Big - - -	accumirilla.
Fire - - -	oora.	Little - - -	urtucha.
Water - - -	quatcha.	Dead - - -	illoqua.
Smoke - - -	querta.	By-and-by - -	ooraki.
Ground - - -	egilla.	Come on - - -	pitchi.
Wind - - -	ooliripa.	Milk - - -	oolatcha.
Rain - - -	quatcha.	Eaglehawk - -	loura.
God - - -	-	Wild turkey	ertooa.
Ghosts - - -	-	Wife - - -	unuo.

No. 39.—MACUMBA RIVER.

WYCHINGA TRIBE.

By E. F. BELT, Esq.

THE account and vocabulary I have received of the Wychinga tribe, which dwells on the Macumba River, were forwarded to me by Mr. E. F. Belt. The language of this tribe differs but little from that of Charlotte Waters, but it is important to notice that the negatives are not the same. In customs too the Wychinga agree with the Charlotte Waters people. They hollow out wooden troughs, and have water-bags made of skin. They color and carve their boomerangs, wommeras, &c. At the period of our occupation of the country of this tribe, they used often to cook their food in ovens, and to this day they occasionally eat their children in bad seasons, when food is scarce. As grass seeds form a principal article of their food, the introduction of cattle and sheep must have brought much misery on this tribe. They scar the person, practise circumcision and the terrible rite, but do not knock out teeth. Pitchereë is chewed, and there is a sort of sign-language in use. The extent of country occupied by this tribe is said to be about two thousand square miles. Their neighbours are the Owtcherie, Yardianna, and Peterbella tribes, and the Blacks of the Alberga. The colonists occupied the country of the Wychinga tribe in 1878.

In the language of this tribe there is but one word for *hill* and *stone*, and the sound of *ch* is frequent. There are distinct words for *elder sister* and *younger sister*, *elder brother* and *younger brother*, which agree very well with those in the language of Charlotte Waters. *Unner*, the equivalent of *you*, reminds one of words in the same sense and somewhat similar in various parts of the continent.

No. 39.—MACUMBA RIVER.

Kangaroo - -	uggerra.	Hand - - -	ilcha.
Opossum - -	andinna.	2 Blacks - -	dramma arrilla.
Tame dog - -	liquorra.	3 Blacks - -	ooroopoochama arrilla.
Wild dog - -	oddnerra.	One - - -	ninta.
Emu - - -	earlia.	Two - - -	dramma.
Black duck -	elcharra.	Three - - -	ooroopoochama.
Wood duck -	erialta.	Four - - -	ugnarra.
Pelican - -	eranta.	Father - -	uggnyi.
Laughing jackass-		Mother - -	mea.
Native companion	eterwilla.	Sister-Elder	coungeeri.
White cockatoo -	unguiebca.	„ Younger	quidia.
Crow - - -	ungula.	Brother-Elder	uccl-eucca
Swan - - -	unnalura.	„ Younger	uccl-idea.
Egg - - -	quirta.	A young man	wedea.
Track of a foot -	inka.	An old man	ugnaranna.
Fish - - -	wonda.	An old woman	ibbinicha.
Lobster - - -		A baby - - -	uccachea.
Crayfish - - -		A White man	-
Mosquito - -	ewinya.	Children - -	ugnarra uccachea
Fly - - -	armona.	Head - - -	arcoppita.
Snake - - -	arbna.	Eye - - -	ugnaquirta.
The Blacks - -	adninga.	Ear - - -	ilpuckita.
A Blackfellow	arrilla.		
A Black woman	arquicha.		
Nose - - -	adla.		

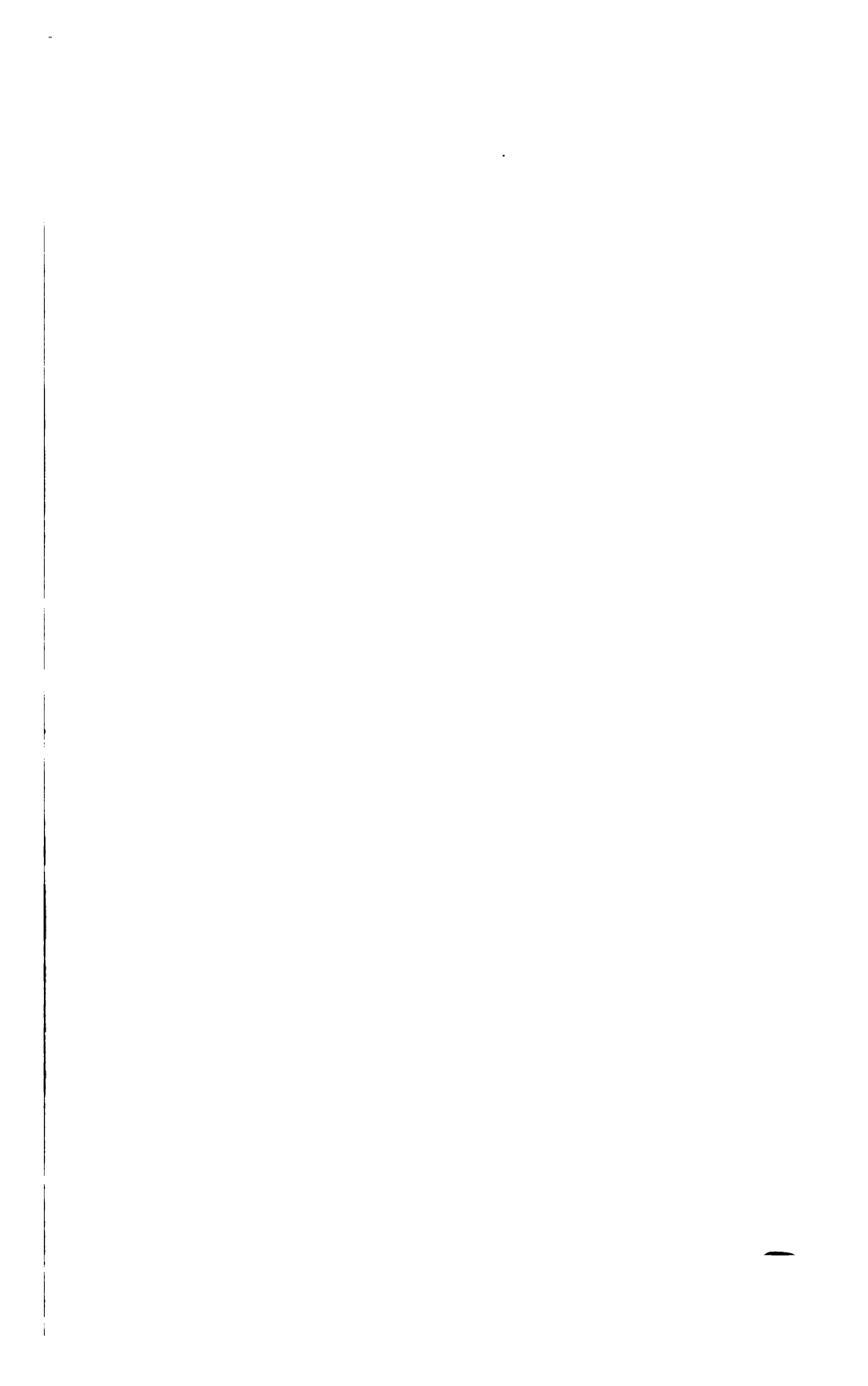
No. 39.—MACUMBA RIVER—*continued.*

Mouth - - -	arrakata.	Boomerang - -	oramineja
Teeth - - -	ardeeta.	Hill - - -	uppata.
Hair of the head -	arquirra.	Wood - - -	ulca.
Beard - - -	arningya.	Stone - - -	uppita.
Thunder - - -	ourcoultu.	Camp - - -	mirra.
Grass - - -	nineya.	Yes - - -	pee.
Tongue - - -	allinya.	No - - -	wurra.
Stomach - - -	adnita.	I - - -	yinna.
Breasts - - -	willache.	You - - -	unner.
Thigh - - -	ungoena.	Bark - - -	lakara.
Foot - - -	inga.	Good - - -	ulyera.
Bone - - -	ingeala, ungoona.	Bad - - -	indija.
Blood - - -	earickina.	Sweet - - -	almurta.
Skin - - -	poo-oo-dla.	Food - - -	munya.
Fat - - -	undura.	Hungry - - -	ungooloodna.
Bowels - - -	eetoonda.	Thirsty - - -	unguta.
Excrement - - -	adna.	Eat - - -	oulgoma.
War-spear - - -	arrealpa.	Sleep - - -	unguina.
Reed-spear - - -	ilchearta.	Drink - - -	wonchima.
Wommera or throwing-stick	arnearra.	Walk - - -	limmer.
Shield - - -	oulcoultu.	See - - -	rimmer.
Tomahawk - - -	-	Sit - - -	annoomer.
Canoe - - -	(none).	Yesterday - -	merika.
Sun - - -	rearra.	To-day - - -	litta.
Moon - - -	ungedja.	To-morrow - -	inwonta.
Star - - -	undoulparra.	Where are the	dinna adninga?
Light - - -	innwila.	Blacks?	
Dark - - -	ingua.	I don't know -	allangelala.
Cold - - -	arcanta.	Plenty - - -	ugnereacha.
Heat - - -	guinya.	Big - - -	uccumala.
Day - - -	ultula.	Little - - -	attoucha.
Night - - -	inura-ugguia.	Dead - - -	illumina.
Fire - - -	ooraa.	By-and-by - -	litta.
Water - - -	quiata.	Come on - - -	pichi.
Smoke - - -	couta.	Milk - - -	allah.
Ground - - -	yerilla.	Eaglehawk - -	earricha.
Wind - - -	oolilpa.	Wild turkey -	wongarra.
Rain - - -	arcoulya.	Wife - - -	öönika.
God - - -	-		
Ghosts - - -	coomerry, ugnumba.		

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