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**CUSTOMS, RITES, AND SUPERSTITIONS OF THE
ABORIGINAL TRIBES OF THE GULF OF CAR-
PENTARIA, WITH A VOCABULARY.**

By **W. G. STRETTON**, Special Magistrate, Borroloola, Northern
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(Communicated by **E. C. Stirling**, M.D., F.R.S.)

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The customs, rites, and superstitions of the tribes of natives inhabiting those portions of the Gulf of Carpentaria traversed by the Roper, Limmen, McArthur, Robinson and Calvert Rivers, as well as the islands comprising the Sir Edward Pellew group, differ in a very great measure from those of the more inland tribes. This is attributable to their long intercourse with the Malay trepang-fishers. That intercourse with some foreign people existed nearly a century ago is proved by the records of Matthew Flinders, Commander of H.M.S. Investigator, who, during his survey of this coast in 1802, speaks of the existence of relics left by such people on the Sir Edward Pellew group of islands. Probably these were Malays, who still visit our Northern coast every year for the purpose of gathering trepang. It is not my intention to go further into the history of these Malays or their trepang fishing, as the subject has been fully treated by Mr. Alfred Searcy, Sub-Collector of Customs at Port Darwin; but I briefly mention this fact, as I shall show further on that some of the peculiarities of these particular tribes are due to long intercourse with a foreign people. I have had great opportunities of studying the customs and idiosyncracies of the native tribes of Northern Australia, having been a resident in its tropical region for twenty-three years and, since my residence in this particular locality, I have been much impressed with the importance of writing a record of them; although incompetent to do so myself, I shall have very much pleasure in assisting in the research. I have appended hereto a long list of the various tribes on, and about, the before-mentioned rivers. The dialect used in all cases is that of the tribe located at Borroloola, this being the native name of this township, which is situated on the west bank of the McArthur River, and southwards from the coast about fifty miles. The name of this tribe is Leeanuwa.

The Malay cast of feature is very pronounced, and there are at the present time several half-castes. The face is much sharper than that of the usual native type; the flat nose, so characteristic

of the Australian aboriginal, is very rarely seen, and his characteristic cunning and braggadocio has with these become more strongly developed than in the more inland tribes. Vanderlin Island, the largest of the Pellew Group, is the rendezvous of a most determined and bloodthirsty people, who have already become notorious for the murder of several white persons on this river. I am quite willing to admit that some of the murders committed by aboriginals have been brought about by the victims, but many of the tribes with which I am now dealing will take bread from you with one hand, while they murder you with the other. They will resort to all sorts of schemes and devices to lure you from your camp, even to the offer of their women; they will then rob your camp, and you will be extremely lucky if you escape with your life. I would like to relate an instance that occurred to a party coming overland from Burketown, consisting of three white men and a young Queensland black boy. At about 5 p.m. they camped on the Calvert River. Soon afterwards, while they were having their tea, two black-fellows came up, and gave them to understand by signs that there were two horses on a small creek close by. Two of the party went to look at these horses, leaving the other white man and the black boy in the camp. As soon as the two men were sufficiently far away to be out of hearing, about twenty natives, all having a number of spears, rushed into the camp and attacked the white man and black boy. However, the man was able to get hold of his repeating rifle, and after a few shots drove them off. At the same time some shots were heard down the creek, and the two men, hurriedly returning, explained that they also had been attacked, while they could see no sign of any strange horses. The party then immediately saddled up, and travelled on all night. This is only one of many instances in which the natives have tried, and in some instances with success, to lure the unwary traveller to his doom. I do not suggest that the aboriginal is always to blame, but the cases in which the white man brings the punishment upon himself are few and far between; and I wish merely to show how cunning they are in some of their subterfuges.

The Vanderlin tribe are expert canoeists, and are possessed of some very fine canoes, made out of solid trees, which have been left there by the Malays. They are particularly fond of tobacco and arrack (a kind of white rum), are extremely superstitious, and many of their corroborees are reiterations of deeds of prowess performed by their ancestors, in which, of course, nothing of the heroic is lost. One corroboree (a favourite) is descriptive of a large snake that appears every year, generally about the first heavy rains, and takes away an old man from

the tribe. This snake only appears to the old people and, as soon as it is seen, an old man dies and mysteriously disappears. Of course, out of the many tribes it is more than probable that an old man will die every year. As soon as the fact is known by the other tribes their cry is: "Yes, snake take him."

I have frequently tried to obtain from the young and more intelligent natives a reason for this illusion, but they persistently believe it to be true and nothing will shake that belief. It is not generally understood that the chanting of past records, such as of any wonderful or startling event, is customary with the Australian native, and I am quite of opinion that it is only among some of these Gulf tribes that such is the case. Perhaps the reason is not so difficult to understand, when it is known that some of the native races of the Celebes Islands, who have no written history, chant their past deeds, and so hand them down to posterity. May not this custom have been instilled into the minds of these tribes by the visits of the Malays to our northern seaboard? Another corroboree, relative to the approach of the white man, is sometimes performed.

No much lower race of human beings exists than the Australian aboriginal. Although he is capable of improvement, he is more than apt to go back into his wild state, to whatever extent he may have become subject to the influences of civilisation. We have instances in this locality in which boys have been taken up by Europeans, taught to read and write and treated in every way as the equal of a white man, yet they have eventually returned to their tribes. In the case of the late murder of Clark and Dolitte at Bowgan, the ringleader of that dastardly and inhuman outrage was a young blackfellow named "Box," who had lived with Europeans for over nine years.

I will now to the best of my ability state such information as I have to offer concerning the Gulf tribes, in a form suggested by a detailed set of "Questions on the manners, customs, religion, superstitions, &c., of uncivilized or semi-civilised peoples," by J. G. Frazer, M.A., Trinity College, Cambridge, which was supplied to me by Dr. Stirling. The numbers in the text are those of Mr. Frazer's questions, and they have been retained for convenience of reference and comparison.

TRIBES.

1. The natives are divided into tribes consisting of a chief and from 60 to 100 souls; they are not subdivided again into clans or castes. For the names of tribes and individuals see appendix.

2-3. The only difference in dress is the mode of wearing the hair, that is when any attention is paid to it at all, which is seldom.

Nearly all the tribes I am now dealing with plait the hair into a conical form, with string made from the fur of the opossum. The tribes further inland leave the hair very bushy, and ornament the forehead with kangaroo teeth, which are attached to the hair. The covering of the private parts is nearly the same throughout Australia; with these tribes that of the male is called "Wocarrala," and that of the female, "Mada Madda"; these are also made from opossum-fur. On very special occasions they wear necklets made of short lengths of grass-stems threaded like beads.

4. They do not take their names from animals or plants, and they cannot tell how, or from what, their names are derived; but, as with us, many water-holes, and particularly camping places, are named after chiefs or other notable men of their tribes; for instance, Bindawadgie is the name of a member of the Leeanuwa tribe and a large camping place is named after him. When a child is born it takes the name of some dead relative or friend of the same tribe, and sometimes a name is manufactured from portions of other names. They will not eat the flesh of the crocodile, not on account of it being held sacred, but because they believe that if they eat it they will waste away and die. The flesh of the crocodile is certainly not very tempting and the odour is extremely offensive.

5. They will not, for the same reason, even touch its bones.

6. They assert that their tribes originate from a monstrous native whom they call "Gnabya," and in their lamentations the refrain of "Gnabya! Gnabya!! Gnabya!!!" is frequently heard; but beyond this it is but very seldom any reference is made to him. It is generally the very old women who are loudest in this refrain, and they will keep it up with a dirge-like monotony for twelve or fourteen hours until thoroughly exhausted.

BIRTH, DESCENT, ADOPTION.

7. At the birth of a child the mother is always assisted by her mother or some near relative. At the approach of delivery she retires into seclusion and remains there until a few hours after the birth; the after-birth is buried immediately, as they have a very strong superstition that if it be eaten by a wild dog the child also will be eaten by dogs. The umbilical cord is tied with fibre, generally very close to the navel; it is then severed with a sharp piece of flint, and the infant is wrapped in "paperbark" (*Melaleuca Leucodendron*). No ceremony of any kind at birth is observed.

8. During pregnancy no difference in diet is observed until after quickening; very little meat is then taken until about ten days after the birth of the child. The mother subsists during

that period entirely on roots, berries, fruits, &c. There is a kind of wild parsnip, of which the natives are very fond; this, if in season, is eagerly sought for during the first few days after childbirth. A few hours after the child is born the mother walks about apparently as strong as ever. The number of days she remains away from her husband depends a good deal on the number of his wives.

9. The husband makes no difference in his mode of living either before or after the birth.

10. The father always names the child, but without the slightest ceremony. Usually it is called after some dead relative, and it is very seldom that a name has to be manufactured. No two children bear the same name.

11. In the case of the death of an elder brother or sister they will give the name of the deceased to a child just born, the naming taking place as soon as it is born, but without ceremony.

12. It is a common occurrence to kill the firstborn, irrespective of sex. The fact that the child has been killed is not always known to the father, and he takes no trouble to enquire into the matter; in the mother extreme youthfulness is one of the reasons for killing the firstborn. If the birth has been a painful one, the mother will herself sometimes kill it; and if she be too weak, it is often killed by the attendants.

13. The child always takes the name of the father's tribe, and belongs to that tribe; but if the child be a female, and having been stolen by another tribe marries one of its young men, she of course becomes a member of it.

14. Adoption is largely practised, and in the case of the adoption of a female child, she is at the disposal of the foster mother, who generally gives her to some young man of the tribe in exchange for some ornament, trinket, or food. No ceremony accompanies the adoption. If it is a boy, he manages to get food as he best can, though while he is a baby he is cared for as much as the girl. The boys, however, get very little meat until they are able to obtain it for themselves.

PUBERTY.

15. The only ceremony of any very great importance is performed at puberty, and is always carried out with great pomp and ceremony. I will endeavour to describe the ceremony as observed by myself. A camp or open space, which I will call "the circle," is cleared to a diameter of thirty yards and swept quite clean. Half of "the circle" is fenced round with bushes, on the inner side of which are seated the councillors or leaders of the ceremony, the chief being in the centre of them. None of the women or children are allowed near "the circle," but are camped some two

or three hundred yards away. At about 7 p.m., or as soon as the moon is well-up (these ceremonies are always performed during full moon), a weird cry is heard in the distance. All in the vicinity of the circle are still as death; the plaintive cry, which much resembles the shriek of the stone-plover, continues and as it approaches nearer the chief in a low voice now and then commands silence. After about ten or fifteen minutes, between thirty or forty warriors, painted and most gorgeously arrayed in head-dresses of emu-plumes and other fanciful coverings, advance from the direction of the cry, and from the midst of these advancing warriors one of the fleetest darts forward towards the circle, and at every thirty or forty yards falls prone to the earth, with his ear close to the ground. This is repeated until near the circle, when he glances hurriedly at the seated figures and rapidly returns to his fellow-warriors, with the assurance that all is right and everything is ready for the ceremony. The warriors then advance in a compact body to the centre of "the circle," seating themselves face inwards and with heads bowed to the ground. One of the guardians from beneath the brush-shelter then approaches these warriors, and with a piece of yellow ochre makes a cross on the backs of about half of their number, thus indicating the individuals who are to seize the boys that are to undergo the rite. In the meantime the elderly men who have charge of the boys are seated on the convex side of the brush-fence. A corroboree is now commenced, in which the women in their camp take part. This corroboree, or chant, has no reference to the ceremony; but its purpose is rather to divert the attention of the boys from the ordeal that awaits them. I was informed that the boys did not know what was to be done to them; but from their abject looks I am inclined to think that they must have had some idea. On the whole, however, they behaved very well indeed. No young boys or girls are admitted within sight of "the circle," but are compelled to remain in the camp with the old women, while the corroboree still goes on, with a dirge-like monotony, until very near daylight. Suddenly all are startled by the chief, who, in a loud voice, demands the boys from the elderly natives, and commands the yellow-cross warriors to seize them and bring them into "the circle," one of the elderly men accompanying each boy. On entering "the circle" a yellow-cross warrior drops on his hands and knees, another throws a boy across the kneeling warrior's back, and one of the old men advancing with a piece of sharp flint called "Boorawa," takes the end of the foreskin between the thumb and finger and cuts the end off, which he places on a piece of paperbark. He then takes the penis between the thumb and forefinger, turns it up, and slits the urethra close to the back

part of the foreskin. Some of these slits, being clumsily done, extend nearly the whole length of the penis; while others form only a small hole, which sometimes has to be enlarged. Through this slit they always pass their water. The pieces of foreskin are taken away by the old men and thrown into a waterhole containing lilies. This is done to prevent the young men from becoming ill after the ceremony, which, indeed, so seldom occurs that the fact of throwing these clippings into a waterhole is considered a preventive beyond dispute. Each boy is then presented with an outfit—first with a covering for his person, and then with the various implements used in war or in the chase. No dressing whatever is used after the operation, and the wounds appear to heal very rapidly. The object of performing the ceremony at daylight, or shortly before, is to prevent any of the young people knowing anything of it, and this is the only occasion in which any kind of decency is shown to the younger members of this strange people. The night after the ceremony, and for several nights following, a grand corroboree is performed, and it is during these latter orgies that the young men are allotted their wives—that is, so far as those are available for them; but, as subsequently stated, they generally obtain their wives from other tribes by stealth or capture.

While on this subject, I will describe a corresponding operation which is performed on the young girls (23), and with the same instrument. Formerly, that is, previous to the advent of the white man, it was accompanied by a similar ceremony to that above described, with the exception that the women took the part of the yellow-cross warriors and of the elderly men in charge of the boys. Young men, girls, and boys were not allowed near "the circle" when the rite was performed. Now, however, it is done without any ceremony. It is a most brutal and inhuman ordeal, and the natives seem to have an idea that if conducted with any pomp or display civilisation would not tolerate it. It is now conducted as follows:—An old man, generally a relative other than the father, takes the poor girl, without the slightest warning, into seclusion, and with the piece of flint previously described enlarges the opening of the vagina; this operation, brutal in the extreme, must be, indeed, very painful, as the cries are described by my interpreter as sometimes dreadful to hear. No white men, of course, would be permitted to witness these ceremonies, even were they inclined to do so. The object of this operation is to enable the male to have easier access; and this may have relation to the fact that, in consequence of the operation performed on the boy—I refer to slitting the urethra—the penis when erected has a downward curve. A number of young girls are now escaping this brutal ordeal, as

also are a fair percentage of young men, so that it will probably, in a few years, become a thing of the past. With regard to the operation performed on the young men, I have been very particular in obtaining all possible information as to the reason of the male rite, and am convinced that it is done purely for the sake of cleanliness and not, as I have frequently heard, to prevent procreation. To convince me that I was wrong, a friend of mine in this district said, "Now we will go into the natives' camp, when I will satisfy you." On arrival there, he selected an intelligent young native, and said to him, "By-and-bye you cut him Dyimboo (penis), you no more make him Leeardooberrie" (children). The reply was, "Yah (yes); no more make him." I objected to the manner of putting the question, and, in my turn, said to the native, "Suppose you cut him Dyimboo; you no more get him sore fellow?" The reply was, "Yah; no more get him sore fellow." So that one has to be careful, and not rely too much on leading questions. My interpreter knows thoroughly well now what my object is in putting all these questions; but even with him I never lead directly up to a subject.

16. The pretence of killing, and then of restoring life, is not practised with these tribes; although if a young person dies, they all get round the body and try to keep it warm.

17. After the initiatory rites, the boys are allotted wives, but they do not have sexual intercourse with them until one moon, or month, after the ceremony.

18. Some of the tribes knock out the front teeth in the upper jaw, and all of them pierce the cartilage of the nose; these mutilations are performed without any ceremony. During corroborees a stick is inserted through the nose, simply as an ornament.

19. After the young man has quite recovered from the operation performed at puberty, he is marked and scored with a piece of flint across the chest; this is generally done by the young wife, and he in turn marks her in the same way. Sometimes the wounds are made on their own persons, and it is wonderful the amount of misery and pain they will bear in order to be in the fashion; perhaps they are not peculiar in this respect; however, they consider it more manly to have these marks, and it would be impossible to find an aboriginal without them. Young couples will pass the greater part of their time in adorning each other. He makes necklets for her, and she makes armlets for him.

20. Any person is competent to put on these marks. You may sometimes see a broad-arrow on a blackfellow, put on by a white man, with, of course, the consent of the native. I have seen the resulting cicatrices standing out quite an inch from the ordinary surface of the flesh.

21-23. Both sexes are marked alike, and, so far as I know, the markings have no significance beyond show.

24-26. A girl is secluded at her first menstruation, during which she sits on a piece of "paper-bark" in her mother's camp, but they are not secluded at subsequent periods. During their courses they observe no particular rules, except that, if they are sick or very weak, they are then rubbed with Eucalyptus leaves made hot over the flame of a fire. In assigning a cause for the flow they simply say that Gnabya (*vide* 6) makes the blood come every moon, and that in a few days he will stop it again. Although a most brutal and inhuman race of people, they possess a very wholesome dread of having sexual intercourse during menstruation, and positively assert that any man so doing will become covered with sores; but, as stated, she is not secluded after the first period; at subsequent periods she may be seen and conversed with, and she is merely looked upon with compassion.

MARRIAGE.

27. A man is not allowed to marry any of his own tribe unless it is very clear that no blood relationship exists, however remote.

28-29. Young men and women have sexual intercourse without marriage, and if the young woman becomes pregnant the young man is compelled to take her as his wife. If a man cohabit with a woman already married, and her unfaithfulness is discovered or even suspected by the husband, she is beaten most unmercifully, and sometimes deliberately killed, without interference with his brutality to his wife. Sometimes he gives her away to a polygamist, which is considered a great punishment. A male adulterer, if unmarried, is banished from the tribe until he can capture or obtain a wife from some neighbouring tribe.

30. They are very strict with regard to the degrees of consanguinity, and will not permit the marriage of blood relations, however remote; but they allow a man to marry his deceased wife's sister, or a woman her deceased husband's brother. A young man, son of a captured woman, who captures a young woman from his mother's tribe must be very careful to find out that she is not a relative, or he will not be allowed to have her.

31-32. Polygamy is extensively practised, but polyandry is unknown.

33. The reason they assign for having more than one wife, is that they will be better supplied with honey and other edibles, the procuring of which is among the duties expected of the women. Where there are a number of wives living together in this way, there are never ending fights and squabbles, so that a surfeit of connubial bliss has its dark side. The husband never

takes more than one of his wives when on a hunting trip, but takes them in turn. Those who remain in the camp, procure honey and roots in the near neighbourhood, ready for the husband on his return. They also collect a quantity of lily seeds which they pound up on a flat stone, and with the flour make a kind of "Johnny cake."

34. A man obtains his wife generally by capture, but sometimes the wife-seeker is allowed to come into camp to select a wife. It is considered far more manly and heroic to steal the wife, and she prefers this mode of being wooed. On the death of a man whose wife has been captured from a distant tribe, the widow is given to another man of her late husband's tribe; but if possible, she contrives to be stolen by a member of some tribe not originally her own.

35-36. On capturing a wife, the husband takes her to his country and home.

37-39. No ceremony whatever is observed at marriage, and the bride is not veiled, nor is she ever represented by a dummy or proxy.

40-41. There are no bridesmaids or best men, nor is there any ceremony on the day after marriage.

42-43. As there is no marriage ceremony, the man cohabits from the date of capture without allowing the lapse of any fixed period; and the custom does not exist of visiting the wife by stealth. In the case of a newly-married man, he is always with her.

44. It is neither required nor permitted that the wife should be deflowered or have sexual intercourse with another man before her husband.

45. Men abstain from cohabiting with women during menstruation, for the last few days of pregnancy, and for about ten days after childbirth.

46. Wives are sometimes exchanged and sometimes given away, and a widow is free to marry whom she chooses. Sometimes a woman objects to be mated with a certain man, but as a rule, in their opinion, one man is as good as another.

47. A woman may look at and speak to her father-in-law, but a man may not look at or speak to his mother-in-law, or his wife's relatives. This is a custom that I have never seen so persistently carried out as it is with these tribes. A man passing a camp in which are seated *any* of his wife's or wives' relatives, will shroud his eyes, and, in fact, go considerably out of his way to avoid seeing them. I have noticed this particularly in the case of my interpreter. His wife's father and mother are always in this township, and on several occasions I have employed the old man to cut wood and carry water, &c. On one occasion I was

engaged at something in which I received the combined assistance of my interpreter and his father-in-law ; but during the whole of the time the young man kept his head turned away from the old man, and would not for any consideration speak to him.

48. Brothers and sisters may both see and converse with each other.

DISEASE AND DEATH.

49. When any of them become sick they suppose "Gnabya" is angry (6), and they attribute the cause of death also to him. I must admit that I have had some difficulty in getting information relative to this subject. Without being able to explain it they seem to have some idea of the mystery of death, but very few of them will converse on the subject.

50. Nearly all complaints are treated in the same manner, that is by continually rubbing the affected parts with the inner bark and leaves of a Eucalyptus tree, heated over a fire. About two years ago influenza broke out among the natives here, and I have witnessed, with very great interest, this practice of rubbing the body with Eucalyptus leaves. The patient lies, face downwards, close to a slow fire. The doctor, or operator, also sits close to the fire, with a large heap of leaves close at hand. He keeps up a continual rubbing of the body with these leaves heated over the fire, and from this treatment they appear to obtain great relief. In cases of venereal disease, the person suffering will go into very muddy water and remain there for hours, and apply clay to any open sore. During the cold season they are covered with ringworm, which they cure with applications of a solution made of the dark gum that exudes from the gum-trees ; but they are not particular about getting rid of the eruption, and pay very little attention to its cure. For rheumatic pains the bleached bones of a kangaroo, pounded to a fine powder and rubbed on to the affected parts, are considered to be a certain cure.

51. They think that "Gnabya" makes them unwell, but beyond the lamentation of "Gnabya! Gnabya! Gnabya!" there does not appear to be any further appeal to him for relief or assistance in any of their troubles.

53. On the death of a native, his relatives assemble round his body and, as soon as they are assured of his death, they beat themselves about the head with sticks and sharp stones until the blood streams down their faces, old men and women crying aloud like children. After a time, when the mourners have modified their grief, four male relatives or friends will enfold the body in many wraps of "paper-bark," and they then prepare a staging or platform among the branches of a fairly-well shaded tree, on which they place the body, where it remains until all the

flesh is off the bones. The bare bones are then collected and placed in a hollow log about five feet long and ten inches in diameter. The ends of this are closed with pieces of "paper-bark," and the coffin is placed between the branches of a tree, well secluded and away from their own haunts. Rocky ravines and almost inaccessible places are invariably chosen as the last resting place of the bones. At this final burial rite a great corroboree takes place, varying in pomp according to the importance of the departed. If he has been a great warrior, all his brave deeds are then recounted, and he is immortalised by a special corroboree made for him; and thus his history and deeds are handed down. Very little notice is taken of the death of a woman.

54. Ghosts of the departed are generally believed in, but while there is any flesh on the bones of the body recently placed on the first tree, there is not the slightest fear of the ghost appearing; but immediately the coffin is placed in the secluded spot, or, in other words, as soon as the flesh is all off the bones, the ghost is liable to appear, and it is only at this time that it is seen. When the ghost appears, the four men previously mentioned, if living, remove the bones into the camp. If the ghost follows, it is commanded by the old men in a corroboree to leave, which it does, and is not again seen. If one of the four men happens to die between the death of his friend and the seeing of the ghost, his body, if not too offensive, is brought into camp and is considered a certain remedy against the appearance of the ghost of any person dying at that time. If they dream of a ghost or any uncanny object, they believe they have absolutely seen the ghost and act in every way as if they had. After the disposal of the ghost, the bones are taken to another place.

55. The persons engaged in the burial rites start a monotonous dirge and continue it until the ceremony is over; and, even for weeks after the death, they are apt to break out in the melancholy refrain. If a near relative happens to be away, when the death occurs, and comes into camp a month after, he will begin howling like a wild dog. I have frequently been compelled to send them word to desist.

56-57. Neither the widow nor relatives have any special observances after the death of a warrior, and they wear nothing *in memoriam* beyond what has been related. There are no other special customs or superstitions concerning the bones of the dead.

MURDER.

58. A murder is avenged by the relatives of the victim; in fact, all members of the tribe are commanded to avenge the death. All members of the murderer's tribe are responsible, and any of them falling into the hands of the relatives of the victim are put to death without any recognised form.

59. They will accept no compensation, but will be avenged. Of course mistakes are made, and sometimes the murder goes unavenged; but they are like blood hounds when once on the track.

60. A murderer is not considered unclean; but, with his own tribe, he is rather made much of. A murder, as they understand the term, is not of frequent occurrence.

PROPERTY AND INHERITANCE.

61-64. After the death of a chief, his eldest son assumes the position and, if he should not have arrived at puberty, an old warrior is selected to act until the son has gone through the ordeal. Even then he has very little power, and very little attention is paid to him until he has proved himself worthy of the position. They have no property, except the piece of country on which they were born. The installation of a new chief is always a ceremony of importance. A circle is formed, as in the case of the ceremony at puberty, and the chief-elect is led into the circle, with his head completely covered. All those in attendance (no women or children are allowed) begin a corroboree, first chanting the many good qualities of their old chief, and gradually coming round to the many things expected of the new, who is then and there acknowledged to be their head man. He is presented with a "Narleega" (throwing stick), which is carved and painted very gaudily. The newly-made chief is then uncovered. He assumes command, and orders a corroboree and dance, which is continued all night. He wears no distinctive dress, and a stranger would not know who was the chief.

FIRE.

65. Fire is obtained by friction of one piece of wood against another. The horizontal piece is held under the foot, while the perpendicular piece is twirled quickly round between the palms of the hands with a downward pressure. As soon as smoke is observed, the operator takes from his hair (kept there for the purpose) a piece of wax mixed with fat, about the size of a pea, drops it into the hole made in the horizontal stick, and again twirls the other stick round, with the result that a fine smouldering powder is produced, which, being shaken into dry grass or bark and vigorously blown, soon kindles into a flame. I have seen them produce fire in two minutes.

66. Fires are never extinguished, unless it is to throw pursuers off the track; on the other hand, they will, if very closely pursued and the country is dry, light fires all round to burn the grass, and get away unseen in the smoke.

67. They have no superstition about fire, or story of its origin.

FOOD.

68. They eat almost everything in the shape of animal food. Crocodiles (*Crocodylus porosus*) are the only reptiles that they will not eat, and they would rather resort to eating each other than touch their flesh. The much smaller Gavial (*Philas Johnstoni*), found on fresh-water lagoons and at the heads of the rivers, is quite harmless, and of its flesh the aboriginal male adults are very fond. They believe that if any of them eat the flesh of the large crocodile, they will pine away and die; and I know of no tribe amongst which its flesh is eaten.

69. Men and women eat together seated round the fire.

70-71. Children eat with their parents, except when they get shell-fish. These they cook and eat by themselves; but in the case of game or fish being brought in, the women do the cooking, and the children get their share.

72-75. Cannibalism is practised among some of the tribes. They sometimes eat a child that has died, but they never kill a child to eat the flesh; and it is only in the case of the death of a young boy or girl that they practise cannibalism. Adults they do not eat, and the mother of a child never partakes of its flesh—in fact, neither women nor children practise it at all, and male adults only when they are extremely hungry, and cannot get animal food; even then it is done in a stealthy manner, and with as little show as possible.

76. The bones of a child that has been eaten are given to the mother, who carries them about with her for some considerable time, in order to prevent the anger of "Gnabya," or the ghost of the departed child, who visits the camp. After the mother thinks she can deposit the bones in safety, she will do so by putting them into a hollow log, and placing the same in some secluded tree or cave.

77. Immediately on killing a kangaroo they sometimes drink the blood.

78. In the case of the flooding of a woman, they will not even look at her; but this very seldom occurs, and is the only instance in which blood is abhorrent. Women have no objection, or are they forbidden, to see the blood of men.

79. Fasting is only practised when want compels. If they suffer from indigestion, they start a corroboree and dance.

80. The omental fat of the kangaroo is eaten by the slayer, and a portion of it rubbed on his body; this is supposed to strengthen the sinews. Women are forbidden to eat flying foxes (*Pteropus*), for if they do so all the flying foxes will leave the locality. They have no idea that they will acquire the qualities of certain animals by eating their flesh.

HUNTING AND FISHING.

81. Their principal way of catching fish is by staking the mouth of small salt-water creeks during high tide, and filling the spaces between the stakes with grass; in this way a great number of fish are caught. On large creeks the bars, or junctions of fresh and salt waters, are favourite fishing places. The Vanderlin Island tribe are most expert canoeists, and with the dugong-spear they can capture any number of these animals.

82. No special custom is observed in hunting and fishing, except absolute silence, all communications being made by signs. A big corroboree generally succeeds a successful hunting tour.

83-84. The women and children left at home during the absence of the hunters gather honey, fruits, &c.; and there are always a few men left in the camp, in case of a surprise by any neighbouring tribe. On returning from the chase they generally have a big dance, and the hunter who has been most successful is decorated with kangaroo teeth, which are hung round his forehead from the hair.

85. No ceremony is observed with regard to the animals slain. They burn the bones—that is, if their dogs leave any about the camp. They always have a lot of dingoes with them, and it is quite common to see a native woman suckling a young pup; they are, in fact, quite as fond of their dogs as they are of their children, and if one of the former is killed or dies, they make a dreadful row. They also put the dead dogs into the branches of a tree on a stage, but after that pay no attention.

AGRICULTURE.

86-96. They do not till the ground, and agriculture is not attempted in any shape or form. They will even without thought or care destroy their best fruit-trees.

WAR.

97. No ceremony is observed before going to war. It is rather amusing than otherwise to watch a conflict between two tribes. I have seen some terribly hard knocks given, but as a rule there is far more talk than anything else. When there is any serious difference between two tribes, they meet on an open space. A warrior steps forward armed with waddy, throwing stick and two or three spears, struts about and works himself into a most furious rage; another warrior on the opposite side at the same time goes through the same antics; and presently one of them, having arrived at the proper pitch of passion, throws a spear, or the two warriors will drop their spears, and come to close quarters with their waddies. When one of them is knocked down or gets his waddy broken, the row is all over; but if spears are

resorted to, the fight will last longer, and perhaps several may be wounded ; but as a rule, as soon as one is hurt, the fight is over, and they then become friendly and chat together.

98-101. There is no special rule as to diet for fighting-men on the war-path, and those who remain in the camp gather honey, fruits, roots, berries, &c., for the warriors on their return. This is an occasion for holding a corroboree, which varies in importance, according to the amount of success gained. Slain foes are not mutilated.

102. On killing an enemy the victor does not observe any special rites, but he is looked upon as a great warrior and feared by his friends. Those killed in battle are buried with rather more pomp than at an ordinary death, their names and deeds being specially mentioned at their usual corroboree after the bones are deposited in their last resting-place. Even when they are not victorious a corroboree is held. The ghost of a warrior killed in battle never appears ; this is because "Gnabya" is satisfied with his deeds. Any individual who has distinguished himself in the engagement is made the hero at the corroboree, and his name is mentioned in all corroborees of a warlike character ; he is also presented with a set of war implements.

GOVERNMENT.

103. They have no definite form of government. The chiefs have very little power beyond directing wars or conducting ceremonies.

104. The chieftainship is hereditary only as far as sons and brother's sons are concerned ; failing such heirs, a new chief is elected from the elder members of the tribe who have distinguished themselves. The chieftain has no badge or anything special about him whereby he may be distinguished.

OATHS AND ORDEALS.

105. No ceremonies are performed in meeting friends or in forming new friendships. The question of making friends is quite foreign to them, that is as we understand the term. They fraternise with individuals or near neighbours, but a fight may occur on the slightest provocation. In the case of a stranger trespassing on the country of distant tribes he is warned-off at once, and he will be fortunate if he be not treated as a spy and killed. Since the approach of the white man all this is disappearing, and the natives of any part of Australia can travel among most of the tribes without much fear of being molested. Nevertheless, there are a few tribes at the present day that will kill any stranger, white or black, that trespasses on their country.

106. They have no special forms of oath, and will make all

sorts of promises, which they break without the slightest compunction; for instance, an old native will say to a young one, "After two moons I will give you that girl;" but long before that time he will have given her to someone else, and in this way fights are often brought on.

SALUTATIONS.

107. They use no form of salutation, except when one of their tribe has been absent for some time, say two months. On his return the members of his tribe will all start crying, and behave in a very similar manner to that in the case of a death. As in grief so in joy. The mother of the returned warrior and the other old women will knock their heads with stones until the blood streams down their faces.

ARITHMETIC.

108. They count up to five, viz., "Yarcoola" (one), "Kinemadda" (two), "Gnarloo" (three), "Leejallija" (four), "Leejakadda" (five); in describing any number after five, they repeat the last number with the addition of the latter part of number one thus:—"Leejakadda-coola," the greater the number the greater the emphasis on the portion of the word *coola*. They speak so very rapidly, and run all their words so much into one another, that on hearing them describe or name a large number you would only catch the sound "Lakicoola."

109-110. They only use the fingers to denote numbers when they are making signs to the deaf and dumb, or in the chase, when the sound of speech would scare the game, and they never use pebbles or sticks in counting.

111-112. They take the number five from the fingers of the hand, and very often instead of saying "Yarcoola" they will hold up one finger; or two fingers for "Kinemadda" and so on; but they have no name for any number beyond five except "Leejakadda-coola," which means many.

WRITING.

113. They send messages and profess to be able to understand them. I have, in travelling over the district, often carried "Yabber-sticks" for the natives; but it is generally done in this way:—The person wishing to send a message will prepare a "Woonda," and hand it to the messenger with this message, "You give this 'Woonda' to 'Bindawadgie,' and tell him to send me some boomerangs and string. Half circles and angles indicate boomerangs, and crosses denote hair-string; this string is twisted with a "Narmarlindee," a cross-like arrangement of two thin sticks.

MEASUREMENT OF TIME.

114-117. They refer to the number of sleeps to indicate days, to moons for months, and to seasons for longer periods. In conversation they will say, "I am going away for two sleeps" (two days). "I shall not return for one moon" (one month). "It will be 'Meewidgie' (wet season) before I return." The time of day is reckoned by the sun, and they take notice of the phases of the moon. All their principal corroborees, for instance, are held on the night when the moon rises at the same the sun sets.

118-120. They determine the seasons by the ripening of fruit, and by the changing of the monsoons; but they have neither names for the different months, nor have they a conception of the lunar or solar year.

121-123. They note the change of the monsoons; the south-east sets in about May, and they know then that the wet season is over. The north-west monsoon sets in about October, and they are then on the look out for the wet season. Their ideas on this subject may best be explained by the description as given by my interpreter:—"First time rain come on, we call 'im 'Meewidgie.' By-and-bye rain go away, cold fellow come on; we call 'im 'Ramardoo.' Then dry fellow come up, we burn 'im grass; we call 'im 'Warrema.' Then big fellow hot come on; we call 'im 'Gnardya.'" So that it would appear from this that their new year comes with the rainy season, say in October or November. Nothing whatever in the shape of a time-keeper is kept by them.

GAMES AND DANCES.

124. The young people amuse themselves with small grass spears, blunted at the end. Young men have a game they call "Bowitgee" (going about). A ball is made of paper bark, firmly tied round with string, and about the size of a tennis ball; there are no definite rules for the game, which simply consists of throwing the ball from one to the other very rapidly, and it is wonderful what a time they will keep it going. A young fellow will often just touch the ball, and make it glance off to the next man. A terrific yell of derision greets the unfortunate one who lets it drop. They show, however, a great deal more zeal and attention to their mimic war, which they carry on with the grass spears. This grass may be from four to eight feet high or more.

125. A very popular dance with them is to form a square, opposite sides of which advance, keeping time by stamping heavily on the ground; on meeting in the centre, each side raises the right hand high above the head, and exclaims "Yi!" altogether in a high falsetto voice; they then retire to their places, and the other sides advance in a similar way. The

women supply the music by singing a kind of marching tune, and at the same time by striking one piece of hard wood against another. A few old men also keep time by striking one boomerang against another. Their dances are never of the nature of a religious rite, nor do they in them imitate any animal. Some of them are very disgusting.

MAGIC AND DIVINATION.

126. They assert that they are able to produce rain and practise the following method :—An old man, generally the chief or some one deputed by him, strolls quietly away from the camp, singing in a low humming kind of tone “Gnabya, Gnabya; Wyarrie, Wyarrie” (“Gnabya” is the spirit or ghost; “Wyarrie” is water). He then goes into a waterhole, whilst muttering the above words, dives and stays under water a considerable time, still repeating the same words; he then strolls back to the camp, with head bowed down, and never venturing once to look up. On his arrival in the camp, he declares when the rain is to come, and it very often does come. They will not attempt to predict or make rain until there is almost a certainty of a shower. If a heavy storm comes on, and they have had no hand in it they declare that some chief of a distant tribe has sent it: and if they should not require rain at that time, it will probably cause a hostile meeting, unless the chief of the suspected tribe says it was some other chief further on that made the rain. This, however, he seldom does, as he is only too proud of the distinction of being able to annoy his enemies, and will rather fight than deny the impeachment. They also profess to be able to stop the rain, but I know, to my great discomfort, that in this they are not to be relied upon. I was out with a young blackfellow on one occasion, when a heavy storm was seen approaching. I said, “You think it rain come up, Charley?” He said, “My word, I think it big fellow come up. Me kill ‘im?” I said, “Yes, you kill ‘im.” He dismounted, and gathered a wisp of straw, and after making water on it, shook it in the face of the approaching storm. He then mounted and we rode on, and in about ten minutes we were thoroughly drenched! I chaffed him about killing the rain, and he was sulky all day.

127. There are no professional magicians, sorcerers, doctors, medicine men, or witches among them. Some of the old men profess to be able to cure diseases (*vide* 50).

128. A few of the old men are selected to attend to any one that is ill, but as a rule, Nature is the only attendant. Only a few days since there was a terrible fight between the gins, which was thus brought about :—“Bindawadgie” is the possessor of three or four gins (females). “Ghepangarra” stole one of them

—"Moogrubinna" by name—and brought her into the township, she being a party to the affair, as she did not like "Bindawadgie." On arrival in the township, the runaway gin camped with a few others, when one evening she was pounced upon by "Mootokobinna," a sister of "Bindawadgie," assisted by several other women, and the consequence was that they nearly killed her. I have been attending to her since the fight, but not having much confidence in my skill, she has gone to the camp to be treated by her friends. I went this morning to see her, and found her in the camp groaning, without any one to look after her, until I then got some of the old women to do so.

129-132. If a native chief should be very angry with another tribe, he will "make thunder and lightning" by retiring to a cave, or a very secluded spot, where he sings a low-toned chant thus:—

"Jaugabangie cowa,
Rangagea cowa,
Gnaramma, Gnaramma,
Naragoo."

(Thunder come on, lightning come on, kill blackfellow.) This is repeated for about an hour. They do not draw omens from voices, animals, birds, &c., or use any other modes of divination.

RELIGIOUS AND POLITICAL ASSOCIATIONS.

133. Nothing whatever of the kind is observed.

MEN AS WOMEN ; WOMEN AS MEN.

134-135. Exchange of dress between the sexes is never practised at any time.

SLEEP.

136. Sleep is forbidden only on the night of the performance of the ceremony at puberty. Those taking part in that ceremony are compelled to keep awake, the penalty for going to sleep is to be laughed at and considered "old-womanish."

CEREMONIAL UNCLEANNESS.

137. There are no instances of ceremonial uncleanness beyond those already mentioned, but in some of their dances there is a good deal of unclean ceremonial.

DOCTRINE OF SOULS.

138-142. They quite believe that the body is possessed of a spirit or ghost, which they call "Gnabya," and when seen is in the nature of a shadow ; but there are no particular occasions for the appearance of this shadow. No attempt is ever made to restore life, or call the departed spirit back to the body, and they

have no desire to see the ghost or shadow. Dreams are believed in.

143-144. The members of an adjoining tribe never see the ghost of a member of another tribe, and a man's ghost cannot be extracted or stolen from his body, nor can a person lose it by accident.

145-147. A corroboree may be held and a ghost commanded to leave, on which it is supposed to enter the earth and become a portion of it ; it cannot, however, be held or retained.

148. They do not believe in transmigration of souls. I have, it is true, heard it stated that the natives believe that when one of their people die he will, using their own expression, "jump up white fellow." This is entirely erroneous as regards these natives ; all that they know about a future state is comprised in seeing the shadow before described. As to whether they *do see anything*, I cannot say ; but they are very emphatic on the question.

149-152. Animals, trees, plants and inanimate things are not supposed to have souls, are not dressed as human beings, are not thought to possess a language of their own.

DEMONS AND SPIRITS.

153-155. Are believed in only so far as has been previously mentioned.

SCAPE-GOATS.

156-157. They do not employ scape-goats. Any unfortunates, such as deaf and dumb, silly people, and imbeciles are well looked after.

GUARDIAN SPIRITS.

158-162. They neither believe in guardian spirits, nor do they think that their lives or fortunes are bound up with some special object, the destruction of which will affect their own lives. Patron objects are unknown.

RESURRECTION.

163. They do not believe in any form of resurrection.

THE HEAVENLY BODIES.

164-169. None of these are worshipped. The sun, they believe goes into the earth at sunset and appears out of the earth next morning. Stars are imagined to be pieces of fire, and they cannot explain the phases of the moon. An eclipse, they say, is caused by a "big fellow snake"; and if it be a total eclipse, he is supposed to cause some great calamity, such as floods, droughts, pestilences, &c.; but before the actual calamity overtakes them one of the tribe will dream what form it is to take. Thunder

and lightning is made by an angry blackfellow (*vide* 129). A short time ago the natives were camped in a deep gorge about fifteen miles from this township. This gorge is very narrow, and bounded on each side by high ironstone cliffs. During a very heavy thunderstorm a native woman was killed by lightning, when all the natives immediately fled in dismay and hid themselves under rocks until the storm passed over. I have frequently travelled through this gorge and have seen what terrible havoc the lightning makes of large gum-trees, rending, splitting, and hurling large pieces of timber to a distance of three hundred yards. The natives are excessively afraid of lightning, and will accuse the first native of another tribe they meet as being the cause. In their anger they are only too ready to fasten a quarrel on any one.

SACRIFICES.

170-173. Sacrifices are never offered.

MISCELLANEOUS SUPERSTITIONS.

174. They profess to know the moment their wives have conceived offspring, by the shadow of an infant seen by them in the water when bathing. If a half-caste is born, they take just as much care of it as they do of the full-blooded black child, and the mother will tell you who is the father of the child without the slightest hesitation or reserve.

GENERAL REMARKS.

The natives are very fond of smoking, and it is wonderful to see the quantity of tobacco they will consume. Men, women and children all smoke, and I have seen a child drop the pipe it was smoking, and go to its mother's breast.

Among some of the tribes the first joint of the index finger of the left hand is taken off—but in the case of women only; this is supposed to facilitate the getting of yams, in which operation a very small hole is made, and in this, it is considered, three fingers can be more easily inserted than four.

The young men, if trained early, are splendid horsemen. They are very athletic, and at all sports are far beyond the ordinary European.

Their principal means of communication is by putting up smoke. If they wish to indicate to a friendly tribe that they are going to a certain water-hole, they will make smokes in the direction of the *rendez-vous*. Their way of doing this is as follows:—A fire is made and allowed to burn low, then raked up together so as to form a small heap of live embers. A large quantity of gum leaves are placed round these embers sufficiently close to ignite when heated, and some damp grass is

then thrown on the embers. A dense volume of smoke issues from the grass, and the leaves igniting immediately forces the smoke upwards.

If two tribes happen to meet unexpectedly they form their camps so that each is nearest to his own country. The trespassing party explains why they are there, and if the explanation is satisfactory, a friendly corroboree will probably be held, otherwise a fight may ensue. At some of these accidental meetings women may be exchanged.

They are very expert in many ways, and it is surprising how quickly they can make a spear and have it ready for action; they are also very clever at making rope, which they use for dugong fishing. The rope is made from the bark of the Currajong tree, a species of *Brachychiton*, which these natives call "Myaddo."

In the foregoing paper I have endeavoured to the best of my ability to give a simple and unvarnished description of the manners and customs of these tribes, and trust that something of importance may be gathered from it. I must confess that many of the writings I have seen on the subject have been merely fancy pictures presented for the sole purpose of causing wonder and excitement. As I have previously stated, any information obtained from them must be their own statement, and not the answer to a leading question, however it may be put to them; to all such they are only too apt to reply, "Yes, that is the case."

I shall continue my investigations, and will always be too happy to send to the Museum anything special that I may obtain from the natives, or any information that will be of use.

APPENDIX.

NAME OF THE VARIOUS TRIBES AND THEIR LOCALITIES.

	No. of Souls.	Habitat.
Leewalloo	130	Vanderlin Island
Leeanuwa	110	McArthur River, Borroloola
Leepitbinga	100	McArthur River, 40 miles up river
Leearrawa	100	Robinson River
Lealowa	90	Limmen River
Leelalwarra	90	Roper River
Leecundundeerie	90	Calvert River
Leenaranunga	90	Corella Downs
Leewakya	90	Pine Creek
Leewillungarra	90	Eva Downs
Leechunguloo	85	Buchanan Downs
Leeangadigie	85	Hodgson Downs
Leeillawarrie	85.	Bohemia Downs

1,235

From Vanderlin Island to Corella is about 260 miles north and south ; from Roper River to the Calvert is about 300 miles east and west, and all the above tribes are within that area. There are a few other very small intermediate tribes ; but I should not estimate the total number of aborigines within the area specified to exceed 1,600. Coastal tribes are numerically stronger than the inland tribes. On the Barclay tablelands there is a very large area of very badly watered country, consequently the tribes there are few and far between.

NAMES OF INDIVIDUALS OF LEEANUWA TRIBE.

Men.	Women.	Boys.	Girls.
Tarpetanna	Loorabombina	Moongaryala	Nooanghyema
Yarcoonoora	Rabookpooka	Gnarcolumba	Wypoojubinna
Bindawadgie	Rowleerindowa	Gnarmoolarakoo	Weengetbinna
Yanbalinga	Tuboonmalanna	Gnarlangkoolinna	Rowgnarlemarra
Wyteemareea	Yarcangoora	Martookooroo	Rowillboonga
Ghepongarr	Larleeremanna	Gnarcaroomoo	Leerimboonda
Weetpoowoonyara	Beetingarooma	Gnareetanda	Tarcoomarlee
Toorakoopaddie	Yendamanna	Gnarteebama	Rarjumbalinna
Gnakoorbabbie	Mongentoora	Gnarneengoogie	Rowenbarooma
Gnarbeewaroo	Rarmanpoona	Tangareemadgie	Marloongubinna
Gnardoomanna	Rarmandeere	Karangarmadgie	Leerandeerie
Gnarterambo	Rangatpoona	Myooroomadgie	Yarmandeerie
Gnarkeradda	Rarbooboo	Gnarmodagie	
Gnargerdobbie	Beerepolinjanna	Gnarwarkareema	
Rareepoonga	Yeetangauna		
Gnargandarra	Jeekamalanna		
Gnarcoolapoona	Toongamaleema		
Gnaracarra	Moortokabinna		
Gnartagatte	Myyooawa		
Gnargonooka	Moogrubinna		
	Armarawoonga		
	Marlindeerie		
	Rargukoobinna		

This list, with one or two exceptions, and about half a dozen infants, say eight more souls, constitute the whole tribe at the present time.

May 24, 1893.

A

ant (white), rowmarwidgie
 ant (black), pingee
 ant (green), rowinbeeya
 arm, gnarowie
 angry, wonginnie
 arise, leawarra
 after, bargoo; by-and-bye, "bargoo,
 bargoo"
 all, calagga
 attempt, wareea (go and try)
 ant hill, yareewee
 ankle, arnadanga
 ashes, arwilla

B

bark, nowelakoo
 bee, narboooloo

boy, ardo
 back, arnawookoo
 belly, arnawoodoo
 blood, oolya
 bone, arnawynyarda
 big, wardeerie
 bird, chulaggie
 black, woonga
 blue-tongued lizard, meenyando
 brother, wonarga
 boat, ramardoo (made of bark)
 basket, rowilboonee
 boomerang, wargillie, rarmantape-
 roona
 boat-shaped water-vessel, loodoo-
 loodoo
 beetle, quegindie
 broken, keeloonoo
 bald, ardaboo

brave (bold), nargoongie
better, namerookung

C

cockatoo (white), rarparra
cockatoo (black), rarleeraka
cat (native), rarlanboo
crow, roowoongoo
clouds, gnarwoo
cough, ooloo
chalk (white), owamboona. Used by
natives in ornamenting
creek yarla
cockroach, namarooba
cramps, coonaandarrie
come here, cabba cowa
coming, bargee
crying, keewyarrie
crab, yinga
cockles, yarcabacadda
crocodile, mardoombarra
creep, jeewarcangie
cooking, woohya
charcoal, moondoo
camp, mowalangie
children, leardooberrie
circle, locoloco

D

dew, howmoomaloo
duck, rowgumba
dog (dingo), warkookoo
dead, nangabangkoo
death-addler, wangmacoona
daughter, rangatarwardoo
dilly-bag, mooloo
dark, moondooro
drink, woondya
dust, moongoo
dumb, ryackayaka
deaf and dumb, yacka bacabba
deaf, bacabba
dugong, keelungakanna
dry, warrema

E

eggs (generally), wadda
emu eggs, warrie
emu, arnanganda
eye, warnammie
ear, naralinna
excrement, mowwoona
every time, keeloo warra
everywhere, yeergumanda
extra, nayerbarra
eagle, arjarbarumba
earth, owarra

ebony, marpooyarra. Grows plenti-
fully on this river
eclipse (suna), arkalango
echo, wypanda

F

fish, arlkoo
far, wagga
foot, arnamandoo
fingers, arnamaliggie
fire, bweega
feathers, ooloo ooloo
father, woonyadda
fighting, tarlinambya
flat country, mangoona
flying fox (*Pteropus*), marlinginna
feather ornaments, burraka burra-
kawa, markoodyee
flesh (human), arnawangie
fun, wootoo
flying, loorunga
foam, yoordoo
fire-making sticks, marboodalla

G

grass, woortooa
goose, rowoondangoo
good, rowmoorookoonga
girl, rowarmalangie
gum, marmindie
go away, bowagindeea
green, mardangoo
gale, lambidgie
gall, weegul
gammon (to hoax), darwadde mon-
ginnie
gape, darnalidgie
gavial, ootpee
get it, yeenda ardooma

H

hill (large), woodowa wardeerie
honey, doolbarrie
hair (human), arnawada
heart, tannacowandie
hand, arnamalidgie
head, arnawoolya
hawk, toolawaleerie
hailstone, wykoo
hot, gnardya
husband, goangadda
hair-twine, woodyee
him, arloo

I

iguana, chugoobaddie
illness, jumbamarangie

ibis (white), rarboolabool
ice, wykoo Seen by natives on
several occasions in the shape of
hailstones
idiot, tewarwaringie
imitation, barraguaninna
impotent, narmunda

J

jump, jumbarangie
jawbone, arndarra
joy, wootoo

K

knock, keewamba
kitten, booree
know, teenalarnjimmo
kangaroo, woonallee
knee, arnaboora
kingfisher, wardoo
king (chieftain), noweddie
kestrel (small hawk), rowakalla
kick, karraparannie
kill, wyamma
kiss, noweeya
knife, lamma

L

louse, rowooda. Natives eat them
lightning, rangadgea
leg, arnarama
leaves, wangie
lily root, mardarra. Excellent food
laughter (joy), wootoo
lagoon, mangowa
long, wandoowandoo
liar (see "gammon"), darwa ademon-
guinno
like, jinnalowangie
light, nabooloo
large, wardeerie
leaf, wangie
longer, wandoowandoora
life, bajallie

M

mouth, gnarwooloo
man, gnarminingeea
male infant, gnapadda
moon, guacalla
mother, paradda
mountainous, weerie wardeerie
meat, colungoo
make, nayabeema
mirage, waringoo

N

no, wamboo; (no! no!! wamboo
wamboo)
near, kawookoo
nose, arnung wooroo
necklace, arnoomoonoo
new, teangoo
nimbus (black clouds), gnoowoo
nipple (breast), nocwoona
notched stick, woonda. A letter
from one chief to another.
nothing, neege

O

oyster, arngoolee
opossum, beewallic
ochre (yellow), narmarra
ochre (red), nargangoo
offend, narngawinnie (see angry)
open, narangya
orator, langoo. A native who talks
a good deal.
orphan, nowoojiggie
often, arigilla
over, warbya

P

plenty, meetembangoo
pigeon, rarmarloowooloo
parrot, karbidgie
porcupine, rarbarlarra
poison? namarowa.
paddle, ryeemee
pain, tarnarookoringie
passion, warngawinnie
penis, dyimboo

Q

quick, tooloo
quail, rowoomulo
quarrelling, wanga

R

run, woolooma
rain, meewidgee
river, namananga
robber, gnarngina
rope, myemadda. Made from inner
bark of Currajong
running water (fresh), wyarama,
wyarrie
running water (salt)—
arlebee wyarrie wyarama
salt water running
red, oomalidgie
rock, woodowada

rainbow, loowa
 refuse, tarba arnungoondarra. I
 refuse to give it

S

ship, nowoolga
 snake, lewa
 spear, moweradgie
 sand, owarra
 stranger, moonanga (white man)
 skin, nereea
 shield, myardooyadda
 small, kookoodoo
 sun, rarcamba
 sky, gnow
 shark, yeelmundie
 sea, arnda
 scrub (thick forest of small trees),
 warndea
 son, yongadooada
 smoke, oolua
 summer, ramardoo
 stone tomahawk, rowilcongoo
 sun down, tarnembya rarcamba
 spear (barbed), moweradge pidgie
 spear with stone head, mowerdowda.

Half the word stone, half the
 word spear
 stone, woodowada
 salt water, arleebee wyarrie
 salt, arawa
 stop, parjeenmaya
 sit down, yeepandarra
 silence (hush !), larbonmya

T

tree, wondaree
 thunder, jangabangie
 this, madda
 that, namanyadgie
 they, narmboo
 toes, arnweeridgie
 tongue, arnunganda
 to-day, looragoo
 to-morrow, ecarra ecarra
 teeth, arnamyee

U

under, arlpya
 unwind, yinmya
 understand, narlaya

V

venereal disease, jacama
 virgin, jyalgwie
 vagina, darwaroongoo

W

womera (throwing-stick), narleega
 waddy or club, barkoo
 white, oolawidgie
 water, wyarrie
 wood, inoornimba
 wind, lambidgie
 where? arnda
 when, arndoo
 why? gnaroo
 what, arlee
 wallaby, woonaree
 woman, arnanwya
 wife, rangatarrawadoo
 white man, moonanga (stranger)
 wild turkey (bustard), tooladgie
 whirlwind, boojumarra

Y

yes, yah
 yonder, mambarnoo
 yellow, tarngoorango
 you, yarcarra
 young, ardeeyangoo

I am hungry—arna wyndygoo
 give me some food—tappa mongarra
 I am thirsty—arna woondalla
 give me some water—tappa wyarrie
 give me some kangaroo—tappa
 woonallee
 where is the water?—arnda wyarrie?
 is the water permanent?—patjeewa
 wyarrie?
 where is the creek?—arnda yarla?
 show me the water—nejarra wyarrie
 I will give you some food—keena
 mongarra
 do not be afraid—parnee wardangya
 I am not afraid—angya wyappa.
 [The idiom is changed, and only
 a portion of the word afraid is
 used.]
 where is your camp?—arnda mowa-
 langie?
 have you seen white man?—arndara
 moonanga?
 I am going away now—bowitjee
 (going away) arna (I am)
 you go away—bowitzee arcarra
 I am very angry—arna weardie
 wanga
 why are you angry?—gnaroo (why)
 wanga (angry)?
 you make fire—melam bweega