THE MANNERS AND CUSTOMS

OF

THE DIEYERIE TRIBE

OF AUSTRALIAN ABORIGINES.

EMBRACING AN ACCOUNT OF THE CHARACTER OF THE RACE; THE COUNTRY IT INHABITS; ITS RITES, CEREMONIES, AND SUPERSTITIONS; ITS SOCIAL USAGES AND LAWS; THE DISEASES PECULIAR TO IT.

A CATALOGUE OF ANIMALS, PLANTS, WEAPONS, AND ORNAMENTS, ACCOMPANIED BY THE NATIVE NAMES.

TOGETHER WITH

EXAMPLES OF THE CONSTRUCTION OF THE DIALECT, AND A COMPLETE VOCABULARY.

BY SAMUEL GASON, POLICE TROOPER.

EDITED BY GEORGE ISAACS.
PREFACE TO THE FIRST EDITION.

In submitting this small volume to the public, I have little to urge in recommendation of it, further than to say that it is strictly accurate; a sojourn of over nine years in the Diyarie country, and constant intercourse with the tribe, having familiarised me with their language, and their manners and customs.

I deprecate criticism only as regards my notes on the construction of the language, which, unassisted by any works of reference, I have been able to base alone on the analogy of words, and, therefore, this part of my work may be defective, but I trust not so much so, but that it may form a foundation on which a philologist may build a more elevated structure.

The motives urging me to publication are twofold—firstly, that I thought a record of the characteristics and tongue of a race fast dying out, might possess an interest hereafter; and, secondly, but chiefly, because an acquaintance with them may be of some assistance to those pious missionaries and others, who are extending so greatly inland this vast continent, civilisation, through its gracious handmaiden, Christianity.

SAMUEL GASON.

EDITOR'S NOTE.

The part I have had in the production of this work is so very subordinate, that I would willingly have omitted my name to it, had not the author, with a too great diffidence in his own labours, and a too flattering sense of my services, pressed me for it; and I consented, only on being permitted to say that I did little more than arrange and classify the interesting papers confided to my charge.
THE

DIEYERIE TRIBE OF AUSTRALIAN ABORIGINES.

PART I.

THE TRIBE, COUNTRY, NEIGHBOURS, GOOD AND EVIL QUALITIES, LOVE OF BARTERING, FOOD, DOGS, TRADITIONS OF THE CREATION AND OF THE SUN, SUBDIVISION INTO FAMILIES.

The Dieyerie tribe numbers about 230, the four neighbouring tribes,—the Yandrawontha, Yarrrawurka, Auminie, and Wong-kacooroo, about 800—in all about 1030.

Their country is about 630 miles north of Adelaide, the capital of the Province of South Australia, and is bounded at the most southerly point by Mount Freeling, at the most northerly point by Pirigundi Lake (on the Cooper River), at the most easterly point by Lake Hope, and at the most westerly point at a part yet unnamed, but about eighty miles from Lake Hope. This country is traversed by Cooper's Creek—there only a chain of lakes without any defined channel.

Their language is understood by the four neighbouring tribes, with whom they keep up ostensibly a friendly intercourse, inviting and being invited to attend each other's festivals, and mutually bartering; but in secret they entertain a most deadly enmity to each other, although at the same time believing that they came from a parent stock, and even intermarrying.

A more treacherous race I do not believe exists. They imbibe treachery in infancy, and practise it until death, and have no
sense of wrong in it. Gratitude is to them an unknown quality. No matter how kind or generous you are to them, you cannot assure yourself of their affection. Even amongst themselves, for a mere trifle, they would take the life of their dearest friend, and consequently are in constant dread of each other, while their enmity to the white man is only kept in abeyance by fear. They will smile and laugh in your face, and the next moment, if opportunity offers, kill you without remorse. Kindness they construe into fear; and, had it not been for the determination and firmness of the early settlers, they would never have been allowed to occupy the country. The tribe is numerous, and if they knew (and it is feared they will eventually learn) their own power, the present white inhabitants could not keep them down, or for one day retain their possessions. They seem to take a delight in lying, especially if they think it will please you. Should you ask them any question, be prepared for a falsehood, as a matter of course. They not only lie to the white man, but to each other, and do not appear to see any wrong in it.

Notwithstanding, however, what has been said of their treachery, and however paradoxical it may appear, they possess in an eminent degree the three great virtues of hospitality, reverence to old age, and love for their children and parents. Should any stranger arrive at their camp, food is immediately set before him.

The children are never beaten, and should any woman violate this law, she is in turn beaten by her husband. Notwithstanding this tenderness for their remaining offspring, about 30 per cent. are murdered by their mothers at their birth, simply for the reasons—firstly, that many of them marrying very young their firstborn is considered immature and not worth preserving; and secondly, because they do not wish to be at the trouble of rearing them, especially if weakly. Indeed, all sickly or deformed children are made away with in fear of their becoming a burden to the tribe. The children so destroyed are generally smothered in sand, or have their brains dashed out by some weapon, the men never interfering, or any of either sex regarding
infanticide as crime. Hardly an old woman, if questioned, but will admit of having disposed in this manner of from two to four of her offspring.

Their whole life is spent in bartering; they rarely retain any article for long. The articles received by them in exchange one day are bartered away the next, whether at a profit or loss. Should any one of them, more shrewd than another, profit on one occasion by this traffic, he is sure immediately after to sacrifice his advantage, and the majority of their quarrels are caused by bartering or refusing to barter.

Their food is principally vegetable, animals being very scarce, if we except rats and their species, and snakes and other reptiles, of which there is an unlimited number. There are no kangaroo, and very few emu, the latter of which is their favourite food; and occasionally, in very hot weather, they secure one by running it down. In a dry season they mainly subsist on ardo, but in a good season, with plenty of rain, they have an ample supply of seeds, which they grind or pound, make into small loaves, and bake in the ashes. They gather, also, then plenty of plants, herbs, and roots, a description of which, with their native names, appears in another place.

Their dogs, of which every camp has from six to twenty, are generally a mangy lot, but the natives are very fond of them, and take as much care of them as if they were human. If a white man wants to offend a native let him beat his dog. I have seen women crying over a dog, when bitten by snakes, as if over their own children. The Dieyerie would as soon think of killing themselves as their dogs, which are of great service to them—assisting them to find snakes, rats, &c.

Animal food being very scanty, the natives subsist chiefly on vegetable matter, so that eating the flesh of any animal they may procure, the dog, notwithstanding its services and their affection for it, fares very badly, receiving nothing but the bones. Hence the dog is always in very low condition, and consequently peculiarly subject to the diseases that affect the canine race.
THE DIEYERIE TRIBE.

THEIR TRADITIONS.—THE CREATION.

In the beginning, say the Dieyerie, the Mooramoora (Good Spirit) made a number of small black lizards (these are still to be met with under dry bark), and being pleased with them he promised they should have power over all other creeping things. The Mooramoora then divided their feet into toes and fingers, and placing his forefinger on the centre of the face created a nose, and so in like manner afterwards eyes, mouth, and ears. The spirit then placed one of them in a standing position, which it could not, however, retain, whereupon the Deity cut off the tail, and the lizard walked erect. They were then made male and female, so as to perpetuate the race, and leave a tribe to dispute their ancestry with Darwin's monkeys.

Men, women, or children do not vary in the slightest degree in this account of their creation.

CREATION OF THE SUN.

Their traditions suppose that man and all other beings were created by the moon, at the bidding of the Mooramoora. Finding the emu pleasant to the sight, and judging it to be edible (but unable, owing to its swiftness, to catch it during the cold that then prevailed), the Mooramoora was appealed to to cast some heat on the earth so as to enable them to run down the desired bird. The Mooramoora, complying with their request, bade them perform certain ceremonies (yet observed, but too obscene to be described), and then created the sun.

MURDOO—(Subdivision of Tribe into Families.)

Murdoo means taste, but in its primary and larger signification implies family, founded on the following tradition.

After the creation, as previously related, fathers, mothers, sisters, brothers, and others of the closest kin intermarried promiscuously, until the evil effects of these alliances becoming manifest, a council of the chiefs was assembled to consider in what way they might be averted, the result of their deliberations being a petition to the Mooramoora, in answer to which he ordered that
TROOAMOORA (Good 4, these are still to be used with them in the tribe: for creeping things to toes and fingers, the face created a nose, mouth, and ears. The position, which it is customary to cut off the tail, was made male and female, and a tribe to dispute the slightest degree in.

Other beings were Trooamora. Finding it to be eatable (but during the cold that fell to to cast some veneration down the desired in request, bade them not too obscene to be

Families.)

A larger signification is a fiction. Others, mothers, sisters, married promiscuously, becoming manifest, a possibility in what way deliberations being a rich he ordered that.

the tribe should be divided into branches, and distinguished one from the other by different names, after objects animate and inanimate, such as dogs, mice, emu, rain, iguana, and so forth, the members of any such branch not to intermarry, but with permission for one branch to mingle with another. Thus the son of a dog might not marry the daughter of a dog, but either might form an alliance with a mouse, an emu, a rat, or other family.

This custom is still observed, and the first question asked of a stranger is "What Murdoo?" namely, Of what family are you!
PART II.

COUNCILS, TREATY, MODE OF RECEPTION, ARMED PARTY, LAWS.—
CEREMONIES—HOLE IN THE NOSE, EXTRACTION OF TEETH,
CIRCUMCISION, TO PROCUER HARVEST, TO Invoke PEACE,
OPERATION OF KoolPie, FUNERAL RITIES, DEATH SPELL,
MAKING OF RAIN, MAKING WILD FOWL LAY EGGS, MAKING
IGUANAS, SUPERSTITION ABOUT TREES AND IGUANAS, REMEDY
FOR ACCIDENTS, EXPEDITION FOR RED OCHRE, DISEASES AND
DOCTOR, CURE FOR WOUNDS.

COUNCILS.

Should any matter of moment have to be considered—such as
removing the camps, making of rain, marrying, circumcision, or
what not—one of the old men moots the subject late at night,
before the camp retires to rest. At dawn of the succeeding day,
each question, as proposed by the old man, is answered at once
or, should they wait until he has finished, three or four speak
together; with this exception, there being no interruptions, and
stillness prevailing in the camp. At first they speak slowly and
quietly, each sentence in its delivery occupying three or four
minutes, but generally become excited before the conclusion of
their speeches.

TREATY.

Should there be any misunderstanding between two tribes, the
women of one are sent to the other as ambassadors to arrange the
dispute, which they invariably succeed in doing, when women
from the other return the visit to testify their approval of the
treaty arrived at. The reason women are appointed in this ca-
pacity is that they are free from danger, while, should the men
go, their lives would be in peril.
MODE OF RECEPTION—PINYA.

MODE OF RECEPTION.

A native of influence, on arriving at one of the camps of his own tribe, is usually received in the following manner:—On approaching the camp, the inmates close in with raised arms, as in defence; upon this, the person of note rushes at them, making a faint blow as if to strike them, they warding it off with their shields; immediately after they embrace him and lead him into the camp, where the women shortly bring him food. Should any females related to him be present they cry with joy. If he visits a neighbouring tribe he is received in the same manner as by his own.

A native of no influence or note, on returning after considerable absence, takes his seat near the camp without passing any remark. After remaining a few minutes as if dumb, the old men close round him, ask where he came from, and what befell him, when he tells them plenty of news, not forgetting to embellish. Then two old men stand up, one retailing it, and the other repeating the sentences in an excited manner. Upon this, as on all other occasions, the new comer is hospitably received, plenty to eat being furnished him.

PINYA.—(Armed Party.)

The armed band, entrusted with the office of executing offenders (elsewhere referred to), is entitled Pinya, and appointed as follows:—A council is called of all the old men of the tribe; the chief—a native of influence—selecting the men for the pinya, and directing when to proceed on their sanguinary mission. The night prior to starting, the men composing the pinya, at about seven p.m., move out of the camp to a distance of about three hundred yards, where they sit in a circle, sticking their spears in the ground near them. The women form an outer circle round the men, a number of them bearing firesticks in their hands. The chief opens the council by asking who caused the death of their friend or relative, in reply to which the others name several natives of their own or neighbouring tribes, each attaching the crime to his bitterest enemy. The chief, perceiving
whom the majority would have killed, calls out his name in a loud voice, when each man grasps his spear. The women, who have firesticks, lay them in a row, and, while so placing them, call out the name of some native, till one of them calls that of the man previously condemned, when all the men simultaneously spear the firestick of the woman who has named the condemned. Then the leader takes hold of the firestick, and, after one of the old men has made a hole a few inches deep in the ground with his hand, places the firestick in it, and covers it up, all declaring that they will slay the condemned, and see him buried like that stick. After going through some practices too beastly to narrate, the women return to the camp.

The following morning, at sunrise, the pinya attire themselves in a plaited band painted white (charpoo), and proceed on their journey, until within a day's stage of the place where they suppose the man they seek will be found, and remain there during the day in fear they may be observed by some straggling native. At sunset they renew their journey until within a quarter of a mile of their intended victim's camp, when two men are sent out as spies to the camp, to ascertain if he is there, and, if possible, where he sleeps. After staying there about two hours, they report what they have seen and heard.

The next thing done is the smearing of the pinya with white clay, so as to distinguish them from the enemy, in case any of the latter should endeavour to escape. They then march towards the camp at a time when they think the inmates are asleep, from about midnight to two a.m.; and, when within one hundred yards of it, divide into two parties, one going round on one side of the camp, and the second round on the other—forming a complete circle to hinder escape. The dogs begin to bark, and the women to whimper, not daring to cry aloud for fear of the pinya; who, as they invest the camp, make a very melancholy grunting noise. Then one or two walk up to the accused, telling him to come out and they will protect him, which he, aware of the custom, does not believe, yet he obeys, as he is powerless to resist.
LAW OF MURDER.

In the meanwhile, boughs are distributed by the pinya to all the men, women, and children, wherewith to make a noise in shaking, so that friends and relatives of the condemned may not hear his groans while he is being executed. The pinya then kill the victim by spearing him and striking him with the two-handed weapon, avoiding to strike him below the hips, as they believe, were they to injure the legs, they would be unable to return home.

The murder being consummated, they wait for daylight, when the young men of the pinya are ordered to lie down. The old men then wash their weapons, and, getting all the gore and flesh adhering to them off, mix it with some water; this agreeable draught being carried round by an old man, who bestows a little upon each young man to swallow, believing that thereby they will be inspired with courage and strength for any pinya they may afterwards join. The fat of the murdered man is cut off and wrapped round the weapons of all the old men, which are then covered with feathers. They then make for home.

LAW OF MURDER.

If two or more men fight, and one of the number should be accidentally killed, he who caused his death must also suffer it. But should the offender have an elder brother, then he must die in his place; or, should he have no elder brother, then his father must be his substitute; but in case he has no male relative to suffer for him, then he himself must die. He is not allowed to defend himself, nor, indeed, is he aware of when the sentence may be executed. He knows the laws. On some night appointed, an armed party surround and despatch him. Two sticks each of about six inches in length—one representing the killed, and the other the executed—are then buried, and upon no occasion is the circumstance afterwards referred to.

Should a man of influence and well-connected, that is, having numerous relatives, die suddenly, or after a long illness, the tribe believe that he has been killed by some charm. A secret council is held, and some unhappy innocent is accused and condemned, and dealt with by the pinya as previously described.
THE DIEYERIE TRIBE.

LAW OF FELONY, &c.

Should any native steal from another, and the offender be known, he is challenged to fight by the person he has robbed, and this settles the matter.

Should any native accuse another wrongfully, he is dealt with in the same manner as for stealing.

Children are not punished on committing theft, but the father or mother has to fight with the person from whom the property was stolen, and upon no occasion, as stated elsewhere, are the children beaten.

MOODLAWILLPA.—(Hole in the Nose.)

This operation is inflicted on the boy or girl at the age of from five to ten years. The father generally proposes to the other denizens of the camp, to have his child's nose pierced, and one old man is selected to perform the ceremony, which is usually done at mid-day. A piece of wood, six inches long, from a tree called Cooyamurra (a species of acacia), is pointed at one end sufficiently sharp to pierce the nose, the partition of which the operator takes in his left hand, while he pierces it with the right. A few minutes before, and during the operation, the men and women sing, believing that by singing a great deal of the pain is taken away from the child. The hole being made, a large quill about a quarter of an inch in diameter is placed in it to prevent it from closing up, and kept there until the wound is thoroughly healed.

The word Moodlawillpa is derived from mooda (nose), and willpa (hole), hence, hole in the nose.

CHIRRINCHIRIE.—(Extraction of the Teeth).

From the age of eight to twelve years, the two front teeth of the upper jaw are taken out in the following manner:—Two pieces of the Cooyamurra tree, each about a foot long, are sharpened at one end to a wedge-like shape, then placed on either side of the tooth to be extracted, and driven between as tightly as possible. The skin of a wallaby, in two or three folds,
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Note.)

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The two front teeth following manner:— but a foot long, are

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is then placed on the tooth about to be drawn, after which a stout piece of wood, about two feet long is applied to the wallaby skin, and struck with a heavy stone, two blows of which are sufficient to loosen the tooth, when it is pulled out by the hand. This operation is repeated on the second tooth. As soon as the teeth are drawn, a piece of damp clay is placed on the holes whence they were extracted, to stop the bleeding.

The boy or girl (for this ceremony is performed indifferently on either sex), is forbidden to look at any of the men whose faces may be turned from them, but may look at those in front of them, as it is thought that should the boy or girl look towards the men while their backs are turned from them, the child’s mouth would close up, and, consequently never allow them to eat thereafter. For three days this prohibition is maintained after which it is removed. The teeth drawn are placed in the centre of a bunch of emu feathers, smeared with fat, and kept for about twelve months, or some length of time, under the belief that if thrown away, the eagle-hawk would cause larger ones to grow in their place, turn up on the upper lip, and thus cause death.

The Dieyerie, on being questioned, can assign no reason for thus disfiguring their children, than that when they were created the Moormoora* knocked out two front teeth of the upper jaw of the first child, and pleased at the sight, commanded that such should be done to every male or female child for ever after.

This ceremony has been witnessed by me on several occasions, and though it must be very painful, the boy or girl never winces.

KURRAWELLIE WONKANNA. (Circumcision.)

As soon as the hair on the boy’s face makes its appearance, a council of old men, not relatives to the boy, is held; but no warn-

ing is given to him or his parents. Everything is kept secret. A woman, also not related to the boy, is then selected, and her

* Note.—Moormoora is a good spirit, god, or divine being; and, although they have no form of religious worship, they speak of the Moormoora with great reverence.
duty is to suspend a mussel-shell round his neck. Whereupon, some appointed night, just before the camp retires to rest, ordinarily about nine p.m., she watches an opportunity to speak to him, during which she contrives to cast over the boy’s head a piece of twine, to which the shell is attached by a hole drilled at one end. He, knowing the meaning of this by having observed the same thing done to other boys, immediately runs out of the camp. The inhabitants of the camp upon learning what has happened, directly commence crying and shrieking at the top of their voices. The father and elder brothers at this become excited and quarrelsome, demanding by what right the old men of the camp seized their sons or brothers. However, after about an hour’s quarrelling (without fighting), they go to sleep as if nothing had happened.

In the meanwhile the boy remains alone, camped by himself, until the following day, when the young men (not relatives), visit him, and take him away to other camps, fifty, or sometimes one hundred miles distant, for the purpose of inviting other natives to the intended ceremony. The lad, during the day, keeps aloof from the camps he has been led to; at daybreak, before the camp arises, being away hunting; and at night camped about four hundred yards apart from the other natives. During the boy’s absence, his near relatives collect all the hair off the heads of the men, women, and children, till they are thoroughly shorn, spin it, and twist it into a fine thread about the thickness of ordinary twine, in one continuous length, without break, of about 500 yards. This is made for the purpose of winding round the waist of the lad after circumcision, when it is called Yinka.

On the day previous to that appointed for the ceremony, at four p.m., all the old women of the camp are sent in search of the boy, knowing where to find him; for, after proceeding as before described, a distance from his relatives, occupying so long as a fortnight, he returns homeward, and prepares the knowledge of his whereabouts by raising smoke twice or thrice each day, which also indicates that he is alive. They then bring him into the camp, when he is directed to stand up for a few minutes until every-
thing is ready. (The natives never can prepare until the very last moment, generally causing much confusion when the time arrives for work.) The father and near relatives walk up to the lad and embrace him, when immediately two or three smart young men rush at the boy, place him on the back of another man, all the men of the camp shouting at their highest pitch, thrice. The boy is then taken about one hundred yards away from the women, and covered up in skins, remaining so till daybreak.

The father and relatives of the lad now renew their quarrelling with those that ordered the shell to be suspended to the neck of the boy, and a general fight ensues, all able-bodied men joining in the fray, each helping his friend or relative, until by the time the row is ended there are many broken heads and bruised bodies—the women in the meanwhile crying, shouting, screaming, hissing, and making many other hideous sounds, like so many hyenas.

Subsequent to the suspension of hostilities, the men keep up an incessant humming noise, or singing (not dancing), and practising most horrible customs, until about four a.m., when the women and children are ordered off to a distance of four hundred yards from the camp, where they remain beating a kind of wooden trough with their hands once every minute (as in civilised communities bells are tolled for the dead), the men replying to the noise in like manner, until day dawns, when the beating ceases. Immediately before the boy’s circumcision, a young man picks up a handful of sand, and sprinkles it as he runs, round the camp, which is supposed to drive the devil out, keeping only Mooramoora, the good spirit, in. As soon as circumcision has taken place, the father stoops over the boy, and fancying himself inspired by Mooramoora to give him a name other than that he previously had, re-names him, upon which he is taken away by some young men, and kept away for three or four months after, when he returns, virtually a man; for though only a lad in years, he is allowed the same privileges as a man, in consequence of being circumcised. I have omitted to state that, in the event of no father living, his next of kin stands in place thereof.
Decency has compelled me to suppress the worst features of the ceremony.

WILLYAROO.—(To procure a good harvest, supply of snakes, and other reptiles.)

The next ceremony, following circumcision, is that now to be described. A young man, without previous warning, is taken out of the camp by the old men, whereon the women set up crying, and so continue for almost half the night. On the succeeding morning at sunrise, the men (young and old), excepting his father and elder brothers, surround him, directing him to close his eyes. One of the old men then binds another old man round his arm, near the shoulder, with string, pretty tightly, and with a sharp piece of flint lances the main artery of the arm, about an inch above the elbow, causing an instant flow of blood, which is permitted to play on the young man until his whole frame is covered with blood.* As soon as the old man becomes exhausted from loss of blood, another is operated on, and so on two or three others in succession, until the young man becomes quite stiff and sore from the great quantity of blood adhering to his person.

The next stage in the ceremony is much worse for the young man. He is told to lie with his face down, when one or two young men cut him on the neck and shoulders with a sharp flint, about a sixteenth of an inch in depth, in from six to twelve places, which incisions create scars, which until death show that he has gone through the Willyaroo.

When tattooed, a piece of wood about nine inches long, by two and a-half wide, and about a sixteenth of an inch thick, with a hole at one end, is attached to a piece of string eight feet or so long, and this is called Yuntha, which he is instructed to twirl when hunting, so the tribe may reap a good harvest of reptiles, snakes, and other game, and every night until his wounds are healed, he must come within four hundred yards of the camp.

*Note.—The reasons assigned for this barbarous practice are that thereby courage is infused into the young man, and to show him that the sight of blood is nothing; so that should he receive a wound in warfare, he may account it a matter of no moment, but remark bravely that he has previously had blood running all over his body, therefore, why should he feel faint or low-hearted.
The worst features of the kindred, snakes, and other reptiles.)

The next, or now to be renewed, is a warning, is taken out of what is termed the sick—men. set up crying. On the succeeding day, excepting his father preventing him, is no sight of blood, which is perfectly white. No whole frame is covered with blood, so that on two or three becomes quite stiff and bringing to his person.

The worse for the young men, when one or two are killed with a sharp flint, an inch to twelve places, died in exhaustion from six to twelve places, or, he saw that he had the inches long, by two inches to eight feet or so.

The instructions to twirl and harvest of reptiles, until his wounds are healed yards of the camp.

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(but no nearer), and twirl it so as to acquaint his parents that he is alive; and they may send him some food, and in the meanwhile he must look upon no woman. After perfect recovery he returns to the camp, where there is great rejoicing over the missing young man. He remains there, however, only for a few days; when, accompanied by some of the tribe, he is sent away to visit other camps for the purpose of receiving presents, such as a spear, boomerang, or other native weapon or curiosity. This fly trip is called Yinninda. On the night of his return, these presents he hands over to those who operated on him, and a song, composed during his absence by a young woman selected for that purpose, is sung by her, the men, women, and children dancing, and this revel is maintained for about two hours.

MINDARIE.—(Festival to invoke Peace.)

After enduring the ordeal of the Willyaroo, the next ceremony the young man has to go through is that of the Mindarie, which is held about once in two years by this as by other neighbouring tribes. When there are sufficient young men in the tribe who have not passed this ceremony, and each tribe being on friendly terms with the others, a council is held, when time and place are appointed in which to hold it—some three months after it is determined on—to allow the hair to grow sufficiently long to be dressed in the manner hereafter described, and those young men whose hair at the termination of this period is not long enough cannot take part in the ceremony. Women are sent to the neighbouring tribes to invite them to the ceremony, the preparations for which in building wurlies, &c., occupy from six to seven weeks. Every day witnesses fresh arrivals of men, women, and children; and as soon as the first native leaves in sight, the Mindarie song is sung, to show the stranger that he is hailed as a friend. At length all having arrived, they wait on the full of the moon, so as to have plenty of light during the ceremony, which commences at sunset. In the meanwhile, at every sunrise, and at intervals during the day, every man in the camp joins in the Mindarie song. They then proceed to dress the young men who
have not gone through the ceremony previously. First of all
the hair of their heads is tied with string so that it stands on end.
Thippa (the tails of rats) are then fastened to the top of the hair,
the ends hanging down over the shoulders. Feathers of the owl
and emu are fastened on the forehead and ears. A large Yinka
(previously described) is wound round their waist, in which, near
the spine, a bunch of emu feathers is worn, and the face is
painted red and black. By the time the young men are dressed,
the sun has set.

All the men, women, and children now begin and continue to
shout with the full power of their lungs, for about ten minutes.
They then separate, the women going a little way from the camp
to dance, while the men proceed to a distance of about three
hundred yards; the site selected being a plain, generally of hard
ground, which is neatly swept. A little boy about four years of
age, deputed to open the ceremony, is tricked out all over with
down from the swan and duck, bearing a bunch of emu feathers
on his head, and having his face painted with red ochre and white
clay. He dances into the ring—the young men following him,
and they followed by the old men. They dance for about ten
minutes, when the little boy stops the dance by running off the
dancing ground.

All the young men then recommence, going through many ex-
traordinary evolutions, standing on their toes, then on their heels,
then on one leg, shaking their whole frame at a rapid rate, and
keeping accurate time, throwing their hands in the air simulta-
neously, and clapping; running one way as fast as they can go,
they will suddenly halt, renew the dance with hands and feet
both in motion, again run off, perhaps twenty abreast, and at the
sound of a certain word, as one man, drop one shoulder, and then
the other. Then they throw themselves down on the ground,
dance on their knees, again clap their hands, and accompany
these postures by shouting and singing throughout the night
without ceasing, the whole keeping time as perfectly as a trained
orchestra. By sunrise, becoming tired, the ceremony is closed,
when they retire to rest, and sleep during the day.
FUNERAL RITES.

The reason of holding this ceremony is to enable all the tribes to assemble and renew peace, by making presents to each other, and amicably settle any disputes that may have arisen since the last Mindarie. The natives are all pleased at this observance, and talk of the event for many days after.

Koolpie.

So soon as the hair on the face of the young man is sufficiently grown to admit the ends of the beard being tied, the ceremony of the koolpie is decided on. A council of old men assemble, fix the site, and appoint a day for the operation, on the morning of which he is invited out to hunt. The young man not suspecting anything, is at a given signal seized—one of the party placing his hand on the young man’s mouth, while others remove the yinka (elsewhere described) from his body. He is then directed to lie down, when a man is stationed at each limb, and another kneels on his chest to keep him steady. The operation is then commenced by first laying his penis on a piece of bark, when one of the party, provided with a sharp flint, makes an incision underneath into its passage, from the foreskin to its base. This done, a piece of bark is then placed over the wound, and tied so as to prevent it from closing up.

This concludes the operation, and the young man goes away, accompanied by one or two others, and remains away from the camp until such time as the wound is thoroughly healed, when the bark may be removed.

Men who have passed through this ceremony are permitted to appear in the camp, and before women, without wearing anything to hide their person.

FUNERAL RITES—CANNIBALISM.

When a man, woman, or child dies, no matter from what cause, the big toes of each foot are tied together, and the body enveloped in a net. The grave is dug to about three feet, and the body is carried thither on the heads of three or four men, and on arrival is placed on its back for a few minutes. Then three men kneel
down near the grave, while some other natives place the body on
the heads of the kneeling men. One of the old men (usually the
nearest relative) now takes two light rods, each about three feet
long (these are called coonya), and holds one in each hand, stand-
ing about two yards from the corpse; then beating the coonya
together, he questions the corpse, in the belief that it can under-
stand him, inquiring how he died, who was the cause of his death,
and the name of the man who killed him—as even decease from
natural causes they attribute to a charm or spell exercised by
some enemy. The men sitting round act as interpreter for the
defunct, and, according as the general opinion obtains, give some
fictitious name of a native of another tribe.

When the old man stops beating the coonya, the men and
women commence crying, and the body is removed from the
heads of the bearers, and lowered into the grave, into which
a native (not related to the deceased) steps, and proceeds to cut
off all the fat adhering to the muscles of the face, thighs, arms,
and stomach, and passes it round to be swallowed. The reason
assigned for this horrible practice being that thus the nearest
relatives may forget the departed, and not be continually
crying.

The order in which they partake of their dead relatives is
this:—The mother eats of her children. The children eat of
their mother. Brothers-in-law and sisters-in-law eat of each
other. Uncles, aunts, nephews, nieces, grandchildren, grand-
fathers, and grandmothers eat of each other. But the father
does not eat of his offspring, or the offspring of the sire. After
eating of the dead the men paint themselves with charcoal and
fat, marking a black ring round the mouth. This distinguishing
mark is called Munamuroomuroo. The women do likewise,
besides painting two white stripes on their arms, which marks
distinguish those who have partaken of the late deceased; the
other men smearing themselves all over with white clay, to
testify their grief. The grave is covered in with earth, and a
large stack of wood placed over it. The first night after the
burial the women dance round the grave, crying and screaming
incessantly till sunrise, and so continue for a week or more. Should the weather be cold when a native dies, fires are lighted near the grave, so that the deceased may warm himself, and often they place food for him to eat. Invariably after a death they shift their camp, and never after speak of or refer to the defunct.

Mookoellie Duckana.—(Bone Strike, or Death Spell.)

The words at the head of this chapter are derived from Mooko (bone) and Duckana (strike), the compound word implying struck by a bone. As no person is supposed, from whatever cause, to die a natural death, but is conjectured to have been killed, either by one of a neighbouring tribe, or of his own, men, women and children are in constant terror of having offended some one who may therefore bear them enmity. Thus, so soon as a native becomes ill, a council is held solely to ascertain who has given him the bone. Should he remain a considerable time without a change, or his malady increase, his wife, if he has one, or if he has not, the wife of his nearest relative, is ordered to proceed to the person who is supposed to have caused the sickness. She does so, accompanied by her paramour (whose relationship is explained elsewhere), and on arrival immediately makes a few presents to the person suspected of her relative’s illness, but makes no accusation against him, contenting herself with simply stating that her relative is fallen ill, and is not expected to recover; whereupon he sympathises with her, and expresses a hope that the invalid will soon be well again. He knows, however, perfectly well, though not accused, that he is suspected of having caused the malady; and, on the following morning, acquaints the woman that she can return to her relative, as he would draw all power away from the bone by steeping it in water. Accordingly the woman carries back the joyful tidings that she has seen the party who has the bone, and he has promised to take all the power out of it. Now, should the invalid happen to die, and be a person of any influence, the man who acknowledged to having the bone is
murdered on the first opportunity. Men threaten their wives, should they do anything wrong, with the bone, causing such dread in their wives, that mostly, instead of having a salutary effect, it causes them to hate their husbands.

This bone is not any ordinary one, but the small bone of the human leg; and one of every two of the natives is charged with having one in his possession wherever he may go; but, in my own experience, I have never seen more than a dozen, and those at one of their ceremonies; as for instance, when the whole tribe desire to kill at a distance, say from fifty to one hundred miles, some influential man of another tribe, they order several of the old men to despoil the dead, that is to take the small leg bones from many skeletons. Of these, the relics of their own tribe, they take from three to eight, which they wrap in fat and emu feathers; all the most noted men of the tribe taking them and pointing towards the place where their intended victim is supposed to reside; while doing which they curse the man they desire to kill, naming the death they would wish him. All present are bound to secrecy, and the ceremony lasts about an hour. Should they learn, after a few weeks, that the man they destine to destruction is still alive and hearty, they account for it by supposing that some one of the tribe of the person cursed had stopped the power of the bone.

So strongly are men, women, and children convinced of the power of the bone, that no reasoning can shake their belief. I have frequently asked why they did not give a bone to myself or any of the settlers, knowing that they mortally hate all white men, but they meet this by saying we are too superior in knowledge, so that the bone would have no effect on us.

THE MAKING OF RAIN.

This is one of their grandest ceremonies. When there is a drought or dry season, frequent in the Dieyerie country, the natives have a hard time of it. No fresh herbs, no roots, nothing but ardoe have they to subsist on. The parched earth yielding no grass, the emu, reptiles, &c., are so poor as to be nearly value-
less for food; it is, therefore, easily perceived that to the natives rain is the supreme blessing. Believing they have the power of producing it, under the inspiration of Mooramoora (the Good Spirit), they proceed as follows:—Women, generally accompanied by their paramours*, are despatched to the various camps to assemble the natives together at a given place. After the tribe is gathered, they dig a hole about two feet deep, twelve feet long, and from eight to ten feet broad. Over this they build a hut, by placing stiff logs about three feet apart, filling the spaces between with lighter logs, the building being of conical form, as the base of the erection is wider than its apex—then the stakes are covered with boughs. This hut is only sufficiently large to contain the old men, the young ones sit at the entrance or outside. This completed, the women are called to look at the hut, which they approach from the rear, then dividing, some one way, and some the other, go round until they reach the entrance—each looking inside, but passing no remark. They then return to their camp, distant about five hundred yards. Two men, supposed to have received a special inspiration from the Mooramoora, are selected for lancing; their arms being bound tightly with string near the shoulders to hinder too profuse an effusion of blood. When this is done all the men huddle together, and an old man, generally the most influential of the tribe, takes a sharp flint and bloods the two men inside the arm below the elbow on one of the leading arteries—the blood being made to flow on the men sitting around, during which the two men throw handfuls of down, some of which adheres to the blood, the rest floating in the air.

This custom has in it a certain poetry, the blood being supposed to symbolise the rain, and the down the clouds. During the preceding acts two large stones are placed in the centre of the hut; these stones representing gathering-clouds—pressing rain. At this period the women are again called to visit the hut and its inmates, but shortly after return to the camp.

* Each married woman is permitted a paramour.
The main part of the ceremony being now concluded, the men who were bled carry the stones away for about fifteen miles, and place them as high as they can in the largest tree about. In the meanwhile, the men remaining gather gypsum, pound it fine, and throw it into a waterhole. This the Mooramoora is supposed to see, and immediately he causes the clouds to appear in the heavens. Should they not show so soon as anticipated, they account for it by saying that the Mooramoora is cross with them, and should there be no rain for weeks or months after the ceremony, they are ready with the usual explanation, that some other tribe has stopped their power.

The ceremony considered finished, there yet remains one observance to be fulfilled. The men, young and old, encircle the hut, bend their bodies, and charge, like so many rams, with their heads against it, forcing thus an entrance, re-appearing on the other side, repeating this act, and continuing at it until nought remains of their handiwork but the heavy logs, too solid even for their thick heads to encounter. Their hands or arms must not be used at this stage of the performance, but afterwards they employ them by pulling simultaneously at the bottom of the logs, which thus drawn outwards causes the top of the hut to fall in, so making it a total wreck. The piercing of the hut with their heads symbolizes the piercing of the clouds; the fall of the hut, the fall of rain.

THE MAKING THE WILD FOWL LAY EGGS.

After heavy rains, the smaller lakes, lagoons, and swamps are generally filled with fresh water, attracting flocks of wild fowl; and the natives go through a horrible ceremony, without which they believe the birds would not lay. On a fine day, after the rains, all the able-bodied men sit in a circle, each having a bone from the leg of a kangaroo,* sharpened at one end, when the old men commences singing, and the others pierce their scrotum several times. This must be very painful, yet they show no sense of it.

* It is said elsewhere that there are no kangaroos in the Diyerie country, but it must be remembered that in their expedition for red ocher they travel over the lands of other tribes where the kangaroo can be procured.
They are generally laid up for two or three weeks, unable to walk. While thus torturing themselves, the women are crying. At this ceremony a song is sung, but it is too obscene to be translated here. It is useless to argue with them on the absurdity of this custom, for all answer they say it is impossible for white men to know their power.

THE MAKING OF IGUANAS.—(Kapirrie Wima.)

Whenever it is a bad season for iguanas (Kapirrie), one of the principal articles of their food, some of the natives proceed to make them. This ceremony is not observed by the Dieyerie, but as they are invariably invited and attend, I think it proper to describe it. On a day appointed, they sit in a circle, when the old men take a few bones of the leg of the emu, about nine inches long, and sharpened at both ends. Each old man then sings a song, while doing so piercing his ears, first one and then the other, several times, regardless of the pain, if not insensible to it. I add the song, which is not in the Dieyerie dialect, and a translation of it:

THE IGUANA SONG.

Moolum Kurla pacha-ra. Willyoe lana
Mathapootana murara Thidma-ra Munselinde
Kurtawrie-wariothia-a.

Translation.

With a boomerang we gather all the iguanas from the flats and plains, and drive them to the sandhills, then surround them, that all the male and female iguanas may come together and increase.

Should there be a few more iguanas after the ceremony than before, the natives boast of having produced them, but if they are as scarce as previously, they have their customary excuse, that some other tribe took away their power.

SUPERSTITIONS ON THE IGUANA.

The iguana is supposed to be a conductor of lightning, and during a thunderstorm all these reptiles are buried in the sand. And should any native become grey, or have much hair on its breast, when young, it is supposed to be caused by eating them when children.
SUPERSTITION ON TREES.

There are places covered by trees held very sacred, the larger ones being supposed to be the remains of their fathers metamorphosed. The natives never hew them, and should the settlers require to cut them down, they earnestly protest against it, asserting they would have no luck, and themselves might be punished for not protecting their ancestors.

REMEDY FOR ACCIDENT OR RIDICULE.

Should a child meet with any accident, all its relatives immediately get struck on the head with a stick or boomerang until the blood flows down their faces, such surgical operation being presumed to ease the child's pain. In like manner, should any man or woman, by doing anything awkwardly, provoke laughter, he or she requests one of the men or women to hit him or her on the head till the blood trickles down the face, when the person thus relieved commences laughing, and appears to enjoy the joke as keenly as the rest.

INDESCRIBABLE CUSTOMS.

That of causing a plentiful supply of wild dogs, that of creating a plenty of snakes, that of giving strength to young men, and some other customs, are altogether so obscene and disgusting, I must, even at the risk of leaving my subject incomplete, pass them over by only thus briefly referring to them.

BOOKATO.- (Expedition for Red Ochre.)

Every winter, in July or August, a council of all the old men is held, relative to the starting of an expedition for red ochre, to a place called Burratchuna Creek (west of the Blinman township), where there is a large mine of it. Old and young men are selected, a day fixed, and a leader appointed to take command; all being kept secret from the women, in fear they would persuade their husbands not to leave. On the day the party must start, the old men rise with the sun, and grasping their weapons and singing, promptly depart, without any leave-taking or farewell to their wives or children. The women then, conscious of the men's intentions, commence screaming, screeching, yelling, hooting, hiss-
BOOKATOO—(EXPEDITION FOR RED OCHRE).

...ing, and making all kinds of hideous and uncouth sounds—calling on their husbands, sons, brothers, and friends, to remain, and not to be led into a strange and hostile country; they unheedingly proceeding on their way for about five hundred yards, for the purpose of arranging with the old men who are left behind, to build wurleys (Bookatoo Oorannie), for the reception of the party when it returns. The site being selected, and instructions given to build substantial huts, farewell is taken, the expedition singing a rather mournful ditty, encouraging the young lads to keep up their spirits; and indeed some of them require encouragement, knowing that besides having to travel over three hundred miles through strange country, many a hungry belly they will have before reaching their destination, independent of the load of ochre they will have to carry back. The party travels about twenty miles a day, and on arrival at the mine each member of it digs out his own ochre, mixes it with water, making it into loaves of about 20 lbs. weight, which are dried. Each man carries an average weight of 70 lbs. of ochre, invariably on the head, and has to procure his own food; the party seldom resting a day while on the journey, which lasts usually from six to eight weeks, until within one day's stage of their camp—the Bookatoo Oorannie. On the return route they barter with the tribes they pass, giving weapons for old clothes.

Leaving for a while the returning party within one stage of the Bookatoo Oorannie, I will state what has been done in their absence by those who had to prepare those wurleys, which built, a space of about one hundred yards around them is cleared and swept. During these preparations, every morning the women are ordered away to a short distance and not allowed to return until sunset, and during their absence they collect seed, which is stored against the return of the expedition. The men of the camp keep up a continuous singing during the whole day and night, making, from the native cotton bush, sugarloaf-shaped bags,

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* Just after collecting the ochre, having all the hair of their faces plucked out (not cut or burnt off).

† The men carry their loads on their heads.
about eighteen inches in length, and large enough at the orifice to admit the head; these being intended for the Bookatoo men on their return. During the making of the bags the following song is sung, of which herewith I give the original, with a free translation:

Mulka-a-a-a—worn-a-a,
Yoong-arra-a-a Gondoo-o-o,
Ya Pillie-e-e-e Mulka-a-a angienie
Kooriekirn-a-a-yaa-a-a-ya.

Translation.
Put colours in the bags,
Close it all round,
And make the netted bag
All the colours of the rainbow.

The women are supposed never to have heard this song, which is kept secret from them, and they fear that they would be strangled by the men should they ever overhear it.

I now return to the ochre party, who having, for fear of hostile tribes, made their way home, only resting at night, are now within two hundred yards of the camp prepared for them. They drop on their hands and knees, so as not to awaken its inhabitants, whom they desire to take by surprise, which they do when within a few yards distance, by loud yelling and clapping their hands and dancing two or three times round the Bookatoo Oorannie, after which they retire a little way. The men of the camp then rush out to ascertain whether all of the party have arrived safe. Women crying, children screaming, dogs fighting, altogether make up a discord language is unequal to describe. Now the sugarloaf bags are placed on the heads of the adventurers, the women prepare food for them, and dancing is kept up during the whole of the night, until sunrise, when the ceremony is over, and until when the women are not allowed to speak to their husbands or relatives. Afterwards, days are spent by the members of the expedition, in recounting anecdotes and incidents of their travel.

DISEASES.

Wittcha.—This disease is, I think, the itch. The symptoms are innumerable small pimples all over the body, causing considerable
irritation, only to be temporarily allayed by rubbing the parts affected with a sharp instrument or stone—the hand alone being insufficient to afford relief. It is very contagious, spreading from one person throughout the camp, and is probably caused by general want of cleanliness, and allowing mangy dogs to lie with them. They are subject to this disease once a year.

Mairra.—A disease which every native has once in his life, sometimes at three years of age, but more frequently at fourteen, or thereabouts. The symptoms are large blind boils, under the arms, in the groin, on the breast or thighs, varying in size from a hen's egg, to that of an emu's egg. It endures for months, and in some instances for years, before finally eradicated. During its presence the patient is generally so enfeebled as to be unable to procure food, and in fact is totally helpless. It is not contagious, and is, I surmise, peculiar to the natives, whose only remedy is the application of hot ashes to the parts affected.

Mooramoor.—Unquestionably small-pox, to which the natives were subject evidently before coming into contact with Europeans, as many old men and women are pockmarked in the face and body. They state that a great number have been carried off by this disease, and I have been shown, on the top of a sandhill, seventy-four graves, which are said to be those of men, women, and children, carried off by this fell disorder.

THE DOCTOR.—(Koonkie.)

The Koonkie is a native who has seen the devil, when a child (the devil is called Kootchie), and is supposed to have received power from him to heal all sick. The way in which a man or woman becomes a doctor, is, that if when young they have had the nightmare, or an unpleasant dream, and relate this to the camp, the inmates come to the conclusion that he or she has seen the devil. The males never practise until after circumcision, and, in fact, are not deemed proficient till out of their teens.

Whenever a person falls ill, the Koonkie is requested to examine and cure him. The Koonkie walks up to the invalid, feels the parts affected, and then commences rubbing them until
he fancies he has got hold of something, when he sucks the parts for a minute or two, and then goes out of the camp a few yards. He now picks up a piece of wood, about one or two inches long, and returns to the camp, where, procuring a red hot coal, he rubs it in his hands to make them hot, and then feels the disordered parts again, and after a little manœuvreing, produces the stick which he had concealed in his hand, as if extracted from the patient’s body, to the great surprise of all the natives, who conclude that this was the cause of the complaint. Koonkie is requested to try again, when he goes out a second time in a very solemn manner (the natives all looking at him with wonder), blows twice or thrice, returns, goes through the same performance as before, and then produces a long piece of twine, or a piece of charcoal, of course from the part affected.

This impostor won’t confess to his trickery, and, indeed, from constant practice, at last deludes himself into a belief of his skilful surgery, which all the other natives have implicit faith in. And, indeed, the force of imagination is so strong in some cases, that I have seen a native quite ill, and actually cry for the Koonkie, who, after his humbugging, appeared quite recovered. Should the Koonkie fail in his effort to relieve the sick, he is prepared with a ready excuse—some Koonkie of another tribe, possessing more skill, has stopped his power. When a Koonkie is ill he calls in the aid of another Koonkie to cure him. As I have said elsewhere, no person is presumed to become ill naturally. The Kootchie (devil), or some native, has bewitched him.

**Cure of Disease or Wounds.**

Sores, cuts, bruises, pain, and diseases of all kinds, no matter how arising, are treated in one of two modes; if slight, by the application of dirt to the part affected; if severe, by that of hot ashes. In cases of any kind of sting, leaves of bushes, heated at the fire, are applied to the part stung, as hot as the patient can bear it, and the smart almost immediately disappears.
CATALOGUE OF ANIMALS, ETC.—RATS AND THEIR CONGENERS, REPTILES, BIRDS, FISH, VEGETABLES, INSECTS, MANUFACTURING PRODUCTS, WEAPONS, AND PERSONAL ADORNMENTS.

RATS AND THEIR CONGENERS. (All eaten by them.)

<table>
<thead>
<tr>
<th>Animal</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chookaroo</td>
<td>Kangaroo</td>
</tr>
<tr>
<td>Kannoona</td>
<td>Bush wallaby</td>
</tr>
<tr>
<td>Wurtarrie</td>
<td>Kangaroo rat</td>
</tr>
<tr>
<td>Pildra</td>
<td>Opossum (of rare occurrence)</td>
</tr>
<tr>
<td>Capieatha</td>
<td>Native rabbit</td>
</tr>
<tr>
<td>Miaroo</td>
<td>Rat</td>
</tr>
<tr>
<td>Poontha</td>
<td>Mouse</td>
</tr>
<tr>
<td>Arutchie</td>
<td>Native ferret</td>
</tr>
<tr>
<td>Cowtirrie</td>
<td>Rat (I don’t know the species)</td>
</tr>
<tr>
<td>Thillamillarie</td>
<td>A species of ferret</td>
</tr>
<tr>
<td>Pulyara</td>
<td>Long-nosed rat</td>
</tr>
<tr>
<td>Koolchie</td>
<td>Species of rat</td>
</tr>
<tr>
<td>Koonapoo</td>
<td>Species of mongoose</td>
</tr>
<tr>
<td>Kulkana</td>
<td>Species of wallaby (very swift)</td>
</tr>
<tr>
<td>Kooraltha</td>
<td>Spotted ferret</td>
</tr>
<tr>
<td>Kulunda</td>
<td>White and black rat (similar to the house rat)</td>
</tr>
<tr>
<td>Tickawara</td>
<td>Native cat</td>
</tr>
</tbody>
</table>

REPTILES. (Those not eaten marked thus *)

<table>
<thead>
<tr>
<th>Animal</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kunnie</td>
<td>Jew lizard</td>
</tr>
<tr>
<td>Kopirri</td>
<td>Iguana</td>
</tr>
<tr>
<td>Paharamooroo</td>
<td>Black iguana (I have only seen three; they are very scarce)</td>
</tr>
<tr>
<td>Choopa</td>
<td>A slender lizard, about 3in. long</td>
</tr>
<tr>
<td>Kuldewego</td>
<td>Red-backed lizard, about 3in. long</td>
</tr>
<tr>
<td>Wakkurrie</td>
<td>Flat-headed lizard, about 3in. long</td>
</tr>
<tr>
<td>*Womalora</td>
<td>Smooth-skinned lizard, about 5in. long</td>
</tr>
<tr>
<td>*Thibbanrie</td>
<td>Small rough-skinned lizard, about 4in. long</td>
</tr>
<tr>
<td>Moonkanoomkariilla</td>
<td>Small black lizard, with short tail; generally found under the bark of trees</td>
</tr>
<tr>
<td>Oolamni</td>
<td>Lizard, transparent skin, spotted yellow and black, about 5in. long</td>
</tr>
<tr>
<td>*Kulchandarra</td>
<td>Species of lizard, flat head, scaly back, about 4in. long; lives under the ground, and only appears above after heavy rains. The natives describe it as venomous, and affirm its bite is certain death, wherefore they are very frightened of it, and even avoid killing it, from fear of its poisoning their weapons</td>
</tr>
<tr>
<td>Woma</td>
<td>Carpet snake, from 5 to 12ft. long, large body; its bite not venomous</td>
</tr>
</tbody>
</table>
THE DIFERIE TRIBE.

Thoona ....................... Grey snake, generally about 5ft. long; venomous
Wondaroo ....................... Green and yellow snake, very thick body, about 5ft. long, quite harmless, and has a sleepy appearance
Wonkoo ....................... Light brown and grey snake, from 4 to 7ft. long; venomous and very vicious
Wirrawirrara ... Large brown snake, with yellow belly, from 6 to 10ft. long; very venomous
Wipparoo ....................... Long thin snake, black, shaded with other dark colours, about 7ft. long; very venomous, its bite causing instant death, so the natives are very cautious in killing it
Marrakilla ....................... Large brown snake, about 7ft. long; has a large head; is very venomous and vicious
Mithindie ....................... White and yellow spotted snake, small thin body, about 3ft. long; harmless
Koolielawirrawirra .................. Small yellow and black spotted snake, about 6ft. long; harmless
Mulkunkoora ....................... Black and green spotted snake, 5ft. long; venomous
Thandandiewilliewillie .................. Small black snake, small mouth, about 5ft. 6in.; venomous
Kurawulleyackaycalkuna .................. Flat-headed snake, green back, yellow spots on belly, about 4ft. 6 long; venomous
Kulathirrie ....................... Frog
Thidamurra ....................... Toad
Finchiepinchielara .................. Bat

BIRDS. (All eaten by them.)

Carawura ....................... Eagle hawk
Kunianandruna ................... The largest hawk excepting first-named
Thirriethirrie .................... Small speckled hawk
Theearoopathandrunie ............... White hawk
Milkieworie ....................... Large grey hawk
Pittiekikadie ..................... Speckled hawk
Kirrie ....................... Whistling hawk (very swift)
Kookoongka ....................... Kite
Windtha ....................... Grey owl
Wuriwhawuriwhie ................ White owl
Killawolooiwoorka .................. Dark brown owl
Mooyiye ....................... Mopawk
Woorocodie ....................... Eeo
Kulathosea ....................... Bustard
Kardungoo ....................... White cockatoo
Killukailla ....................... Red-breasted cockatoo
Kooranaywillawilla .................. Cockatoo parrot
Poohnaka ....................... Parrot
Cathathara ....................... Shell parrot
Willacoo ....................... Curlew
Moolubra ....................... Pigeon
Murnpie ....................... Bronzewing pigeon
Woparoe ....................... Pluck pigeon
Koorookookoo ....................... Dove
Mullieppirraponga ................ Quail
Cheemla ....................... Red-breasted robin
Thindrieischindrie .................. Shepherd's companion (a species of wagtail)
Thiewillagie .................. Small species of lark
Malyamalayaparrie .................. Swallow
Poothoopoottbooka .................. Sparrow
Kowulka ....................... Crow
Koorabakooela .................. Magpie
CATALOGUE OF ANIMALS, ETC.

WADERS.

<table>
<thead>
<tr>
<th>Species</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Booralkoo</td>
<td>Native companion (large species of crane)</td>
</tr>
<tr>
<td>Ooroo</td>
<td>Nankeen-coloured crane</td>
</tr>
<tr>
<td>Calienmulyandurie</td>
<td>Black and white crane</td>
</tr>
<tr>
<td>Moolpa</td>
<td>White crane</td>
</tr>
<tr>
<td>Chooschoose</td>
<td>Swan</td>
</tr>
<tr>
<td>Diekadackalyerra</td>
<td>Species of snipe</td>
</tr>
<tr>
<td>Mountoomootoo</td>
<td>Species of snipe</td>
</tr>
<tr>
<td>Thanpathanpa</td>
<td>Slate-coloured snipe</td>
</tr>
</tbody>
</table>

WATER FOWL.

<table>
<thead>
<tr>
<th>Species</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tharalkoo</td>
<td>Teal</td>
</tr>
<tr>
<td>Thowlia</td>
<td>Spoonbill duck</td>
</tr>
<tr>
<td>Koekaloo</td>
<td>Mountain duck</td>
</tr>
<tr>
<td>Chipala</td>
<td>Whistling duck</td>
</tr>
<tr>
<td>Koohnapina</td>
<td>Brown duck with red beak</td>
</tr>
<tr>
<td>Thoodelo</td>
<td>Diver</td>
</tr>
<tr>
<td>Doopoolparoo</td>
<td>Black diver</td>
</tr>
<tr>
<td>Kilkie</td>
<td>Water hen</td>
</tr>
<tr>
<td>Muroomurroo</td>
<td>Black water hen</td>
</tr>
<tr>
<td>Wathawirrie</td>
<td>Species of water hen</td>
</tr>
<tr>
<td>Muloola</td>
<td>Cormorant</td>
</tr>
<tr>
<td>Boorhooptya</td>
<td>Long-beaked cormorant</td>
</tr>
<tr>
<td>Koorie</td>
<td>Swan</td>
</tr>
<tr>
<td>Thanumpara</td>
<td>Pelican</td>
</tr>
<tr>
<td>Kirriyirrka</td>
<td>Gulf</td>
</tr>
</tbody>
</table>

FISH AND OTHER FRESHWATER HABITANTS.

Are few and unimportant, being caught in the waterholes and lagoons, which can only be called creeks or rivers when the floods come down, the last of which occurred in 1864.

<table>
<thead>
<tr>
<th>Species</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paroo</td>
<td>A small bony flat fish</td>
</tr>
<tr>
<td>Multhoomalkoo</td>
<td>A fish weighing from 3 to 3½ lbs.</td>
</tr>
<tr>
<td>Moodlakoopa</td>
<td>A fish averaging 4½ lbs.</td>
</tr>
<tr>
<td>Koorie</td>
<td>Mussel</td>
</tr>
<tr>
<td>Kuniekoonidie</td>
<td>Crayfish</td>
</tr>
</tbody>
</table>

INSECTS.

<table>
<thead>
<tr>
<th>Species</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thitharrie</td>
<td>Centipede (sometimes 7in. long—its bite is venomous)</td>
</tr>
<tr>
<td>Marunkura</td>
<td>Tarantula</td>
</tr>
<tr>
<td>Koomeekoonierilla</td>
<td>Black spider</td>
</tr>
<tr>
<td>Kuniekoonide</td>
<td>Scorpion</td>
</tr>
<tr>
<td>Pitchula</td>
<td>Species of spider</td>
</tr>
<tr>
<td>Pindrie</td>
<td>Grasshopper or locust</td>
</tr>
<tr>
<td>Purdie</td>
<td>Grub, caterpillar</td>
</tr>
<tr>
<td>Koointe</td>
<td>Mosquito</td>
</tr>
<tr>
<td>Pittaboolarichana</td>
<td>Sandfly</td>
</tr>
</tbody>
</table>

VEGETABLES, ROOTS, HERBS, FRUIT, SEED, &c. (Eaten by the Natives.)

<table>
<thead>
<tr>
<th>Species</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yowa</td>
<td>Rather larger than a pea, found three inches deep in the ground</td>
</tr>
<tr>
<td>Winkara</td>
<td>A very starchy root, about 5in. long</td>
</tr>
<tr>
<td>Munyaroo</td>
<td>A plant much eaten</td>
</tr>
<tr>
<td>Kuanuurr</td>
<td>The seed of the Munyaroo, used when ground into meal between two stones</td>
</tr>
</tbody>
</table>
THE DieriE TRIBE.

Ardoe

(Often described in newspapers and by writers as Nar- 

doo). A very hard seed, a flat oval of about the 

size of a split pea; it is crushed or pounded, and 

the husk winnowed. In hard seasons this is the 

mainstay of the native sustenance, but it is the 

worst food possible, possessing very little nourish- 

ment, and being difficult to digest.

Cobbooboo

A nut found on the box tree, on breaking which it 

discloses a grul; this is probably a gail.

Wodaroo

A thin long root, obtainable only where the soil is 

rich and covered with turf. This is one of the best 

vegetables the natives possess, sweet and mealy 

into small leaves.

Cooncharrie

The seed from a species of acacia, ground and made 

into leaves.

Pathapaowa

The seed of the box-tree, ground and made into leaves 

Canlycou

The seed of the prickly acacia, pounded and made 

into leaves.

Woollaoroo

Very fine seed taken from the silver-grass, growing in 

the creeks.

Wirrathaundra

Seed of an acacia.

Mulkathaundra

Seed of the mulga tree.

Yongumudie

Black fine seed, taken from a plant similar to clover.

Moootcha

Native cotton bush. When the leaves sprout and 

become quite green the natives gather and cook 

them, and at seed time they pluck and eat the pods 

Klobomba

Indigenous clover, when young cooked by the natives 

and eaten in large quantities.

Willapie

A small watery plant.

Yoolantis

The native fig.

Bookbooda

The native gooseberry.

Mundawora

The native blackberry.

Theoogara

The native pear.

Yeggga

The native orange.

VEGETABLE PRODUCTIONS USED IN MANUFACTURING.

Mindrie

A large root, from the outside of which is obtained a 

kind of resin, which, when prepared at the fire and 

afterwards allowed to dry, becomes very hard and 
tough, called “mindrie,” and is used in fastening 
a flint to a short stick called “kundrimooko”.

Moootcha

The stems of this bush (the pods and leaves of which 

afford food), when dry are pounded into a fine 

flour, then teased and spun, after which it is made 

into bags, which are very nicely done, and occupy 

many days in their production.

WEAPONS AND IMPLEMENTS.

Kalthie

Spear.

Kirra

Boomerang.

Muarwirrie

Two-handed boomerang, from 6 to 14 ft. long, and 4 in. 

broad.

Kundriemoooko

Of semi-circular shape, 2 ft. 6 in. long, to one end of 

which is attached by resin a flint, forming a kind 
of ax or tool used in making weapons.

Wona

A short thick stick, about 3 ft. long, used by women 

who do not carry the shield, spear, or boomerang.
Yootchoowonda.......... A piece of flint about 3 in. long, with an edge like a razor, and at the blunt end covered with ivy; this is concealed in the palm of the hand when fighting, and is capable of inflicting a wound like one made with a butcher's knife.

Pirrama................. A shield, oval shaped, of solid wood, from 1 ft. to 3 ft. long, and from 6 in. to 1 ft. wide.

PERSONAL ORNAMENTS.

Kulturakutra............ Necklace made of reeds strung on woven hair, and suspended round the neck.

Yinka.................... A string of human hair, ordinarily 300 yards in length, and wound round the waist. This ornament is greatly prized, owing to the difficulty of procuring the material of which it is made.

Mundamunda............. A string made from the native cotton tree, about two or three hundred yards long; this is worn round the waist, and adorned by different colored strings wound round at right angles. These are worn by women, and are very neatly made.

Kootcha................. Bunch of hawk's, crow's, or eagle's feathers, neatly tied with the sinew of the emu or wallaby, and cured in hot ashes. This is worn either when fighting or dancing, and also used as a fan.

Wurtawurta.............. A bunch of the black feathers of the emu, tied together with the sinew of the same bird; worn in the yinka (circle) near the waist.

Chanipo.................. A band of about 6 in. long by 2 in. broad, made from the stems of the cotton bush, painted white, and worn round the forehead.

Koorie................. A large mussel shell pierced with a hole, and attached to the end of the beard or suspended from the neck; also used in circumcision.

Oomamunda.............. About 10 ft. of string, made from the native cotton bush, and wound round the arm.

Oorapathera............. A bunch of leaves tied at the feet, and worn when dancing, causing a peculiar noise.

Unpa..................... A bunch of tassels, made from the fur of rats and wallaby, worn by the natives to cover their private parts. They are in length 6 in. to 30 in. long, according to the age of the wearer.

Thippa................. Used for the same purpose as Unpa. A bunch of tassels made from tails of the native rabbit, and, when washed in damp sand, is very pretty, being white, as the driven snow. It takes about fifty tails to make an ordinary Thippa, but I have seen some consisting of 350.

Aroo.................... The large feathers from the tail of the emu, used only as a fan.

Wurda Wurda............ A circle of crown of emu feathers, worn only by the old men.

Pillie.................... Netted bag, made from the stems of the cotton bush and rushes, with meshes similar to our fishing net.

Wondaroe................. A closely-netted bag, made from the fibre of the cotton bush.

Pirra.................... A trough-like water vessel.

Mintie................. Fishing net, made from rushes, usually 60 ft. long by 3 ft. wide.
PART IV.

THE DIEYERIE DIALECT.

KEY TO PRONUNCIATION, EXAMPLES OF THE CONSTRUCTION OF THE LANGUAGE, SYSTEM OF NOTATION, ASTRONOMICAL TERMS, LIST OF NAMES DISTINGUISHING AGE OR RELATIONSHIP, THE TEN COMMANDMENTS, PARTS OF THE HUMAN FRAME, VOCABULARY.

The Dieyerie dialect, although of limited construction, yet has certain rules not oftener departed from than the languages of a more civilized people. Each word invariably terminates with a vowel; and, so accustomed are the Dieyerie to this form, that in acquiring foreign words terminating in a consonant, they always add vowels, as thus:—Bullock becomes bulakoo; hat, hata; dog, doga; and so on.

Beside the spoken language, they have a copious one of signs—all animals, native man or woman, the heavens, earth, walking, riding, jumping, flying, swimming, eating, drinking, and hundreds of other objects or actions, have each their particular sign, so that a conversation may be sustained without the utterance of a single word.

This dumb language, of which I possess a thorough knowledge, cannot, however, be described in words. A special feature in their language is that of distinguishing each other in their relationship, by which their names become transmuted in a variety of ways—at certain ages, on their being married, and after undergoing certain ceremonies—examples of which are here given.

Their system of notation, which is described farther on, is excessively restricted, as is also their knowledge of astronomy, with which they have nevertheless an acquaintance.
The Dieyerie language extends far beyond the limit of their own possessions, being understood, though not spoken, by the surrounding tribes.

The alphabet used by me in the vocabulary consists of eighteen letters only, the Dieyerie dialect possession no equivalent for our F, J, Q, S, V, X, Z, while K answers in every respect for C, excepting where it precedes the letter H.

KEY TO PRONUNCIATION.

A, as in Hand, hat, fat, band
B, ,, Bamble, bible, bride
D, ,, Deed, did, dearly
E, ,, Treat, face, tart
G, ,, Gag, gurgle (never as giant, page, rage)
H, ,, Hay, heavy, hearty
I, ,, Light, bright
K, ,, Kernel, keep, kick, key
L, ,, Lilt, laurel
M, ,, Manna, marmalade
N, ,, Nothing, none, noon
O, ,, Orono, ostrich, olive
P, as in Pope, puppet, pipe
R, ,, Rare, rich, rather
T, ,, Tout, tient, threat
U, ,, Car, fur
W, ,, Wake, wall, weak
Y, ,, Yeast, yonder
Aa, as in Caught, taught
Ch (tech) Child, church, chatter
Is, as in Yield, theft, brief
Oh, ,, Moon, soon, balloon
Oh, ,, Cow, now, how, brow
Th, ,, Teeth, truth, this, that

A LIST OF WORDS

Principally, and in some cases only, showing the construction of the language used with others, and then usually terminating them. Examples follow—

Abi—No
Altheo—I
Alo—Us
Alyia—Few
Ani—To
Ana—ing
Anie—Me, my
Arrie—Same as
Athie—Do it
Aumoo—Almost
Anii—Will, shall
Backa—Same as
Bolys—That two
Bootoo—With
Buckuma—Also
Butha—Not

Chaumapa—Always
Ellie—To, of
Goo—To yours, of yours

Ianna—We
Iannanie—Ours

Kaanchie—Certain, sure
Koomoo—A, one
Kow—Yes
Kookoo—yes, yes

Launii—Will, shall
Marpo—Great, very
Marow—Do it (imperative)
Moonthali—Ourselfs
Moothio—Most
Moolo—Great, very
Mullauna—Together, each other
Mundroo—Two
Munthroo—Only two
Murli—More
Murra—Fresh, new
Mutcha—Enough
Mi—To

Nandroova—She
Namie—Her
Nankanie—Hers
Ninma—The, thee, that, it

Ninnies—This
Nie—My, mine
THE DIEYERIE TRIBE.

Nooolica—He
Noooloo—Him
Noonkanie—His
Nowiyea—There

Oomo—Good
Ori—Did, has, have

Pareehana—All
Parkoola—Three
Pilkie—Not relating to
Pilkildra—Something else
Pina—Great, very
Pothoo—Only
Puppa—Others
Punpie—None, no one

Thana—They
Thananie—Their
Thaniya—Them, those
Tharkuna—Incline
Thulka—Relating to
Thuruna—Together

A—Kooroo
All—Pareehana
Also—Bukuna
Almost—Aumpoa
Always—Champouna

Certain—Kaansie
Enough—Mutcha
Each other—Mullauna

Few—Alyve, youa
Fresh—Murra

Good—Oomo
Great—Marpoa, moolaroa, pina

Has or have—Ori
Had—Wonthie
He—Nooolica
Him—Noooloo
His—Noonkanie
Her—Nanien
Hers—Nunkanie
How—Wodow

I—Athio
Incline—Tharkuna
It—Nunna

Little—Wauka
Least—Waukawaka, waukamootheroo
Me—Anie

Ulula—We
Uma—ing, ed
Undroo—Together

Wadare—Where, which
Waka—Little
Wakawaka
Wankamootheroo { Least
Weram—Who
Whi—What
Windrie—Only
Wirrie—Of them, to them
Wirlo—What, how
Wonthie—Had
Wulya—Soon
Wulyaloo—Soon after
Wurrie—Whose
Wurra—Of them, to them
Wuroogo—Whom

Yankiea—Many
Yinie—You
Yunkane—Their, yours
Youdroe—Thou
Yoora—Ye, few

Mine, my—Nie
Many—Yankiea
More—Murra

No—Ahi
None, no one—Punpie
Not—Butha
New—Murra
Not relating to—Pilkie

One—Kooroow
Only—Pothoo, wiwi
Only two—Mandoora
Others—Puppa
Of—Elle, thulka
Of them—Wirrie, wurra
Ours—Annamie
Ourselfs—Moonthie

Relating to—Undroo

She—Nundrooyoa
Sure—Kaansie
Soon—Wulya
Soon after—Wulyaloo
Same as—Arrie, backa
Self—Moonthie
Something else—Pilkildra

The—Nunna
Thee—Nunna
Theirs—Thananie
Them, these—Thaniya, Goondroo
They—Thana

That—
This—
Their—
To—Elle
To them—
Together—
Three—
That two—
There—

Us—All

Very—

Ali
Ani
Boo
But
Aus
Elle
Goe
Kau
Koe
Mee
Mee
Mie

Poo
Pin
Th
Th
Th
Un
DIALECT.

That—Ninna
This—Ninna, ninica
Their—Yinkanie
To—Elie, thulka, goo, ami, mi
To them—Wirre, warra
Together—Mullauna, thurana
Three—Farkoolla
That two—Boliya
There—Nowiya

Us—Anie

Very—Marpoo, moolaroo, pina

With—Boothoo
We—Inanna, ullica
Will—Lanni or Anni
Where, which—Wularie
Who—Warana
Whose—Wurne
Whom—Wongoa
What—Whi, wodow

Yes—Kow
Yes yes—Kooloo
You—Yinte
Ye—Yoora

Yours—Yinkanie

EXAMPLES.

Ali, us ................................. Moonthalia, ourselves. Moontha, self—Ali, us
Meali, hungry. Moe, hunger—Ali, us
Moolkalia, sleepy. Mooka, sleep—Ali, us
Inanna, ours. Innaa, we—Anie, me
Anie, me, my ............ Annie, my father. Appie, father—Nie, my
Ultranu, of us. Ulinks, we—Nie, us.
Boothoo, with—Kintaloooboos, with a dog. Kintalo, dog—Boothoo, with
Bootha, not—Yothalutha, not lucky. Yootha, luck—Bontha, not
Aumpoo, almost—Aumpoonumule, almost a blow. Nunda, blow—Aumpoo, almost
Elie, of ................................. Buncoulie, of nothing. Bankoo, nothing—Elie, of
Bootshoolie, of the blind. Boothoo, blind—Elie, of the
Goo, or to—Yinkanugoo, of or to yours. Yinkani, yours—Goo, or to
Kaanchie, certain—Kooriekaanchie, thief for certain. Koorielie, stealing
sure .......... Yapakaanchie, fear for certain. Yapa, fear
Kooroona, one—Pootshoolkoorrana, only one. Kooroona, one—Poothoo, only
Murra, more .......... Comoomurla, better. Omoo, good—Murra, more
Moosthoo, most—Wooroomutha, most short. Wordoo, short—Moosthoo, most
Mullana, together, each other—Dannahullana, cut each other. Dannami, to cut—Mullanu, each other

Karoomurra, hair beginning to get grey. Karoo, grey—

Murr, new
Murr, fresh, new—Apanurra, fresh water. Apa, water—Murr, fresh
Nounnurra, married couple. Noo, husband or wife—
Murr, new, i.e. new relationship
Poothoo, only—Pootshoolkoorrana only one. Poothoo, only—Kooroona, one
Yoothapina, great luck. Yootha, luck
Pina, great, very—Moapina, very hungry. Mos, hunger
Nooropina, very quick. Nooroo, quick
Thulka, relating to—Kurnathulka, relating to person of a blackfellow.
Kurna, person of blackfellow—Thulka, relating to
Kurna, person

Mopathurra, collect together. Mopa, collect
Kumpathurra, collect together. Kumpa, collect
Oookunathurra, joined together. Ookin, joined
Kookoosthurra, unlevel down hill.
Dorathakuna, bending the body forward
Munathakuna, gaping. Muna, mouth
Apandro, relating to water. Apa, water
Firrandroo, relating to trough. Perf, trough
Undroo, relating to

Kurnamandroo, relating to person of blackfellow. Kurna, a blackfellow.
THE DIEVERIE TRIBE.

Love—Yoori
To love—Yoorami
Loving—Youran
Loved—Youranaroi
Did, has, or have loved—Youranaroi

To Love, Yoorami. Loving, Yoorna. Loved, Yoorna.
I am loving—Athooyooyorna
Thou art loving—Yondrooyooyorna
He is loving—Noolieyooyorna
We are loving—Uldrayyooyorna
You are loving—Yinieyooyorna
They are loving—Thanayooyorna

I did or have loved—Athooyooyornaaroi
Thou didst or have loved—Yondrooyooyornaaroi
He did or has loved—Noolieyooyornaaroi
We did or have loved—Uldrayyooyornaaroi
You did or have loved—Yinieyooyornaaroi
They did or have loved—Thanayooyornaaroi

I had loved—Athooyooyornaaroi
Thou hadst loved—Yondrooyooyornaawonthie
He had loved—Noolieyooyornaawonthie
We had loved—Uldrayyooyornaawonthie
You had loved—Yinieyooyornaawonthie
They had loved—Thanayooyornaawonthie

I shall or will love—Athooyooyarau
Thou shalt or will love—Yondrooyooyarau
He shall or will love—Noolieyooyarau
We shall or will love—Uldrayyooyarau
You shall or will love—Yinieyooyarau
They shall or will love—Thanayooyarau

NAMES GIVEN ACCORDING TO AGE AND RELATIONSHIP.

Kurawulie—Boy under 9 years old
Mockaworo—Boy over 9 and under 12 years old
Thootbhawara—Boy over 12 years old after circumcision
Thurrie—Young man when the hair begins to grow on the face
Matharie—Man
Pinarro—Old man
Kooba—Girl until married
Munka—Girl on marriage
Knulakoo—Woman of middle age
Wiliapina—Old woman
Nun—Husband or wife
Nichte—Elder brother
Athata—Younger brother or sister
Adda—Grandfather
Andrie—Mother

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apirrie</td>
<td>Father</td>
</tr>
<tr>
<td>Athanie</td>
<td>Son or daughter, so called by mother</td>
</tr>
<tr>
<td>Athamara</td>
<td>Son or daughter, so called by father</td>
</tr>
<tr>
<td>Noonurra</td>
<td>Man and wife</td>
</tr>
<tr>
<td>Booyooloo</td>
<td>Near relative</td>
</tr>
<tr>
<td>Kaka</td>
<td>Uncle</td>
</tr>
<tr>
<td>Kakoo</td>
<td>Elder sister</td>
</tr>
<tr>
<td>Kunnumie</td>
<td>Grandchild or grandson</td>
</tr>
<tr>
<td>Pirraoroor</td>
<td>Paramour</td>
</tr>
<tr>
<td>Pynta</td>
<td>Mother-in-law</td>
</tr>
<tr>
<td>Rufara</td>
<td>Woman when appointed am.</td>
</tr>
<tr>
<td>Whintiana</td>
<td>Bassadress</td>
</tr>
<tr>
<td>Thihiura</td>
<td>Nephew</td>
</tr>
<tr>
<td>Thuroo</td>
<td>Father-in-law</td>
</tr>
<tr>
<td>Wallaumura</td>
<td>Woman</td>
</tr>
<tr>
<td>Wovwihata</td>
<td>Distant relative.</td>
</tr>
</tbody>
</table>

PARTS OF THE HUMAN FRAME.

Auna—Breasts
Caupoon—Waist

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cootchona</td>
<td>Ears</td>
</tr>
<tr>
<td>Cauloo</td>
<td>Liver</td>
</tr>
</tbody>
</table>

T.:

Si togeth.
4.
6.

10. (feet),

in the

The with

quote

Ditch

Pirra

Ditch

Ama

Kyir

Kool
SYSTEM OF NOTATION.

The only words representing numerals possessed by the natives are:—

Coornoo—One
Mundroo—Two

Should they desire to express any greater number, it is done by adding together the words above, for instance:—

4. Mundroo-la-mundroo-la
5. Mundroo-mundroo-coornoo, that is twice 2 and 1
6. Mundroo-la-mundroo-la-mundroo-la, that is thrice 2

And so on till

10. After which to 20, the term murrathidna, from murra (hands) and thidna (foot), is used, and the fingers and toes brought into play.

Their arithmetic is then exhausted, and any larger number than 20 is signified in the dumb language, conveying the idea of a mob—an innumerable quantity.

ASTRONOMY.

The Dieyeries have some slight acquaintance with the heavenly bodies, and also with the cardinal points. Not being informed in that science myself, I can only quote a few instances:—

Ditchie—Sun
Pirra—Moon
Ditchiedandrawanka—Stars
Amathoorecororo—Evening Star
Kyrie—Milky Way
Koolakopuna—A bright star seen in the northern hemisphere in the winter months
Kurawurathidna—A cluster of stars representing the claw of an eagle-hawk, seen in the western hemisphere during the winter months
Apapirooithowatha—Two stars seen in the southern hemisphere in the winter
THE DIEYERIE TRIBE.

Ditchlepittickillkuna—Meteor
Kooriekirra—Rainbow
Ditchiecornaworkoo—The sun’s meridian also north on its declension

Wathararkuna—The south, the quarter from which the wind is most prevalent
Ditchiedoonkuna—Sunrise
Ditchiewirrura—Sunset

FILLKETHILLICHA—THE AURORA AUSTRALIS.

Whenever this phenomenon occurs the natives become very terrified, believing it to be a warning from the devil (kootchie) to keep a strict watch, as the pinya (armed party) is killing some one, also a caution to avoid wrongdoing, lest the pinya comes to them when least expected. The inmates of the camp then huddle together, when one or two step out and perform a ceremony to charm the kootchie.

SELECTIONS FROM THE TEN COMMANDMENTS.

1st. Athana yora Goda
2nd. Watta yoondroo aunchana pitta, paroo, ya ya pittapilkidra windrie
Goda yoondroo aunchana
3rd. Watta Goda yoondroo bankoolie dikana
4th. Apirrie, ya andrie, parabara oomirana thana thipie amamanthoo
5th. Watta yoondroo norrie mundryla
6th. Watta yoondroo pulaankaunchie
7th. Watta yoondroo kooriedkaunchie
8th. Watta yoondroo kurra komanelie, bankoolie ulchulabamuna
9th. Watta yoondroo bootoo thoola milkirrana ya, noa thoola watta yoondroo milkirrana bankoolamanamutho.

VOCABULARY.

Achea—Ask
Achana—Asking
Achami—To ask
Achanaori—Has asked
Achanawonthie—Had asked
Adala—Grandfather
Ardannie—Behind
Ahi—No, no
Acona—To bow (as water flowing or running)
Akoonga—To me, of me
Aloa—Da
Aliye—Few
Alkoedie—Nice
Alkoome—Very nice
Alkoo—Persons visiting a neighbouring tribe to barter
Alkoeepina—Delicious
Alkho—i
Ami—To
Awa—in reality
Amana—Inclination
Anie—Me
Andrie—Mother
Antie—Meat, flesh, animal food
Antiea—The meat
Antiemura—Of the meat
Apaa—Water
Apanie—The water

Apalie—Of the water
Apanumedroo—Relating to water
Apulya—Wet
Apine—My father
Apoo—Comprehend
Apoona—Comprehending
Apoopoo—Dumb
Apoonia—To bathe, bathing
Apachunka—Damp, moist, wet
Apooriea—Silence
Aporoonia—Silenced
Apirrie—Father
Arrie—Similar
Athanie—Son or daughter (so called by mother)
Athanoora—Son or daughter (so called by father)
Athata—Younger brother or sister
Aumana—To sit down
Aumana—Sitting down, residing
Aunnitihina—Remain
Aunnitihisami—To remain
Aunnitihimarow—Remain (imperatively)
Aunnukala—Keep
Aunnukuna—Keeping
Aununcha—Cruising
Aunnie—Flock (of sheep or birds, mob of cattle, &c.)

* During nine years' acquaintance with the Dieyerie and neighbouring tribes I have encountered only one woman and one man deaf and dumb, and have conversed with them by use of native signs.
**DIALECT.**

Aumpoo—Almost
Auncheemullana—Consideration of peace offered
Backa—Husk or outer shell; also used as a terminal implying "the same"
Birrie—Danger
Birruna—Endangering, dangerous
Bimina—Exchange places, take turn and turn about
Boorkalai—Concerns
Boolkooruna—Home-sickness, desire to return to friends and relatives
Bookanainie—Scrub, shrubbery, more bushes than trees
Booka—Vegetable food
Boolyaroo—Soft clay, mud
Booyooloo—Near relative
Boolya—Those two, that two
Boompoo—Bed, immaturity
Boompooonuldra—To strike ineffectually, to hit with no force. (From Nundra—to strike, and Boompoo)
Booluopathunnrra—Requiring change of scene
Boolo—White
Booonoomoo—Itching
Boorka—Grow
Boonkana—Growing
Boonkanoo—Has grown
Boonkananawthine—Had grown
Boonkanalami—Will grow
Boorka—Wade
Boonkanamarra—Wading through or crossing water
Booroolcooyirrimullima—Two persons crouching down, hiding to avoid danger
Boothoo—Blind
Boothoolee—Of the blind
Boothooleedroo—Relating to the blind
Boothoolaroo—Shower of rain
Boongala—Shade
Boongala—Of the house or hut
Boonga—Water, house, hut
Bootoo—Property, chattels: also used as a terminal "with"
Bootoodroo—Relating to property or chattels
Bakoono—Digg
Bakoo—Nothing
Bankoolee—Of nothing, with no purpose
Bakina—Skinning any animal without aid of instrument
Bakinno—Has skinned
Bakinawthine—Had skinned

Bukinalaumi—Will skin
Bukuna—Also. Yoooroolbukuna (Yoodroo—You)—You also
Bunkanii—Side, sides
Bunkie—Pride
Bunkooleenuna—Sleeping on the side
Bunkiebunkunna—Proud
Bunyabunya—A trotting pace
Champuna—Always
Chandoolanilluma—Mimicking for the purpose of joking
Chandoolanala—Apt to mimic
Chakaluma—Doubling
Chakairrimullima—Doubling each other
Charpo—White band worn across the forehead
Chika—Wrong, awkward
Chikala—Quite wrong
Chikamirra—Relating to wrong
Chilipa—A knot
Chilipesdruma—To tie a knot
Chiiberrie—Sears raised on the body
Chintula—Glossy, smooth surface
Chintrelrenchithuna—Very glossy, very smooth
Chirruma—Breaking of the skin by some accident
Chirka—Sharp, keen edge, not blunt
Chirrimehirrie—Knocking out of teeth
Choomaroo—Bed, ridden, paralyzed
Choo—An exclamation to draw attention
Chookarao—Kangaroo
Chowcho—Awkward
Choopadao—To play: when children wish to play they use this word
Chuboochhoo—A ball (played with by children)

Dalkee—Clear, transparent
Danamu—To eat
Danama—Cutting
Danamaroo—Cut (imperatively)
Danamirroo—Cut together
Danamilluma—Cutting each other
Danila—Bidding farewell
Daniao—Has hidden farewell
Danawthine—Had hidden farewell
Danalamaumi—Will bid farewell
Danaho—Soft
Dapa—A sore, a wound
Darpani—To sweep
Darpana—Sweeping, clearing a space
Darpanamaroo—Sweep (imperatively)
Daralae—Bad season for food
Darathoro—Wait
Daroonuma—With care, handle, or carry with care

I have seen alive three perfect skeletons—mere skin and bone up to the neck and face, which were comparatively fleshy.
THE DIEYERIE TRIBE.

Dieami—To strike, to hit
Dieuna—Striking
Dieasori—Has stricken
Dieanwonthie—Had stricken
Diealauna—Will strike
Diemarow—Strike (imperatively)
Dikuna—Naming a child
Dikamarow—Name a child (imperatively)
Dikami—To name a child
Dieamuna—Gaping
Dila—There, hur, prickle
Dilkera—Edge, shore
Dilkerawirrri—Along the edge, extreme shore
Doorkurna—To extract, loosen, unfasten
Doorkuna—Extracting, loosening, unfastening
Doolkoor—Large hole or gully
Doonkami—To rise
Doonkuna—Rising
Doorootharikuna—Round Shouldered, to bend the body forward
Dooroothoomono—Round, anything round
Doooloomuruna—Corged, sick
Dowa—Interferer, stop a quarrel
Downuna—Interfering, suppressing
Doongenma—Cripple, a lame person
Donontuna—Echo
Dukami—To pierce
Dukuna—Piercing
Dukamarow—Pierce (imperatively)
Dukatharruna—Pierced together, we are piercing
Dukaludukuna—Walking
Dukuna—Attracting the sun's rays
Dukinathiriuna—Attracting heat
Dunkir—Meeting
Dununa—Breaking cover to start game
Durna—A scratching noise
Durriepruma—A scratching noise
Durrarrie—Ice (seahorn seen in Dieyerie Land)

Iuna—We
Ionanie—Ours
Iunula—The swallow
Inalo—Below, beneath
Itcha—Frequently

Kaka—Uncle
Kukko—Elder sister
Kukko—Yellow, yellow ochre
Kakkurrununa—Belching
Karchuna—Turning, revolving
Karchamulluna—Turning over
Kapa—Come
Kaparow—Come (imperatively)
Kararalnie—Excessive heat
Kaparalipilie—A wart, hoary excrement on the skin
Karoo—Grey
Karoomura—Greyish, inclining to grey
Karapmi—To sew, mend
Karuna—Sewing
Karpanamarow—Sew (imperatively)
Karita—Call
Karkami—To call
Karkuna—Calling
Karakamarow—Call (imperatively)
Karkatharruna—Calling together (we are calling)
Karkamulluna—Calling each other
Kathie—Wearing apparel
Kaulko—Rushes
Kauncie—Certain, sure; sudden appearance
Kungo—Perseverance
Kuuto—A broken wind
Kuooloomuruna—Greasy
Kuuloyuruna—Slipping
Kulluna—Dancing
Kulohna—Skinning
Kilchami—To skin
Kilchamarrow—Skin (imperatively)
Kilpa—Cool
Kilpalie—Cold, Literal translation—Cool us
Kilpaomono—Very cold
Kilzanie—Winter; also, I'm cold
Kilbie—Water hen
Kilbie—Soup, juice
Kina—A swelling
Kinarie—Is swelling
Kimuruna—Has swollen
Kinta—Laugh
Kinkuna—Laughing
Kinkaboolkaroo—Snailling
Kintalo—Dog
Kira—Climbing
Kirra—A native weapon (boomerang)
Kirrie—Clear-headed, sensible. Also used to order the way to be "cleared" to allow of passing
Kirkurrununa—Teeth set on edge by hearing grating noise
Kooka—Excrement
Kooko—Yes, yea. Also, hollow vessel
Koolakoojirrie—Very crooked, irregular
Kookuna—News, intelligence
Koolatharruna—Telling the news
Koolotharkuna—Unravel, down hill
Kooloobarka—Topsy turvy
Koolooyurrununa—Noise of birds rising or alighting
Koolammi—To protect
Koolkuna—Protecting
Koolpanamarow—Protect (imperatively)
Koolkatharruna—Under protection, protecting together
Koolie—Odour, scent
Koolkoorie—Game of hide and seek, played by children
Koolkamununa—Jumping, springing

DIALECT. 209

Koeltamannawirria—To jump down
Koolpina—Searching for tracks
Koolpie—An operation (vulgar text)
Koomanji—Own friend
Koomarrie—Blood
Koomuna—A dance performed by women, when they move their legs very rapidly
Kooncicie—Knowing nothing of it
Kooosante—I know nothing of it
Koongpara—Buzzing or whirring noise caused by birds rising
Koonthiina—Sprinkling
Koonuakondro—Coughing, a cold
Koonyile—Debris of leaves used by swans in building nests
Koontie—Mosquito
Kooonkuana—Walking lame
Koonooloocharoo—Whirlwind
Koonkie—Native doctor
Koonsalgie—Storm, heavy black clouds
Koonkana—A grunting noise
Koonokieuntie—Crooked
Kooopeni—Forelegs
Koopen—Child
Koopirirra—Sore from any cause
Koopuyurnya—Diarrhoea
Koopia—Calling a child, as “Come, child”
Koopuwara—Calling children
Kooowawara—Calling children (authoritatively)
Koorie—Muscle shell
Koorieunna—Opening in wall to allow escape of smoke
Kooriekirra—Rainbow
Kooriekurruna—Escaped, ran away
Kooreekooroomnikanu—To hide anything, to keep secret
Koomooxorooka—Horizontal, across
Koormo—A one
Koorana—Laying, placing; also, bringing forth young
Kooonanorni—Has laid
Kooranaunothie—Has laid
Kooronahnti—Will lay
Kooronthuruna—Parrying, shielding
Kooriethuruna—Forgotten, loss of memory
Kooragie—Certainly
Koorieie—Stealing
Kooriekamchee—Thief for certain
Kootcharahooooroo—Deaf
Kootchina—Out of sight, disappearance
Kootcha—Leaf, leaves
Kootjie—Swan
Kootchie—Devil, evil spirit
Kootchiellesie—Devil, evil spirit
Kooperinoomroo—Relating to the iguana
Kow—Yes
Kowkow—Sponging, to sponge on any person
Kownakabuna—Calling to account

Kubbon—Ejaculation to warn from danger
Kullakoo—Middle-aged woman
Kullakula—Disgusted
Kulbriecharkuna—Bending the body backwards
Kulbrie—Brackish, bitter
Kulkawura—Afternoon
Kulina—Retaliation
Kulkana—Waiting
Kulkami—To wait
Kulawuna—Gathering up
Kulkulie—Slightly, slowly, gently
Kulie—That’s enough, I have said it, that’s sufficient
Kulthie—Spear
Kuma—Keep
Kumuna—Keeping
Kumnie—Sister-in-law
Kumpuuna—Gathering
Kumpathuruna—Gathering together
Kumpamarow—Gatherer (imperatively)
Kumminie—Grandchild or grandmother
Kandrie—Resin; also a native weapon
Kuntha—Grass
Kunthiunndroo—Relating to grass
Kunthakooloo—Green
Kungirrana—Playful, merry
Kundriemooloo—A native weapon
Kunthaknathuna—Shaking anything
Kuppie—Egg
Kurdie—Brother-in-law
Kurna—A native, aboriginal
Kurruandroo—Relating to a native
Kurdienurnka—A supposed fish at the bottom of the lakes and deep waters
Kurrakurrarirna—Feeling pain, sense of pain
Kurboonara—Two of the same age circumcised at same time
Kurlina—Obliterating
Kurra—Sound
Kurtie—Raw
Kuruma—Blaze of fire, flame
Kurrurrrie—Directly
Kurieami—To pursue
Kurrma—Pursuing
Kurra—Vermin in animals
Kurrma—Feeling
Kurrakurruna—Feeling with the hands, propping in the dark
Kurrma—Probable, in all probability
Kurrrawee—Boy before circumcision
Kutta—Lice, vermin
Kutakatukabuna—Paining, continued pain
Kuttanylpja—Lice, nits
Marianka—Raising or lifting up
Mathiena—Of course
Malthie—Cool
THE DIERIE TRIBE.

Malthiela—Inclining to be cool
Manathoonka—Morning
Maroom—Many
Matha—Bite
Mathuna—Biting
Mathanzo—Has bitten
Mathanautho—Had bitten
Mathanaunami—Will bite
Mathamununa—Biting each other
Ml—Commences, begin; also To, attached
to a verb
Miaro—Rat
Miahuna—Driving
Milairie—Deep
Milikichapara—Light-headed
Milka—Race, current
Milku—Racing
Millenmuluna—Racing each other
Miliki—Not strange
Milkela—Acquainted with, seen before
Milkirrana—Coveting, desiring
Milkiohenmuna—Opening the eyes, opened eyes
Milpura—Company
Millerienmannanie—Dissolved
Milya—Any kind of food eaten by a native for the first time
Milyaroe—Dark, dust
Mina—What is
Minapita—What is it
Minka—Deep hole, cave, burrow
Minanie—What else
Minari—A ceremony
Minie—Net
Mindria—Run
Mindrira—Running
Mindrielow—Run (by command)
Mirrie—Above, the top
Mirkra—Small black ants
Mipra—Ignite
Miprami—To ignite
Mirplane—Igniting
Mitha—Earth, ground, dirt
Mithakilyanya—Loamy soil
Miyura—Begin it, commence it
Minairo—For what reason?
Minarranie—For what reason? Why not?
Mithathoontina—Cover over with dirt
Mon—Hunger
Moalle—Hungry (hunger us)
Moanne—I am hungry (hunger me)
Moapina—Very hungry
Moollithirrana—Frowning, looking cross
Moolakopa—A fish weighing about 4 lbs.
Moodama—Finishing
Moondana—Has finished
Moodawonthi—Had finished
Moolalama—Will finish
Moolawimpela—Hole in the nose
Mongathandrapara—Crazy, insane
Moolaroe—Quantity, great many
Mooothaluna—Soaking in water
Moolah—Quiet, tractable, harmless
Mooka—Sleep
Mookaloe—Sleepy (sleep us)
Mookooparana—Sleeping
Mookothoonana—Lying asleep
Moonecha—Sick
Moone huruna—Sickness
Moonechparanya—Lying ill
Mooneho—Flies
Moonehoeo—The flies
Moonehoondra—Flies
Moongara—Spirit, soul (I cannot describe
this word otherwise)
Moongathandraminduna—Sick headache
Moontuna—Embracing
Moonekunzoi—Has embraced
Moonekunzoi—Has embraced
Mooneknawonthi—Had embraced
Mooneknalami—Will embrace
Mookoe—Bone
Moonarrrie—Precipice, bank
Moontha—Self
Mounthalah—Myself
Mounthalatha—Hilferal
Mounthapiira—Very liberal
Moo ngaworo—The head smeared with
white clay (signifying grief for the dead)
Mongamuna—Striking on the head
Moonekunanis—Penitent of elder brother for youngers
Mooneo—Crime
Moonyriri—A circle, current in a stream
Mopa—Collect
Mopami—To collect
Mopannah—Collect (imperatively)
Mopana—Collecting
Mopathiruna—Collecting together, con-
gregating
Moorooma—Scratching or rubbing the body
Mooroormora—The Good Spirit, the
Creator
Mooromoro—Disabled, deformed
Mootho—Certainly, without food
Mooya—Dry
Moooyaruna—Drying
Moolalaie—Not good, unpleasant
Mooluna—Alike
Moolthoomulho—A fish averaging 3 lbs.
Moununa—Begging anything
Munkalie—Careful
Munka—Young woman
Mungarina—Shy
Mungarinnie—I am modest, modest me
Mundraovelie—Jealous
Mumumuna—Talkative, gabbling
Munnuoothuna—Tired of talking
Mundroo—Two
Mundreola—Only two
Mundramusindina—To draw in the belly
Muna—Month
Munamuroomoro—a black mark round the mouth, distinguishing those who have eaten human flesh
Munatharkuna—Gaping
Munyerrins—Partikel lips
Munyoo—Good, pleasant to the taste
Munathurana—Lazying
Munlahurathis—Laziness, want of energy
Mumthaka—Unmarried
Munic—Catch, secure
Munina—Caught
Munieani—To catch, to secure
Munisnarow—Catch, secure (imperative)
Munkuna—Scattering, dispersing
Mundhunchoo—Pregnant
Murdie—Heavy
Mundavola—The under stone used in grinding seed
Murdaceopparo—The upper stone, do.
Mundoo—Taste
Murasherguna—Groping with the hands in the dark
Muroo—Black
Murarys—Red
Murruookcootoo—Black ochre
Murkarka—A large fish
Murchamurubana—Whimpiering
Murua—Again, true, not false, best (imperative)
Muruloo—Without doubt
Murumie—Fat
Muruchina—Noisy
Murrwirrins—Two-handled sword
Murra—Fresh, new
Murrwillipiliparuna—Numb hand
Murrndikilla—Waves
Murrndikillendo—Relating to the waves
Murrasporro—Hailstones
Murtham—Enough, sufficient
Muthchoondeehoo—Orphan

Naniyaa—She
Nanuuroya—Her
Naniieda—She is here (after inquiry)
Nanka—Just down there
Nankulba—Repeat
Narrie—Corpses
Norrie—The dead, my dead
Niana—Seeing
Nie—Seen
Niehe—Seen
Nianoo—Has seen
Nianawarthe—Had seen
Niam_wani—Will see
Niamulana—Seeing each other
Niamawarow—See, look, behold (imperative)

Niekhe—Elder brother
Niaamurra—Brothers
Niaamuroo—Relating to
Niallamba—Mirror
Nina—It
Nina—This
Niniya—That, there
Nindrie—Body of anything
Nirriha—Ashamed
Nirrihaquina—Very much ashamed
Nirrihakuta—Not ashamed
Nirrihooroo—Shameless
Nirrihupunna—Turning inside out
Nin—Wife or husband
Niona—Wife and husband
Noamuroo—Relating to wife or husband
Nokooloonkooloo—Continually repeating, recounting
Noolies—Strange
Noolina—Strange
Noolinaar—Ha ha laughed
Noolinawonhia—Had strangled
Noolinawonde—Will strangle
Noolinawurina—Strangling each other
Nooongkoonoo—To him
Nooongkounie—His, belonging to him
Noors—Tail
Noorro—Quick
Noorowoo—Not quick, slow
Nooroomaquina—Very quick
Nooroomooroo—Be quick, hasten
Nowieya—There
Numpam—To hurry, or cover
Numparina—Burying, or covering
Numpathurana—Buried, covered
Numparina—Has buried, or covered
Numparow—Bury, or cover it (imperative)
Numpamulina—Covering each other
Numpamurina—Buried each other
Numpalmina—Will bury
Nuriemee—To order away
Nuruma—Ordering away
Nungu—Pour
Nunguna—Pouring
Nungalurana—Pouring out
Nungamunrow—Pour out (imperatively)
Nunginarni—Has poured
Nunginawonhia—Had poured
Nungalumina—Will pour
Nuna—Strike it
Nuna—Has stricken
Nundnarthe—Will strike
Numbalama—( )
Numbalimana—Striking each other
Nuka—Press
Nukanma—To press
Nukuna—Pressing
Nukathurana—Pressing it
Nukanarow—Press it (imperatively)
Nukamulina—Pressing each other
THE DIERIEY TRIBE.

Oolkuana—Watching
Oolakana—Watchguard
Oolakkuthurna—Watching or guarding together
Ookuna—Mixing, joining
Ookuthurna—Mixing or joining together
Ookiwrarna—Stick, retching
Ooluro—Small mouth, small hole
Ooduklera—Bubbles
Oolukirra—New, bright, clean
Oolakitja—Betraying, a person unable to keep a secret
Oolkoothkaruna—The older brother’s assistance asked by the younger in fighting
Ooljye—Gun
Oomoo—Good, nice, pleasant to the eye
Ooomoomurla—Better than good, superior
Ooomoomuthoo—The best of all
Oona—Arms, wings
Oono—Laid
Onarrirrie—Right-handed
Oonchamnu—Recognised
Oonchami—To recognise
Oonduna—Thinking
Oonsthuna—Moving the body to and fro when singing (a customary usage with the tribe)
Oondrami—To think
Oondra—Think
Oondrahuruna—Thinking together, considering
Oonwillpilputurna—The arm bent below
Ooroo—Often
Ooororoooroo—Hard, tough, strong
Ooroodinbirna—Lying at full length
Oorfern—Branches
Octamamunrie—Hat, covering for the head
Oopina—In front, ahead
Oolooomnoothurchuna—Stretching the arms together over the head
Ooyamunna—Remembering
Ooyella—To pity, commiserate, compassionate
Ooyellaala—Flirting
Para—Hair of the head
Paranaylcheyiwaroo—The hair straightened on end from the forehead
Parakurlie—Large head of hair
Paranomoro—Thickly matted hair
Parana—Crossing over
Parabana—With force and strength
Parandha—All
Parakooloo—Three
Pareo—A small bony flat fish
Paraparavurnu—Polish
Paruna—Stopping at a certain place
Paruanaor—Has stopped

Pararnawouthie—Had stopped
Pararalimi—Will stop
Pathuna—Tired
Pathapathana—I am tired
Pathara—A box tree
Patharackooco—Young tree, sapling
Paulkoo—Flush
Paulna—Pounding, crushing
Pilla—Charcoal
Pillipastra—Struck by lightning
Pilie—Bag
Pilkidra—Something else
Pielaa—Another
Pilie—Not to belong to
Pilliithililocha—The Aurora Australis
Fellpilliemunkuna—To flatten anything
Fina—Large, great
Finaroo—Old man
Finnena—Increasing in stature, growing
Finpon—Has shared
Finpanawouthie—Had shared
Finpannu—Will share
Finpanna—Sharing
Finnirou—Grasshopper
Finrathie—Thin as a grasshopper
Finpya—An armed party
Fin wager—My armed party
Finnya—Our armed party
Finymbol—Of the armed party
Finnra—Moon, trough, tab
Finnrana—A shield
Finraramurru—Shields
Finruumoukoor—A rachet
Finnrakurra—Gropping in any enclosed place with the hands for anything
Pirra—Gap, groove
Pirraoroo—Paramour (each man has from two to six)
Pirramurru—The trough
Pitta—Stick, piece of wood
Pittamok—Relating to the stick
Pittadithie—A piece of wood that has been used and cut
Pitiumparra—Roots of trees
Pittaboodihurtna—Sand dilly
Pitie—Fundament
Pitithamn—Harping on one subject
Pittam—Nickname
Piya—Birds
Piyambooloo—The birds
Piyamooloo—Noise caused by birds
Piyamooloo—Settling on land or water
Piyawata—The nest
Piyawoolumuro—Relating to the nest
Piyara—Mother-in-law
Puykalluni—To blow
Pooikunnna—Blowing
Pooikararo—Blow (imperatively)
Pooikooloooloooloonkuna—Meal ground from seeds
Pooikoonna—Breezing

Poolpauna—Mic
Pondoo—Blunt
Pontooka—Brief
Pothoo—Only
Pothookourroo—
Poothiinna—Tag
Poopuna—A weapon
Poodu—Stir
Poozaka—Dry
Pookirna—Palm
Pooze—Fine sand
Pulkana—Eep
Pukateethie—Ag
Pukula—Rost
Pulkara—Night
Pulkami—To go
Pulkuna—Go
Pulkabara—First
Pulkoonie—Last
Pulpa nalna—First
Pulp redo—Second
Pulpbaro—Fourth
Pulpular—Others
Pulst—Wend
Pungu—A small
Punie—No, none
Pundra—Cook
Punkara—Level
Puntambana—To
Puntamuna—
Punciethukunn—
Purlakaraon—
Purlakarrimorn—
Purlakaala—
Purlakuru—
Purlakuna—B
Purdie—Grab
Purda—Hold
Purduna—Hold
Purlamarr—
Purlamulluna—
Purlami—To be
Purlamoni—Ad
Purlawothie—
Parhitha—South
Puris—Under:
Purrie—Benea:
Poolpamna—Middle meal when hunting or gathering seed
Poncio—Blunt
Poncoo—Blunt, an instrument not sharp
Potho—Only
Pothoocumna—Only one
Poontsina—Taking different roads
Poopana—A word of contempt. (Any person lagging behind or straggling out of a party is told "poopana," to keep his place)
Porakka—Dry waterhole, claypan dried up
Porina—Fallen, to fall
Powa—Fine seed
Pukuna—Exploding, bursting
Pulkinathie—Apt to explode or burst
Pukala—Frost
Pulkara—Night
Pulkami—To go
Pulkana—Going
Pulkanrow—Go (imperatively)
Pulnoorites—Imploring, beseeching
Pulunia—Withering, drying up of water, dying out
Pulunaori—Has died out
Pulunawunie—Has died out
Pulunaui—Will die out
Pulparo—Surface
Palpa—Others
Palara—Women are so called when appointed to perform any special mission, such as assembling the tribes
Punga—A small fly, hairy, discernible, but capable of inflicting a sting as painful as that of the wasp
Punje—No, none
Puntra—Cooked, not raw
Punkar—Level
Punthana—To smell
Punthamurra—Smelling
Punthathakuna—Kneading
Purakkanuori—Has brought
Purakkanawunie—Had brought
Purakkanuai—Will bring
Purakkanua—Bringing, carrying
Purata—Grub, caterpillar
Puru—Hold
Puruna—Holding
Purakaon—Hold (imperative)
Purulamunia—Holding each other
Purati—To hold
Purulaori—Has held
Purulawunie—Had held
Purulawunie—Has held
Puruthara—Smooth, flat, a bowling green
Purie—Under the surface
Purrie—Beneath the surface, underneath

Dialect.

Porriewillipa—Sky
Porriewillpania—Heavens
Pethina—Early
Thaloon—Straight
Thalpawoonoo—Hard of hearing
Thalpina—Warm, not cold
Thalpirana—Pouring
Thalpahuna—With force
Thana—They, them
Thaniya—Those
Thapao—Dried fruit
Thayoonoodra—The dried fruit
Thanpooruna—Caving in
Tharka—Stand
Tharkana—Standing
Tharkami—To stand
Tharkbiuna—To stand anything on end
Tharalkoo—Ducks
Thatha—A crack in wood, stone, or other matter
Thatie—The middle
Thabaluyoo—Rotten egg
Thamumpa—Pelican
Thakkanuma—Spinning
Thiwei—Flowers
Thiweo—Flowers
Thiweoararo—Saw
Thikayoonokurrri—Cramp in the toes
Thilchaurnuma—Impatient
Thilhuma—Nephew
Thipa—Tease, provoke
Thilpuna—Provoking
Thilpauruna—Provoking each other
Thiluna—To bubble up, effervesce
Thinhtana—To lose, to spill
Thinhtuna—Losing, spilling
Thinhtnaorni—Has lost or spilled
Thinhtnaawunie—Had lost or spilled

Veils

Veils caused by birds sitting on land or water

Eating to the next show

Ve (imperatively)

Vahuna—Meal ground seeds

Veal
THE DIERIE TRIBE

Thoeola—Stranger; also flint
Thooldringa—Playing
Thoeola—Noon
Thoonta—Unpleasant smell, stench
Thoondurana—Stinking
Thoongirrana—Sneezing
Thoondakuntheorana—Sleeping on the back
Thoondakuna—Anything lying on its back
Thooppoo—Steam
Thooree—Fire, firewood
Thooreoakura—Lighting a fire
Thooreoonnyia—Firestick
Thooreothiwillka—Sparks of fire emitted from flint or stone
Thooreothooroo—Very hot
Thoorengie—Marrow
Thoornupa—Twisting string or rope
Thooteetoo—Reptiles, insects
Thooteetooonidoo—Relating to reptiles or insects
Thooteetoworoo—Also after circumcision
Thooree—Fog, mist
Thoela—To vibrate, shoo, or push
Thoona—Vibrating, pukation, beating
Thela—Name
Thelara—Rain
Thularebodrinda—The clouds gathering before breaking
Thularebodrinda—Raining
Thularepikoo—Clouds
Thularekinie—Lightning
Thulareyndrie—Thunder
Thulikirra—To put the tongue of the mouth to denote that the person who does so is only testing
Thumpuna—Walking softly on tiptoe to surprise
Thumpathumpuna—Walking stealthily so as not to disturb prey
Thunkaruna—Going over
Thunaka—Juice
Thuridie—Thirst
Thuridiebla—Thirsty
Thuree—Father-in-law
Thurakami—To swim
Thunakima—Swimming
Thuraaka—Swim
Thuruma—Flying
Tiami—To eat
Tiaa—Eating
Tiaa—Eat
Tianaori—Has eaten
Tianaowothie—Had eaten
Tialaum—Will eat
Tianarow—Eat (imperatively)
Titamia—Masticating
Tidhiitka—Pecking
Ukurrie—Ours
Ulla—Spittle, saliva
Ulkaundie—Spittle
Uldra—We, us
Uldanie—Of us
Uleatatamena—To threaten
Ulanoe—Don’t know
Ukanana—Making, doing
Ulnakoresen—One of the flock or party
Unga—Tased made from fur of rats, and worn to hide the privy parts
Uparunduro—Tased
Ulnarolopuna—Covered, not in view
Ullaa—Well
Ulla—An exclamation
Uralpurna—Startled, sudden fright
Uramiranana—Gay
Urnatharies—Attend, regard what I say
Urnathurrina—Paying attention
Urnina—Listening
Uranmarrunaka—Breathing hard
Uranwoloroo—Gasping
Urana—Salt
Urranruna—A caution to be careful of the young, to avert danger from them while on hunting or on expeditions
Urriena—to descend
Urimetnatha—Floods
Urimenthandhuro—Relative to floods
Wadarie—Where
Waka—Small, not much
Wakawaka—Very small, mite
Waranie—Refusal
Warapa—Inform
Warapami—to inform
Warapuna—Informing
Warapunaaori—Has informed
Warapunawothie—Had informed
Warapunalauni—Will inform
Wata—Don’t
Watamutani—Island
Watana—Wind
Watana—Wind
Watana—Relating to the wind
Wankrebana—Breaking
Wankaanaori—Has broken
Whi—What
Wial—Cook
Wiam—To cook
Winna—Cooking
Winnaueri—Has cooked
Winnawothie—Had cooked
Winnuluni—Will cook
Winnia—Nonsense
Willa—Women
Willaupina—Old women
Willaunura—Women
Wilapathurana—Anything in motion at a distance, as, for instance, branches of trees
DIALECT.

Wierurna—Leaving the camp for a day's hunt
Wielkami—To take charge of the child when hunting
Wielkuma—Taking charge of the children when hunting
Wiljaro—A ceremony
Wilpana—Whitewig
Wilpa—Hole
Willpaitapa—Full of holes
Wilpapooli—White hole; also stupid
Wimuna—Placing under cover, putting in
Wima—Put in
Wimma—Song
Wimawonkuna—Singing
Wimawurrow—Put in (imperatively)
Windami—To count
Windimuna—Counting,
Windrie—Oily
Winta—When
Winthirie—Whence
Winyu—Wither
Wyerauna—Withered
Wyppa—Gully
Wyppyirrie—Gutter, water-course
Wyrellena—Level ground
Wyrreleana—Leading a weak person gently
Wirrea—Under cover
Wirrunaori—Has gone under cover
Wirrunawonthie—Had gone under cover
Wirralauni—Will go under cover
Wirrana—Setting of the sun and moon
Wirrka—Fissures
Wirriania—Plants with many fissures, flooded
Wirrie—Song
Witcheena—Trembling from fear
Witchea—Ith
Withe—Wound
Wintwituna—the roaring of thunder
Wintawitunadhaurina—Continued roar of thunder without intermission
Wodarrie—Where
Wodow—What, how
Woldaneno—How many
Wodanie—What is it like
Wodaroo—What do you say
Wokburna—Arriving
Wokari—Arrived
Wokurnaori—Has arrived
Wokurnawonthie—Had arrived
Wolpuma—To cover
Wolpadukuna—Covering over
Wolaguna—Walking leisurely
Wolthauni—To carry
Wolthuna—Carrying
Wolthanuori—Has carried
Wolthanawonthie—Had carried
Wolthanalauni—Will carry

Wooloolbukanathoerana—Sleeping on the face
Wooloo—Terror, pace, very swift
Wolka—Olf spring, the young of any animal
Wolthoo—Not firm, shaky, rickety
Wokaparrie—Two perpendicular marks in red ochre on the stomach to distinguish those who have been on the red ochre expedition
Wolleviroliebuna—Person who prevents a quarrel
Wollewoljilande—Relating to a peacemaker
Wompinie—In the shade, sheltered from sun
Wenkia—Sing
Wenkana—Singing
Wenkunaori—Has sung
Wenkunaunthie—Had sung
Wenkumuluna—Singing together
Wenkulauni—Will sing
Wendrami—To show
Wendrana—Shewing
Wendrunaori—Has shown
Wendrunawonthie—Had shown
Wendralauni—Will show
Wendramarow—Show (imperative)
Wendrala—Show
Wendaro—Shower, indication of rain; also, closely knitted bag
Wemina—Tracking
Womininaori—Has tracked
Wominamithie—Had tracked
Wominalauni—Will track
Wominamuluna—Tracking each other
Wonechumi—To try, to taste
Wonechuna—Trying, tasting
Wonechathuruna—Has tried, has tasted
Woranubunye—The small bone of emu’s or kangaroo’s leg
Wonthawondalou—Traveling
Wonthawirriyinkuna—Traveling to a certain place
Wonthaleurie—Bound the other side
Woonthatharka—A calling place
Wonthina—Search
Wonthanaori—Has searchedpoint
Wonthinawonthie—Had searched
Wonthinulauni—Will search
Wonthithuruna—Searched in vain
Wopuna—Gone
Wopulanka—Going
Wopunalaori—Has gone
Wopunawonthie—Had gone
Wopulana—Will go
Wopula—Are going
Woritiha—Long way off, distant
Worami—To throw
Woruna—Throwing
Woranori—Has thrown
The Dieverie Tribe.

Wurunawalawopia—Have disowned, have discarded.
Yaa—And.
Yaa—Desist.
Yakulkami—To question.
Yakulmarow—To question (imperatively).
Yakulkamunu—Questioning.
Yakulkami—Has questioned.
Yakulkamunamunawe—Had questioned.
Yakulkamami—Will question.
Yakulka—Question.
Yadina—Lie.
Yadina—Has lied.
Yadina—Has lied.
Yadina—Will lie.
Yadina—Will lie for certain.
Yanickakouchi—A bone.
Yanietumina—To place a stick through the arms across the back (nativa mode of bouncing).
Yandrowula—Now, at present, about this time.
Yapa—Fear.
Yapalasie—Fright.
Yapalaisie—Frightened.
Yapalaunahchie—Extreme fear.
Yapalaunahchie—Not afraid.
Yarra—This side, nearest.
Yarapana—That's right.
Yaroka—Like this.
Yarokcalu—The same.
Yatona—Satiate.
Yathannilaima—Quarrelling together.
Yathani—To speak.
Yathana—Has spoken.
Yathana—Had spoken.
Yathana—Will speak.
Yathamawor—Speak (imperatively).
Yaikkal—Speak.
Yathi—Have spoken.
Yatunna—Speaking.
Yaupunie—Afraid.
Yellakoo—Very far off, long distance.
Yellaloo—Together.
Yelkylekaloo—Extreme excitement; hysteries prevailing chiefly amongst the women, and mainly caused by jealousy; once experienced its return is frequent.
Yegga—Native orange.
Yennunna—I wait your return.
Yeppika—Burning.
Yeppina—Has burned.
Yeppinaso—Has burned.
Yeppinawushta—Has burned.
Yeppinawushta—Has burned.
Yeppinawushta—Will burn.
Yeppinawushta—Has burned.
Yeppinawushta—Will burn.
Yerra—The other side, farthest away.
Yerranywerra—Away from you, absent.
Yika—To milk.
Yikanawunlu—Milked.
Dialect.

Vikuna—Milking
Yikunaarri—Has milked
Yikunawonthie—Had milked
Yikulaluni—Will milk
Yikyillarie—Hysterics after excessive laughter
Yinkuna—Giving
Yinkunsaon—Has given
Yinkunawonthie—Had given
Yinkulaluni—Will give
Yinkumulluna—Giving each other
Yinkathari—Cave
Yinkie—Give me
Yinka—Girdle
Yiluthurala — Convalescence, recovery from sickness
Yinkaangoo—Of you
Yinkaangondro—Relating to you
Yindrami—To cry
Yindrana—Crying
Yindrunaorri—Has cried
Yindrunawonthie—Had cried
Yindrunulaluni—Will cry
Yindrunorow—Crying (imperatives)
Yindrunthuruma—Crying together
Yimit—You
Yinkathuruma—To succumb, to yield
Yimela—You did it
Yima—Send
Yimami—To send
Yimama—Sending
Yimamunori—Has sent
Yimamunawonthie—Had sent
Yimamulaluni—Will send
Yimamunorow—Send (imperatives)
Yimamunulluna—Sending each other
Yinduna—Dizzy, sleepy
Yirrimu—Thin, poor
Yirrirrabala—Teach, instruct, to commission
Yirrirrabuma—Instructed, commissioned
Yirruehlumo—Awake, rise up
Yirruchuna—Awakening
Yirruehnoori—Has awakened
Yirruehnelawonthie—Had awakened
Yirruehnelaluni—Will awaken
Yirruehnelnunna—To awaken
Y oo kale—Smoke
Y oo kaleecoonoonro—Relating to smoke
Y ookakahinch—Spade, any kind of scoop
Y ookamu—To Swallow
Y ookamu—Swallowing
Y ookamun—Has swallowed
Y ookamunawonthie—Swallowed
Y ookamulaluni—Will swallow
Y ooka—Debating
Y ookamuthana—Across country
Y oo da—You two
Y ookdoro—Yourself
Y ookdoroona—You did
Y ookka—Sulky, sullen, obstinate
Y ookkara—Obstinate
Y ookkaranuma—Rusting
Y ooknum—Few
Y ooknum—Love
Y ooknum—Loving
Y ooknumnoori—Has loved
Y ooknumnawonthie—Had loved
Y ooknumulaluni—Will love
Y ooknutha—Horns
Y ootka—Lack
Y ootkana—Great luck
Y ootkana—Very great luck
Y ootkabitha—No luck
Y ootkoo—Signifies a string put round the neck of a person leaving to barter with neighbouring tribes
Y ootkoonoonro—Relating to Y ootkoo
Y ootkoo—About here
Y ootkoo—About this distance
Y ootkoo—Breath
Y ootkana—Language
Y ootkana—Dictating, literally your talk
Y ootkana—The outer fat attached to the skin
Y ootkoo—A piece of wood (see ceremony of Willyarnoo, page 270)