



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.

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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 Dieyerie 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, Yarrawaurka, Auminie, and Wongkaoroo, 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 ardoo, 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.

THEIR TRADITIONS.—THE CREATION.

In the beginning, say the Dieyerie, the Mooramoorā (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 Mooramoorā 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 Mooramoorā. Finding the emu pleasant to the sight, and judging it to be eatable (but unable, owing to its swiftness, to catch it during the cold that then prevailed), the Mooramoorā was appealed to to cast some heat on the earth so as to enable them to run down the desired bird. The Mooramoorā, 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 Mooramoorā, in answer to which 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 PROCURE HARVEST, TO INVOKE PEACE,
 OPERATION OF KOOLPIE, FUNERAL RITES, 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 capacity is that they are free from danger, while, should the men go, their lives would be in peril.

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 befel 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.

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.

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 moodla (nose), and willpa (hole), hence, hole in the nose.

CHIRRINCHIRRIE.—(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,

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 Mooramoora* 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 warning 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.—Mooramoora is a good spirit, god, or divine being; and, although they have no form of religious worship, they speak of the Mooramoora 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 Mooramoor, the good spirit, in. As soon as circumcision has taken place, the father stoops over the boy, and fancying himself inspired by Mooramoor 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.

(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, when 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 flying 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 wurleys, &c., occupy from six to seven weeks. Every day witnesses fresh arrivals of men, women, and children; and as soon as the first native heaves 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 extraordinary 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 simultaneously, 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.

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, standing about two yards from the corpse; then beating the *coonya* together, he questions the corpse, in the belief that it can understand 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, grandfathers, 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 *Munamuroo*. 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.

MOOKOOELLIE DUCKANA.—(Bone Strike, or Death Spell.)

The words at the head of this chapter are derived from Mookoo (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 legbones from many skeletons. Of these, the relicts 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 ardoos 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 supremest blessing. Believing they have the power of producing it, under the inspiration of Mooramoorā (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 slighter 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 Mooramoorā, 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 bleeds 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—presaging 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 Mooramoor 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 Mooramoor 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 commence 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 kangaroo in the Dieyerie country, but it must be remembered that in their expedition for red ochre 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.—(Kaupirrie Wima.)

Whenever it is a bad season for iguanas (Koppirries), 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.

Pa-pa-pa. Kirra-a. Lulpara-na.
 Mooloo Kurla parcha-ra. Willyoo lana
 Mathapootana murara Thidua-ra Mindieindie
 Kurtaworie-woriethien-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.

BOOKATOO.—(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 Burratchunna 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-

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 unheeding 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,

* 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—wora-a-a,
 Yoong-arra-a-a Oondoo-o-o,
 Ya Pillie-e-e-e Mulka-a-a-a angienie
 Kooriekirra-a-a-ya-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.

Mirra.—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.

Mooramoora.—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 manœuvering, 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.

PART III.

CATALOGUE OF ANIMALS, ETC.—RATS AND THEIR CONGENERS,
REPTILES, BIRDS, FISH, VEGETABLES, INSECTS, MANUFACTUR-
ING PRODUCTS, WEAPONS, AND PERSONAL ADORNMENTS.

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

| | |
|----------------------|--|
| Chookaroo | Kangaroo |
| Kaunoonka | Bush wallaby |
| Wurtarrie | Kangaroo rat |
| Pildra | Opossum (of rare occurrence) |
| Capietha | Native rabbit |
| Miaroo | Rat |
| Poontha | Mouse |
| Arutchie | Native ferret |
| Cowirrie | Rat (I don't know the species) |
| Thillamillarie | A species of ferret |
| Pulyara | Long-snouted rat |
| Koolchie | Species of rat |
| Koonappoo | Species of mouse |
| Kulkuna | Species of wallaby (very swift) |
| Kooraltha | Spotted ferret |
| Kulunda | White and black rat (similar to the house rat) |
| Tickawara | Native cat |

REPTILES. (Those not eaten marked thus *.)

| | |
|--------------------------|---|
| Kunnie..... | Jew lizard |
| Kopirri | Iguana |
| Patharamooroo | Black iguana (I have only seen three; they are very scarce) |
| Choopa..... | A slender lizard, about 3in. long |
| Kudieworoo | Red-backed lizard, about 3in. long |
| Wakurrie.. .. | Flat-headed lizard, about 3in. long |
| *Womaloora | Smooth-skinned lizard, about 5in. long |
| *Thitthurie | Small rough-skinned lizard, about 4in. long |
| Moonkamoontkarilla | Small black lizard, with short tail; generally found under the bark of trees |
| Oolaumi | Lizard, transparent skin, spotted yellow and black, about 5in. long |
| *Kulchandarra | 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 |
| Woma | Carpet snake, from 5 to 12ft. long, large body; its bite not venomous |

| | |
|---------------------------|--|
| 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 |
| Wirrawirrala .. . | 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 3ft. long; harmless |
| Mulkunkoora | Black and green spotted snake, 5ft. long; venomous |
| Thandandiewindiewindie... | Small black snake, small mouth, about 5ft. 6in.; venomous |
| Kurawulieyackayackuna ... | Flat-headed snake, green back, yellow spots on belly, about 4ft. long; venomous |
| Kulathirrie | Frog |
| Thidnamura | Toad |
| Pinchiepinchiedara | Bat |

BIRDS. (All eaten by them.)

| | |
|---------------------------|---|
| Curawura | Eagle hawk |
| Kunienundruna | The largest hawk excepting first-named |
| Thirriethirrie | Small speckled hawk |
| Thoaropathandrunie | White hawk |
| Milkieworie..... | Large grey hawk |
| Pittiekilkadie | Speckled hawk |
| Kirrkie..... | Whistling hawk (very swift) |
| Kookoongka | Kite |
| Windtha | Grey owl |
| Wurchiewurchie | White owl |
| Killawoloowolloorka | Dark brown owl |
| Moonyie | Mopawk |
| Worocathie | Emu |
| Kulathoora | Bustard |
| Kudrungoo | White cockatoo |
| Killunkilla | Red-breasted cockatoo |
| Kooranyawillawilla | Cockatoo parrot |
| Poolunka | Parrot |
| Cathathara | Shell parrot |
| Willaroo | Curlew |
| Moodlubra .. | Pigeon |
| Murnpie | Bronzewing pigeon |
| Woparoo | Flock pigeon |
| Koorookookoo .. | Dove |
| Mulliepirrpaonga | Quail |
| Choonda | Red-breasted robin |
| Thindriethindrie | Shepherd's companion (a species of wagtail) |
| Thiwillagie | Small species of lark |
| Mulyamulyayapunie | Swallow |
| Poothoopoothooka..... | Sparrow |
| Kowulka | Crow |
| Koorabaukoola | Magpie |

WADERS.

| | |
|------------------------|---|
| Booralkoo | Native companion (large species of crane) |
| Ooroo | Nankeen-coloured crane |
| Culimulyandurie | Black and white crane |
| Moolpa .. | White crane |
| Chooiechooie | Snipe |
| Dickadickulyerra | Species of snipe |
| Mootoomootoo | Species of snipe |
| Thanpathanpa | Slate-coloured snipe |

WATER FOWL.

| | |
|-----------------------|--------------------------|
| Tharalkoo | Teal |
| Thowla..... | Spoonbill duck |
| Kockadooroo | Mountain duck |
| Chipala | Whistling duck |
| Koodnapina | Brown duck with red beak |
| Thookabie | Diver |
| Doolpadoolparoo | Black diver |
| Kilkie | Water hen |
| Muroomuroo | Black water hen |
| Wathawirrie | Species of water hen |
| Muloora | Cormorant |
| Boorkoopiya | Long-beaked cormorant |
| Kootie | Swan |
| Thaumpara | Pelican |
| Kirrpuyirrkka .. | Gull. |

FISH AND OTHER FRESHWATER HABITANTS.

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

| | |
|--------------------|----------------------------------|
| Paroo | A small bony flat fish |
| Multhoomulthoo .. | A fish weighing from 3 to 3½lbs. |
| Moodlakoopa | A fish averaging 4lbs. |
| Koorie | Mussel |
| Kuniekoondie | Crayfish |

INSECTS.

| | |
|--------------------------|--|
| Thiltharie | Centipede (sometimes 7in. long—its bite is venomous) |
| Murunkura | Tarantula |
| Kooniekoonierilla | Black spider |
| Kuniekoondie..... | Scorpion |
| Pitchula | Species of spider |
| Pindrie... .. | Grasshopper or locust |
| Purdie | Grub, caterpillar |
| Koontie .. | Mosquito |
| Pittaboobaritchana | Sandfly |

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

| | |
|----------------|---|
| Yowa | Rather larger than a pea, found three inches deep in the ground |
| Winkara | A very starchy root, about 5in. long |
| Munyaroo | A plant much eaten |
| Kunaarra..... | The seed of the Munyaroo, used when ground into meal between two stones |

THE DIEYERIE TRIBE.

| | |
|--------------------|---|
| Ardoo | (Often described in newspapers and by writers as Nardoo). 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 bad seasons this is the mainstay of the native sustenance, but it is the worst food possible, possessing very little nourishment, and being difficult to digest |
| Cobboboo | A nut found on the box tree, on breaking which it discloses a grub; this is probably a gall |
| 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 |
| Coonchirrie | The seed from a species of acacia, ground and made into small loaves |
| Patharapowa | The seed of the box-tree, ground and made into loaves |
| Caulyoo | The seed of the prickly acacia, pounded and made into loaves |
| Wodlaoroo | Very fine seed taken from the silver-grass, growing in the creeks |
| Wirrathandra | Seed of an acacia |
| Mulkathandra | Seed of the mulga tree |
| Yoongundie | Black fine seed, taken from a plant similar to clover |
| Mootcha | 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 |
| Kuloomba | Indigenous clover, when young cooked by the natives and eaten in large quantities |
| Willapie | A small watery plant |
| Yoolantie | The native fig |
| Bookabooda | The native gooseberry |
| Mundawora | The native blackberry |
| Thoopara | The native pear |
| Yegga | 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 "kundrie," and is used in fastening a flint to a short stick called "kundriemooko" |
| Mootcha | The stems of this bush (the pods and leaves of which afford food), when dry are pounded into a fine fibre, 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.

| | |
|---------------------|--|
| Kulthie | Spear |
| Kirra | Boomerang |
| Murawirrie | Two-handed boomerang, from 6 to 14ft. long, and 4in. broad |
| Kundriemookoo | Of semi-circular shape, 2ft. 6in. long, to one end of which is attached by resin a flint, forming a kind of axe or tool used in making weapons |
| Wona | A short thick stick, about 3ft. long, used by women who do not carry the shield, spear, or boomerang |

- Yootchoowonda A piece of flint about 3in. long, with an edge like a razor, and at the blunt end covered with resin; 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
- Pirrauma A shield, oval shaped, of solid wood, from 1ft. to 3ft. long, and from 6in. to 1ft. wide.

PERSONAL ORNAMENTS.

- Kultrakultra Necklace made from 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 coloured 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 sinews 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 sinews of the same bird; worn in the yinka (girdle) near the waist
- Chanpoo A band of about 6in. long by 2in. 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
- Oonamunda About 10ft. of string, made from the native cotton bush, and worn 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 6in. to 3ft. 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 circlet or coronet 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
- Wondaroo 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 60ft. 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 further 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, <i>as in</i> Hand, hat, fat, band | P, <i>as in</i> Pope, puppet, pipe |
| B, ,, Bauble, bible, bride | R, ,, Rare, rich, rather |
| D, ,, Deed, did, deadly | T, ,, Teat, tint, threat |
| E, ,, Treat, tact, tart | U, ,, Cur, fur |
| G, ,, Gag, gurgle (never as giant, page, rage) | W, ,, Wake, walk, weak |
| H, ,, Hay, heavy, hearty | Y, ,, Youth, yonder |
| I, ,, Light, bright | Au, <i>as in</i> Caught, taught |
| K, ,, Kernel, keep, kick, key | Ch (<i>tschi</i>) Child, church, chatter |
| L, ,, Lilt, laurel | Ie, <i>as in</i> Yield, thief, brief |
| M, ,, Mama, marmalade | Oo, ,, Moon, soon, balloon |
| N, ,, Nothing, none, noon | Ou, ,, Cow, now, how, brow |
| O, ,, Ormolu, ostracise, olive | 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—

| | |
|------------------------|-------------------------------|
| Ahi—No | Kaunchie—Certain, sure |
| Althoo—I | Koornoo—A, one |
| Alie—Us | Kow—Yes |
| Alyie—Few | Kookoo—yes, yes |
| Ami—To | Launi—Will, shall |
| Ana—ing | Marpoo—Great, very |
| Anie—Me, my | Marow—Do it (imperative) |
| Arrie—Same as | Moonthalie—Ourselves |
| Athie—Do it | Moothoo—Most |
| Aumpoo—Almost | Moolaroo—Great, very |
| Auni—Will, shall | Mullauna—Together, each other |
| Backa—Same as | Mundroo—Two |
| Bolya—That two | Mundroola—Only two |
| Bootoo—With | Murla—More |
| Buckuna—Also | Murra—Fresh, new |
| Butha—Not | Mutcha—Enough |
| Chaumpana—Always | Mi—To |
| Elie—To, of | Nandroova—She |
| Goo—To yours, of yours | Naniea—Her |
| Ianna—We | Nankanie—Hers |
| Iannanie—Ours | Ninna—The, thee, that, it |
| | Ninniea—This |
| | Nie—My, mine |

Noolica—He
 Nooloo—Him
 Noonkanie—His
 Nowieya—There

Oomoo—Good
 Ori—Did, has, have

Parchuna—All
 Parkoola—Three
 Pilkie—Not relating to
 Pilkildra—Something else
 Pina—Great, very
 Pothoo—Only
 Pulpa—Others
 Punnie—None, no one

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

A—Koornoo
 All—Parchuna
 Also—Bukuna
 Almost—Aumpoo
 Always—Champuna

Certain—Kaunchie

Enough—Mutcha
 Each other—Mullauna

Few—Alyie, yoorra
 Fresh—Murra

Good—Omoo
 Great—Marpoo, moolaroo, pina

Has or have—Ori
 Had—Wonthie
 He—Noolica
 Him—Nooloo
 His—Noonkanie
 Her—Nania
 Hers—Nunkanie
 How—Wodow

I—Athoo
 Incline—Tharkuna
 It—Ninna

Little—Wauka
 Least—Waukawaka, waukamoothoo

Me—Anie

Uldra—We
 Una—ing, ed
 Undroo—Together

Wadarie—Where, which
 Waka—Little
 Waukawaka } Least
 Waukamoothoo }
 Wurana—Who
 Whi—What
 Windrie—Only
 Wirrie—Of them, to them
 Wodow—What, how
 Wonthie—Had
 Wulya—Soon
 Wulyaloo—Soon after
 Wurnie—Whose
 Wurra—Of them, to them
 Wurroonga—Whom

Yankiea—Many
 Yinie—You
 Yinkanie—Theirs, yours
 Yondroo—Thou
 Yoorra—Ye, few

Mine, my—Nie
 Many—Yankiea
 More—Murla

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

One—Koornoo
 Only—Pothoo, wiri
 Only two—Mundroola
 Others—Pulpa
 Of—Elie, thulka
 Of them—Wirrie, wurra
 Ours—Iannanie
 Ourselves—Moonthalie

Relating to—Undroo

She—Nundrooya
 Sure—Kaunchie
 Soon—Wulya
 Soon after—Wulyaloo
 Same as—Arrie, backa
 Self—Moontha
 Something else—Pilkildra

The—Ninna
 Thee—Ninna
 Theirs—Thananie
 Them, those—Thaniya, Goondroo
 They—Thana

| | |
|-------------------------------|----------------------|
| That—Ninna | With—Boothoo |
| This—Ninna, nimica | We—Lannana, uldra |
| Their—Yinkanie | Will—Launi or Auni |
| To—Elie, thulka, goo, ami, mi | Where, which—Wadarie |
| To them—Wirrie, wurra | Who—Warana |
| Together—Mullauna, thurana | Whose—Wurnie |
| Three—Parkoola | Whom—Wuronga |
| That two—Boliya | What—Whi, wodow |
| There—Nowieya | |
| | Yes—Kow |
| Us—Alie | Yes yes—Kookoo |
| | You—Yinie |
| Very—Marpoo, moolaroo, pina | Ye—Yoora |
| | Yours—Yinkanie |

EXAMPLES.

| | |
|--|---|
| Alie, us | { Moonthalie, ourselves. Moontha, self—Alie, us |
| | { Moali, hungry. Moa, hunger—Alie, us |
| | { Mookalie, sleepy. Mooka, sleep—Alie, us |
| Anie, me, my ... | { Iannanie, ours. Ianna, we—Anie, me |
| | { Apinie, my father. Appirie, father—Nie, my |
| | { Uldranie, of us. Uldra, we—Nie, us. |
| Bootoo, with—Kintaloobootoo, with a dog. Kintalo, dog—Boothoo, with | |
| Butha, not—Yoothabutha, not lucky. Yootha, luck—Butha, not | |
| Aumpoo, almost—Aumpoonundra, almost a blow. Nundra, blow—Aumpoo, almost | |
| Elie, of | { Baukoelie, of nothing. Baukoo, nothing—Elie, of |
| | { Bootchoelie, of the blind. Bootchoo, blind—Elie, of the |
| Goo, of or to—Yinkanigoo, of or to yours. Yinkani, yours—Goo, of or to | |
| Kaunchie, certain, sure | { Kooriekaunchie, thief for certain. Kooriellie, stealing |
| | { Yadinakaunchie, liar for certain. Yadiena, lying |
| | { Yapakaunchie, fear for certain. Yapa, fear |
| Koornoo, one—Poothookoornoo, only one. Koornoo, one—Poothoo, only | |
| Murla, more | { Oomoomurla, better. Omoo, good—Murla, more |
| | { Wordoomurla, shorter. Wordoo, short—Murla, more |
| Moothoo, most—Wordoomootha, most short. Wordoo, short—Moothoo, most | |
| Mullana, together, each other—Damamullana, cutting each other. Damami, to cut—Mullana, each other | |
| | { Karoomurra, hair beginning to get grey. Karoo, grey—Murra, new |
| Murra, fresh, new | { Apamurra, fresh water. Apa, water—Murra, fresh |
| | { Noamurra, married couple. Noa, husband or wife—Murra, new, <i>i.e.</i> new relationship |
| Poothoo, only—Poothookoornoo, only one. Poothoo, only—Koornoo, one | |
| | { Yoothapina, great luck. Yootha, luck |
| Pina, great, very | { Moapina, very hungry. Moa, hunger |
| | { Nooroopina, very quick. Nooroo, quick |
| Thulka, relating to—Kurnuthulka, relating to person of a blackfellow. Kurna, person of blackfellow—Thulka, relating to | |
| | { Mopathuruna, collect together. Mopa, collect |
| Thuruna, together | { Kumpathuruna, collect together. Kumpa, collect |
| | { Ookunathuruna, joined together. Ookuna, joined |
| | { Kookootharkuna, unlevel down hill |
| Tharkuna, inclining uneven ... | { Doorathakuna, bending the body forward |
| | { Munatharkuna, gaping. Muna, mouth |
| | { Apaandro, relating to water. Apa, water |
| Undroo, relating to | { Pirrundroo, relating to trough. Pirra, trough |
| | { Kurnaundroo, relating to person of blackfellow. Kurna, a blackfellow. |

| | |
|------------------------------------|-------------------------------|
| Love—Yoori | Had loved—Yoorawonthie |
| To love—Yoorami | Will or shall love—Yooralauni |
| Loving—Yoorana | Love each other—Yoorimulluna |
| Loved—Yooranoari | Love ye—Yooramarow |
| Did, has, or have loved—Yooranaori | |

To Love, Yoorami. Loving, Yoorana. Loved, Yooranaori

I am loving—Athooyoorana
 Thou art loving—Yondrooyoorana
 He is loving—Noolieayoorana
 We are loving—Uldrayoorana
 You are loving—Yinieyoorana
 They are loving—Thanayoorana

I did or have loved—Athooyooranaori
 Thou didst or have loved—Yondrooyooranaori
 He did or has loved—Noolieayooranaori
 We did or have loved—Uldrayooranaori
 You did or have loved—Yinieyooranaori
 They did or have loved—Thanayooranaori

I had loved—Athooyooranaori
 Thou hadst loved—Yondrooyooranawonthie
 He had loved—Noolieayooranawonthie
 We had loved—Uldrayooranawonthie
 You had loved—Yinieyooranawonthie
 They had loved—Thanayooranawonthie

I shall or will love—Athooyaralauni
 Thou shalt or will love—Yondrooyaralauni
 He shall or will love—Noolieayaralauni
 We shall or will love—Uldrayaralauni
 You shall or will love—Yinieyooralauni
 They shall or will love—Thanayaralauni

NAMES GIVEN ACCORDING TO AGE AND RELATIONSHIP.

| | |
|--|--|
| Kurawulie—Boy under 9 years old | Apirrie—Father |
| Mockaworo—Boy over 9 and under 12 years old | Athanie—Son or daughter, so called by mother |
| Thoothawara—Boy over 12 years old after circumcision | Athamoora—Son or daughter, so called by father |
| Thurrie—Young man when the hair begins to grow on the face | Noamurra—man and wife |
| Matharie—Man | Booyooloo—Near relative |
| Pinaroo—Old man | Kaka—Uncle |
| Koopa—Girl until married | Kakoo—Elder sister |
| Munkara—Girl on marriage | Kuninnie—Grandchild or grandmother |
| Kudlakoo—Woman of middle age | Pirraooroo—Paramour |
| Widlapina—Old woman | Piyara—Mother-in-law |
| Noa—Husband or wife | Pulara—Woman when appointed ambassador |
| Niehie—Elder brother | Thidnara—Nephew |
| Athata—Younger brother or sister | Thuroo—Father-in-law |
| Adada—Grandfather | Widlamurra—Women |
| Andrie—Mother | Wowitcha—Distant relative. |

PARTS OF THE HUMAN FRAME.

| | |
|-----------------|----------------|
| Auma—Breasts | Cootchara—Ears |
| Caupooora—Waist | Cauloo—Liver |

Coopoodropoo—Wrist
 Imulla—Swallow
 Koodnabiddie—Intestines
 Kundrieooloo—Collar-bone
 Moonambirrie—Chest
 Muttaduckoo—Ankle
 Milkie—Eyes
 Milkiecootchara—Eyebrows
 Murra—Hand
 Murramookoo—Fingers
 Murrapirrie—Finger nails
 Murraundrie—Thumb
 Murrawootchoo—Forefinger
 Milperie—Forehead
 Muna—Mouth
 Munanilyie—Gums
 Munakirra—Jawbone
 Munathandra—Teeth
 Mongathanda—Head
 Miemie—Lips
 Moodla—Nose
 Mundra—Stomach
 Mookoo—Bone
 Oona—Arms
 Oolcoo—Cheeks
 Oora—Legs
 Puliethilcha—Groin
 Pittie—Fundament

Pittiemookoo—Seat
 Punchiethandra—Knees
 Poondrapoandra—Kidneys
 Poongnga—Lights
 Pida—Navel
 Pungkathirrie—Side
 Pillperrie—Shoulders
 Para—Hair
 Thookoo—Back
 Thilchaundrie—Calf of legs
 Thinthabiddie—Elbow
 Thidna—Foot, feet
 Thidnamookoo—Toes
 Thidnawurta—Heel
 Thidnaundrie—Large toe
 Thidnaulkie—Between the toes
 Thidnathookoo—Insteps
 Thidnapirrie—Nails of the finger
 Thara—Thigh
 Thilcha—Sinews
 Thudacuna—Pulse
 Thitha—Joints
 Unkachanda—Chin
 Unka—Beard
 Urra—Heart
 Woolcha—Hips
 Yerkala—Neck
 Yoorieyoorie—Veins.

SYSTEM OF NOTATION.

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

Coornoo—One

Mundroo—Two

Parcoola—Three.

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

4. Mundro-la-mundro-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 (feet), 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 Dieyerries 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

Ditchiethandrawauka—Stars

Amathooroocooro—Evening Star

Kyirrie—Milky Way

Koolakoopuna—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
 Apapirrawolthawolthana—Two stars seen in the southern hemisphere in the winter

| | |
|--------------------------------------|-------------------------------------|
| Ditchiepittiekillkuna—Meteor | Wathararkuna—The south, the quarter |
| Kooriekirra—Rainbow | from which the wind is |
| Ditchiecoornawoorkoo—The sun's meri- | most prevalent |
| dian also north on its | Ditchiedoonkuna—Sunrise |
| declension | Ditchiewirruna—Sunset. |

PILLIETHILLCIA—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. Athona yoorá Goda
- 2nd. Watta yoondroo aunchana pitta, paroo, ya ya pittapilkidra windrie
Goda yondroo aunchana
- 3rd. Watta Goda yoondroo baukoelie dikana
- 4th. Apirrie, ya andrie, parabara oondrana thana thipie aumanunthoo
- 5th. Watta yoondroo norrie nundrala
- 6th. Watta yoondroo pulakaunchie
- 7th. Watta yoondroo kooriekaunchie
- 8th. Watta yoondroo kurna komanelie, baukoelie ulchulehamuna
- 9th. Watta yoondroo bootoo thoola milkirrana ya, noa thoola watta yoondroo
milkirrana baukooaumanuntho.

VOCABULARY.

| | |
|--|--|
| Achea—Ask | Apalie—Of the water |
| Achana—Asking | Apanundroo—Relating to water |
| Achami—To ask | Apulya—Watery |
| Achanaori—Has asked | Apinie—My father |
| Achanawonthie—Had asked | Apoo—Comprehend |
| Adada—Grandfather | Apoona—Comprehending |
| Ardaunie—Behind | Apooapoo*—Dumb |
| Ahi—No, no | Apoouna—To bathe, bathing |
| Akuna—To flow (as water flowing or running) | Apachunka—Damp, moist, wet |
| Akoonga—To me, of me | Apooriae—Silence |
| Alie—Us | Apooruna—Silenced |
| Alyie—Few | Apirrie—Father |
| Alkoelie—Nice | Arrie—Similar |
| Alkoonie—Very nice | Athanie—Son or daughter (so called by mother) |
| Alkoo—Persons visiting a neighbouring tribe to barter | Athamoorá—Son or daughter (so called by father) |
| Alkoopina—Delicious | Athata—Younger brother or sister |
| Althoo—I | Aumami—To sit down |
| Ami—To | Aumuna—Sitting down, residing |
| Awa—In reality | Auminthina—Remain |
| Anana—Inclination | Auminthicami—To remain |
| Anie—Me | Auminthiamarow—Remain (impera- tively) |
| Andrie—Mother | Aumulka—Keep |
| Antie—Meat, flesh, animal food | Aumulkuna—Keeping |
| Antica—The meat | Aunchana—Caressing |
| Antiemura—Of the meat | Aumie—Flock (of sheep or birds, mob of cattle, &c.) |
| Apa—Water | |
| Apanie—The water | |

* 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.

- Aumpoo—Almost
 Aunchiemullana—Consideration of peace offered
 Backa—Husk or outer shell; also used as a terminal implying "the same"
 Birrie—Danger
 Birruna—Endangering, dangerous
 Binina—Exchange places, take turn and turn about
 Boorkalie—Conscience
 Boolkooruna—Home-sickness, desire to return to friends and relatives
 Bookaundrinie—Scrub, shrubbery, more bushes than trees
 Booka—Vegetable food
 Boolyaroo—Soft clay, mud
 Booyooloo—Near relative
 Boolyia—Those two, that two
 Boompoo—Bud, immature
 Boompoonundra—To strike ineffectually, to hit with no force. (From Nundra — to strike, and Boompoo)
 Booolopathuruna—Requiring change of scene
 Booloo—White
 Boonoonoo—Itching
 Boonka—Grow
 Boonkuna—Growing
 Boonkanaori—Has grown
 Boonkanawontheie—Had grown
 Boonkanaaluni—Will grow
 Boorka—Wade
 Boorkunaparana—Wading through or crossing water
 Booroolkooyirrpamuluna—Two persons crouching down, hiding to avoid danger
 Bootchoo—Blind
 Bootchooelie—Of the blind
 Bootchoondroo—Relating to the blind
 Bootharoo—Shower of rain
 Boongala—Shade
 Boongalie—Of the house or hut
 Boonga—Wurley, house, hut
 Bootoo—Property, chattels: also used as a terminal "with"
 Bootoondroo—Relating to property or chattels
 Baukoona—Digging
 Baukoo—Nothing
 Baukooelie—Of nothing, with no purpose
 Bukina—Skinning any animal without aid of instrument
 Bukinaori—Has skinned
 Bukinawontheie—Had skinned
 Bukinalauni—Will skin
 Bukuna—Also. Yoodroobukuna (Yoon-droo—You)—You also
 Bunkanie—Side, sides
 Bunkie—Pride
 Bunkiethoorana—Sleeping on the side
 Bunkiebunkuna—Proud
 Bunyabunyina—A trotting pace
 Champuna—Always
 Chandachanduna—Mimicking for the purpose of joking
 Chandachandathie—Apt to mimic
 Chakakuna—Doubting
 Chakairrpamulluna—Doubting each other
 Charpoo—White band worn across the forehead
 Chika—Wrong, awkward
 Chikala—Quite wrong
 Chikaundroo—Relating to wrong
 Chilpie—A knot
 Chilpieundroo—To tie a knot
 Chinberrie—Scars raised on the body
 Chindrina—Glossy, smooth surface
 Chindriechindriethuruna—Very glossy, very smooth
 Chirruna—Breaking of the skin by some accident
 Chirkara—Sharp, keen edge, not blunt
 Chirrinchirrie—Knocking out of teeth
 Choondaroo*—Bed-ridden, paralysed
 Choo—An exclamation to draw attention
 Chookaroo—Kangaroo
 Chowchow—awkward
 Choopadoo—To play: when children wish to play they use this word
 Cluboochuboo—A ball (played with by children)
 Dalkoo—Clear, transparent
 Damami—To cut
 Damina—Cutting
 Damamarow—Cut (imperatively)
 Damathuruna—Cut together
 Damamulluna—Cutting each other
 Danina—Bidding farewell
 Daninaori—Has bidden farewell
 Daninawontheie—Had bidden farewell
 Daninalaunie—Will bid farewell
 Danthoo—Soft
 Dapa—A sore, a wound
 Darpami—To sweep
 Darpuna—Sweeping, clearing a space
 Darpumarow—Sweep (imperatively)
 Daralie—Bad season for food
 Datharoo—Wait
 Dauchoomuna—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.

- Dieami—To strike, to hit
 Dieuna—Striking
 Dienaori—Has stricken
 Dienawonthie—Had stricken
 Diealauna—Will strike
 Diemarow—Strike (imperatively)
 Dikuna—Naming a child
 Dikamarow—Name a child (imperatively)
 Dikami—To name a child
 Dieamuna—Gaping
 Dilka—Thorn, burr, prickle
 Dilkera—Edge, shore
 Dillkerawirtie—Along the edge, extreme shore
 Dookurami—To extract, loosen, unfasten
 Dookuna—Extracting, loosening, unfastening
 Doolkooro—Large hole or gully
 Doonkami—To rise
 Doonkuna—Rising
 Doorootharkuna—Round shouldered, to bend the body forward
 Doomodomooora—Round, anything round
 Doolkamuruna—Gorged, sick
 Dowa—Interfere, stop a quarrel
 Dowuna—Interfering, suppressing
 Doongiema—Cripple, a lame person
 Doontouna—Echo
 Dukami—To pierce
 Dukuna—Piercing
 Dukamarow—Pierce (imperatively)
 Dukathuruna—Pierce together, we are piercing
 Dukadukuna—Walking
 Dulkana—Attracting the sun's rays
 Dulkinathurina—Attracting heat
 Dunkina—Meeting
 Dungina—Breaking cover to start game
 Duruna—A scratching noise
 Durieirrpuna—A scratching noise
 Dullarie—Ice (seldom seen in Dieyerie Land)
 Iana—We
 Iananie—Ours
 Imulla—The swallow
 Inaloo—Below, beneath
 Itcha—Frequently
 Kaka—Uncle
 Kakoo—Elder sister
 Kakoo—Yellow, yellow ochre
 Kakarurruna—Belching
 Karchuna—Turning, revolving
 Karchamulkana—Turning over
 Kapara—Come
 Kaparow—Come (imperatively)
 Karalie—Excessive heat
 Kaparachilpie—A wart, horny excrescence on the flesh
 Karoo—Grey
 Karoomura—Greyish, inclining to grey
 Karpami—To sew, mend
 Karpuna—Sewing
 Karpamarow—Sew (imperatively)
 Karka—Call
 Karkami—To call
 Karkuna—Calling
 Karkamarow—Call (imperatively)
 Karkathuruna—Calling together (we are calling)
 Karkamulluna—Calling each other
 Kathie—Wearing apparel
 Kaulkoo—Rushes
 Kaunchie—Certain, sure; sudden appearance
 Kaungoo—Perspiration
 Kautoo—A breakwind
 Kauloomuruna—Greedy
 Kikubyeruna—Slipping
 Killuna—Dancing
 Kilchuna—Skinning
 Kilchami—To skin
 Kilchamarow—Skin (imperatively)
 Kilpa—Cool
 Kilpalie—Cold. Literal translation—Cool us
 Kilpaomoo—Very cold
 Kilpanie—Winter; also, I'm cold
 Kilkie—Water hen
 Kiltie—Soup, juice
 Kima—A swelling
 Kimarrie—Is swelling
 Kimuruna—Has swollen
 Kinka—Laugh
 Kinkuna—Laughing
 Kinkaboolkaroo—Smiling
 Kintalo—Dog
 Kinna—Climbing
 Kirra—A native weapon (boomerang)
 Kirrie—Clear-headed, sensible. Also used to order the way to be "cleared" to allow of passing
 Kirrunuruna—Teeth set on edge by hearing grating noise
 Koodna—Excrement
 Kookoo—Yes, yes. Also, hollow vessel
 Koodakoodarie—Very crooked, irregular
 Kookuna—News, intelligence
 Kookathuruna—Telling the news
 Kookootharkuna—Unlevel, down hill
 Kookootharka—Topsy turvy
 Kookoorurruna—Noise of birds rising or alighting
 Koolkami—To protect
 Kulkuna—Protecting
 Koolkamarow—Protect (imperatively)
 Koolkathuruna—Under protection, protecting together
 Koolie—Odour, scent
 Koolkorie—Game of hide and seek, played by children
 Koolkamuna—Jumping, springing

- Koolkamunawirrica—To jump down
 Koolpina—Searching for tracks
 Koolpie—An operation (*vide text*)
 Koomanlie—Own friend
 Koomarie—Blood
 Koomuna—A dance performed by women, when they move their legs very rapidly
 Koooolie—Knowing nothing of it
 Koooolanie—I know nothing of it
 Koongarra—Rustling or whirring noise caused by birds rising
 Koonthina—Sprinkling
 Koondrakondroo—Coughing, a cold
 Koonyillie—Debris of leaves used by swans in building nests
 Koontie—Mosquito
 Koonkuna—Walking lame
 Koonabootheroo—Whirlwind
 Koonkie—Native doctor
 Koondagie—Storm, heavy black clouds
 Koonkana—A grunting noise
 Koontiekoontie—Crooked
 Koopoo—Forelegs
 Koopa—child
 Koopirrina—Sore from any cause
 Koopulyeruna—Diarrhoea
 Koopia—Calling a child, as "Come, child"
 Koopawura—Calling children
 Koopawuria—Calling children (authoritatively)
 Koorie—Mussel shell
 Koorieunda—Opening in wurley to allow escape of smoke
 Kooriekirra—Rainbow
 Kooriekuruna—Escaped, ran away
 Koorookooroomulkuna—To hide anything, to keep secret
 Koomooworkoo—Horizontal, across
 Koornoo—A, one
 Koorana—Laying, placing; also, bringing forth young
 Kooranaori—Has laid
 Kooranawonthie—Had laid
 Kooralauni—Will lay
 Koorathuruna—Parrying, shielding
 Kooriethuruna—Forgotten, loss of memory
 Kooragie—Certainly
 Koorielie—Stealing
 Kooriekaunchie—Thief for certain
 Kootcharaboaroo—Deaf
 Koothina—Out of sight, disappearance
 Kootcha—Leaf, leaves
 Kootie—Swan
 Kootchie—Devil, evil spirit
 Kootchieelie—Devil, evil spirit
 Kaupirrieundroo—Relating to the iguana
 Kow—Yes
 Kowkow—Sponging, to sponge on any person
 Kowakabuna—Calling to account
- Kubbou—Ejaculation to warn from danger
 Kudlakoo—Middle-aged woman
 Kulakula—Disgusted
 Kuldrieckarkuna—Bending the body backwards
 Kuldrie—Brackish, bitter
 Kulkawura—Afternoon
 Kullula—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
 Kummie—Sister-in-law
 Kumpuna—Gathering
 Kumpathuruna—Gathering together
 Kumpamarow—Gather (imperatively)
 Kunninie—Grandchild or grandmother
 Kundrie—Resin; also a native weapon
 Kuntha—Grass
 Kunthaundroo—Relating to grass
 Kunthakoola—Green
 Kungirruna—Playful, merry
 Kundriemookoo—A native weapon
 Kunthakunthuna—Shaking anything
 Kuppie—Egg
 Kurdie—Brother-in-law
 Kurna—A native, aboriginal
 Kurnaundroo—Relating to a native
 Kurdiemurkara—A supposititious large fish at the bottom of the lakes and deep waters
 Kurrakurrairrpuna—Feeling pain, sense of pain
 Kurloomura—Two of the same age circumcised at same time
 Kurlina—Obliterating
 Kurta—Sound
 Kurtie—Raw
 Kurumba—Blaze of fire, flame
 Kurrurie—Directly
 Kurieami—To pursue
 Kuruna—Pursuing
 Kurra—Vermin in animals
 Kurruna—Feeling
 Kurrakurrana—Feeling with the hands, groping in the dark
 Kura—Probably, in all probability
 Kurrawelie—Boy before circumcised
 Kutta—Lice, vermin
 Kutchakutchana—Paining, continued pain
 Kuttanylpa—Lice, nits
- Marianka—Raising or lifting up
 Mathiena—Of course
 Malthie—Cool

- Malthiela—Inclining to be cool
 Manathoonka—Morning
 Marpoo—Many
 Matha—Bite
 Mathuna—Biting
 Mathanaori—Has bitten
 Mathanawonthie—Had bitten
 Mathanalauni—Will bite
 Mathamulluna—Biting each other
 Mi—Commence, begin; also To, attached to a verb
 Miaroo—Rat
 Midukuna—Driving
 Mikarie—Deep
 Milkitchaparawurna—Light-headed
 Milla—Race, current
 Milluna—Racing
 Milliemuluna—Racing each other
 Milkie—Not strange
 Milkiala—Acquainted with, seen before
 Milkirruna—Coveting, desiring
 Milkiechenmuna—Opening the eyes, opened eyes
 Milpera—Company
 Millierieunuanie—Dissolved
 Milya—Any kind of food eaten by a native for the first time
 Milyaroo—Dark, dust
 Mina—What is
 Minapitta—What is it
 Minka—Deep hole, cave, burrow
 Minanie—What else
 Mindarie—A ceremony
 Mintie—Net
 Mindriea—Run
 Mindrina—Running
 Mindrielow—Run (by command)
 Mirrie—Above, the top
 Mirra—Small black ants
 Mirrpa—Ignite
 Mirrpami—To ignite
 Mirrpuna—Igniting
 Mitha—Earth, ground, dirt
 Mithalkillyana—Loamy soil
 Miyerra—Begin it, commence it
 Minandroo—For what reason?
 Minarranie—For what reason? Why not?
 Mithathootina—Cover over with dirt
 Moa—Hunger
 Moalie—Hungry (hunger us)
 Moanie—I am hungry (hunger me)
 Moapina—Very hungry
 Moodlathirruna—Frowning, looking cross
 Moodlakoopa—A fish weighing about 4 lbs.
 Mooduna—Finishing
 Moodanaori—Has finished
 Moodawonthie—Had finished
 Moodalauni—Will finish
 Moodlawilpa—Hole in the nose
 Mongathandraparawina—Crazy, insane
 Moolaroo—Quantity, great many
 Moolthabuna—Soaking in water
 Moola—Quiet, tractable, harmless
 Mooka—sleep
 Mookalie—Sleepy (sleep us)
 Mookooperuna—Sleeping
 Mookoothorana—Lying asleep
 Mooncha—Sick
 Moochuruna—Sickness
 Moonchaparana—Lying ill
 Moonchoo—Flies
 Moonchoelie—The flies
 Moonchoondra—Flies
 Moongara—Spirit, soul (I cannot describe this word otherwise)
 Moongathandramiduna—Sick headache
 Moonkuna—Embracing
 Moonkanaori—Has embraced
 Moonkanawonthie—Had embraced
 Moonkalauni—Will embrace
 Mookoo—Bone
 Moonarrie—Precipice, bark
 Moontha—Self
 Moonthalie—Myself
 Moonthabutha—Illiberal
 Moonthapirra—Very liberal
 Moongaworoo—The head smeared with white clay (signifying grief for the dead)
 Mongamuna—Striking on the head
 Moonmananie—Punishment of elder brother for younger's crimes
 Moonyirrie—A circle, current in a stream
 Mopa—Collect
 Mopami—To collect
 Mopamarow—Collect (imperatively)
 Mopuna—Collecting
 Mopathuruna—Collecting together, congregating
 Mooroouna—Scratching or rubbing the body
 Mooramoora—The Good Spirit, the Creator
 Mooromooroo—Disabled, deformed
 Moothoo—Certainly, without food
 Mooya—Dry
 Mooyeruna—Drying
 Mudlanchie—Not good, unpleasant
 Mulluna—Alike
 Multhoomulthoo—A fish averaging 3lbs.
 Mumuna—Begging anything
 Munkalie—Careful
 Munkara—Young woman
 Mungarina—shy
 Mungarinanie—I am modest, modest me
 Mundracowellie—Jealous
 Munumuruna—Talkative, gabbling
 Munacoothuruna—Tired of talking
 Mundroo—Two

- Mundroola—Only two
 Mundramindina—To draw in the belly
 Muna—Mouth
 Munamuroomuroo—A black mark round the mouth, distinguishing those who have eaten human flesh
 Munatharkuna—Gaping
 Munyerruna—Parched lips
 Munyoo—Good, pleasant to the taste
 Mundathuruna—Lazying
 Mundathurathie—Lazy, want of energy
 Munthaka—Unmarried
 Muniea—Catch, secure
 Munina—Caught
 Munieami—To catch, to secure
 Muniemarow—Catch, secure (imperative)
 Munkuna—Scattering, dispersing
 Mundrunchoo—Pregnant
 Murdie—Heavy
 Murdawola—The under stone used in grinding seed
 Murdacooparoo—The upper stone, do.
 Murdo—Taste
 Muracherpuna—Groping with the hands in the dark
 Muroo—Black
 Murulyie—Red
 Murookootoo—Black ochre
 Murkara—A large fish
 Murchamurchuna—Whimpering
 Murla—Again, true, not false, best (superlative)
 Murlaloo—Without doubt
 Murnie—Fat
 Murchina—Noisy
 Murrawirrie—Two-handed sword
 Murra—Fresh, new
 Murrawillpillpuruna—Numbed hand
 Murndiekilla—Waves
 Murndiekillundroo—Relating to the waves
 Murdapooroo—Hailstones
 Mutchā—Enough, sufficient
 Mutchoomutchoo—Orphan
 Nanieya—She
 Nandrooya—Her
 Nanieda—She is here (after inquiry)
 Nanka—Just down there
 Nankuldra—Repeat
 Narrie—Corpse
 Narrienie—The dead, my dead
 Niuna—Seeing
 Niie—Seen
 Niehie—Seen
 Nianaori—Has seen
 Nianawonthie—Had seen
 Nianauni—Will see
 Niamulluna—Seeing each other
 Niamarow—See, look, behold (imperative)
 Niehie—Elder brother
 Nieamurra—Brothers
 Nieaundroo—Relating to
 Nillanilla—Mirage
 Nina—It
 Ninia—This
 Niniya—That, there
 Nindrie—Body of anything
 Ninalhalie—Ashamed
 Ninthapina—Very much ashamed
 Ninthabutha—Not ashamed
 Ninthaooroo—Shameless
 Ninyillpuna—Turning inside out
 Noa—Wife or husband
 Noamurra—Wife and husband
 Noandroo—Relating to wife or husband
 Nokooloonokooloo—Continually repeating, reiterating
 Nooliea—Strangle
 Noolina—Strangling
 Noolinaori—Has strangled
 Noolinawonthie—Had strangled
 Noolilaunie—Will strangle
 Noolinamulluna—Strangling each other
 Noongkoongoo—To him
 Noongkunie—His, belonging to him
 Noora—Tail
 Nooroo—Quick
 Nooroocauko—Not quick, slow
 Nooroopina—Very quick
 Nooroonooroo—Be quick, hasten
 Nowieya—There
 Numpami—To bury, or cover
 Numpuna—Burying, or covering
 Numpathuruna—Buried, covered
 Numpanaori—Has buried, or covered
 Numpamarow—Bury, or cover it (imperative)
 Numpamulluna—Covering each other
 Numpunawonthie—Had buried
 Numpalauni—Will bury
 Nurieami—To order away
 Nuruna—Ordering away
 Nunga—Pour
 Nunguna—Pouring
 Nungathuruna—Pouring out
 Nungamarow—Pour out (imperatively)
 Nunginaori—Has poured
 Nunginawonthie—Had poured
 Nungalaunie—Will pour
 Nundra—Strike it
 Nundraori—Has stricken
 Nundrathie— } Will strike
 Nundralauni— }
 Nundramulluna—Striking each other
 Nunka—Press
 Nunkami—To press
 Nunkuna—Pressing
 Nunkathuruna—Pressing it
 Nunkamarow—Press it (imperatively)
 Nunkamulluna—Pressing each other

- Oolkuna—Watching
 Oodlaka—Watchguard
 Oodlakuthuruna—Watching or guarding together
 Ookuna—Mixing, joining
 Ookunathuruna—Mixing or joining together
 Ookiwuruna—Sick, retching
 Ooldroo—Small mouth, small hole
 Oolaulcha—Bubbles
 Ooliekirra—New, bright, clean
 Oolkaitcha—Betraying, a person unable to keep a secret
 Oolkootharkuna—The elder brother's assistance asked by the younger in fighting
 Oolyie—Gum
 Oomoo—Good, nice, pleasant to the eye
 Ooomourla—Better than good, superior
 Oomoomoothoo—The best of all
 Oona—Arms, wings
 Oonoo—Laid
 Oonarrie—Right-handed
 Oonchamuna—Recognised
 Oonchami—To recognise
 Oonduna—Thinking
 Oonthana—Moving the body to and fro when singing (a customary usage with the tribe)
 Ondrami—To think
 Oondra—Think
 Oondrathuruna—Thinking together, considering
 Onawillpillpiruna—The arm benumbed
 Ooroo—Often
 Ooroocoroo—Hard, tough, strong
 Ooroocathina—Lying at full length
 Oorthie—Branches
 Ootamanurie—Hat, covering for the head
 Opera—In front, ahead
 Oothoooothoothuruna—Stretching the arms together over the head
 Ooyamuna—Remembering
 Ooyella—To pity, commiserate, compassionate
 Ooyellala—Pitying
 Para—Hair of the head
 Parayelchyelcharoo—The hair straightened on end from the forehead
 Parakurlie—Large head of hair
 Paramooroo—Thickly matted hair
 Parana—Crossing over
 Parabara—With force and strength
 Parchana—All
 Parkooloo—Three
 Paroo—A small bony flat fish
 Paraparawurnie—Foolish
 Paruna—Stopping at a certain place
 Parunaori—Has stopped
 Parunawonthie—Had stopped
 Parulauni—Will stop
 Pathuna—Tired
 Pathapathana—I am tired
 Pathara—A box tree
 Patharacoorie—Young tree, sapling
 Paulkoo—Flesh
 Piduna—Pounding, crushing
 Pilla—Charcoal
 Pildrapildra—Struck by lightning
 Pillie—Bag
 Pilkildra—Something else
 Pilkiela—Another
 Pilkie—Not relating to
 Pilliethillcha—The Aurora Australis
 Pillillieunkuna—To flatten anything
 Pina—Large, great
 Pinaroo—Old man
 Pinaenna—Increasing in stature, growing
 Pinpanaori—Has shared
 Pinpanawonthie—Had shared
 Pinpalauni—Will share
 Pinpuna—Sharing
 Pindrie—Grasshopper
 Pindrathie—Thin as a grasshopper
 Pinya—An armed party
 Pinyanie—My armed party
 Pinyalie—Our armed party
 Pinyaloo—Of the armed party
 Pirra—Moon, trough, tub
 Pirrauma—A shield
 Pirramundroo—Shields
 Pirramoonkoo—A ricochet
 Pirrakuna—Groping in any enclosed place with the hands for anything
 Pirrie—Gap, grove
 Pirraooroo—Paramour (each man has from two to six)
 Pirrundroo—The trough
 Pitta—Stick, piece of wood
 Pittundroo—Relating to the stick
 Pittadinthie—A piece of wood that has been used or cut
 Pittacopara—Roots of trees
 Pittabobarichuna—Sand-fly
 Pittie—Fundament
 Pittiethawa—Harping on one subject
 Pinthie—Nickname
 Piya—Birds
 Piyaundroo—The birds
 Piyacooduna—Noise caused by birds settling on land or water
 Piyawola—The nest
 Piyawolundroo—Relating to the nest
 Piyara—Mother-in-law
 Poolkami—To blow
 Poolkuna—Blowing
 Poolkamarow—Blow (imperatively)
 Pooldroopooldroounkuna—Meal ground from seeds
 Pooloouna—Breathing

- Poolpauma—Midday meal when hunting
or gathering seed
- Pontoo—Blunt
- Pontoola—Blunt, an instrument not
sharp
- Pothoo—Only
- Pothookoormoo—Only one
- Poonthina—Taking different roads
- Poopuna—A word of contempt. (Any
person lagging behind or
straggling out of a party is
told "poopuna," to keep
his place)
- Pooraka—Dry waterhole, claypan dried
up
- Poorina—Fallen, to fall
- Powa—Fine seed
- Pukuna—Exploding, bursting
- Pukieathie—Apt to explode or burst
- Pukala—Frost
- Pulkara—Night
- Pulkami—To go
- Pulkuna—Going
- Pulkamarow—Go (imperatively)
- Pulaooria—Imploring, beseeching
- Puluna—Withering, drying up of water,
dying out
- Pulunaori—Has died out
- Pulunawonthie—Had died out
- Pulunauni—Will die out
- Pulparoo—Surface
- Pulpa—Others
- Pulara—Women are so called when ap-
pointed to perform any
special mission, such as
assembling the tribes
- Punga—A small fly, hardly discernible,
but capable of inflicting a
sting as painful as that of
the wasp
- Punie—No, none
- Pundra—Cooked, not raw
- Punkara—Level
- Punthama—To smell
- Punthamuna—Smelling
- Punchietharkuna—Kneeling
- Purdakunaori—Has brought
- Purdakunawonthie—Had brought
- Purdakalauni—Will bring
- Purdakunna—Bringing, carrying
- Purdie—Grub, caterpillar
- Purda—Hold
- Purduna—Holding
- Purdamarow—Hold (imperative)
- Purdamulluna—Holding each other
- Purdami—To hold
- Purdanaori—Has held
- Purdawonthie—Had held
- Purathura—Smooth, flat, a bowlinggreen
- Purie—Under the surface
- Pururie—Beneath the surface, under-
neath
- Purriwillpa—sky
- Purriwillpanie—Heavens
- Puthina—Early
- Thalkoo—Straight
- Thalpacoaroo—Hard of hearing
- Thalpina—Warm, not cold
- Thandrana—Pouring
- Thaugemana—With force
- Thana—They, them
- Thaniya—Those
- Thanyoo—Dried fruit
- Thanyoondra—The dried fruit
- Thanpooruna—Caving in
- Tharka—Stand
- Tharkuna—Standing
- Tharkami—To stand
- Tharkiebuna—To stand anything on end
- Tharalkoo—Ducks
- Thatha—A crack in wood, stone, or
other matter
- Thatie—The middle
- Thaubulyoo—Rotten egg
- Thaumpara—Pelican
- Thikamuna—Spinning
- Thiewie—Flowers
- Thieaoolaroo—Saw
- Thidnayoonkurrie—Cramp in the toes
- Thilchaurruna—Impatient
- Thidnara—Nephew
- Thilpa—Tease, provoke
- Thilpuna—Provoking
- Thilpathurruna—Provoking each other
- Thilluna—To bubble up, effervesce
- Thinthami—To lose, to spill
- Thinthana—Losing, spilling
- Thinthinanaori—Has lost or spilled
- Thinthinawonthie—Had lost or spilled
- Thinthi—Lost
- Thinkabooaroo—Dawn
- Thipie—Alive
- Thipieoondra—Regard for life
- Thippirruna—To give life
- Thirrie—Fight
- Thirrina—Fighting
- Thirriemullana—Fighting with each
other
- Thirkana—A song sung at the circum-
cision, and sacredly kept
secret from the women
- Thitti—Ticklish
- Thokundruna—Throwing down
- Thookami—To carry on the back
- Thookuna—Carrying on the back
- Thookanaori—Has carried on the back
- Thookanawonthie—Had carried on the
back
- Thookalauni—Will carry on the back
- Thookamarow—Carry on the back (im-
peratively)
- Thookamulluna—Carrying each other
on the back

- Thoola—Stranger ; also flint
 Thooldrina—Playing
 Thooda—Noon
 Thoonka—Unpleasant smell, stench
 Thoonkuruna—Stinking
 Thoonchirruna—Sneezing
 Thoondakunathoorana—Sleeping on the
 back
 Thoondakuna—Anything lying on its
 back
 Thoopoo—Steam
 Thooroo—Fire, firewood
 Thoorooduruna—Lighting a fire
 Thooroomunya—Firestick
 Thooroothiewillka—Sparks of fire
 emitted from flint or stone
 Thooroothooroo—Very hot
 Thooringie—Marrow
 Thoorpuna—Twisting string or rope
 Thootchoo—Reptiles, insects
 Thootchoondroo—Relating to reptiles or
 insects
 Thootchaworoo—A lad after circumcision
 Thodaroo—Fog, mist
 Thudaka—To vibrate, shove, or push
 Thudakuna—Vibrating, pulsation, beat-
 ing
 Thula—Name
 Thulara—Rain
 Thularabooldrina—The clouds gathering
 before breaking
 Thularakooduna—Raining
 Thularapolkoo—Clouds
 Thularakinie—Lightning
 Thularayindrie—Thunder
 Thuliekirra—To put the tongue of the
 mouth to denote that the
 person who does so is only
 jesting
 Thumpuna—Walking softly on tiptoe to
 surprise
 Thumpathumpuna—Walking stealthily
 so as not to disturb prey
 Thunkurina—Going over
 Thinka—Juice
 Thurdie—Thirst
 Thurdiealie—Thirsty
 Thuroo—Father-in-law
 Thurakami—To swim
 Thurakima—Swimming
 Thuraka—Swim
 Thuruna—Flying
 Tiami—To eat
 Tiana—Eating
 Tiala—Eat
 Tianaori—Has eaten
 Tianawontheie—Had eaten
 Tialauni—Will eat
 Tiamarow—Eat (imperatively)
 Titituna—Masticating
 Tithatitha—Pockmark
- Ukurrie—Ours
 Ulka—Spittle, saliva
 Ulkundroo—Spittle
 Uldra—We, us
 Uldranie—Of us
 Ulchutchamuna—To threaten
 Unakoo—Don't know
 Unkana—Making, doing
 Undrakoornoo—One of the flock or party
 Unpa—Tassel made from fur of rats,
 and worn to hide the privy
 parts
 Unpundroo—Tassel
 Undrawolpuna—Covered, not in view
 Ulla—Well
 Utta—An exclamation
 Urrapurna—Startled, sudden fright
 Urramurana—Gay
 Urrathurria—Attend, regard what I say
 Urrathurruna—Paying attention
 Urrina—Listening
 Urrauraukana—Breathing hard
 Urrawordoo—Gasping
 Urawa—Salt
 Urraurruna—A caution to be careful of
 the young, to avert danger
 from them while out hunt-
 ing or on expeditions
 Urriena—to descend
 Urriemutha—Floods
 Urriemuthundroo—Relative to floods
- Wadarie—Where
 Waka—Small, not much
 Wakawaka—very small, mite
 Waranie—Refusal
 Warapa—Inform
 Warapami—To inform
 Warapuna—Informing
 Warapunaori—Has informed
 Warapunawontheie—Had informed
 Warapulauni—Will inform
 Wata—Don't
 Watawanie—Island
 Wathara—Wind
 Watharaundroo—Relating to the wind
 Waukriebuna—Breaking
 Waukanaori—Has broken
 Whi—What
 Wiala—Cook
 Wiama—To cook
 Wiuna—Cooking
 Wiunaori—Has cooked
 Wiunawontheie—Had cooked
 Wiulauni—Will cook
 Wianie—Nonsense
 Willa—Women
 Willapina—Old women
 Willamura—Women
 Wilapathuruna—Anything in motion at
 a distance, as, for instance,
 branches of trees

- Wierurna—Leaving the camp for a day's hunt
 Wieilkami—To take charge of the child when hunting
 Wieilkuna—Taking charge of the children when hunting
 Wilyaroo—A ceremony
 Wilpuna—Whistling
 Willpa—Hole
 Willpawillpa—Full of holes
 Willpalooloo—White hole; also stupid
 Wimuna—Placing under cover, putting in
 Wima—Put in
 Wimma—Song
 Wimmawonkuna—Singing
 Wimamarow—Put in (imperatively)
 Windami—To count
 Windimuna—Counting.
 Windrie—Only
 Wintha—When
 Winthurie—Whence
 Winya—Wither
 Winyerruna—Withered
 Wippa—Gully
 Wippiyirrie—Gutter, water-course
 Wirrelyerna—Level ground
 Wirrileama—Leading a weak person gently
 Wirrea—Under cover
 Wirrunaori—Has gone under cover
 Wirrunawonthe—Had gone under cover
 Wirralauni—Will go under cover
 Wirruna—Setting of the sun and moon
 Wirrka—Fissures
 Wirrkanie—Flats with many fissures, flooded
 Wirrtie—Song
 Wilchienu—Trembling from fear
 Wittcha—Itch
 Withie—Wound
 Wittwittuna—The roaring of thunder
 Wittawittanathurina—Continued roar of thunder without intermission
 Wodarrie—Where
 Wodow—What, how
 Wodaunchoo—How many
 Wodanie—What is it like
 Wodaroo—What do you say
 Wokburna—Arriving
 Wokari—Arrived
 Wokurnaori—Has arrived
 Wokurnawonthe—Had arrived
 Wolpuna—To cover
 Wolpadukuna—Covering over
 Wolaguna—Walking leisurely
 Wolthami—To carry
 Wolthuna—Carrying
 Wolthanaori—Has carried
 Wolthanawonthe—Had carried
 Wolthanalauni—Will carry
 Woolobukanathoorana—Sleeping on the face
 Wooloo—Terrific pace, very swift
 Wolka—Offspring, the young of any animal
 Wolthoo—Not firm, shaky, rickety
 Wolkapurrie—Two perpendicular marks in red ochre on the stomach to distinguish those who have been on the red ochre expedition
 Woliewoliebuna—Person who prevents a quarrel
 Woliewoliebundoor—Relating to a peacemaker
 Wompinie—In the shade, sheltered from sun
 Wonka—Sing
 Wonkana—Singing
 Wonkunaori—Has sung
 Wonkunawonthe—Had sung
 Wonkamullana—Singing together
 Wonkulauni—Will sing
 Wondrami—To show
 Wondruna—Showing
 Wondrunaori—Has shown
 Wondrunawonthe—Had shown
 Wondralauni—Will show
 Wondramarow—Show (imperative)
 Wondrala—Show
 Wondaroo—Shower, indication of rain: also, closely knitted bag
 Wonina—Tracking
 Woninaori—Has tracked
 Woninamonthe—Had tracked
 Woninalauni—Will track
 Woninamullana—Tracking each other
 Wonchumi—To try, to taste
 Wonchuna—Trying, tasting
 Wonchathuruna—Has tried, has tasted
 Wonabunye—The small bone of emu's or kangaroo's leg
 Wonthawonthaloo—Travelling
 Wonthawirrieyinkuna—Travelling to a certain place
 Wonthilcurie—Round the other side
 Wonthatharka—A calling place
 Wonthina—Search
 Wonthinaori—Has searched
 Wonthinawonthe—Had searched
 Wonthilauni—Will search
 Wonthithuruna—Searched in vain
 Wopuna—Gone
 Wopulkuna—Going
 Wopunaori—Has gone
 Wopunawonthe—Had gone
 Wopulauni—Will go
 Wopala—Are going
 Worietta—Long way off, distant
 Worami—To throw
 Woruna—Throwing
 Woranaori—Has thrown

- Woranawonthie—Had thrown
 Woramarow—Throw (imperatively)
 Woralauni—Will throw
 Woratharuna—Stumbling
 Woookarana—Barking
 Worooorookuna—Ricketty, shaky, not firm
 Workoo—The other way
 Woookathieundroo—Relating to emus
 Worookoornoo—The reverse end
 Woraworana—To desert
 Worapami—To tell
 Worapuna—Telling
 Worapunaori—Was told
 Worapunawonthie—Had told
 Worapulauni—Will tell
 Worathuruna—Telling together
 Wordoo—Short
 Wordoopirrapirra—Short and thick
 Wordoowauka—Very short
 Woraunchoo—Left-handed
 Woroola—Well
 Woroo—Time past
 Woroomurla—Long time past
 Woroomoothoo—Very long time past
 Wootchoo—Long and thick
 Wotthiemookoo—The grave
 Wotthina—Building
 Wotthinaori—Has built
 Wotthinawonthie—Had built
 Wotthalauni—Will build
 Wolthila—Built
 Wowitcha—Distant relative
 Wulpieunkuna—Plaiting
 Wuldragunya—Summer
 Wuldragunyaandroo—Relating to summer
 Wulkularie—Sorry
 Wulkulienuna—Sorrow
 Wulkina—In pain
 Wulkinaori—Has suffered pain
 Wulkinaawonthie—Had suffered pain
 Wuldragunyandroo—Relating to emus
 Wuldrulie—Warm
 Wulya—Soon
 Wulyaloo—Hereafter
 Wauldrawirrtie—Yesterday
 Wuraoong—Whom
 Wurta—The butt, the trunk, the large end
 Wurthanow—Where is it
 Wurthuninkie—From where, whence
 Wurdathulka—To where, whither
 Wurunguna—To be distant, to show contempt, disowned, discarded
 Wurrpuna—A cantering pace
 Warnie—Whose
 Warnieundroo—To whom does it belong
 Wurriewarina—Exhausted, knocked up
 Wurlie—Who will, who did
 Wurana—Who
- Wurungunalawopia—Have disowned, have discarded
 Ya—And
 Yae—Desist
 Yakulkami—To question
 Yakulmarow—To question (imperatively)
 Yakulkuna—Questioning
 Yakulkunaori—Has questioned
 Yakulkunawonthie—Had questioned
 Yakulkunami—Will question
 Yakulka—Question
 Yadina—Lie
 Yadinaori—Has lied
 Yadinawonthie—Had lied
 Yadinabunna—Will lie
 Yadinakaunchie—Liar for certain
 Yaniekaitcha—A bone
 Yaniethurna—To place a stick through the arms across the back (native mode of lounging)
 Yandrowda—Now, at present, about this time
 Yapa—Fear
 Yapalie—Fright
 Yapalieunana—Frightened
 Yapakaunchie—Extreme fear
 Yapaoroo—Not afraid
 Yarra—This side, nearest
 Yarapara—That's right
 Yarooka—Like this
 Yarooldra—The same
 Yatouna—Satiating
 Yathamullana—Quarelling together
 Yathami—To speak
 Yathunaori—Has spoken
 Yathunawonthie—Had spoken
 Yathulauni—Will speak
 Yathamarrow—Speak (imperatively)
 Yathala—Speak
 Yathi—Have spoken
 Yathuna—Speaking
 Yaupunie—Afraid
 Yedlakoo—Very far off, long distance
 Yellaloo—Together
 Yelkyelkaroo—Extreme excitement; hysterics prevailing chiefly amongst the women, and mainly caused by jealousy; once experienced its return is frequent
 Yegga—Native orange
 Yenmuna—I wait your return
 Yeppina—Burning
 Yeppinaori—Has burned
 Yeppinawonthie—Had burned
 Yeppulauni—Will burn
 Yera—The other side, farthest away
 Yerrawayerra—Away from you, absent
 Yika—To milk
 Yikanunthoo—Milked

- Yikuna—Milking
 Yikunaori—Has milked
 Yikunawonthie—Had milked
 Yikalauni—Will milk
 Yikyillarie—Hysterics after excessive laughter
 Yinkuna—Giving
 Yinkunaori—Has given
 Yinkunawonthie—Had given
 Yinkulauni—Will give
 Yinkumulluna—Giving each other
 Yinkathurrie—Gave
 Yinkiea—Give me
 Yinka—Girdle
 Yillthurala—Convalescence, recovery from sickness
 Yinkaungoo—Of you
 Yinkaungoondroo—Relating to you
 Yindrani—To cry
 Yindrana—Crying
 Yindranaori—Has cried
 Yindranaonthie—Had cried
 Yindrulauni—Will cry
 Yindramarow—Cry (imperative)
 Yindrathuruna—Crying together
 Yinie—You
 Yinkathuruna—To succumb, to yield
 Yinetha—You did it
 Yinpa—Send
 Yinpami—To send
 Yinpuna—Sending
 Yinpunaori—Has sent
 Yinpunaonthie—Had sent
 Yinpulauni—Will send
 Yinpamarow—Send (imperative)
 Yinpamulluna—Sending each other
 Yinthina—Dozy, sleepy
 Yirinya—Thin, poor
 Yirrirrabula—To instruct, to commission
 Yirrirrbuna—Instructed, commissioned
 Yirrchiea—Awake, rise up
 Yirrchuna—Awakening
 Yirrchienaori—Has awakened
 Yirchiebunawonthie—Had awakened
 Yirchiebulauni—Will awaken
 Yirchiebuna—To awaken
 Yookardie—Smoke
 Yookardieoondroo—Relating to smoke
 Yookabitchie—Spade, any kind of scoop
 Yoolkami—To Swallow
 Yoolkuna—Swallowing
 Yoolkunaori—Has swallowed
 Yoolkunawonthie—Had swallowed
 Yoolkunauni—Will swallow
 Yooa—Debating
 Yoondrathana—Across country
 Yoola—You two
 Yoondroo—Yourself
 Yoondrooina—You did
 Yoonka—Sulky, sullen, obstinate
 Yoonkaruna—Obstinacy
 Yoorkamuna—Roasting
 Yoora—Few
 Yoorala—Love
 Yoorana—Loving
 Yooranaori—Has loved
 Yooranaonthie—Had loved
 Yooralauni—Will love
 Yoorootcha—Horns
 Yootha—Luck
 Yoothamurra—Great luck
 Yoothapina—Very great luck
 Yoothabutha—No luck
 Yootchoo—Signifies a string put round the neck of a person leaving to barter with neighbouring tribes
 Yotchoondroo—Relating to Yootchoo
 Youdanie—About here
 Younieka—About this distance
 Yowla—Breath
 Yowara—Language
 Yowerayinkuna—Dietating, literally your talk
 Yowerie—The outer fat attached to the skin
 Yuntha—A piece of wood (see ceremony of Willyaroo, page 270)