

VIII, 1a

FOOD.

A collection of sundry notes from
early MSS - some of this information
occurs in chapter on Food - VIII, 1

Their food consists of every animal bird and beast that inhabits their district, except in the North the native companion. I have never met a native who has killed one of these friendly birds. Along the coast the sea affords them ample food, for every fish except the blowfish and one or two others is eaten. Shellfish and oysters are a favorite article of food with the Northern people, but the Southern natives have never eaten the unio or fresh water mussel, nor the oysters. They spear and drive the kangaroo and also dig pits near its drinking place and a clever native will occasionally run one down until it becomes exhausted, following it sometimes for two days. This is considered a great feat. Emus are speared in the South and speared and netted in the North. Turkeys are speared or knocked over with the dowak, and opossums are sometimes speared in their lairs. The Nor'West natives about Roebourne district use large nets made of spinifex cord and fixing these over the watering places of the birds catch a great number.

Fish are speared or stupified by a poisonous plant, or netted. Their accuracy in spearing them is wonderful. I only just managed to spear one at Disaster Bay, after twenty tries with the fishing spear.

The nets are made from spinifex, a stiff fibrous grass growing in the more arid districts of W.A. The grass - a certain species - is first soaked in water, then pounded carefully to separate the fibres, again soaked and then made into cord, the women forming the string with their right hand and twisting it into cord on their thigh with the left. It is then hatted, with their fingers aided by a small kangaroo bone, into bags or nets. These nets have been strong enough to catch the dugong or sea cow.

"A species of interwoven wire grass growing at the Vasse and elsewhere was used sometimes as a net by the Southern natives, who did not manufacture any kind of nets.

Weirs for enclosing fish were made both north and south.

Of the various "water bearing trees" found throughout the West, particularly in what are termed the "arid" regions, the following are the most widely known :-

Mallee, *Eucalyptus microtheca*, *E. incrassata*, *E. oleosa*, *E. paniculata*, *E. populifolia*. Water obtained from the roots of all of these.

Needlebush (*Hakea leucoptera*) called Gooraara in some parts of the Murchison. Water obtained from roots. This tree also bears edible seeds and the wood makes the best kind of boomerang.

Kurrajong (*Sterculiaceae*, genus *Brachychiton*) Growing in the inland areas (Coolgardie district, etc.) Water from roots.

Casuarina Decaisneana (Desert Oak) Water in roots and cavities of stem.

Mulga, *Acacia*. Several species contain water in their roots.

Bloodwood (*Eucalyptus terminalis*). Water in stem and root.

Black wattle

Gum trees of various species

Parakylia, a *Portulacca* (species of iceplant), good for camels and horses. eaten as a vegetable it helps to cure scurvy.

Young gum tree stems almost always contain some water. They are broken off close to the root, the top is also removed and the sapling placed - root end up - in a vessel.

Eucalyptus obliqua ("stringy bark") when young yields good water from its stem.

Several varieties of young mallee also contain a small storage of water in their stems.

Hollows in trees frequently form storages for water, knowledge of such storage being not unusually made known by ants in their journey to and from some little orifice in the trunk.

Ngalyart, informant

Name of trees

Yeolon, tall blackboy

Mē'na, trees with edible gum, quonnert

Boj-jong (gum?), trees with edible gum.

Quonnert tree " " " "

The mē'na must be wetted and rolled and melted or cooked slightly in the fire.

Boj-jong is pounded and mixed with water, roasted and eaten.

Quonnert is also pounded and mixed with water, roasted and eaten.

Native Foods

Jagat, warryne, quardyne, ngoolya, boorn, jubak, mamma jubak, nganga jubak, kana maaja, booyee (turtle), geonok (crayfish), joolar, kuttytch, jedda, kaloorda (yellowtail), biljee and all fish except shark, cod fish and stingaree. All were roasted and eaten.

All were pounded except jubak, kuttytch and joolar

Ngalyart (like quardyne).

The byna nuts are buried when red and are left in the ground for two or three weeks - they are taken out black and can be eaten raw. They can be put in the water in summer and can be taken out in the winter.

Quonnert (gum of jamwood) season was in beeruk, summer time.

Kootong ngoonyong, the saccharine exudation of the gum (bang'-ngal?)

Warrain only comes as far as the Murray (Pinjarra).

Foods - marrain, kwardin, joobok, jagat, joolal, meena, ngwalya, kuttaitch, keolyet, maaja, joolawe, beealuk, karr (white) have eaten karr, jett, yogganuk, kwonnert, dangagail (summer manna for tooart).

Vegetable foods

District?

Quardying, meena, jagat, ngwaiya, kutttych, goolyet, banak (grub), boonurt (grub), balyeeburt (wattle grub), joobak, jedda, joolal, karr, beeralluk, boorn or boorrka, warryne (only grows far south as Pinjarra), gamak, boye (fruit of zamia), beenenung, yanjet (favourite root food like flour), waijejenna, ee-ela, mungytch, maaja, walje jenna (shaped like an eaglehawk's foot), boonyalla, norna (mud), koolber (a kind of earth which is mixed with meena).

All the feathered tribe are eaten except the jeerajyne, a tiny bird, too small to eat, having a long tail, & Nnganga wē'nee (pigeon)

Monnop, informant

Must remember the habits of emu and ngowa and kangaroo, opossum
and bandicoot. Roots and seeds.

Marrin - jamwood seed, kwonnert, to make into damper.

Kaa'noo, kon'noo, same as koolyoo, joebook, beearn, dwerta
(root of York gum), wanga, koogoyn, mottom, warryn, yenjirt
(root found in swamps).

Boys and girls can't eat bandicoot, ner brush's tail.

The Vasse natives also used flat wooden bats to beat or pound up certain roots, joobok, kwardin, joggat, koolyet, kuttalitch, ngwalya, etc., these roots being mixed with red earth called meena boojur. The two flat pieces of wood used for pounding and mixing were called kamba.

Vasse and Capel

Yerna and kardar were eaten as medicine by the Vasse natives.

Dwolgur - an edible gum - Capel or Vasse.

Beeruk (summer), ngwalya, kuttaitch, meena.

No fishhooks, only mangas, or weirs, and spearing, etc.

The Ballarruk and Nagarnook are Dangalmun, they can make the dang'al (dan-ngail) come on the trees.

The dan-ngail is the Ballarruks and Nagarnooks oobarree.

All the red gums are our uncles. We are all mungytchmun (all Tondarups and Didarruks.)

Koolyangee - swamp banksia.

When the mungytch was plentiful, invitations were sent to the outlying places for all the friends and relatives to come to the honey feast, and hundreds of people would come from all places and in a short time the place would be cleared of the mungytch.

Balbuk, informant

Food

Twerta, the bark of the roots of this tree is wrapped round menna (species of gum) and pounded into a cake and cooked. It can also be eaten raw.

There is a certain gum that flows from a tree and is caught in a piece of bark stretched under the tree, the gum being very good to eat and most satisfying. The tree grows to the eastward, Balbuk, cannot tell the name.

Native Foods

Warryne (none in Perth town), boorn, jagat, ngolya, meena, yanjit, nemmat or deede (whitebat), booyee and yakan (turtles), woorgyl and every kind of fish except stingaree, shark, kubok, goolbogo, (native fig), mungytch, all kinds of animals and birds except the smaller ones. The wagtail, robin etc., goonok and other shellfish were also eaten. All the roots except the tubers, joobok and warryn were pounded and cooked, a little water was mixed with the roots.

The keclil or yeombuk "bark" covered the deede and gave them the flavour described by Captain Irwin.

Balbuk stated that the younger men had to give daaja to their uncles (mother's brothers, fathers-in-laws), whenever they caught anything. It was taken over to the uncle's camp by his daughter or by some of the children. The foods was given as often as it was obtained.

The goonga (backbone) of the kangaroo was always women's food.

Seeds are pounded up and either eaten raw, or cooked in ashes as a damper.

The warrain, koolyoo, joobok and other roots have their defined habitats, beyond which

Native Foods

War'ran, ju'lal, jid'-da, jun'gong, ngwalyie, boorn, querdyné, mad-je, mool'yert, bee'lone, and dun'-dong, were some of the principal roots eaten by the Perth and surrounding tribes, and to obtain these was the work of the women, the men being hunters only.

Swan district

The meat was all cooked. The kangaroos were cut up occasionally, but birds were always cooked whole. The opossum fur was put inside the stomach to catch the gravy. The kangaroo's legs were cut off and the kangaroo was then put on the ashes or coals or stones, according to the camp. The skin was taken off the kangaroo and made into booka or goota.

In the S.W. all the fish that are caught are eaten except the stingaree (bamba) and the rock oyster (yarrgumburt) and some tribes do not eat the shark (warnung).

In the summer, the natives go ^{to} the sea coast for the fishing. In the winter they usually keep to the higher grounds where kangaroo, opossum, land tortoises, etc. are plentiful.

Dombart, ants' eggs, nyungar name for rice.

Moolytch, eggs of white ants' nest growing beside a tree.

The ants' eggs are collected and put into a piece of hard stiff paper bark and sifted until all else except the eggs has been emptied out. The eggs are eaten raw. The nyungar say the moon lives on white ants' eggs.

There are many kinds of wallabies which are killed in various ways :- by surprising them in their seats, by burning the bush, by nets and in the case of the burrowing species, by digging them out of the ground, by spearing and also by making runs into which they are driven. A native hunting for food sees a kangaroo rat sitting in a bush; he walks towards it as if about to pass it carelessly, but suddenly when on one side of it, he stamps on the bush with all his force, and crushes the animal to death. Another method is to select a thick bushy place where there are plenty of these animals; the bushes are then broken down in a circle round the spot where the natives intend to hunt so as to form a space of broken scrub about ten feet wide all

see previous page

Seven varieties of spinifex furnish seed food for the Nor'Western natives, the Ashburton equivalents for these being as follows :-

Tocalga - toughest edible kind for stock

Waddadee - grassy spinifex

Yoomboo - oaten headed

Theonthocarra - edible coast spinifex

Wintha - "buck" spinifex

Maiaburna - " "

Pirridin - porcupine or thistle buck.

Nēam wallee = forbidden flesh food

Langara wallee " " "

Joogardoo = edible grubs, Kandeleep baaloo.

Balnganjoonjoon = jamwood grub.

Meeool or me'ool grub, jamoy baaloo.

Balnganjoonjoon is very large and is found at the roots of the jamwood tree (yeeragooloo). The bandicoot digs at the root and exposes the root and the native gets the grub easily.

Turtle and dugong are caught in nets made of spinifex with about 5 inch mesh. Good catamarans were made. (Ashburton)

All fish, except large sharks (jerrambul) and another large fish, wan'gooman, resembling a shark. Ngab'albigga - a species of cobbler karrajin, green rock fish, barrumbarra, big rock fish, mulleejul, big rock fish, weerdunganga, big headed fish, malal'la, big headed fish koor'murnin, joogerdoordeo (if these last two are eaten rain will come).

The old men can eat all these fish.

Lizards, iguanas, frogs were all eaten.

Turkeys are caught by holding wirrgin in front and stalking them and when close enough hitting them with a nowloo.

(crows were not eaten.)

Pigeons are sometimes caught in springs by shouting at them when they come to drink when they rush into the water and are easily caught. The blue pigeon was not eaten.

Young cranes are eaten.

Young ducks are caught in nests, also their eggs.

Heron and crane are not much eaten, being "too wild" to catch.

Win'nainmajinna koolajooning wallingon yadderee.

There is no wind, the sea is smooth and clear - good for fishing.

Poison for fish.

Bibbulmun

The Pibler (Blackwood) natives lived mainly on kangaroo, opossum, emu, etc. which they trapped or speared. They roasted their food on hot cinders.

Fish was cooked by first wrapping in paperbark and then burying in the hot ashes and left there until thoroughly cooked.

Food Rules

Warin would divide a yongar which he had killed as follows :-
Dauei to Jamborit's father and mother, also to his own father and mother. Bukal and nind to juk, ngunt and dem (grandparents), kāt and ngaril (head and ribs) were kept for Warin and his own family, and his father and mother might also have the gobul (stomach and entrails) if they asked for it, or dem and juk might have it.

If Wungarit brought home a kangaroo or emu to a big camp, he cut the hind quarters off and gave them to the rest of the camp, keeping the fore part for himself and his family. If there were only a few people in camp, Wungarit split the daj down the middle giving a fore and hind quarter to the others and keeping the head and other fore and hind quarter for himself.

The warrain is a species of yam, like a wild potato, or perhaps more resembling a wild parsnip in appearance which grows in the rich loamy soils near the Darling Range and at other places along the coast. It is very pleasant to the taste when well roasted, resembling somewhat a new potato in flavour. It is found at a depth of three or four feet and is dug up by the women with the aid of their wannas or digging sticks. It becomes ripe about early autumn and is exceedingly plentiful in certain districts. The koolyoo may be obtained during six months of the year in the districts where it is indigenous. Joobok and other bulbous roots ripen in early spring and are very pleasant eating when roasted. The stem of the joobok as well as its root is eaten.

Jaggat is the small bulbous root of a rush growing in certain swampy districts. It is very fibrous and may sometimes be slightly pounded before being eaten. It is only edible at one period of the year.

Meern is a scarlet root not unlike a tulip root in shape and size. It grows in the Southern and southwestern districts.

The boc'arn of the Victoria Plains district is not unlike the meern in shape and like an onion in flavour. Both roots require the addition of a certain kind of earth called koolbil by the Swan natives, before they can be eaten, their astringent qualities preventing them from forming a general diet. The bocarn grows as far north as Mt. Horner and like many other roots, is in season in early spring.

Fern roots, sedge roots and the roots of many plants serve as food in their season. (For above, see VIII, 1, P. 68-9)

Kwonnert, the gum of a species of mimosa, was also sufficiently plentiful to become an important totem in its district. When it is in season the natives assemble in large numbers on the plains where it grows, as it is a favourite food with them.

Apropos of the kwonnert, during Governor Stirling's term of office, an expedition was despatched under the leadership of Ensign Dale, to the Kokenerup Ranges, north of Albany, for the purpose of discovering what was supposed to be a native cereal called kwonnert, which the natives had mentioned as growing extensively in the ranges.

The expedition returned unsuccessful and it was not until long afterwards that it was found that the kwonnert was not the seed, but the gum of the mimosa.

A certain species of oat grass grows in abundance in some parts of the Nor'West, particularly in the large district covered by the headwaters of the Fortescue, the seeds of which are used by the natives for making into cakes which are eaten raw or cooked. Grey was so taken with the merits of this native grass that in 1838 he introduced it into the Maritius where years afterwards it was found to be "greatly multiplied and in a flourishing state". Where the black wattle is plentiful its seeds are used in their season. The seeds are spread on a kangaroo skin cloak and are beaten with a stick until the husk separates from the grain when the cloak is held in such a position that the wind soon cleans the grain. It is then pounded between two stones, is slightly moistened with water, made into cakes and cooked in the ashes. Mena, another species of gum, is wetted into a mass, and roasted slightly.

Kwardain, maaja and other roots are also roasted before being eaten.

The baico nut requires burying for a fortnight or more, or it may be soaked in water for a short time before it is eaten. The husk (outer) alone is eaten, the kernel being poisonous. The natives of the Vasse district stated that the wallaby buried the baico nuts for a time before eating them, also the opossum. The wallaby and opossum can eat the baico nuts without injury. A Vasse native however stated that the wallaby sometimes buried the nuts before eating.

Vancouver's men ate some of these nuts during their visit to King George's Sound in 1791 and suffered greatly in consequence.

Yanjedee an edible root of a species of flag. They grow in swampy places. The natives clean the roots, roast them, open them out (the root consists of filaments with a farinaceous substance between them). When opened and roasted the filaments are removed and the floury substance pounded into a cake.

(See VIII, 1, P. 72)

The trees and flowers from which honey is obtained in the South are :-

mungytch (banksia), boy-jarn (a small cup flower that holds some honey), bung'arra (red banksia that grows in swamps), Nyoom-beed (the flower of the red gum), mungytch nganga (a small banksia that grows in swamps).

Willambong, a native of the Sherlock River (Balla-mon-gerry) furnishes the following names of roots and berries eaten by her people :- Nalgoo (small round roots), yams, bookadjee (bulrush roots), jeema (wild currants), kulba (wild cherries), walyarra (seed pods containing flat green round seeds, the centre of the pod being of a white fibrous silken texture, very similar to the silkworm cocoon), badjela (a fruit resembling the pomegranate), worrombo (another species of pod growing on the coast), col-lum-burr (a nut somewhat similar to the zamia, which has to undergo some preparation before it can be eaten), nga-burda (native rock melon), munji-murra (a kind of wild gooseberry), tab-bur-ree (wild fig).

The different kinds of fungus which at certain seasons of the year are abundant are greedily eaten by the natives, and there is another small root called jee-ta, in appearance and taste resembling the unripe seeds of Indian corn which is in season in June, and which merits the distinction of having some sort of cultivation bestowed upon it, in that the natives frequently burn the leaves of the plant in the dry seasons, in order to improve it.

At the Nor West Cape, certain mangrove nuts are ground, kneaded or baked in the ashes after they have been repeatedly washed to rid them of a certain poisonous ingredient.

Seeds of the boxtree are ground with grass seeds in the inland districts.

Bulrush roots (a species of typha) on the Oakover, roasted.

The food of the Wonunda people (Eyre's Sand Patch) consisted principally of wallabies, snakes, lizards, wild berries, fish speared in the sea and the bardi grub. When living on berries they sometimes passed several days without water. They cooked their food on the embers and had no ovens. Cannibalism was well known to have prevailed amongst them.

Gingin

The kangaroo was mamman to the Gingin Ngagarnocks. Their fathers were Tondarups.

At Jalgoo time if the food is in the least burnt the men fling it over to their women, and there may be a row.

Jaknum, etc., Albany, informant.

In the Balladonia district, all baaduk are ngoop ngammin = blood drinkers.

Jeeuk and weet borungur don't eat their totems, they eat those of their relatives. The totems are their moorurt.

New Norcia

Warrang, maatena, kwonnert, joobok, boearn (red onion), wanga, kookain, roots of York gum. They roast the skin inside the bark, and eat like bread. Wooda, big mushroom, wommilya, poolea (manna), kwonnert, nikka (nuts), mena (gum).

Native Wells

Native wells are irregularly dug holes, mostly found near the base of a range or hill which promises a good soakage.

These wells are also filled with sticks. Certain small soakages under rocks are often covered up by the natives. Mallee roots may yield more than a pint of water. Hollow trees will harbour water for a time. Various indications will cause a black to detect the presence of water. Ant paths on the trunk are infallible signs.

A native when finding one of these stores will loosen the bark from a twig and drink through the bark tubing.

The coastal natives have not the constant struggle for existence that the inland natives are subject to. The sea affords ample food at all seasons. In the desert country in time of drought, there is little to exist upon except roots and a very limited supply of game, because during the long periods of drought in the interior the animals and birds do not breed to any great extent. In these cases the natives to obtain flesh food frequently resort to cannibalism. Yet a numerous race of aborigines still lives and flourishes in the interior which suggests the hypothesis that in ages gone by what is now called the Great Central Desert was able to support a large aboriginal population, but ages rolled by and the once fruitful interior became a barren waste and the struggle for existence increased through the centuries. Yet still the interior has its aborigines who perform the customs of their far-off ancestors, handed down to them by oral tradition only, for except in the native paintings of the Nor'West and certain stereotyped markings on their weapons and sacred stones and wood there is no recorded history of their interesting past, no monuments, no ruins, nothing to suggest that they had ever possessed any higher civilisation than they possess today. Men, fish, animals and the human hand are the usual objects painted. These I have seen on Depuch Island off the township of Ballaballa and also on the rocky places of the hills on the Shaw River. (How are these done?)

In the East Murchison district the cooking of the various wild fowl is not a process requiring much preparation. They are generally plucked and cooked on the embers, the entrails being considered a great delicacy. If "fancy cooking" is indulged in the bird is first drawn, the giblets etc. being cooked separately; a triangle is then formed with sticks against which ashes is piled and the bird placed within the sticks. Hot stones are put inside the bird which is thus rapidly cooked while retaining all its gravy. The feathers are either plucked off or singed.

Kooga

Marleeco, ngannurdee (turkey), no crows eaten.

beeayrga (cockatoo), kargailbinna (black cockatoo), bilbailga (duck).

kallaia (emu), doobal (wallaby), waicooroo (black opossum), maala

(grey opossum), karrbijjee (another possum), meejeega (another species of opossum).

There are wila jalnga womba. In a dry country in summer time they dream they go to their jalnga place and take a drink and spit it out all round and then the ngoombul (clouds) soon come.

Balleajoona = water held in tree boles.

Yakkan = a flat wooden pat used to break up roots etc. It acted as a poker when the roots were being cooked. Gamba a narrower pat, used with yakka. These take the place of millstones.

Baabur and Nyilgee, informants.

Miscellaneous.

When the red gum is in blossom it is the salmon season and also the marryne and byyu season.

After these comes the mushroom season. My'-yung = mushroom.

Boornore (autumn) and mokar (winter) the sea mullet and other large fish are caught, also the opossum.

Beeruk (summer) is the goonok (crayfish) and yakan (turtle) season and the nemmat, warden or deeda (white bait) season.

These little fish are cooked in a paper bark cover which imparts a very delicate flavour.

Deeda - fish without scales (whitebait).

The green turtle is not found below Shark's Bay.

Boolee-boolee at Weld Range.

The boordern spear is used for spearing kangaroo. The warraitch can be used at close range.

In stalking game on a plain, a bough is sometimes carried in the left hand to conceal the hunter. He takes one step, then stops a moment, then another step, and so on.

Jarradyn baaloo womma womma jalnga, something similar to the mungytch. When they want an increase they dream of seeing a great many trees and they dream they take one of the flowers and biting it spit it out and when barrgana comes plenty of this honey will be there. The natives steep it in water and if they drink a great deal it stupifies them, makes them drunk.

The mother-in-law offering pseudo food at Wallungarree.

Ngarranya - white ants, ngarran - white ant.

Moongoo, ants' nests - edible

Jiddeejoonoo - anthills - edible.

Joonga bilbil, name of the little hawk that brought fire.

He went high up and fluttered his wings (kartgart - flapping) and then swooped down and set the grass alight.

Seeds are gathered when ripe and are pounded between two stones, then picked up scoop fashion in the hands, and if the wind is not too high, the handful is gradually let fall to allow the wind to blow the husks away, the seed falling into a scoop or anything placed to receive it.

The root of a rush (called yanjedee or yangedee) is one of the principal foods, it grows plentifully in some rivers. It is first roasted, then pounded between stones; before being eaten it is rather hard.

They use the seeds of almost all the various species of mulga and the spinifex and other grasses. The seeds are usually dried or baked and then smashed up between two stones - the "neel".

Grass seeds are sometimes made into a kind of rough cake and baked.

Seeds of all kinds are gathered just as they are getting ripe. They are then pounded between stones, picked up in the hands, scoop fashion, held high up over the head, if there is not too much wind, and gradually let fall, so as to allow the wind to blow the light husks away, the seed falling into a scoop or anything else placed to receive it.

Ngalyap mel ngomon - when one's eyes are bigger than one's stomach, excessive greediness.

Kalgal, weeyam, mundak, neendal, koondal, gweejat, bardee (grub), behn balga (grub of the blackboy).

All these roots are pounded, except the quardyne, and the meena the latter being mixed with koolber (earth). These are occasionally pounded. The boorn can be eaten raw anywhere. When pounded they are made into a kind of cake, cooked in the ashes and eaten. Nearly all the roots contain a good percentage of water. No water is added to the roots that are cooked.

The women occasionally carried two gootas, one on the back (kwendar) and ^{the} other and smaller one in front (beebarn). They had no bark vessels.

Food

The upper mill stone (booyee) was carried about in the goota, the nether and larger being left in the camps. All roots were pounded up and made into a kind of damper which was cooked in the ashes. Sometimes warryn and jubok were cooked whole, but if too hard were pounded and cooked. "Bargoort" - the damper and "weedang doogurnitch kalluk" - mix it (with a little water) and put it in the fire."

Jubyche defines the seasons as follows :-

- | | |
|-------------|---------------------|
| 1. Jilba | Spring (August) |
| 2. Be-ruk | Summer |
| 3. Dwel-bar | Autumn (first rain) |
| 4. Boornor | Nearly winter |
| 5. Mog-garr | Winter |

Jubyche's tribe reckoned the months by moons and the days from sunset to sunset. "The evening and the morning were the first day."

The various portions of the day were named as follows by Jubyche :-

Evening or afternoon	Kaleruk
Morning	Be-nang-ang, benungan
Night	Mur-rer-duk
Noon	Bee-raitch
Dawn or daylight	Benna

Great heat, great sunlight	Moonokng burdal
Moonlight	Meekong burdal
Starlight	Nganga buttong yeya Stars bright already

The various equivalents for the seasons, for heat, cold, etc., will be found in the vocabularies.

Native Foods, Sunday Island

Fish, turtle, and dugong are the principal foods of the Sunday Island natives and wild fruits, yams and other edible roots in their season.

The yams and roots and also the nuts of the Pandana palm are cooked amongst hot stones. The earth of the white ant heaps is eaten exclusively by the men.

It is very seldom that the Sunday Island natives have recourse to hollow trees for water, as water is usually abundant all the year round. They will not drink from a running stream but prefer to make a hole alongside the stream and allow the water to percolate.

Ngilgi, informaht

Trees at Guildford

Waraitch - spearwood, floats (spears)

Mengurn " sinks "

Kardan or mari - gum, nothing, only kala

Jerail, jarda - kela sometimes made

Danja - prickly bush, nothing

Kwela - kela sometimes

Kobar - stinkwood, nothing, bardis or banak got from these

Balga - blackboy, bardi and biga, gum

Ngutik - broombush, nothing

Mujar - Christmas Bush, gum

Kolyung - wattle, gum and bardi

Balga - ngunjak or wenya, dead stumps of balga to make maia

Kalgail - green rushes - make the roof. Diia - dried or dead leaves

Mungaitch mama and nganga - all marrain

Bia bia - red mungaitch "

Baian - zamia baiu nuts

Korgurn - nuts, ripe in March

Jubok and warain October

Swamp jubok are mama jubok, nganga jubok in dry land.

Yorla or mudart or imbak - paperbark or titree and kulyang swamp paperbark.