

COLLECTOR: Luise Hercus

**CAUTION: TRANSCRIPTION DONE VERY QUICKLY AND  
MANY DHURGA WORDS WERE PROBABLY MIS-HEARD.**

**TRACK A:**

**14:15** Mrs Arthur Thomas speaking Dhurga

15:01 father 'baanga'; mother 'miinya'; children 'burraay'; cat 'dharrawa'; dog 'mirrigan'; horse 'yaraaman'; sea 'gathu'; cockles 'bimbala'; oysters 'bithinga'; thunder 'mirribi' rain 'bana'; fish (generic) 'maarra'; policeman 'ganjiwan'; octopus 'jungaa'; snake (gen) 'garri'; possum 'gumarra'; honey 'gwanggal'; bread 'dangaa'; swan 'gunyuu'; bad news messenger bird (mail bird) 'gawaaj'; Mount Dromedary 'Gulaga'; river in Narooma 'Wugongga' (means beautiful or blue water); stupid/silly/deaf 'dinbin (denbin)'; eyes 'mabarra'

**27:12** Bert Penrith at Wallaga Lake

Uncle 'mabarraa'; grandfather 'mingawarragarra' (minga father); (sentence in here) white woman 'wayjin barrabin', 'miingan' mother; 'baanga' father; 'baban/la' younger sister; auntie warruya warrubiyani where are going auntie warrumu 'ye warru wani', garru(wa) guyaa going that way-up north). Broulee Island to Moruya language. married a woman from Roseby Park.

**30:30** This is (Wallaga Lake) old King Merriman's place, big bearded fella, King Biamangga, and you see it...head man of all old Merriman. This station was given by Mr Bate to him many years ago and when he died the board took it, this is his station. I told you a little bit before about all the Monaro mob came down and killing all these tribes here.

They killed them all along the road there. He had an old ??forked slide, I'm led to be told by my mother and my father and two bullocks in it, he carted them over onto the slide, like that, down here overlooking yard that's where he ploughed a trench there see and he put all the black fellas women and children and everybody down this trench there and my father said this place stank for two years afterwards. There wasn't deep enough.

Two more black fellas came from Delegate up here, down here from Monaro and an old man that was here that's Merriman's Island over there, look. That island over there that's Merriman's Island, Merriman's Island. Well 3 more black fellas came down here, they came down to have their revenge, you get me? They came down to get their revenge and he went up there and he told Mr Bate, him and two white fellas ?in a car came down with 3 guns and said "what are you after?" "We come down to have our revenge on this man they call Merriman". Right - (????stirred up there in that tree you'll have your revenge - shot them, shot them on account of???) them blackfellas. Yes that's the facts. when these

blackfellas were killed here when my father was at ???Bill's garden, he wasn't my father then, you see. He was at ??Bill's garden I can assure you.

**33:05**

Luise Hercus: How would you say revenge in the language.

Ye, she's a pretty hard word to mention I tell you, ye baayyunja ...(more) that's boomerang, spear, everything. Baayugan yinjigara baayani. Well now we're going to kill them now they killed us. (another phrase here) We must have our revenge we must go and kill those people who killed us for nothing we're going to kill them for nothing, like you do overseas, they kill one another for nothing...he's a man who says there's wars and rumours of wars and we must have it.

LH: How would you say 'I'm going to kill you'...in the language

That's a bad thing too ayaay...warri 'this fella' (doesn't say it in language) we'll put him down as a bad boy. Long time ago these Aboriginal boys hadn't to run about with girls, they hadn't to play in the same place as girls.

LH: You could play with your cousins couldn't you?

No they can't play with no-one, they gotta keep this side and keep that side and if you want a wife you gotta go and ask the King, you go and ask the king. And there was no marriage in those days. Now they'd stick, now a big yard-place like this, round here, the woman and the boy stood right in the middle of the ring and she had to jump that way and that way and he had to do the same, that way and that way and he was a married man. When they were doing that someone was building a bark camp for them, see they were married. That's what's called jumping the broomstick. You see the white people say jumping the broomstick...

LH: How would you say I'm going to kill you, if someone's been bad?

Yes well if I wanted to say I'm going to kill you eh -bunbal iya, that bunbal that's a stick, baayugada warrabaya wubaayani. You don't know, I could be talking about killing you now and you don't know nothing. You wouldn't know I could be talking bad about you, what would you know.

LH: I'll work it out when I get home.

**36:00**

What this boy could say, I could be talking real bad about him, what would he know, he don't know. But I tell you the lingo, you can't pronounce this in a couple of hours you know.

LH: Oh no, I know that.

Ye, baayugunja walawa (??)yani. I'm putting a spear right through that person orders from my King. That's what it says in English, orders from the King. You know the King.

LH: What was the name for that, how do you say king in the language, what was the word for king.

The king, that's what you call Biyanggal, he's the Biyanggal, he's the head man of all the tribe...Tell you one thing, the king and queen of Australia, wouldn't know our queen over

in England, they wouldn't know our king. They are the white people's king, we've got our own king and they can't touch them.

Now when the poor old king before he died, I seen it in the paper here, where 3 dark men ?oldish men. You know when the king comes out on a screen you know they all generally stand. Well these 3 old darkies sitting there and police came up and asked them, they asked them why aren't you standing up for the king. THE TAPE WAS OBVIOUSLY TURNED OFF AND THEN ON AGAIN. The end of the story is that they said "That's your king its not our king".

**38:00** LH: ...Language - that's your king and not my king, how can you say that in the language.

Gabaa warriga (w)uubiyani dulawa biyayani. that's our boss, what has to be done, we got to through him and ask him. Here, many years ago, say you, for argument sake, lady, you run away with a young man, perhaps you run away, a young dark woman run away with a young man, take you away. Right, what are we going to do. They don't do anything until they go to the (??). What are we going to do with him, uncle (?huckle), what are we going to do with him, you go, he says, mundaba, that's stone tommyhawks, go and chop his head off, kill her.

LH: How would you say that.

Jirrawa yebabaadi, kill him, kill her, no good... bad people.

LH: How would you say, she's a bad woman?

Very bad to say that because, you're a bad woman, malaganjiwa ulawamagawani, that's a woman who runs with Tom, Dick and Harry 'malagala', mirriwa wajagwani 'she's no good, keep away from her.'

LH: What if I were saying to my husband, if I wanted to be nasty to him.

**39:55** You turn to him 'biiga' that's you husband see, ganjiwa ganyiwani wujuwaawani, you're sick, you got to lay quiet to get better if you don't you going down below, that's in our language, you see how it comes in.

LH: When your wife was cross what would she say to you.

My wife say to me, ye biyangu, I'm the boss, Yes I'm the boss, biyangu, yes I'm boss. She can't come out there and show me anything outside, I can't come into the camp and show her anything, she's the boss inside and the man's the boss outside. If she comes out there telling him what to do, he can tell her to go to Billy-O. See, and she can do the same when he comes into the house you understand. They...in every language for that. Ye wajamanja wirra wabiya ula...gulagurrra-arra. You're not a white woman you're a black woman, don't think you're white, because you're not white...you're a black woman, you're not a white woman you're not a wajaman. That's you we call you a wajaman, a lot of people from the old days used to call me a wajapala. I'm a white man you see, wajapala. Of course my father was a white man.

LH: What did you call the children the little kiddies in the language?

Gujaaga, warrinja.

Someone says burraay. LH: No that's the wrong language that's Wiradjuri. What we call warri, tungali 'little baby', that little baby's crying in there lying down, you say to your wife SENTENCE HERE - A BEAUTY 'go and look after that kid'. They talk very nasty, the whole black language, you know, this black language my lady, between you and I a long time ago...speaking the white language...

**42:58** LH: Some things are very difficult in the language for instance, for dog you call mirrigan

mirrigan and ganwurri

LH: What if you say there are a lot of dogs around here?

Look at all them mirrigan over there, half starved. Inala madiga yirrawa walawani 'you've got too many dogs there starving, you want to make tucker for them or shoot them, drown them'

(if too many dogs) ye mingan them dogs is starving ngaaynyu w/bilawa ??mirriyani you're a bad woman you're starving them dogs, see that dog's got to be killed.

**44:15** That's why the old black dogs years ago, the old native dogs years ago, there was no dogs in the ?home there was just native dogs. But you never heard them bark or yelp.

LH: What did you call the wallaby  
Wallaby marrdijabarrarra, marrdija that's our meat wallaby. [Sounds like a retroflex rr]  
fish maarra, burrabarra w/bubiyani, maarra.

LH: You had different words for fish.  
Yes but this goes here right here from Bega, right on the border

LH: different words for different fish.  
If you go to Roseby Park they call it (??)...Yes you got names for them all...daenggun, marruwana Daenggun little fellas little red fish little black ?swords), leather jacket maara ?kaliyaa waluwa (they'd eat you alive if fell in that river, they will too there's no doubt about it they'd eat you, that's a leather jacket), ... the bream they call him walgali/waagli and they call the flathead dhagadang, the carp's a marranga in the sea, red fish (about that big) nice fish

LH: You didn't have a word for whales did you?...Of course there's whales. LH: Oh was there I thought they didn't hunt for them.

The whale we call in English a wild animal...We call him ??marrama ?m/babiyani he'll kill you that fella, he's a bad egg.

LH: what's his proper name in the language.  
The whale they call him the warrimba and the shark they call the warrimburra he'd eat you that fella that shark, those are the blokes we kill, we kill the whales TAPE OFF/ON

**47:21** Possum we call him gumarra, I got one stopping up in the house here...he stops in the house, he stops up here, he runs around up there and comes and has a look, I give him some bread and sugar every evening... right in th door.

Two possums magaay wulawa bijang gumarra that's man and wife possum in animal language.

**48:05**

Luise tries to elicit the word/morpheme for 'two'.

Warij ye. Now say there was two boys coming along here and they're strange boys just for argument sake, my wife sitting down here, ye, you know, warinja kuluwarra wujubiyani, wonder who they are, they're two coloured boys, wonder who they are. Oh, dhurruwa baybiyani, he comes from what they call mimaragang that's from the western country, we come from north, that's comes from guyaa, comes from south garra, ..east ??wuluw/y/mani kalamanaye/i/an, that's east-west, west we'll say west.well.if you go in you'll turn around and say west guragama. Blacks here years ago used to have a terrible set on that guragama. That's the guragama that's the bad wind, that make them sick that westerly wind that's our west wind guragama, this easterly wind very seldom comes, but when it comes it makes you very cranky, especially women...You can be in this place here missus and your man would come home and he's done nothing...easterly wind starts, she gets cranky. LH: Women don't get cranky.

Dark women, I don't know about women...that's what they say, they say, minga dhurrawa mabiyani ye, every time that wind blows you get nasty. Its very seldom that easterly wind ever comes.

LH: What did you call a storm.

Mirriwaay, thunder storm. Mirribi thunder, kirriya mabiyani strike anything that hits. You see this man here missus, I'm telling you this whenever anything goes wrong on the earth there, old black people used to say mirrima Biyanggal 'Biyanggal is God Almighty, that's the head man that Biyanggal is king on this earth, he's the king of the world, he's the king and there's the queen over in England, that's Biyanggal...she's a woman, old Queen Victoria is the best woman was ever on that throne.

LH: ...rain?

Banagali, bana that's rain, its raining now ye, look at the bana coming look at the mirribi coming, Biyanggal, he's got it up against somebody, see he's rolling those clouds striking one another, letting them know he's the boss. That's what the old blacks used to ha...there.

LH: ...sun?

The sun banggali, the sun was showing out that's warm, warm the earth up. mu/irrajay wibamadhi giriya see that's the sun shining on this earth to keep you warm.

**53: 30**

LH: moon?

Not sure, star is jinggi (?kurrang) and the moon is what they call the baadi that's the light up there.

LH: You had a special word for the moon didn't you?

Oh well that might be from a different language see, not from this language here. The comet they call here they call it comet you know they seen a comet here well they call that, they don't like looking at that, the blacks years ago would never look at that comet. Only it hasn't been out too long, but this was the last of the tribe used to talk, they reckon that comet's going to hit the earth and bust the earth up.

**54:30**

LH: What did they call that

dijiya/jijiya walawa biyani, don't know what God put that here for punishment, they reckon they was punished. God showed you that that's how its going to go.

LH: And the actual comet was called?

By crikey you wouldn't talk missus I can assure you the lingo here one time I could sit down here and talk all day to you.

LH: but you haven't had anyone to talk to.

Yes I got no-one to talk to see, if I had a man there, like my old brother-in-law and one thing and another, you wouldn't hear a bit of English going on in this house, no.

We wanted that sugar, we wanted that water, we called the water ngaju, we call that sugar guwaa(ng)gul and honey we call guwaa(ng)gal, there was no sugar at one time, only honey.

**55:30**

LH: What di you call the fire?

ganyi, ?tea bibanu, bread dhangana, beef mandija, ngali, Victorian language ngali that's not ours, mandija here, fish maara

LH: How did you say, I'm hungry?

well you say, ye you come home from working, supper's a little bit on the late side, ye minga, that's mummy, you see, it might be your own mother or it might be your wife, your wife you might call mother too because she had family you see, I'd say, ye minga yila lamandi(n)ga (??) I want my supper dhangana gabiyanu uraba, see I want my tucker, I've worked hard all day and yilalamadiga dagarra, I'm cold, that's dagarra. Yilalamadiga, I'm starving, I'm cold and I'm starving and I want my dhangaan.

LH: How would you say I'm hot and thirsty?

dilawabiyawudi b/walawa too hot, too hot, dilawa, here many years ago in the early days, no man allowed to sleep with any woman or allowed to sleep with any man, that's the old Aboriginal, that's the law, see. They have their own bed, the man have their own beds, that's the law, they can't sleep with one another. If a ?reviver comes into that room; in the old black language, you know what I mean, a ?reviver, if your wife, she has a little baby, she's in that room. That nurse is allowed to get in that room, you're not allowed to come in here, you can't see that baby, for six weeks, you can't see your wife for six weeks, you're not allowed.

**58:25**

LH: How would you say I've got a headache?

My head, yilawa madiga baayugunyuwa ulawawa/erri ...Hitting with that pole on the head...the road, that's what it says lady, that's what it says.

**59:00**

LH: How did you say I/eye?

maburaay (that is eye), blind dilawa biya waluwa maburaay can't see dilawa, see she's in darkness dilawaa, that's dark, dilawa means dark.

LH: Do you have another word for night time?

That's dilawa too. Its very dark.

LH: Do you have a word for morning?

In the morning you turn around and say ye yiyuwa mabiya waluwani break of day, time to get up, yidhiya balawa marrani, no good laying there, you get lazy, get up, that's the kids see. Here many years ago lady TAPE OFF/ON gaandi, matches ganyi, gaandi matches ganyi, wood biyabaadhu, wood ganyi wood's ganyi and fire too, wood ganbi, that's Roseby Park language ganbi...that's not our language that's here at Wallaga Lake see. I look over there into that bush ye k/gumurra biya waluwabiyani there must be plenty of possums in there I'll go and have a look. See that's what it says. These old black

people here used to say to one another, many years ago you know, they say, come on we'll go away now we got to get something to eat, they call it gumarra and snake very few black fellas here only carpet snake I tell you what they call him gumarra, he's no good.

LH: what did you call carpet snake.

They call him ngajiwani, you could put him around your neck, he won't bite you. He's a fella, he's a tame snake...

LH: What did you call the lovely goannas?

They're like the big goannas, you know what they call the goannas, they call them girraway, they're no good they stink. The old black fellas many years ago, they would never eat a goanna, only when he first came out of the hole in the winter time, see he goes into winter and he lives on his fat all the time and they never eat that goanna when he's on the ground running around and I'll tell you why, he eats all sorts of rubbish. The black man was very clean and yet they reckon he was dirty. LH: What was the actual name of the goanna. The name for the goanna they called it the mirriwanjiwa/mirriwanyminya, mirriwayn minya that's of this earth, that's belonging to ?there's the master belong to God he's the head of it, this ground wouldn't have been here only for God that's what they say.

LH: What did you call trees?

bunbal ya wuwuyi (worwoy), bunbal tree bunbal

**63:29**

**END OF TRACK A**

**FULL TRACK RECORDING - THEREFORE NO TRACK B**

LA 1752

LUISE HERCUS

TRACK A:

TRACK & TIMING:	A: 00:00- 31:40
PLACE:	Wallaga Lake NSW
FIELD TAPE NO:	2
DATE:	3-6 August 1963
SPEAKER:	Bert Penrith
LANGUAGE:	Dhurga
CONTENT:	Linguistic Elicitation
RECORDING QUALITY:	Fair to Poor

\*NB: THIS IS A FULL TRACK RECORDING

00:00

Linguistic elicitation and cultural discussion and oral history

31:40

END OF TRACK A and END OF LA 1752

00:00 Vocab.  
words for trees  
big; little; fat; stone

05:00 Disc.  
Magic, poisoning; sun painting - discussion - Merimand mentions  
mind ruling the body.

07:38 vocabulary: 4 sentences  
Doctor; guinea; ghost; dead; dreaming (to dream); old woman; young  
girl; young man; permission to marry; woman; yes; no  
camp (Anaroo) bushes around camp.

15:15 I'm going now; travelling; hunting; meat; Kangaroo

? 17:00 None of the places on the coast are Abenigirah.  
Bodallima kangaroo - no such word as Bodalla.

Pjkat. Pijgat = Wallaga Lake.

Bird, hen; pigeon; gabane (egg) - emu (none on Sth Coast);  
cockles; crabs; starfish gunja (after policeman - he grabs you).  
'policeman is coming, what for?'; Let's hide; hide  
get away

23:30 People at Roseby Park - none mentioned by name -

hand anggalang hands get you into trouble.  
baing<sup>foot</sup>gali; banjiwag shae; arm; leg walaganya; walgadi  
eye; nose gurama; mouth garimayn; kuth marigaa



27:37 Tongue binga yabigani (he can't be tamed).

29:30 buggy; horse;  
marabon

30:15 Always whiteman who would get Abenigianal people alcohol.  
Sentence - drink without getting drunk  
'hair' ginjiana'; beard.

31:41 End of track A  $\hat{=}$  LA 1752

TRACK A : Central East Coast  
1963 Dhurga

TRACK B : (blank)

TRACK AND TIME : A : 00:00- 52:28 music: 46 sec.  
: B : 00:00- BLANK - FULL TRACK RECORDING

ORIGINAL TAPE : 1

LANGUAGE : Dhurga

SPEAKERS/PERFORMERS : Bert Penrith, Percy Davis

COLLECTOR : Luise Hercus

PLACE AND DATE : Wallaga Lake(?), -3 August 1963, Bateman's Bay, 5 August 1963

DOCUMENTATION :

RECORDING QUALITY : fair

CONTENTS : speech, three songs

Track A I ORAL HISTORY, SOME LANGUAGE ELICITATION WITH BERT PENRITH 3 AUGUST, 1963

00:00 Some word elicitation *mother; father Volume very low barely audible; brother; sister*

11:20 Discussion of Bert's parents

11:20 Tape off/gap

II WORD ELICITATION AND THREE SONGS WITH PERCY DAVIS, 5 August, 1963

12:04 *Very faint. Sentences* Collector's announcement

19:24 Brief discussion of corroboree song

19:49 Song item 1, Corroboree song (m,hcl) 11"

21:44 Brief discussion of song

23:45 Word elicitation- fish, canoe *octopus/pelican*

29:56 Sentence elicitation

32:29 Song item 2, Corroboree song (m,hcl) 15"

35:15 Discussion of old King Merryman(?)

40:30 Details about clever man, terms given

49:24 Sentence and word elicitation *octopus/pelican ganeena*

52:28 Song item 3, Corroboree song (m,hcl) *Wife cross: I'm going away* 20"

General discussion- mention of tooth evulsion

End of LA 1753 side A

NOTE: Side B is blank

Some quite good material, but recording volume very low.

**LA 1754**

**LUISE HERCUS**

**TRACK A:**

CONTINUATION FROM LA 1754

TRACK & TIMING:	A: 00:00-004:24
PLACE:	Batemans Bay, NSW
DATE:	5 August 1963
SPEAKER:	Percy Davis
LANGUAGE:	Dhurga
CONTENT:	Linguistic Elicitation
RECORDING QUALITY:	Poor to Fair (speed distortion, perhaps batteries running low and background noise)
FIELD TAPE NO.:	4

**00:00**

Continuation from LA 1754

**03:36**

LH: "That was Mr Percy Davis speaking in the hotel with every possible kind of background noise at Batemans Bay on the 5th of August 1963. Mr Davis is aged 79 and comes from Wallaga Lake and all his knowledge originated from there. The songs he remembered are in the Dhurga language presumably. He had been taught the language by his father and grandfather at Wallaga Lake. Its the best that could be done in the circumstances as far as recording."

**04:25**

END OF SESSION WITH PERCY DAVIS

gap - minute 50 seconds (loud tone at 05:24)

TRACK & TIMING:	A: 06:15-38:50
	B: BLANK
PLACE:	Worragee, NSW
DATE:	6 August 1963
SPEAKER:	Queen Rosie Mumbulla and her son Percy Mumbulla
LANGUAGE:	Dhurga
CONTENT:	Linguistic Elicitation
RECORDING QUALITY:	Poor (very) to Fair
FIELD TAPE NO.:	4

**06:15**

LH: "This is Queen Rosie Mumbulla speaking at Worragee on August the 6th 1963. She is joined after by her son Percy ?speaking...? The language is a sort of Dhurga

**06:41**

Interview begins - LINGUISTIC ELICITATION

Queen Rosie says that her language is not Wallaga Lake.

**09:28**

Percy Mumbulla joins them. He says that his language is from Wallaga Lake. He proceeds to give vocabulary. Difference between coastal Dhurga and inland Dhurga (which Percy Davis speaks).

*gamaamal daayn*

**38:50**

*?malina*

*wild woman*

END OF TRACK A and END OF LA 1754

FULL TRACK RECORDING - TRACK B IS BLANK

MATHEWS, Janet

A1013  
(Opt.1)

Primbee, Wreck Bay,  
Roseby Park, N.S.W. 1964

Dhurawal  
Dhurga

Track A - Primbee, 29/6/64. F.T.1, Side 1. Mrs. John Anderson. Dhurawal.

- Da  
narr  
vocab. {  
00.00. Information about local social matters.  
01.30. Mention of old Port Kembla Aboriginal families and early "kings" and their families and descendants.  
05.30. Mention of "Illawarra" tribe.  
07.00. Mrs. Anderson tells of her mixed background and gives some vocabulary.

- Drink; go; food  
- Smoke; feet, head  
- House; dog, cat

- kin {  
13.00. Mrs. Anderson tells a little more about family backgrounds, relationships with other Aboriginal families and recommends a number of speakers of the language to J.M.

- Vocab {  
25.00. Dhurawal vocabulary - Bread, bee, fish, water  
- Wood; God; money

- Da {  
29.30. - Wreck Bay. 9/7/64. Mrs. Agnes Johnson. Dhurawal. Some background material about Queen Rosie (of Coolangatta tribe).

- 32.00. Names of some of the families of the Coolangatta tribe from Berry. Dhurawal vocabulary:

- Wood; dog; water  
- Moon (in Burragorang language)

- Wreck Bay. 9/7/64. F.T.1, Side 2. Aden and Albert Thomas. Dhurga.

- Do {  
40.00. Mr. Aden Thomas tells of early days of the Wreck Bay area. Dhurga vocabulary:

- 43.30. - Ocean; fish, food, drink(water)  
- Dog; drink; go, going; smoke  
- Bread(food), sugar, tea; fire  
- Get Away!

- 52.10. Discussion about "bunam" or going through the rules. Aden Thomas recalls corroborees at "Fishy Flats" where 500 people took part in the ceremonies. Albert Thomas mentions the "leaf" bands that used to play in the old days. Most of the leaf players are now dead. Dhurga vocabulary:

- 59.00. - Drink; young girl  
- Long nosed bandicoot, short nosed b'coot  
- Possum, native bear, small wallaby, iguana  
- Echidna  
- Spirit; killer, enemy, bad man  
- Mopoke

- 63.00. End of Track A.

Track B - Wreck Bay. 9/7/64. Hilda Adler and Albert Thomas  
Da {  
00.00. A little background to South Coast Aboriginal families and whereabouts of informants who might be able to help with language.

- 06.00. Information about the Hoskin family who all spoke the Burragorang language; mention of Roseby Park families who knew some language.

Brief vocabulary in Dhurawal

- White man, woman  
- Black man  
- dog

- Roseby Park, 10/7/64. Mrs. John Longbottom. Dhurawal. Words of Jacky-Jacky song - English and language mixed. Some Dhurawal vocabulary:

- Dog; bread; beef, sugar, fmmx  
- Water; fire; qssam  
- Smoking; house  
- Children; thunderstorm, rain  
- Young girl

MATHEWS, Janet cont.

A1013

Track B - Roseby Park. 10/7/64. Henry Carpenter. Dhurawal.

17.00. Dhurawal vocabulary: *accompanied by the manager*  
- Wood; dog; water; money *Mr. Henderson - who collected*  
- Beef, bread *some of these words*

22.00. Some historical material and names of Aboriginal families on the South Coast.

26.00. - Primbee. 16/7/64. F.T.2, Side 1. Mrs. John Anderson. Dhurawal vocabulary:  
- Man, woman; wood, water  
- Children; snake; old man  
- Married man; clever man  
- Wind; storm; meat  
- Ghost; feet

30.30. - Wreck Bay. 23/7/64. Mr. & Mrs. Howard Timbery. Mention of Mr. R.H. Mathews whose given native "nickname" was Mirilan. Mr. Timbery recalls that his grandmother and grandfather were some of the early residents of La Perouse, native name Gunawal meaning wild pigeon. Some Dhurawal vocabulary

- Currawong,  
- White man  
34.10. Mr. Timbery and Mrs. John Adler  
- Child; woman, girl, man, baby  
- Kingfish, bream, flathead, blackfish  
- Toadfish, garfish, snapper  
- Shells, periwinkles, pipi (mud cockle)  
- Snake  
- Canoe; husband; hat  
- Windbreak; wallaby  
44.00. - Foot, nose, eye  
- Go away; camp;  
- West wind; east wind  
- Possum; wood; stone,  
- Moon; God  
- Food; skin of animal; blanket  
47.30. - Large lizard, small lizard, tree lizard  
- Horse; shag, swan  
50.00. - Canoe; stone tomahawk  
- Bundi (firestick)  
- Dog; waddy, nulla nulla  
- Throwing stick, woomera  
- Shield (could be same as coolamon)  
- Honey; snake; language; kindling  
- Plug tobacco

53.30. - Wreck Bay. 23/7/64. Albert Thomas. Dhurga vocabulary  
- Bird (word for black djeriwonga)

- Roseby Park. 24/7/64. Mrs. J. Longbottom. Dhurawal vocabulary

- White man, black man  
- Clever man; little one (child)  
- Snake, mouse; wood  
- Sleep; ants, bird.  
- Money; kookaburra; frog  
- Stick; to hit someone with a stick  
- West wind; honeysuckle; egg; hair  
- Horse; swan

62.45. - Mrs. Longbottom was a Miss Lloyd whose father worked for Mr. Alec Hay at Coolangatta, near Berry. Dhurawal vocabulary cont.

- Tobacco; smoke (to smoke?)  
- Ears; eye

63.30. End of Track B.

MATHEWS, Janet

ARCHIVE NO. 1014

(Opt. 1)

Roseby Park, Wollongong,  
Bateman's Bay, Moruya,  
Wreck Bay, NSW

Dhurawal  
Bidhawal  
Ngarigu  
Dhurga

Track A

- Roseby Park. 24/7/64. Dhurawal cont.
- 00.00 \* Nose, foot
- Roseby Park. 24/7/64. Mrs. Ruby Cooper. Dhurawal vocabulary:
- 00.30 \* White woman, black man  
\* Arm pit; children
- Wollongong. 27/7/74. Gippsland language (Bidhawal) Sentences : F.T. 2, Side 1
- 02.00 \* How are you mate?  
\* Have you got any money, mate?  
\* I am going to my camp  
\* Come and have a drink  
\* I am going fishing  
\* A dark man approaching (Monaro)  
\* Meat (Monaro & Gippsland) also Coast word.  
\* Bread (Coast & Monaro)  
\* Meal (Coast & Monaro)
- 09.00 \* Native cat, goanna  
\* Waddy, nulla-nulla  
\* Dirt; snow coming (dark cloud)  
\* Lightning
- 13.00 \* Djirawadj (bearded man)  
\* Wallaby, possum, porcupine (echidna)  
\* Wild dog, household dog, kangaroo rat,  
\* Bird; track or boot print  
\* Horse F.T. 2, Side 2
- 19.30 Mr. Booth was born in Orbost, Victoria and moved to Delegate. His mother was Monaro and father Scottish. Bidhawal vocabulary and some Monaro (Ngarigu)
- \* Rock fish, eel, blackfish  
\* Starfish (policeman fish)  
\* Water; honey; wind with rain
- 25.00 Tree (Eucalyptus); camp  
\* Clever man (witchdoctor); spirit; spirits  
\* Tribe (mentions Danggiai sub-tribe of Bidhawal)
- 30.30 \* Walkabout  
\* Grandfather; eyes  
\* Canoe; container for anything  
\* Talk; going home  
\* Kids have shot through  
\* Little girl, old people, aunt  
\* Cousin, old man, uncle  
\* Rain; go for your life, get under cover, the rain is coming  
\* Go away - mandjub
- 43.30 \* Fat (big bellied man or hefty woman)  
\* Thin, skinny
- 44.30 \* Cockle shell
- 46.00 \* Money; bedclothes (same as clothes)
- Bateman's Bay. 8/8/64. F.T. 3, Side 1. Percy Davis - some Dhurga vocabulary and songs.

- 47.00 Mr. Davis plays "Swanee River" accompanied by violin.
- 49.00 Song with violin - Lament of the sea when men came to spear fish (South Coast) - word for fish.
- 52.00 Song to the sea while men were fishing
- \* Ocean; snake; wallaby; iguana
  - \* Bird (mail bird?)
  - \* Snapper; bream; canoe; boomerang
  - \* Paddle; stone
  - \* Look out for the waves (waves are coming)
  - \* Waddy or nulla-nulla
- 63.30 End of Track A.



MATHEWS, Janet

A1015

Nowra, Eurobodally, Yarragee,  
Primbee, Eden, Bateman's Bay, N.S.W. 1964

Dhurga  
Dharawal  
Yaygir

Track A - Brown's Flats, near Nowra, 31/8/64. (F.T.4)  
- Percy Mumbulla, Dhurga and Bob Cooper, with  
some language from Yass (Wiradhuri?)

- 00.00. Dhurga vocabulary  
- Smoke, water, ocean, tobacco,  
- Food, meat, kangaroo or wallaby, snake  
- Treesx, boomerangx
- 05.00. Percy Mumbulla tells J.M. of his background,  
relationships with other Aborigines, etc. Mentions  
relatives and people J.M. could contact for help  
with salvaging languages - Bert Pentith, Bob Parsons,  
David Carpenter, Bella Sims
- 08.00. Mentions Jimmy Chapman at Narragunda.
- 09.00. Mentions Herbert Chapman (married one of the Adler  
girls at Wreck Bay) - Aden Thomas from Eden.
- 10.00. Recalls life at Eden in the old days.  
Dhurga vocabulary  
- Blackfish, flathead, mullet  
- Lake x; Lake Dromedary (Gulaga)  
- Frog, reeds, boat x, canoe x,  
- Swan, sand x, clever man, going thru' the rules;  
- Jesus Christ, thunderstorm, lightning x, rain x.
- 17.00. Talking to Bob Cooper about Charlie Cooper his father  
from Yass.  
- Eurobodalla, N.S.W. 1/9/64. Wally Blakeney,  
Yaygir from Maclean, North Coast.
- 20.00. Yaygir vocabulary  
- Trees x, wood x  
- It's a nice day; it's a rainy day  
- storm, lightning x, rain coming x,  
- sun is shining (same as for 'It's a nice day')  
- Kangaroo x, I'm going to camp x  
- I'm going for a walk; where?;  
- I'm going a long way; Hello or come here;  
- Here he comes
- 24.30. - Hurry up, we'll go fishing; to go in a boat  
Wally Blakeney belongs to Yaygir tribe on the Clarence  
River - mother was Sophie Morrison  
- Where is the water; it's over there a long way  
- good fresh water; bad swampy water (no good) -  
- same for food
- 29.00. - Nice place to sleep or to camp  
J.M.'s assistant Mrs Stewart asks if the language is  
spoken actively or not - W.B. says it is not spoken  
by the young people but the older ones speak it among  
themselves when they are together.
- 32.30. Wally Blakeney suggests Monday to Thursday in October  
would be a good time to talk to the peapickers on the  
South Coast
- 33.30. Yaygir vocabulary  
- I'm going now; summer is coming; who's  
- that over there; go and get me a drink of water;  
- Here comes the storm;  
- Kangaroo x, birds x; meat - bulong (also  
can be used for names of animals as kangaroo)  
- I've gone over to get some meat (bulong)  
- Water
- 38.00. Wally Blakeney explains that 3 words in Yaygir might mean  
 $\frac{1}{2}$  or a dozen words in English - and speaks a few sentences  
as if talking to his brother about his trip down from  
Maclean.

Track A (cont)

- 3 / Du 41.30 - Yarragee, N.S.W. 1/9/64. J.M. Talks to Jimmy Little Snr. (also present Mrs Little and her sister Mrs Murray)
- 42.10. Jack-Jacky song (unaccomp) (Jacky-Jacky and Two-up transcribed by John Gordon - Lib. Acc. 5379)
- 44.00. Two-up song (unaccomp)
- 46.30. Dhurga vocabulary
- Fish, ocean, meat, bread, woman, man x;
  - Possum (in Dhurga and Lachlan lang.)
  - Horse, dog, bird
- 51.00.
- Canoe (Monaro lang.)
  - Track; hands x, eyes, nose x, smoke tobacco (Monaro and Lachlan lang.)
- 54.00. Song - Queensland track sung by Jimmy Little (this song was recorded) - transcribed by J. Gordon Lib. 5379)
- 57.00. Explanation of Two-up song with translation of words.
- 59.00. Dhurga language
- Policeman -(monaro and Shoalhaven lang.)
  - White man; white woman;
  - Mt. Dromedary; a hill
- 61.30.
- 63.00. End of Track A

Track B

- 00.00. - Yarragee, N.S.W. Jimmy Little cont. Story of the little bandicoots and why they became bandy, connected with Mount Dromedary.
- 02.00. Jimmy Little tells of his father who was a blacktracker from Captain's Flat and was used to track bushrangers.
- 03.30. Tune on a leaf - "I'll take you home again Kathleen"
- Primbee, N.S.W. 10/9/64. Mrs. John Anderson
- Dharawal vocabulary
- S Snake, man, clever man, father, woman or mother, children
  - Eye, nose, hair, foot; wind (n s e or w)
  - Snapper, snake; weak in the head, stupid;
  - Stone tomahawk x, night owl x, house;
  - Policeman, rain, horse
- 10.00.
- Strong drink; drunk
  - Butterfly x mothx, hut, cook
  - Fire x, ashes x, sunset x, tomahawk
  - Night owl (also means bad omen) x. (End of F.T.4)
- 13.00. - Eden, N.S.W. 4/10/64. Recording made by Dick Davidson speaking with his father, Archer Davidson a white man who had contact with the Aborigines in the whaling days and knew some of the language (Dhurga) (F.T.5)
- Dhurga vocabulary
- Woman, Bird, water (sea on the beach)
  - Go quickly over the sea
  - Sea, humpback whale, killer whale
  - Island, point with bombora (words for north and south of a bay)
  - Bird, woman, good, meat, bread, man;
  - Dingo, rain, drink x
- 19.00.
- Witchetty grub;x, night x, day x
  - Crab, spider x, snake x, possum x, roo x
  - Monkey bear? sunrise, sunset x
  - Long reef or rock running out to sea
  - Little bay or harbour
  - Kookaburra x, native cat x, bandicoot x
  - Boomerang and womera (same); spear x
- 25.00.
- Black man and white man, women x
  - Camp, lake, thunderstorm x, snake, goanna x
  - Food good fishing plenty
- 29.00.
- Hut (for whalers); wife (of blackman)
  - Good, flying possum
- 30.00. Mention of Charlie Bobbo a half Maori from Tilba who might know some language - also old Albert around Wreck Bay who could be still alive.
- mountain or big hill

Track B (cont)

- 31.00. Remarks by Dick Davidson and about Old Mr. Davidson's record for a whale
- 33.20. Dhurga vocabulary - Bandicoot
- 34.00. Dick Davidson tells J.M. of a Mr. Allen from Eden, now dead, who had some vocabulary in a book. His son may have this book.
- 35.00. - Bateman's Bay, N.S.W. 14/10/64. Percy Davis gives limited Dhurga vocabulary and sings songs
- 36.00. Song about attracting the fish and spearing it accompanied by an old violin.
- 40.30. Dhurga vocabulary - blackfish, silver bream x J.M. reminds Percy Davis of the song he had sung once before called "the lament of the sea because people were catching fish", but he had forgotten it
- 42.20. Repeat of song at 36.00. Percy Davis says he was born at St. George's Basin and his father came down from the Oxford River before he was born - some doubt about his tribe
- 46.10. Dhurga vocabulary
- Young woman; old, woman x, sea, father - Percy Davis here gives the name of his father
  - Children, eye, nose x, ear, cheeks x,
  - Chin x; kookaburra x, birds
  - Brother-in-law, mother-in-law x (Mrs. Chapman's words?)
  - Yarragee, just outside Moruya, N.S.W. 15/10/64.
  - Jimmy Little, Monaro tribe (Dhurga)
- 53.30. Dhurga vocabulary
- Woman, man, meat, sea or ocean
  - Father and mother, children
  - Possum; eye, nose, feet
  - Kookaburra, bandicoot (ngali - same as meat)
  - Waddy, mountain, hill (mountain is given as gulaga which is also the name for Mt. Dromedary)
- 57.10
- Policeman (Shoalhaven and Monaro lang.)
  - Mopoke, log, brother, sister, son, daughter or anything to do with family
  - Go through the rules
  - Silly man; nice x good x
  - Home or camp, friend; dead or spirit
- 59.30.
- Horse, wild dog, corroboree, clever man
  - Honey, thunderstorm, beer, drunk, rabbit
  - Fire, smoke, ugly x, burn or burnt, hurt
  - Firestick; money, turtle, cockle, oyster
  - Head, snake, mirage
- 62.30. End of Tracks B and Field Tape no.5, record III, Track 1

LA 1015a

Percy Mumbulla. Worragee.

Field Tape.4. Track 1. Record 1.

Percy Mumbulla		"	"	14	"	1.	"	2.
bagda	- spirit of the dead	"	"	14	"	2	"	3
rainbii	- camp	"	"	15	"	1	"	1
baabala:n	- woman, white or black							
waadjiimen	- white.							
mUdjenga:l	- woman who is a wife or special friend							
ganai	- black man							
luin	- white man							
migei	- young girl							
gUdja:ga	- baby							
gadu	- ocean							
wola:n	- money							
mandidja	- meat							
gandjiwan	- policeman							
gari	- snake							
mIrgan	- dog							
wongali	- short-nosed bandicoot							
djenuk	- porcupine							
gambaur	- koala bear or 'teddy bear'.							
gIriwer	- goanna							
ganbi	- wood							
nadjem	- water							
guligam	- wattle tree							
ganji	- fire							
dUndren	- firestick							
ganina	- small beetle which was fed on kidney fat & was weapon.							
nUndu	- drunk							
widau	- hullo							
wolewa:ni	- gone away							
ma:ra	- fish							
mara mara	- mullet (short a).							
wUrembUga	- bream							
wa:ga:l	- blackfish							
bImbla	- shell							
gUnju	- swan							
budja:n	- bird							

LA 1015a

Mumbulla. Ventrage.

Percy Mumbulla

- bagin - spirit of the dead
- ba:mbli - camp
- bandja:ga - yam-trees, white or black
- ja:di:djinan - grass-tree gumbite.
- namba:djenga: - ti-trees and is a wife or special friend
- gema:meldain - man, possibly clever-man.
- ga:ndia - tobacco like man
- gari:gsi - snake young girl
- bUna:m - go through the rules
- mIria:l - God -
- madima:am - woman whose picture is painted on a tree. They stick  
     xandidja ganina into this portrait and she will die.
- mabrandjia: - eye - policeman
- gUri:ari - ears
- djIbera:am - kidney
- djIllinga: - sand-piper
- dagla:am - flathead
- dangelang - "
- tramboun: - salmon
- gadi:am - grubs that are eaten. Witchetty grubs.
- bIdInga: - oyster
- djunga:am - octopus or starfish
- djeriwonga - magpie
- wa:gra:am - crow
- gandja:ga - bulrushes.
- bana:am - rain
- bana bana - a lot of rain, or storm coming over the water.
- ga:renga:rem - windbreak
- mUdji:am - friend, mate
- garewanji:am - honey
- am:ga: - grass
- am:ga:l - blackish
- am:ga: - shell
- gUnja: - sword
- bacjara - bird

J. M. K. LA 1015 a

MR. JIMMY LITTLE. CADGEE.

DHURGA.

Seen at Yarragee. 1/9/64

Reel 4. Record 3. Track 1. 2.20 to end.

cont'd Track 2. 12 — 6.20.

Mara	— Fish
Gadu	— Ocean
Bula:n	— Woman
Goomera	— Possum
Mirigan	— Dog
Jera:min	— Horse
Djinen	— Footprint
Mil	— Eye
Gunji	— Fire
Ga:ndi	— Tobacco
Krukedun moreli muraduni	— Meet me to-night
Numala:ng ma buni	— I don't want to —
Nai ai	— Yes
Gudjewong	— Policeman
Djunga	— " (Monaro)
Barabadine	— "
Guba	— White man
Guindj	— "
Wadjimen	— White woman
Gooliga	— Mountain (usually refers to Mount Dromedary)
Nudjenuga	— Hill
Nadji	— Drunk

LA 1016 B

Reel 6. Record 5. Track 2. Jimmy Little seen at Wollongong 16/2/65

Bula Bula djema:negul — Come on, continue, don't stop. Usually said if someone were talking and had hesitated.

**MATHEWS, Janet**

**ARCHIVE NO. 1016**

Yarragee, Eurobodalla, Wallaga Lake  
Roseby Park (Nowra), Bateman's Bay NSW

Dhurga  
Bandjalang  
Birdawal-Ngarigo  
Dharawal

Track A

- Yarragee, NSW. Jimmy Little cont. (F.Y. 5, rec. III, Track 2)
- 00.00 Dhurga vocabulary  
\* Oyster (correction)  
\* Cockle
- 01.00 Song - "Gathering oysters" by Jimmy Little learnt from his mother - Mother born at Wallaga Lake, father Queensland - each learnt a little language from the other
- 05.30 "Gathering oysters" song again
- 06.00 JM talking to Jimmy about people at Wallaga - his blood uncle Bert Penrith, cousin Bob Parsons - send a brief message to his relatives
- 07.20 Eurobodalla, NSW. 15/10/64 - Stan Roach with some Bandjalang language from Clarence River (F.T. 5)  
Bandjalang vocabulary - water  
Stan Roach's mother was Yaygir, father Bandjalang. (Mr. Roach was pea-picking)
- 09.00 \* Woman, man, meat; sea ocean river x;  
\* Father x, mother x, children,  
\* Possum, wallaby x, kangaroo;  
\* Eyes, nose, ears, hair, beard x, hand,  
\* Feet, neck x; kookaburra x, bird, emu x  
\* Native cat x, bandicoot x, goanna x, horse,
- 12.10 Wallaga Lake, 16/10/64. Ted Mundy, Birdawal-Ngarigo (Monaro?) tribe from delegate (F.T. 5 cont. with bad wind noise).  
Birdawal-Ngarigo vocabulary  
\* White man, sea x or big flood,  
\* White woman, money, meat, water x,  
\* Policeman, father mother children x  
\* Horse, possum x, wallaby x, snake x  
\* Girls, eyes nose mouth ears x  
\* Dog, arm x, legs x  
\* Sheep (Yambag - "Jumbuck")  
\* Foot track footprint x  
\* Frog waddy knife x
- 20.00 Ted Mundy mentions Bob Parsons who may know some more language  
\* River lake x  
\* Money, drink x wine, or water  
\* Bread, bird, cockatoo x, kookaburra x  
\* Crow x, gull x, snake, ants x  
\* Young boys, young girls (later says barubal is old woman)  
\* Wind x, clouds x, duck x, skin x  
\* Wood, cook x, boat canoe paddles x  
\* Camp, Mt. Dromedary, silly man x, walkabout x
- 30.00 \* Honey x, sugar x, sleep, run jump x,  
\* Wine, friend enemy x  
\* Dog picks up a bait (poison)

- 32.00 Wallaga Lake. 16/10/64. Bob Parsons, Dhurga. Born at Eden. Was whaling with Archer Davidson - came to Wallaga 50 years ago.  
Dhurga vocabulary
- \* Water x, black woman (Lubra only)
  - \* Meat, bread, flour x, sea, lake x, mountain x
  - \* Fish, children, eyes x, mouth x mouth nose x
  - \* Ears head feet x, camp, bird x, bandicoot,
  - \* Native cat, goanna x, frog ants flies x,
  - \* Snake, fish, bream, blackfish x, cockatoo x
  - \* Crow x, magpie x, waddy (nulla nulla only)
  - \* Knife x, bocmerang x, corroboree x
- Bob Parsons belongs to the Eden tribe (King Albert and Queen Rosie - he did not sign or play the leaf)
- \* Dirt rocks sand waves x whale humpback or killer x
- 42.50 End of F.T. 5  
Roseby Park 8/11/64. Mrs. J. Longbottom, Dharawal (F.T. 6)
- 43.00 Dharawal vocabulary
- \* Eye, nose, hair, beard, ears, feet
  - \* Neck x, kookaburra, emu x, native cat x,
  - \* Bandicoot x, frog, ants, spiders x
  - \* Rocks sand ground x, word for Shoalhaven x
  - \* Swamp reeds x, bushes, tree x, bird x
  - \* Mopoke, honey, log x, west wind,
  - \* Sun moon daylight dark x, stars, north south x
- 50.00 \*
- Strong drink, ugly pretty x, rabbit,
  - Smoke, eggs, be quiet x, look here x, hello x,
  - Steal x, wood, grass x, God,
  - Kill by magic x, hot cold x,
  - Porcupine x, sunset sunrise windbreak x
  - Money, trees eucalypts mangroves etc x
  - Oysters, birds x, fruit x
  - Dead, alive x, horse, bull, cow x
- 56.00 \*
- Teeth x, grubs x mouse, sleep, awake x
  - Policeman, rain, thunderstorm (mirira - similar word given by Percy Mumbulla for Jesus Christ and Mrs. J. Longbottom for God)
  - Magic x, hunting x, basket x coal x, candle x
  - Oyster, turtle lobster crab x
- 58.00 \* Blackfish
- 59.00 Long Beach, Bateman's Bay. 6/2/65. Jimmy Chapman and Vivian Blakeney. Vocabulary - woman, fish x, snapper x
- 61.00 V. Blakeney is Jimmy Chapman's daughter - lives at Eurobodalla - husband comes from Clarence River (Yaygir)
- \* Woman, black fellow, water x
- 64.00 Song "Slipping around" sung by Jimmy Chapman - this son is in English.
- 64.30 End of Track A.

## Track B

- Wreck Bay. 6/2/65. Mrs. Mary Adler, Dharawal.
- 00.00 Mrs. Adler talks about relationships between the Timerys and the Adlers, also Chapmans.
- 03.00 Dharawal vocabulary
- \* Eyes, ears, head x, woman (white and black)



- \* Meat, beef x, water, ocean sea beach rocks x
- \* Dog, cat x, kangaroo x, children,
- \* Relatives brother sister etc x
- \* Nose, hair x, arm x, beard x, hand,
- \* Fingers x, feet, birds bandicoot frog x,
- \* Knife boomerang spear x, wood, camp x,
- \* Shelter or windbreak, hill river lake x
- \* Plants x, swamp x, blackfish, log clouds sky x
- \* Thunderstorm x, man above, canoe x, paddle x,
- \* Skin bone x, birds ducks swans x boss master x
- \* Waterhole track tribe silly man laugh sit x
- \* Come here x, go away x. good nice nasty x
- \* Home friend enemy grubs teeth fat thin eat x
- \* Honey sugar x, policeman, trap x, magic x,
- \* Coal x, counting (1, 2, 3 etc) x
- 12.00 \* Oysters ? Mud cockle, whales sharks x
- \* Vegetables flour eggs x, hello x, milk x
- \* Face, day night sun wind burn x
- \* Sentence - look at the white woman's hands
- \* White man, black man,
- 15.30 Mrs. Adler talks about family relationships with JM. Mr. Timbery's grandmother was Queen Emma - she was the wife of Trimmer - they were parents of old Joe Timbery. Mrs. Adler was Mary Emma (?) and she has been at Wreck Bay for 40 years. Aden Thomas came to Wreck Bay after she did - she was formerly at La Perouse.
- 16.40 Primbee. 14/2/65. JM talking to Mrs. John Anderson about the Anderson family and some family history. John Anderson's mother, Mrs. Anderson was a full blood and her sister Queen Rosie, Mrs. Johnson was a half caste. Queen Rosie was King Mickey's wife. King Mickey was King of the Illawarra tribe. King Mickey resented the invasion of the North Coast Aborigines and fought them - finally sending them all back. However, they eventually returned. All the Johnsons and Andersons are now dead. John Anderson's father was "almost" white. Mrs. Anderson is also related to Alec Booth on her mother's side. Alec Booth had a Scottish father. Mrs. John Anderson's mother had some Maori blood. Queen Rosie is buried at Kiama. Further talks on south coast families.
- 28.00 Wollongong. 16/2/65. JM talks to Jimmy Little, Dhurga. Some Dhurga sentences:
  - \* Carry on, keep going (when a story is in progress)
  - \* Meet me tonight? No. Yes.
 Dhurga vocabulary -
  - \* Hello x, goodbye x
  - \* Babe in arms, children
- 34.00 Jacky Jacky son
- 37.30 Two-up song
- 38.30 My father song
- 39.00 Jimmy Little speaks of traditional marriage laws and the dangers of marriage between cousins. Jimmy Little gives some family history and relationships. Father was born in Charleville, Q, Mother, Eliza came from Wallaga Lake - sister of Bert Penrith - their father was an Englishman - another sister was Rebecca who married a Carpenter from Shoalhaven. There were many brothers and sisters in the Penrith family - Alf, Henry, Jim, Bert, Elizabeth, Rebecca
- 43.30 Jimmy Little's wife was Frances McGee - Mrs. McGee at Brown's Flat is sister in law. Jimmy has five children. His eldest son, Jimmy has two gold records for his music recordings. Jimmy's sister is Jane Hickey at Warragee. Jimmy is related to Percy Mumbulla

on his mother's side (King Mumbula was his mother's step brother) - he speaks of the Addigaddis and the Penriths. Bert Penrith is now at Brungle.

- 48.30 Roseby Park. 13/3/65. David Carpenter, Dharawal and Dhurga vocabulary. Penrith. Mother was Rebecca - married Jack Carpenter from Shoalhaven. David had many brothers and sisters including Charlotte (Mrs. Cooper), Harry, Harriet, Tom, Violet (Bega, Mrs. Cecil Carter) - some family history - grandmother could have been a Golding from Huskisson.
- 52.40 Dharawal and Dhurga vocabulary
- \* Woman x, white woman, black woman x
  - \* White man, black man, children
- 54.30 David Carpenter mentions Mrs. Chapman (his niece?) daughter of Harry Carpenter. Vocabulary continued - mixed Dharawal and Dhurga
- \* Boys girls x
  - \* Water, fish x, whiting, flathead, mullet,
  - \* Oyster, turtle, bream, snapper, squire of
  - \* Red bream x, blackfish, eel, shark x, whale x
  - \* Cockle, shells sand beach rocks x
  - \* Waterhole x, relatives mother father x
- 60.30
- \* Possum, wallaby, porcupine x, horse, animal x
  - \* Skin x, dog, cat native cat x, bandicoot, snake x
  - \* Goanna frog rat x, mouse, cow bull goat x
  - \* Wombat x, track x, tools weapons knife x
- 65.00
- \* Tomahawk,
  - \* End of Track B. (F.T. 6 will be continued on A1019).

MATHEWS, Janet

A1  
(Opt.1)

Roseby Park, Moruya,  
Wallaga Lake, Brungle,  
N.S.W. 1965

A { Dhurawal  
Dhurga  
Wuradjuri  
Ngunawal

Track A - 4.9.65. Roseby Park. F.T.10, Side 1.

- 00.00. Conversation with Mrs. John Longbottom, who lived at Coolangatta as a child. Gives family names and relationships; describes Dr. John Hay's homestead, near Coolangatta where many Aboriginal families were looked after.
- 10.30. Description of Hay's homestead.
- 12.20. Conversation with Sam Connolly and Dave Carpenter, some personal background, (Dhurga and Dhurawal resp.)
- 14.00. Some linguistic material, all vocabulary by the two men. (nouns).  
- Human classification (Dave)  
- Some body parts
- 18.00. Vocabulary cont.  
- Sea  
- Fish and shellfish  
- Boat, canoe, coolamon
- 22.00. Mr. Carpenter describes bark canoe made by his father to take 5 people across Conjola Lake.
- 23.30. Description of fishing implements from South Coast -  
- Hooks from kangaroo bone and sinews.  
- Lines made of lawyer vine and wattle bark, plaited (hickory and black wattles used)
- 25.00. Mr. Carpenter describes fishhook made from shank bone of kangaroo leg, and methods of fashioning.
- 26.10. Vocabulary cont. (all nouns)  
- Animals  
- Implements and weapons
- 28.00. Topography; trees.
- 30.00. Birds
- 33.00. Little ground lizard; rain; moon
- 37.00. Windbreak; spirit
- 39.10. Vocabulary elicited but no response
- 40.30. Use for coolamon and djugulu explained.
- 41.30. Mr. Connolly describes the djugulu which is a natural bump or knob on a tree - cut off and used as a receptacle.
- 42.30. Battleground behind Bullpup (opp. Brush Island) described.
- 44.00. - Moruya. 8/9/65. F.T.10, Side 2.  
Conversation with Mrs. Walter Davis and Mrs. Walter Briley (her mother). Relationships with South Coast families mentioned - Jimmie Little, Percy Davis.
- 45.00. Vocabulary in Dhurga and Dhurawal by Mrs. Davis and Mrs. Briley, (mostly nouns)  
- Woman; mother  
- Meat; water  
- Policeman  
- Body parts  
- Animals; birds; fish
- 49.00. Rain; food; hat
- 54.00. Clothes; fire; kookaburra
- Wallaga Lake. 8/9/65. Charlie Parsons (~~axxxxxx~~ Dhurga)
- 58.20. Charlie speaks of his relatives and early history of Wallaga district; mentions whaling activities.
- 64.00. END of Track A. of A1
- 00.00. BEGINNING of track B of A1.

Conversation

Vocab

DESCRIPTIVE  
NARRATIVES

Vocab

DESC.  
NARRATIVES

CONVERSATION

Vocab

Field Tape 10. Track 2. Record 4. Uher, start to 4.

Mrs. Walter Davis and her mother, Mrs. Walter Briley. Mantle Hill. South Moruya. Mrs. Briley has had a stroke and was of little assistance. The family have lived in Moruya for several generations.

megai	woman		
minga	mother	gugenjala	kookaburra
mandidja	meat		
nadju	water		
gandjiwok (?)	policeman		
mabra	eye		
nugeraba	nose		
nuga	"		
djowa	hair		
guri	ear		
dana	feet		
mandjiwok	boot		
miriga	dog		
gari	snake		
mara	fish		
bi-giga	oysters		
madjeri	boat		
gunju	swan		
womba:ra	duck		
bana	rain		
daniali	flour		
gwa:ngal	honey		
budjan	bird		
bi-ai	bag		
mai-mai	camp		
buin	butter		
dowlin	beer		
djabu	hat		
goa:na	egg		
durda	clothes		
gunja	fire		

MATHEWS, Janet

A103  
(Opt.1)

Nowra, Worragree, N.S.W. 1965  
Brown's Flats,

Dhurga  
Dhurawal

Track A

- Nowra. 9/11/65. F.T.14, Side 1. Wally Monsally.  
00.00. Mr. Monsally relates some ~~background~~ personal background - knows some ~~old~~ and S.A. languages.  
03.00. Panan zo - a song about a man travelling around (from Torres Strait).  
Brief vocabulary of S.A. language from Tailem Bend.  
- Dark man; white man, woman  
- Snake, lizard.
- 
- Worragree, 9/12/65. Percy Mumbulla. Dhurga.  
(summary available Lib.8239) ~~PLC 1203~~  
08.00. Mr. Mumbulla describes weapons he has made for Institute Museum - old time shield, chopper for defence from spears, waddy to kill animals (all from coral); smaller shield and throwing stick from water gum.  
13.30. Description of how above weapons were used.  
17.30. Use of local timber and bark for canoes and weapons.  
19.30. Use of bone (from kangaroo) and other materials, including gum from grass-tree in the making of weapons.  
24.00. Bone pointer or kidney extractor described, with some description of how this implement was used.  
Nowra. 12/5/66. F.T.14, Side 2. Percy Mumbulla  
32.00. Dhurga vocabulary  
- Dark woman, white woman  
- Black man,  
- Young girl  
- Baby  
- Sea; meat; policeman  
40.00. - Animals  
44.30. - Weapons; water, ;corroboree  
49.30. - Trees; fire, firestick; drunk; hello  
- Go away.  
58.00. - Fish; shellfish; birds  
62.00. END of track A and F.T.14.  
00.00 BEGINNING of track B at F.T.15

Track B

- Worragree. 27/5/66. Percy Mumbulla. F.T.15, Side 1.  
00.00. Dhurga vocabulary, cont.  
- Trees; grass tree gum  
03.00. - Madima - woman's picture on a tree for sorcery purposes.  
04.00. Witchdoctors, native doctors and devil-devil man discussed.  
06.00. Dhurga vocabulary, cont.  
- Parts of body  
- Fish; shellfish; grub; birds  
- Elements: rain, lightning ...  
- Mate; honey, sugar  
31.45 - Hello  
Nowra. 21/5/66. F.T.15, Side 2. Sid Duncan and Percy Mumbulla.  
32.00. Sid Duncan repeats the story of the Broulee Island Battle in which he says King Merriman was the sole survivor. (differs somewhat from story told by David Carpenter in A3, Track A).  
37.00. Dhurga vocabulary  
- Dark woman, man; children  
- Ocean; money  
- animals  
41.00. - Body parts  
- To look; look out  
52.00. - Spear; fish names  
58.00. end of Track 2 and F.T.15.

MATHEWS, Janet

A103 cont.  
(Opt.1)

Nowra, Worragree,  
Brown's Flats, N.S.W. 1966.

Dhurga  
Dhurawal

Track B cont.

11/7/66

Brown's Flats. F.T.16, Side 1. Percy Mumbulla and  
Frank Cooper.

58.30. Vocabulary in Dhurga by Mr. Mumbulla with words  
of Dhurawal by Mr. Cooper.

- Blind; ferns; blanket, rug
- I am going
- Human classification
- Sea, ocean
- Bread; hair
- Animals; money; fish; reptiles; birds.

70.00. END of track B. of A 103

~~MATHEWS, Janet.~~

MATHEWS, Janet

A1019

Nowra, Bateman's Bay,  
Moruya, Wreck Bay, N.S.W.

Dharawal  
Dhurga  
Victorian language

Track A - Roseby Park, near Nowra. 13/3/65

00.00. J.M. continues speaking with David Carpenter

Vocabulary in Dharawal and Dhurga

- Wood, waves x, sea, cape x, headland x,
- Bay x, lobster, porpoise X jewfish x,
- Salmon, fish, jellyfish x, stingray x,
- Octopus, boat, canow x, oars paddles x,
- Fin of fish x, starfish x, Swan, bird,
- Wild black duck x, feathers x, cockatoo,
- mopoke, mailbird or night owl x, crow x
- 06.00. - Crane, kookaburra, magpie x, seagullx,
- Eagle wing x or beak x nest x curlew x,
- Insects ants flies etc x, lizard x,
- Spider x, small lizard which digs holes in  
the ground and lays eggs
- Grubs (?) caterpillar x
- Trees - stringbark gum eucalyptus x
- 10.10 - White gums, wattle x, branch bush leaf x.
- Thunder lightning x, rain, wind (N.E. wind  
is Neddy same as "black Neddy" - wind from  
the sea ngarawan), sun x, new moon,
- 13.00. - Stars sky clouds night day x, sunrise sunset x
- Black tracker x tribe x bone pointing x
- Going through the rules, camp, walkabout x,
- Shelter windbreak, silly man, clever man  
(witchdoctor), spirit,
- corroboree x, strong drink x, magic x,
- Head man x, initiation, going through the  
hunan, dance x, friend enemy leader x, fight x,  
fruit vegetables x, honey, bread, candle x,  
eat drink sleep x, or flour,
- 18.00 - Fat thinx cook x laugh cry x, egg x,
- Headland - djurindja - Mr. Carpenter then  
spoke of the old days at Wallaga and  
mentioned Reg Walker of Wallaga who would  
be worth a visit
- 19.00. End of F.T.7, Rec. 1.
- 19.30. - Bateman's Bay, 19/3/65. Percy Davis and Jimmy Chapman.  
Dhurga and Dharawal
- 20.00. Song by Jimmy Chapman taught to him by his grandmother  
- song transcribed by J. Gordon and called "Pentatonic  
song", unaccomp. Lib. Acc. 5379.
- 20.40. Same song again.
- 22.00. Song by Percy Davis with violin accomp. about catching  
fish. Percy Davis father comes from the Oxford River  
near Clarendon (near Windsor, west of Sydney) His  
mothers parents came from Delegate. Percy Davis is a  
stepbrother of Aden and Albert Thomas. Percy was born  
at St. George's Basin.
- 26.30. Vocabulary - (with Percy Davis)
  - Black man x, white man, white woman,
  - Children, baby, sea or ocean,
  - Father mother relatives etc x
- 29.20. - Policeman, water, meat, brother-in-law (can  
also be sister-in-law)
  - Eyes x, mouth x, nose, hair, beard x,
  - Teeth neck shoulders arms hands x,
  - fingers,
- 32.00. - Legs feet blood skin x
- 33.00. - Fish, blackfish, red bream x, snapper,  
- Leatherjacket, flathead, shark x, whale x,  
- Whiting kingfish salmon x,

Track A (cont)

- 35.30. Vocabulary - Dhurga and Dharawal (cont)  
 - Cockles x, shells x, turtle, oyster,  
 - Lobster prawns crab x,  
 - Seaweed x, sea, rocks headland x,  
 - Octopus, boat canoe x, possum,  
 - Cat native cat native dog x,
- 39.30. - Snake, goanna x,  
 - Rabbit porcupine kangaroo wombat wild pig x,
- 41.00. - Spear x, dirt ground grass x,  
 - Mountain x, weapons spear knife tomahawk x  
 - Axe shield boomerang x, valley bay x,  
 - Lake, river swamp waterhole x
- 44.30. J.M. then asks Percy Davis about Wallaga Lake history  
 - King Merriman was king of Wallaga tribe about 70  
 years ago. There were many families in the district  
 in those days - mention of Addigaddis, Parsons, Campbells,  
 Johnsons, Penriths - Percy's mother's name was McGrath,  
 and she came from Delegate. She was married three times  
 1. Mr. Davis. 2. Mr. Thomas (Aden and Albert Thomas'  
 father who was probably also Albert). 3. Dick Ellis of  
 Lake Tyers. Percy had a brother and sister, and a  
 half-brother was Billy Thomas also. His grandparents  
 came from Conjola, Oxford Rover and Delegate.
- 49.00. - Corroboree (bunan - also word for going  
 through the rules.
- 49.20. - F.T.7 cont. Moruya, 18/3/65. J.M. speaking to  
 Wally Taylor who speaks a Victorian language.  
 Vocabulary -  
 - White women, Black woman x,  
 - White man, black man
- 50.40. - Wally Taylor was born at Sale, and was raised  
 by an aunt at Lake Condon, near Portland.  
 - Children, baby, young girls, young boys  
 - Sea, oceanx, water x, father mother brothers x,  
 - Sisters x, money, meat, water x, policeman
- 54.00. - Possum, wallaby x, boss or headman,  
 - Bread, flour, sugar x, eye mouth nose hair x,  
 - Teeth skin or bone x,  
 - Dog cat bandicoot snake goannax,  
 - Frog cow rabbit goat x,
- 58.00. - Weapons, spear knife tomahawk shield x,  
 - Sand x fish bream birds x  
 - Magpie, swan, cockatoo x, mopoke x,  
 - Mail bird or bad news bird, kookaburra x, eagle,
- 62.00. - Curlew lizard spider mosquito caterpillar x,  
 - Tree x,
- 62.30. End of F.T.7, Rec. 3.
- 62.40. F.T.7, Rec. 4. J.M. speaking to Costin Parsons, Long  
 Beach, son of Charlie Parsons at Wallaga. 20/3/65 - tells  
 some family history.
- 65.40. Vocabulary - White woman x old woman x, black man ,  
 - Black woman, sea, lake mountain x,  
 - Mt. Dromedary (Gulaga) and the small hill  
 near Dromedary (Ngadjimudja)  
 - Father mother brother x
- 69.00. End of Track A.



Track B

- 00.00. - F.T.7, rec. 4, cont. J.M. speaking to Costin Parsons at Long Beach, cont. 20/3/65  
Vocabulary - Water x, possum, wallaby x, snake x,  
- goanna x, policeman, eye x,  
05.00. - Go blow your nose, hair beard teeth x,  
- Boat, canoe (possibly word for bark),  
- Camp, snapper, flathead,  
- Rock cod x, toad x, shells x, oysters,  
- Crabs lobsters x, rocks beach waves x,  
09.00. Costin says his father (Wallaga Lake) should know more about the language.  
- (Go away x) bread, meat, ↓  
- I'm going to hit you  
- Song dance x corroboree  
- Rain coming, there's a lot of rain coming  
- Sleep, laugh, I laugh at you  
13.00. - I'm going walkaboutx tree x stringybark,  
- Wattle x, casuarina x, swamp,  
- I'm walking in the swamp  
- I'm walking, I'm running, I'm frightened,  
17.00. - I'm running away, I want to have a drink,  
- Swimming x, sea, come for a swim,  
- Stop swimming (Ngana, ngana, ngana - no more),  
- Friend, goodbye, go away,  
- Stay here with me x, food  
22.10. - We're going hunting, go and catch some fish x,  
- We're going to have a fight  
- Enough, stop fighting x talk,  
- I'm going to talk to you (?)  
- Come and have a party x  
- Will you come fishing with me  
- Meet me tonight x,  
28.00. - Yes, yes,  
- No, no,  
- Goodnight x, I'm going to my camp x  
27.00. - I'm going to go, we're all going to go x  
- I'm coming, pool x, billabong x,  
- Waterhole (? billabuza)  
28.00. - F.T.8. J.M. speaking to Costin Parsons, Moruya, 20/3/65  
Song in Wallaga language (Dhurga) - a love song to a  
sweetheart who sings back (unaccomp.)  
31.00. Another song in Wallaga language - a sad song when you  
are away from your sweetheart.  
32.20. - F.T.8, rec.2. J.M. speaking to H. Chapman, Wreck Bay  
20/4/65. - about his life and marriage - married Anne  
Adler - his wife was a granddaughter of Mrs Timbery,  
Queen of La Perouse. Mr. Chapman speaks of the relation-  
ships between Chapmans, Timberys and Adlers. Adlers still  
live at La Perouse, Albert, Fred and Bill. There are a  
number of the Queen's grandchildren (Timberys) still at  
La Perouse. Jim, Joe and Ray Chapman are first cousins.  
Ray is at Bateman's Bay.  
38.40. Herbert Chapman's father was born at Dalmeny Lake (near  
Narooma) - his parents came from England - mother was a  
nurse, father a sargeant of police.  
Vocabulary - White woman, black woman (migay - young girl?)  
- Young boy, Go away,  
43.40. - Come here x, hello, goodbye,  
- Mother, father, son sister aunt uncle x,  
- Grandson, cousin, G'father g'mother x,  
- Baby, crying x, hungry I'm full - I've  
had a good meal x  
47.00. - Eyes, ears, mouth, smoke (tobacco),  
- Smoke (from fire) x, fire,  
- Cooking x, nose, have a meal, meat, fish,  
- Tea, milk x, sugar, vegetables potatoes fruitx

Track B - Herbert Chapman talking to J.M. at Wreck Bay  
51.00. Dhurga and Dharawal vocabulary cont.

- Hair beard teeth arms neck x
- Bird, crane, crow, willy wagtail, sea gull x,
- 53.40. - Bream, snapper, squire (red bream - same as snapper), blackfish, mullet, salmon,
- Kingfish x, leatherjacket, shark x,
- Flathead, jewfish, terraglin x,
- Small fish (could be mumu meaning small)
- 57.00. - Prawns x, crab species, cockle,
- Shell rocks headland bay sea x,
- Beach worms, seaweed fin of fish scale of fish x, starfish and octopus, (djungga)
- Policeman (gadjiwan or djungga - as octopus)
- 60.00. - Fast boat ('scullen' bangan gadhu)
- Mail bird or bad news bird also night owl,
- Kookaburra, wing feathers x,
- Mountain x, valley x, Dromedary (Gulaga),
- Mud dirt ground x
- 63.00. - Don't eat that its dirty (djinabali),
- Poison (could also be djinabali = bad),
- Clever man, going through the rules,
- (the bunan ring)

Mr. Chapman himself did not go through the rules, but nearly did so. Old Mr. Mathews (Mirian) also went through the rules.

- 67.00. - King queen x
- Sing, sing for me (imp)
- Kill by magic
- 68.00. End of Track B. of A1019.

Wreck Bay, Bega,  
Bateman's Bay, NSW

Track A

- 00.00 F.T. 8 cont. J.M. speaking to Herbert Chapman at Wreck Bay and continuing with Dhurga and Dharawal vocabulary.  
 \* Yes, I don't know (meaning no)?  
 \* Sick (bubu - especially among people)
- 02.00 \* Be quiet, I am watching (can be used for third pers. also)  
 \* I can't hear x
- 04.30 Song - Jimmy the coachman (unaccompanied) learnt from John Timbery at Wreck Bay.
- 05.30 Sacred song or Bunan song (learnt at Wallaga) also unaccompanied. Both songs transcribed by John Gordon see Lib. Acc. 5379.
- 08.00 Des Picalla is Herbert Chapman's first cousin. Mrs. Agnes Harrison. Bob Parsons. Charlie Parsons mentioned as possible informants.
- 10.00 \* The big bad man's coming, be quiet (mumaga - means bogey man)
- 10.30 F.T. 8, rec 3. J.M. speaking to Stan Mundy at Wreck Bay. 22/4/65. Mr. Mundy plays the leaf for old rugged cross.
- 12.00 Three song - Jacky Jacky (words are spoken)  
 Two-up (Gobangalee)  
 Old rugged cross. The first two songs are unaccompanied and have been transcribed by John Gordon Lib. Acc. 5379.
- 17.00 F.T. 8, rec. 4. J.M. speaking to Mrs. Celia Bond at Bega 27/5/65. Mrs. Bond was Celia McLeod (her mother's name) Her father's name was Mundy. She married Joe Bond from the South Coast, Celia comes from Delegate. Reg McLeod is her eldest brother. She is step sister to Herbert Chapman and to Arthur Chapman of Fall's Creek (whose wife is Lena Chapman). Birdawal-Ngarigo vocabulary.
- 19.30 \* White woman, black woman x  
 \* Black man, white man  
 \* Children, baby x, cry x, boy x  
 \* Girl, sea, ocean, sand, beach x  
 \* River, mountain, sister, mother, relatives x  
 \* Eyes, nose, mouth, teeth, legs x
- 26.00 \* Arms, hands, feet x, shoes  
 \* Policeman, blood, skin, bones x, meat  
 \* Animals x, dog, cats, bandicoot x  
 \* Snake, goanna x, possum, sheep (djambag)
- 29.00 \* Weapons x, knife x, round stick with knob (bundi), axe x, daytime, night time x  
 \* Sun, moon x, thunder, lightning  
 \* Sleep, to have a meal  
 \* Eel, frogs, toads etc. x  
 \* Fish x, water, river, rocks, stones x  
 \* Snow gum, swamp (maras - like our word)  
 \* Valley
- 34.00 \* Waterhole x, creek, reeds, bullrushes x  
 \* Waterfall x  
 Mrs. Bond mentions Mrs. Kearns of Moruya who also came from the Delegate area - Mrs. Kearns was a Solomon. Mrs. Hercus interviewed Mrs. Kearns.  
 \* Bird, duck, swan, crane x
- 37.00 \* Mail bird, crow, eagle x, talk, speak x  
 \* Sing, walk x, run, go for a walk

- \* Sit, lie down, stand up, get up
- \* Go hunting x
- 40.00 \* Thin, fat, laugh, shout, good x, bad
- 42.00 Birdawal-Ngarigo vocabulary.
  - \* Drink x, tea, strong drink (spirits)
  - \* Smoke, (South Coast word)
  - \* Plug tobacco, go to town (yarabi to town)
- 46.00 \* Hurry, hurry up x, bury, dig x
  - \* Sick, frighten, talk x
  - \* Policeman
  - \* Dog (another word), dingo (warigal)
- 49.00 \* Camp, hut
  - \* Burial ground, ugly, pretty x, milk x
  - \* Egg, rooster, fowl x, basket (coolemon for honey)
- End of F.T. 8
- 51.00 F.T. 8, rec. 1. J.M. speaking to Mrs. Agnes Harrison at Bega. 17/5/65. Mrs. Harrison was Agnes Marks from Victoria - language from North Victoria, Wimmera.
- 53.00 Vocabulary - white woman, black woman.
  - \* Black man x, white man
  - \* Boy x, girl x, children, baby, father x
  - \* Mother, brother, sister, money x
  - \* Meat, policeman, possum, wallaby x
- 56.00 \* Snake x, goanna, eyes, nose x
  - \* Face, hair x, head, neck, shoulders, arms x
  - \* Fingers, legs x, feet, body, skin x, bone
- 58.00 \* Blood x, toes x, stomach, dog, cat
  - \* Native cat x, native dog x, frog, mouse x
  - \* Toad, cow, calf, bull, goat, sheep, rabbit x
  - \* Porcupine, wombat, water, sea, river, lake x
  - \* Mountain, valley, reeds, bullrushes x
  - \* Stone, rock, wood, logs, branches, dirt x
- 62.00 \* Swamp x, waterhole, (gadjen hole)
  - \* Tree x, bird or varieties of birds x
  - \* Insects or varieties x
  - \* Rain, storm, wind, sun, moon x
- 64.00 \* Eaglehawk, day night x, sunrise, sunset x,
  - \* Track, black tracker, tribe, bone pointing x
  - \* Camp, house or shelter x, windbreak (mai mai - could also be shelter)
  - \* Silly man, run, jump x, eat
- 65.30 End of Track A.

**MATHEWS, Janet**

**ARCHIVE NO. 104**

(Opt. 1)

Brown's Flats,  
Worragee, Nowra, NSW      1966  
Wreck Bay, Moruya

Dhurga  
Danhgadi

Track A

- Brown's Flats. F.T. 16, Side 1 cont. 11/7/66  
Percy Mumbulla, Frank Cooper.
- 00.00 Vocabulary in Dhurga with some Dhurawal
- \* Fire, wood
  - \* To frighten, scare
  - \* Danger; strong drink
  - \* Going
- Nowra. 11/7/66. Micky Drew (from Kempsey, possibly Danhgadi), calls himself Gaipera.
- 07.45 Mr. Drew mentions some speakers of his language, Christy and Len Silver from Burnt Bridge.
- Some vocabulary and sentences in his language which Mr. Drew claims is Gaipera.
- \* Human classification.
  - \* How have you been keeping?
  - \* I've been up in the hospital for a while
  - \* I have burnt my arm
  - \* I tried to get away from the police, fell over and burnt my arm in the fire
- 15.00 \* I've got a sore leg
- 16.00 \* I'm going walk about (but don't know how far)
- 16.00 \* Minya (utility word, can be used for anything)
- \* Just give me a little sip (end of Side 1 & Start of Side 2)
  - \* I'm going home to sleep; I'm staying here
- 20.20 \* I'm going fishing; where are you going?
- 23.30 \* I have a big son; I have a baby
- \* I am going to cut down a tree; go away
- 28.00 \* Where are you going; to get a drink
- \* Kangaroo
  - \* I'm going out hunting (into the bush)
  - \* I killed a kangaroo
- 32.00 \* Meat; ganina, blood-sucker, meat eater
- 34.30 Explains "Gaipera" or initiation procedures (name the same as the language) which involves young men being sent out into the bush to live off the land, sometimes for 2 or 3 years. Mr. Drew says he speaks the same language as Wally Blakeney from Kempsey. See Archive Tape A1015.
- 38.30 Sentences in Gaipera (Danhgadi) cont.
- \* Hello, where have you been for so long
  - \* Terminology for relatives
  - \* Come on now, we are going
  - \* I am going to hit you
  - \* I am going to get out of here
- 45.20 \* Wait a minute
- 47.20 Some reminiscences by Mr. Drew.
- 49.00 \* We are going to have a feed of this
- \* Rain; big rain
- 50.00 End of Track A. End of Side 2 of F.T. 16

**MATHEWS, Janet**

**ARCHIVE NO. 105**

(Opt. 1)

Wallaga Lake, Bega,  
Bateman's Bay, NSW

1966

Dhurga  
Birdawal  
Ngarigo

Track A

Wallaga Lake. 28/7/66. F.T. 18, Side 1. Mrs. Arthur Thomas. Mostly Dhurga, a little Birdawal Ngarigo, which is not always indicated.

00.00 Dhurga vocabulary

- \* White, dark woman
- \* White man (D & BN); dark man
- \* Children (D & BN); boy
- \* Sea; rain; thunder and lightning
- \* Honey
- \* Father, mother, woman and women; grandfather and grandmother
- \* Oyster; cockle, turtle
- \* Money (D & BN); policeman

12.20 \* Meat; animals

17.00 \* Body parts (include a few words for private parts some in Vict. language)

23.20 \* Weapons

36.20 \* Bark cup; damper or bread

26.00 \* Wood, log; for shame you dirty child

\* Look at the Italian people; Chinaman

End of Side 1 of F.T. 18; beginning of Side 2.

31.00 \* Possum; some fish; bird; crow

35.00 \* Hello; goodbye

\* Ant; grub (of bogong moth)

\* Sick and sore

40.00 \* Silly child; house; head lice

\* Blanket; cheeky

\* Look out; come here; dream; tea

49.00 \* Gum from wattle, mixed with water and sweetened with honey

\* Cup from bark; disappear

\* Meanings for places - Cobargo, Wallaga, Moruya

\* Monkey; wild mountain women; hairy men that live on the mountain

55.00 End of Track A; end of F.T. 18

**MATHEWS, Janet**

Wallaga Lake, Bega,  
Bateman's Bay, NSW

1966

**ARCHIVE NO. 105**

(Opt. 1)

Dhurga  
Birdawal  
Ngarigo

Track B

- Bega. 28/7/66. F.T. 19, Side 1. Mrs. Celia Bond. Birdawal also some coast vocabulary.
- 00.00 Birdawal vocabulary
- \* Monkey; human classification
- 04.00 \*
- \* Body parts
  - \* Animals
  - \* Look out; go away
- 08.30 \*
- \* Night owl
  - \* Dirty; rain; wind; thunder
- 12.30 \*
- \* Tea; honey; eggs
- 15.00 \*
- \* I'm going to my camp
  - \* Bogey man; spirit
  - \* Liar; kidney fat
- 20.20 \*
- \* Bread
- Bega. F.T. 19, Side 1. Sister Bernice Smith, Secretary of the Bega Historical Society, who has lived at Bega for 64 years, gives information about the tribal boundaries of Aborigines in that area, various sites of importance, including battle grounds and burial grounds; possibly 700 lived around Bega River area. Broulee battle described before in Archive Tapes A3 and A103, dated as possibly 1828 and 1832.
- 30.00 Sister Smith continues historical account of Bega area. Describes areas where relics were found; burial grounds at Wapingo and Tilba Tilba. Many middens occur in the area and in the early days of building the shells were crushed and used in great quantities for lime for building.
- End of Side 1 of F.T. 19, beginning of Side 2.
- 34.00 Sister Smith continues. Trading was done between coastal and inland natives - salt was exchanged for hides and other things; seeds were carried along the trading routes and it was thought that this was responsible for the distribution of the great variety of coastal species along these routes and particularly in the camping areas. Fish were caught by herding and spearing. Friendly disposition of the Bega natives; brass plate originally presented to King Mumbulla (Biamanga) now in Museum in Eden.
- 40.30 Story of King Mumbulla being brought from Delegate to the coast carried in a basket. These baskets were copied by the coast natives and sold to Europeans; King Mumbulla still alive during World War I. Big Bunaam (Corroboree) rings on the headland at Bega River still won't support any plant growth to this day; middens described at Kainini headland. Superstitious or spiritual side of the Aboriginal character discussed.
- 47.30 Marked trees in the Bega Golf Course area mentioned. These very old trees had had canoes and shields cut from their bark. Many had been ringbarked but some remain.
- 49.30 Stone given by King Mumbulla to the Jagger family recalled; this stone had all the tribal boundaries carved on it and was unfortunately destroyed.
- Bateman's Bay. 29/7/66. F.T. 19, Side 2. Percy Davis sings a song and give a little more Dhurga vocabulary.
- 51.20 Song about a little bird that makes the west wind blow. (T by John Gordon, Lib. 5379)
- 57.00 Repeat of song.
- 59.30 Dhurga vocabulary.
- \* Bad smell; runny nose; nose;
  - \* Tobacco; blind (eyes no good)
  - \* Where are you going; stomach
  - \* Blanket; hat; cut; yam
- 66.00 End of Track B; end of F.T. 19.

MATHEWS, Janet

A624  
(Opt.1)

Worragee, Nowra,  
Sydney, N.S.W. 1966.

Dhurga  
Wiradjuri  
Dharawal

Track A

- Worragee. 12/9/66. F.T.20, Side 1. Frank Cooper  
and Frank Mumbulla. Wiradjuri and Dhurga
- 1 { 00.00. Wiradjuri vocabulary by Mr. Cooper  
- Ti-tree bark; baby bees (edible in honeycomb)
- D 2 { 01.00. Dhurga vocabulary *honey*  
- Nightfall - dilwan  
- Stone; Sea, ocean; water.  
- Horse; dog; birds.  
04.10. - Crow, black magpie (currawong)  
- Rain; clothes; shoes  
- Tobacco; cigarettes, pipe  
08.00. - Windbreak; sun-trap  
- Hair, beard, eye, ear  
- Blind; disappeared (gone)  
- Wind; N.E.wind  
- Haze  
- Policeman (3 words)  
11.00. - Smoke  
- Eel, blackfish, mullet, whiting  
- Bream, rockcod (old boot)  
- Mention that Frank Mumbulla has told  
a lot of words to Bruce Smith  
13.20. - Meat; entrails; sheep  
16.30. - Kindling; ~~trap for animals~~;  
- Knife  
- Swan; night owl  
- Deaf  
20.00. - Enemy; young girl; clever man  
- Silly man  
- Windbird (whipbird) (same word as for pipe)  
- Messenger bird (an evil bird)  
25.00. - Egg  
26.00. - Berries (wild brambles); geebung (Persoonia)  
- Dirt; to snare (by magic)
- Worragee. 12/9/66. F.T.20, Side 2. Percy Mumbulla.  
30.00. Dhurga corroboree song by Percy Mumbulla "Gurigida  
*is Micky Drew?* Bugula..." taught to Mr. Mumbulla by Sam Drew (father  
- of Micky Drew) - Bugula is Sam's name. The song is also  
called "Jacky-Jacky" and is T by John Gordon - Lib.
- D 34.00. Dhurga vocabulary by Percy and Frank Mumbulla  
Nowra. 19/9/66.  
- Canoe, camp, paddle, knife  
- G'father, child; naked.  
- Duck  
40.00. - Rain; pipe; fire; house, camp  
- Mist or dew; to eat  
44.00. - To interrupt  
- Tea leaf, tea  
- Foreigner talking about people (perhaps  
deprecatingly)  
48.00. - Tomahawk; money; sore  
- Married  
53.00. - Gum from wattle (wattle-gum)  
- Geebung (Persoonia) etc.  
- Woodpecker; night owl  
- Throwing stick  
- Sitting on the grass  
- Sweep with a broom; in the shade  
- Liar; wake up; firestick; come on, we're going  
- Wild hairy man; old man (gorilla) of the hills  
62.00. End of Track A; F.T.20.



MATHEWS, Janet

A624  
(Opt.1)

Worragee, Nowra,  
Sydney, N.S.W. 1966.

Dhurga  
Wiradjuri  
Dharawal

Track B

Sydney. 22/9/66. Bert Methven. F.T.21, Side 1.

- Da 3 00.00. Dharawal vocabulary (learnt at Roseby Park, near Nowra)
- White woman; white man
  - Dark man (several words); child
  - Sea, water
  - West wind; words for some localities
  - Flowers; brother-in-law
  - Jack lizard, green water lizard; blue-tongue liz.
  - Snake; meat; policeman
  - Clever man

- 10.00. Explanation of ~~and~~ word for "little hairy men who live
- by the water
  - gorilla man in the mountains

Myth about the chief who lived at Currarong and had three wives - he was killed and turned into a curlew.

- Heart
  - Flathead, snapper, cod
  - Bird; hair, beard
  - Stomach; sticks; bag (for carrying magical things)
  - White honeysuckle (Banksia)
  - Boomerang; lizards (repeated); rain
  - Go through the rules; silly man
  - Fruit (red berry)
  - Stupid; flash, elegant
  - Young bees (eaten)
  - Crab; sleep; dying
  - To be afraid, scared
  - Tobacco; pretty
  - Go away; play; disappear
  - Strong drink; food; money
  - Defaecate (La Perouse word)
- 18.30.
- 26.20.
- 32.00.

Sydney. 22/9/66. F.T.21, Side 2. Bert Methven.  
Dharawal vocabulary cont.

- Mud clam; tobacco; Egg (word also means new born babe)
  - Pipi, sand clam
  - Hello; boward
  - Sweetheart
  - White honeysuckle (Banksia)
  - Fine leaf ti-tree
  - Broad leaf ti-tree
- 40.00.

E 4 44.30. Worragee. 15/11/66. F.T.21, Side 2. Percy Mumbulla  
Mr. Mumbulla describes two kinds of kangaroo jackets and a raft that he has made for A.I.A.S.

- One jacket for wrapping and carrying a small child in front and the other for carrying a larger child on the back. Raft made from stringybark could be used by two people and a child. Poles were used for propelling the canoe. Fish could also be caught from it; rock tied to vine was used as an anchor for fishing.
- 52.00. Bark of cabbage tree palm also used for covering (burainj)  
- this could be shaped. Heart of the cabbage tree palm also eaten (covered with honey). Possum skin rugs were sewn with kangaroo sinews. Possums were snared, and lured with burrawang seed skin. Describes how burrawang seed was treated to remove poison and then ground for flour, and cooked as damper (dangan).
- 59.00. Clothes were also made from bark of cabbage tree palm including foot covering.

Dhurga vocabulary

- Shoes - gandjiwag; roots; sick
- 65.00. End of Track B; F.T.21

MATHEWS, Janet

A625  
(Opt.1)

Fall's Creek,  
Brungle, N.S.W. 1967.

Dharawal  
Wiradjuri

Track A

Fall's Creek. 15/2/67. F.T.22, Side 1. Mrs. Lena Chapman.

00.00. Dharawal sentences, vocabulary

- Where do you come from
- How is your husband; sick;
- Go away (imp)
- I go away
- Sleep; where is the food
- That's my husband; he's dead (pointing at
- All the children have gone photograph)
- I have gone to my camp
- Don't cry; coughing; falling down
- Don't you touch that little bird's egg
- because God can see you
- River oak, white gum; honeysuckle
- Black wattle; wattle; flower
- Waratah
- Fish; blackfish; mullet; bream
- Snapper; garfish; ocean
- Sand; come on, we'll go for a kangaroo
- Get the wood
- Hurry and eat your food
- Money; mother; father
- Where has your father gone; children
- Boy; brother; G'mother
- Policeman
- Possum; wallaby; kangaroo; black, brown snake
- Hair; black hair; no hair; lot of hair
- Teeth; eyes; head; ear
- Feet; knee; hand; neck
- Blood; tomahawk; boomerang
- Spider; to look; to see
- no good; mouth

10.00. /

18.00.

end 29:30

Brungle. 26/2/67. F.T.22, Side 1. Jack Hickey.

29.10. Wiradjuri vocabulary.

29:40

- Wood; rock; river; bush; grass
- Snake; possum; wallaby; cat; dog
- Lizard
- Trap for animals; spider
- Policeman; hands; feet
- Face; head; arms
- Tomahawk; shield
- Mud; mountain; sea; lake
- Fish; worms, grubs; bird; drunk
- Rain; dead; shy; darkness; camp
- Silly man; clever man; spirit
- Egg; hello; talker, gossip
- Go away; come here
- Be quiet; money
- Tobacco; pipe
- Blind; deaf

60.0.

61.30. End of Track A; F.T.22, Side 1. (There is no Track B)

MATHEWS, Janet		A 1180
Track A :		
FT 25		
Track B :		
TRACK and TIME:	A of A1180 17m 30s	
LANGUAGE:	Dhurga (NSW south coast)	
INFORMANT:	Percy Mumbulla	
COLLECTOR:	Janet Mathews	
PLACE and DATE:	Worrigea, N.S.W. 17.1.68.	
TRANSCRIPTION:		
RECORDING QUALITY:	Good	
CONTENTS:	x after a word, or number of words separated by commas, means no translation.	
27.00	Material culture: JM asks PM about artifacts he has made, starting with the coolamon - used to carry honey. PM explains how the cabbage tree palm was cut down and the pith used as a kind of bread.	
29.00	- it is dipped in honey. The pith will last for 3 or 4 days if kept covered by the bark. A 'baranj' (blanket or rug) can be made from the bark of cabbage tree palm - can be also used as lining to kangaroo skin coat. Bark also used for ganya, camp.	
31.00	Broom can be used out of cabbage tree bark - coolamon from stringybark; possum snare from hickory and stringybark loops. Bait - burrawang seed or cabbage palm dipped in honey - possums used as manidja, meat. djugulang used for carrying water - also as a dish for fish soup, sometimes lined with clay to waterproof it. Stringybark much used, also for canoes.	
34.30	Vocabulary: Dew, sea, ground, native bear, possum, flying fox x wombat bandicoot wallaby x eaglehawk duck pelican cockatoo x swan, hawk shag x	
37.00	Material culture: Seed of burrawang used as bait for possum snare - skin is removed - seed is also used for making bread - put in running water for 2 or 3 days to remove poison - seed is then removed from shell, dried, pounded into flour & used for cooking.	
39.00	Cabbage tree heart is cooked in ashes like potato & used as such.	
40.00	Native sarsaparilla (Hardenbergia spp) used as a medicine for the blood - leaves boiled and liquid looks like 'Cola' when ready.	
41.00	Vocabulary: burrawang, nut of burrawang, ferns, swamp yam x spear x tomahawk, coolamon.	

MATHEWS, Janet

Tr.A cont. FT 25.

A1180

42.00 Fishing line, fish hook, canoe x paddle, boomerang,  
bad, sick, heavy strong deaf x sweet (sugar),  
44.00 Testing recording levels.  
Oral lore: PM speaks of King Mumbulla  
45.00 Tape comes to a rather abrupt end.

EADES, D.		A 3027
Track A :	South Eastern NSW 1973	Dharawal Dhurga
Track B :	( as above )	( as above )
TRACK and TIME:	A : 00.00 - 26.00	
LANGUAGE:	Dharawal	
INFORMANT:	Mr and Mrs Jock Timbery	
COLLECTOR:	Diana Kelloway ( Eades )	
PLACE and DATE:	Wreck Bay, NSW, 5th/20th July 1973	
TRANSCRIPTION:		
RECORDING QUALITY:	fair	
C O N T E N T S ( speech only )		
I <u>LANGUAGE ELICITATION</u>		
00.00	1.vocabulary - Mr Timbery recalling Dharawal vocab.;	
	14 words ( includes : fish, winds, and misc. ); a	
	lot of hesitation and English. ( p 1 of transcription )	
06.10	2.further Dharawal vocabulary; mainly Mr Timbery, vocab.	
	as he remembered it; ( pp 2-4 of transcription )	
	69 words ( includes : terms for people, parts of the	
	body, a few fish and animals, some kin terms, food	
	and drink, material culture, etc )	
	not as much hesitation as on first six minutes.	

EADES, D.		A 3027
Track A :		
Track B :		
TRACK and TIME:	B : 00.00 - 64.50	
LANGUAGE:	Dhurga and/or Dharawal	
INFORMANT:	Frank Mumbler ( Mumbulla ? )	
COLLECTOR:	Diana Kelloway ( Eades )	
PLACE and DATE:	South Nowra, NSW, 5th/20th July 1973	
TRANSCRIPTION:	w. other files	
RECORDING QUALITY:	fair	
CONTENTS : ( speech and music )		
III LANGUAGE ELICITATION ( includes some music )		
00.00	1. following is misc. basic vocab. of Dhurga and/or Dharawal, with a lot of English chatter; vocab very drawn out ( approx. 64 words, includes : material culture, environment, animals, plants, terms for people, etc )	
28.50	2. words of a song well-known to aborigines along the coast, also recorded in several places on Janet Mathews tapes, 'Jacky Jacky' - chorus in an unknown Aboriginal language and its meaning is not known, verses in English	
30.10	3. continuation of above vocabulary elicitation, and discussion about the song, etc .	
32.10	end of side 1 of field tape D1; beginning of side 2.	
IV MUSIC		
32.10	following are two song in English, sung and played on guitar by Mr Frank Mumbler; of no linguistic interest.	
34.05	1. Gum song, composed by inf.	
35.20	2. I Recall the Day that I Met Mother.	
38.20	end of side 2 of field tape D1.	

A 3027

V LANGUAGE ELICITATION and DISCUSSION

41.20 2.vocabulary - 44 words of misc. vocab. of Dhurga and/or  
Dharawal; some repeated f m D1 tape; vocab. very  
drawn out, ( includes : animals, people, material  
culture, environment, plants, etc )

64.50 END of track B of A 3027; at head, on field tape D2,  
continued on next archive tape. (on p. 2 of 7)

EADES, D.		A 3028
Track A :	South Eastern NSW 1973	Dhurga and/or Dharawal
Track B :	( as above )	( as above )
TRACK and TIME:	A ; 00:00 - 64:10 ; B : 00:00 - 24:00	
LANGUAGE:	Dhurga and/or Dharawal	
INFORMANT:	Mr Frank Mumbler ( Mumbulla ? )	
COLLECTOR:	Diana Kelloway ( Eades )	
PLACE and DATE:	South Nowra, NSW, 26th July / Sept. 1973	
TRANSCRIPTION:	W. J. L. 4 3227	
RECORDING QUALITY:	fair to good; some poor enunciation.	
CONTENTS : ( speech and music )		
<u>I LANGUAGE ELICITATION</u>		
00.00	1. following is a continuation of the vocabulary elicitation on A 3027; 29 words of misc. vocab. of Dhurga and/or Dharawal, some repeated from D1 tape; vocab. very drawn out, ( includes : plants, animals, people, food, fire, etc )	
08.10	end of side 1 of field tape D2	
10.40	beginning of side 2 of field tape D2. rest of elicitation of above 29 words.	
<u>II MUSIC</u>		
17.00	following are three songs in English, sung and played on guitar by Mr Frank Mumbler; of no linguistic interest. 1. On the Hillside above Galilee.	
18.45	2. By the Light of the Silvery Moon.	
21.25	3. Home Sweet Home.	
23.25	end of field tape D2	
25.20	beginning of field tape D3	



### III LANGUAGE ELICITATION

- 25.20 following is elicitation of vocabulary; 70 misc. words of Dharawal and/or Dhurga, some repeated from D1 and D2 tapes (see A 3027 and earlier A 3028); vocab. very drawn out, includes much conversation. Word list includes words: kin terms, environment, animals, terms for people, material culture (European), and some sentences.
- 64.10 END of track A of A 3028, at bottom of page 2 of transcription
- 00.00 BEGINNING of track B of A 3028
- following is a continuation of above vocabulary
- 04.50 end of field tape D3 side 1
- 07.00 beginning of side 2 of field tape D3
- continuation of above vocab. with 7 words for 'groa' and meat

### IV MUSIC

- 11.10 1. reference to 'Jacky Jacky' song, see D1 tape. (A 3027, track B, at 28.50 minutes)
- 11.50 2. following are 8 songs, sung and played on guitar by Mr Frank Mumbler; of no linguistic interest.
- includes: 1. King for a Friend.
- 12.45 2. I Recall the Day that I Met Mother.
- 15.15 3. Just because You Think You're so Pretty.
- 16.05 4. By the Hillside of Old Galilee.
- 17.25 5. Old Ti(ger) Come Back.
- 18.40 6. Jesus will Set You Free.
- 20.20 7. In a Lonely Moonlit Valley.
- 22.10 8. Ned Kelly ditto.
- 24.20 END of track B of A 3028

TRACK A :	Southeast Coast 1979	Dharawal Dhurga
TRACK B :	(as above)	(as above)

TRACK AND TIME : A : 00:00 - 30:43    B : 00:00 - 05:59    = 36 mins  
 ORIGINAL TAPE : [79/1]  
 LANGUAGE : Dharawal, Dhurga  
 SPEAKER/PERFORMER : (collector only)  
 COLLECTOR : Diana Eades  
 PLACE AND DATE : Brisbane, QLD. 2 March 1979  
 DOCUMENTATION : 'The Dharawal and Dhurga Languages of the NSW South Coast'  
 RECORDING QUALITY : good  
 CONTENTS : speech only

# I EXEMPLIFICATION OF DHARAWAL AND DHURGA PRONUNCIATION

<u>Track A</u>	00:00	Collector made tapes at request of people who wanted to hear how the languages were spoken, although she can only approximate the pronunciation on the basis of her linguistic work.
	01:36	Description and exemplification of the sounds of the languages, and how they are spelt, beginning with consonants.
	07:58	- vowels
	10:53	- stress (off at 12:15 for 3 secs).
	12:18	Reading of vocabulary on pgs 85-89 of documentation introduced (ends with off/on), then vocabulary read as follows.
	13:44	- people; (16:14) body and clothes.
	17:54	- animals
	24:15	- various other nouns.
	30:43	End of track a of LA 5839
<u>Track B</u>	00:00	- continuing with above e.g. cigarettes, smokes and money.
	01:05	- adjectives
	02:21	- widespread Aboriginal words.
	03:18	Words adapted from English (off/on).
	04:39	- comments on the above.
	05:04	few sentences - pg 62 (05:49 - pg 63)
	05:59	END of ft and of track b of LA 5839.