

A GLANCE AT THE MANNERS, AND LANGUAGE OF THE ABORIGINAL INHABITANTS OF WESTERN
AUSTRALIA; WITH A SHORT VOCABULARY: – 23RD MARCH, 1833.

BY R. M. LYON.

The Aboriginal inhabitants of this Country, are a harmless, liberal, kind hearted race; remarkably simple in all their manners. They not only abstained from all acts of hostility, when we took possession; but showed us every kindness in their power. Though we were invaders of their country, and they had therefore a right to treat us as enemies, when any of us lost ourselves in the bush, and were thus completely in their power; these noble minded people shared with us their scanty and precarious meal; suffered us to rest for the night in their camp; and, in the morning directed us on our way to head quarters, or to some other part of the settlement.

Such was the treatment we received from a people who, cradled in storms the moment they come into being, and protect by an uninviting unsheltered coasts, seem, for ages, to have had no intercourse with the rest of the world. In simplicity of manners, generousness of disposition, and firmness of characters, they very much resemble the ancient Caledonians. And were the disbelievers in the authenticity of Ossian to become acquainted with them, they would be almost persuaded to adopt the opposite opinion; so much do these inhabitants of the Australian forests resemble the race whose deeds were sung by the bard of Morven.

The sable tribes of Derbal, it must be allowed, yield to the ancient clans of the North in point of cleanliness and ingenuity. But the former may arise from the custom, perhaps the necessity, of anointing themselves with oil and oily substances – a practice, by the by common to the most venerable nations of antiquity – and the latter, from their mode of living, and the nature of the country. The powers of the human mind, so far as mechanical science is concerned, can only be called forth by agriculture and commerce. But these are neither a commercial, an agricultural, nor even a pastoral people. They live entirely by the chase. In this respect, they are distinguished from all the nations of antiquity with whose history we are acquainted. The pastoral life was common to mankind in those periods when they were the most distinguished for the simplicity of their manners. But these people have not a single domesticated animal, except it be a few of that strange species of the canine genus, the Australian dog. Even this is rare. In every other respect they are utter strangers to the concerns of civil life. They are, in fact, distinguished from brutes only by the erectness of their form, and by that universal characteristic of the human race, dominion over the creatures. Apart from the power of language, Man, the head of creation, here retains no other trace of his high origin. If Ovid was a stranger to revelation, nothing but a ray of light direct from heaven, could have taught him to utter these striking lines.

Pronaque com spectent animalia cœtera terram,

Os, Homini sublime dedit: cœlumque tueri

Jussit, et erectos ad sidera tollere vultus.

Whilst other creatures towards the earth look down,

He gave to Man a front sublime, and rais'd

His nobler view to ken the starry Heav'n

Since the aborigines of this country neither sow nor reap, they have no need of agricultural implements. Strangers from infancy to the luxuries of civil life; the fineness of the climate renders them equally indifferent to houses and clothing. Even in fishing, they use neither seine nor rod, and, in hunting they require neither horses nor arms. A spear eight feet long and about two inches in circumference, furnishes them with food; and forms the whole of their material for war. Every bush as well as every sheet of water supplies their commissariat. Their rivers abound with fish, and their forests with game. Their time is therefore entirely spent in moving from place to place, as hunting or fishing may require; or in paying and receiving visits from the neighbouring tribes. The kangaroo, the opossum, the swan, the Pelican, the duck, the emu, the wild-turkey, the cockatoo, the pidgeon, the quail, the frog, the grub, the yamia, the boorn, and the beean booraberang, each furnishes its number of repasts at the proper season. Their rivers too in many places easily forded; and admirably adapted to spear fishing. Hence, there being few islands on the coast, they have not the least inducement to attempt navigation. Even swimming is unknown, among them. They have been seen to paddle themselves across deep water with their hands, where the distance from bank to bank was short; but, of the art of swimming, they are entirely ignorant. It is not therefore to be wondered at, if a people, whose mode of life is so simple, and whose wants are so few and so easily supplied, should be found destitute of mechanical knowledge. Where one accustomed to the luxuries of civil life would not contrive to live a day, nature, at the mandate of Him whose providence watches over every branch of the human family, brings forth, annually, for these inhabitants of the woods, an abundant supply. Never were the words of Doctor Young more striking exemplified.

‘Man wants but little here below;

‘Nor wants that little long.

The apparent want of ingenuity in these people, is therefore evidently occasioned by the nature of the country, the climate and their mode of living, and is not to be attributed to any defect in their constitution physically or morally. But if we do not find in Derbal the halls of the Celtic and Gothic nations, in which the shell of joy circulated, or the high mounted car in which they sometimes rushed to battle; in other respects they greatly resembled those nations, and particularly the ancient Caledonians. Like them, they are formed into distinct tribes, who have their particular districts, and whose chiefs have but a limited authority, excepting in time of war or any emergency. Like them too they fight with the spear, are often found in the chase, and are fond of music and poetry. They resemble them too in their religious notions. For, though they seem to have an idea of the existence of a supreme being, it is accompanied with so much skepticism, that they have neither priest nor altar, neither temple nor worship.

They are all perfectly naked. – But some of the men throw a kangaroo-skin over their shoulders, apparently for ornament; and the married women have one each made into a convenient form for the purpose of carrying their sucking infants on their backs. They are not remarkable for stature; and instances of corpulency are rare. The tribes in this part of the settlement are clean limbed, and finer made than those to the South. The women are utterly destitute of beauty of countenance, or symmetry of person. I have seen but one handsome woman among them.

I have found several instances of bigamy; and I believe polygamy is not uncommon. Consequently jealousy, the invariable attendant of such manners, frequently burns like fire in the breasts of the men; and, as they have no seraglio to guard the chastity of their wives, the life of the

unfortunate female, I fear, too often falls a sacrifice to her imprudence. The practice of spearing the women, whenever they offend them, is cruel and barbarous. The knowledge of it, I trust, will excite the sympathy of the christian females of Europe. Woman is safe from insult, degradation, and slavery, no where, but under the shield of christianity.

It is difficult to say, what are their numbers. I could never get them, in counting, to accompany me beyond ten. But if we reckon them at one hundred each tribe, we shall not be far out. This will give, in, and immediately adjoining the settlement, one thousand; exclusive of Port Augusta and King George's Sound.

The manner in which they reckon time, is worthy of particular observation. They do not, like those in Europe, reckon by day's but by nights – not from mid-night to mid-night, as we do, but from sunset to sunset. This is perhaps one of the most remarkable instances of ancient manners now any where to be found; and exactly agrees with the account which the scriptures give us of the computation of time, when it first began. It is not said, 'And the *morning* and the *evening* were the first day;' but 'And the *evening* and the *morning* were the first day.' Those to whom the divine oracles were entrusted, are the only people besides that ever followed this mode of computation.

The horrid custom of killing one of another tribe, when any of their own happens to die, thus causing a double mortality, together with the practice of polygamy, will account for the smallness of their numbers, compared with the extent of the country they occupy. It is perhaps important to state, that, when meeting them in the bush, to hold up the hands is the token of peaceable intentions; and should, therefore, never be omitted.

In martial courage, they are perhaps not excelled by any people in the world. The savages of America, when an army is thrown into confusion, will scalp them by thousands; but they can never be brought to face their enemies in the heat of the battle. Not so with the tribes of Derbal. Though fire-arms be perfectly new to them, it is allowed by those who served in the Peninsula, that they never saw men stand their ground better. They are admirable marksmen; and will make sure at a hundred yards distance. Even now the war shout and the googoomittle, make the stoutest quail. But if in addition to their knowledge of the country, they had fire-arms and a little discipline, the rifle brigade would hardly be a match for them, they would put an end to the settlement in less than a month.

When they are sick, they sometimes resort to charms; rubbing the breast or belly, drawing the hand away, and snapping the finger and thumb. Their practical operations are confined to pressure and bleeding. If it be a pain in the head or bowels; the patient lies down on his back, and desires some one to stand on his forehead or belly, and press so much of his weight as he is able to bear. In bleeding they never open the veins. But topical bleeding is common among them; and is performed with a sharp stone. – There are few of them that cannot show many scars, from spear wounds, which proves the frequency of their wars. But their flesh heals readily. This may be attributed to their drinking no spirituous liquors.

I have already observed, that they are formed into distinct tribes; and that the whole country is divided into districts. But, though they have places to which they are accustomed to resort for encampment, they have no fixed habitation and generally move about from place to place in large bodies – Private property seems to be utterly unknown among them. The game and the fish are

considered the common property of the tribe; and as every dispute between the different tribes is decided by the spear, they are utter strangers to the quirks and quibbles of the law.

There can be no doubt barbarian though they be, that they possess all the tender feelings which belong to human nature. I have seen them weep at the sight of each others woe; while the tears poured unaffectedly down their sable cheeks; indicating at once their common relationship to the human family, and their forlorn condition; for they sorrow as them that have no hope.

They have no knowledge of letters; and yet I hold in my possession an attempt at writing by one of them. He solicited pen, ink, and paper, which then lay before me, for the purpose of answering my questions in this way more satisfactorily. He did not take a moment to think. The specimen is Hieroglyphical. It consists of men, animals, birds, &c.; and is traced in circles, round the central character with which he began. It seems to have some resemblance to Chinese. But what surprised me most of all, was, his giving a character for an abstract term. This he did in more than one instance. The specimen would be considered as man's rudest attempt at letters, by those who do not believe writing to have been coeval with language. It is generally allowed that the natives of Australia have some resemblance to the Malays. The first (as it stood when this was written, a few day's ago) word in my vocabulary is pure Hebrew. The word used in salutation at meeting by the tribes to the southward of the settlement is also pure Hebrew. This, I conceive, affords conclusive evidence of their connexion with the old world at some period or other; and that they are of Asiatic origin. But how sadly does this upset the theory of Lord Kaimes and other infidel writers; that man from the rank of a brute, or barbarian, raised himself by degrees to all the polish and intelligence of civil life. Here, the descendants of those who built the tower of Babel and founded the capital of one of the most renowned empires of antiquity, are without a single vestige of architectural knowledge; and though their ancestors must have crossed the line from the Northern to the Southern hemisphere, in a barque of some sort, they know not how construct a katamaran, or, that rudest of all attempts at navigation, a canoe, made from a single tree. Instead of rising in the scale of being, it is clear beyond dispute that man, without the aid of revelation descends. To the truth of this important fact, so subversive of the great leading principle of infidelity, the circumstances in which we have found this branch of the human family, afford abundance of confirmatory evidence. They have lost every trace of civilized life; and retain only those characteristics of man which it is impossible for him to lose, under any circumstances; namely, the power of language, the erectness of his form, and dominion over the lower orders of creation. This is neither theory, nor imagination. It is matter of fact. Few things therefore, are more interesting than the examination of the different languages of nations. The cognate character of languages goes far to prove the common origin of the human family; and establishes the great truth, revealed in the scriptures, *'That God made of one blood all nations of men to dwell on all the face of the earth.'*

Almost every tribe has a different dialect. The difference in some cases, is merely provincial; but in others it is so great as to be unintelligible. Still, like the languages of the different nations of Europe it seems to have a common origin; whether that origin be Sanscrit or Hebrew, I am not prepared to say.

The following is a list of words that are precisely the same here and at King George's Sound.

Swan River Dialect.	King George's Sound
Maar, the firmament.	Maar, the firmament.
Meeal, the eyes.	Meeal, the eyes.
Dtowel, the thigh.	Dtowel, the thigh.
Mooru, black.	Mooru, black.
Goolang, a youth.	Goolang, a youth.

In the following list, the difference seems to be provincial.

Meega, the moon.	Meeak, the moon.
Dunga, the ears.	Twank, the ears.
Katta, hair.	Kaat, hair.
Mingat, eye-brows.	Mingart, eye-brows.
Dya, the lips.	Ta, the lips.
Wardo, the neck.	Waart, the neck.
Yaba, the temples.	Yama, the temples.
Caburla, the belly.	Korpul, the belly.

In the following list, the words for the same thing are so different that the parties speaking must be unintelligible to one another.

Nanga, the sun.	Dtaat, the sun.
Nanga, the stars.	Kindy, the stars.
Mamerupt, a man.	Nyoonger, a man.
Gaby-maar, a cloud.	Koondurt, a cloud.
Karup, the nostrils.	Dyogolet, the nostrils.
Moko, water.	Kyp, water.
Gidye, speak.	Kyk, a spear.
Gidyal, to spear.	Perengor, to spear.

Probably to heave the spear.

The number of letters necessary to form the alphabet, a point not less important than difficult in the *literary* formation of a language, I have fixed at twenty-two. This is precisely the number of characters which compose the Hebrew alphabet. The *Ain* of the Hebrew, the pronunciation of which has been so long a desideratum to the philologists of Europe, these people seem to possess in perfection. But they have neither the *Zain*, the *Samech*, nor the *Schin* of the Hebrews. The letter s,

they are incapable of pronouncing. While, therefore, I have taken the English alphabet as a basis of that for the language of Derbal, it being desirable, on account of the facility which the sameness of character will afford to the English scholar in the acquisition of the language, I have been obliged to throw out every letter which was in the least allied in sound to the letter s. As an attempt is now making in Eastern Australia to acquire the language of the natives of that part of the continent, it would be desirable to know are the number of characters necessary to form the alphabet there; and whether the language be accompanied by the same characteristics in pronunciation. If it be, and I am strongly inclined to think it is, it will prove that the language of the whole of the tribes of Australia was once the same, and that they were originally one people.

Here opens an important and interesting view of the subject. The adoption of the English character and the use of a common alphabet, will not only afford a facility of communication between those who engage in the great work of envagelizing the aboriginal inhabitants, but may tend to assimilate the different dialects; so that millions of this vast continent, may yet communicate with one another in one tongue, and sing the praises of the Redeemer in the same language.

The language of Derbal seems to possess a great deal of originality. But there is either something very peculiar in its construction; or, it is characterised by great irregularity in the declension of its nouns and conjugation of its verbs. In either case, to acquire it accurately, and commit it to writing correctly will be no easy task.

The whole of each tribe are bards; and their evenings are generally spent around their fires, singing, or rather chanting, their poetical compositions. I have reason to believe that their history and geography are handed down from generation to generation orally in verse.

How often, in the history of human affairs, is the favourable opportunity for the attainment of a great object allowed to pass unimproved and how vain, afterwards, are the tears of the widow and the orphan, or the regrets of the historian? It is impossible – it is utter folly to attempt – to govern any people without a knowledge of their language. Man is a moral agent, and can be influenced only by moral considerations. Nor do I see how it is possible for the Superintendent and assistant superintendent of the native tribes to find leisure to devote themselves to the acquisition of the native language, consistently with the discharge of the duties of their office; namely, the protecting the property of the settlers, and watching the irregular and uncertain movements of several thousand houseless savages, throughout a wide extended settlement. I do not see how they can find leisure, even if they had the inclination, so to spend their time; but it is not every gentleman, however, distinguished in the service of his country, who has a taste or talents for literary pursuits. Nor will scraps that may be picked up at random occasionally by individuals, badly pronounced and perhaps still worse understood, ever answer any important purpose. If ever the scriptures are to be translated into the native languages of Australia – if ever the British Government intend to civilize the aboriginal inhabitants and communicate to the millions of this vast continent a knowledge of christian religion, the language must be thoroughly and accurately acquired, and committed to writing grammatically; and this can be accomplished only by gentlemen, at leisure to devote themselves exclusively to this object, – gentlemen who are more or less imbued with a missionary feeling, and who have a predilection for literary mode of life.

But what is to be done? The local Government are short of funds; and the home Government strictly enjoin economy in the expenditure. In the mean time, while the natives are visiting the capital

peaceably, they are carrying on the war against us in the heart of the settlement, after their own manner; not only with the spear, but the torch; that most dangerous of all weapons, in a country so full of combustibles; and the Gazette announces the destruction of a thousand pounds' worth of property, in the short space of fourteen days. This sum alone would be sufficient to effect the acquisition of the native language; and there are those in the settlement who would mortgage property to the full amount for this purpose. But here again we are set fast. There is no Bank to make the advance, either for this or for any other purpose; and the local Government cannot, of course, take such a step without express orders from Home. Yet there never was, and perhaps never will be, such a favourable opportunity for commencing this great undertaking. Though the natives have not made peace with us, they are ready and willing to be taught. There are those who are ready to devote themselves to the work; and who would accomplish the object too, without any expense to either the Government or the public; and yet it cannot be done, – not for the want of property or means, but for the want of a circulating medium.

Under these circumstances, there can be no impropriety in appealing to the British Government. If the Houses of Parliament will not take any higher view of the subject, perhaps, they will be influenced by financial considerations. Every tribe of the natives that are instructed, will learn to work for their bread; and will immediately require clothing. The success of the missionary, therefore, will procure employment for the manufacturers of the Mother Country; and the farther he makes his way into the interior, the more he will add to the wealth of the empire. If the aboriginal inhabitants of Australia were consumers of the manufactures of the Mother Country – and consumers of her manufactures they certainly will become, when they receive a knowledge of christianity – she would be independent of the American and other markets, where so many attempts are now making to rival the industry of her people.

One word to those who profess to be christians in the settlement, and to the christian public in the British Isles. How long will it be before you take pity upon this people? Are your hearts made of adamant? Have they no compassion? Here is a people free from idolatry; free also from European vices – a people ready, and so far prepared for the reception of the gospel, – a people who have already heard a Saviour's name proclaimed to them, who have wondered at the strange but heavenly sound, bowed the knee with those that worshiped him in their own wild forests, and now wait till the great mystery of christianity – god manifest in the flesh – be unveiled to them – a people, on whose unnumbered generations not a ray of divine revelation has shone since the days of Noah; and many of whom, if you delay, will drop into an unchangeable eternity; utterly ignorant of that Redeemer in whom centre all your hopes of happiness either in this world or the world to come.

A VOCABULARY of the language of Derbal.

THE DERBALESE ALPHABET.

A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, t, u, v, w, y.

Remarks on the Vocabulary.

The orthography perhaps cannot be accurately and finally fixed, till we get such knowledge of the language as will enable us to trace the different words to the proper roots whence they are derived. For, as derivation is necessary to elucidate the proper meaning of words; and, as time and circumstances frequently cut out new channels for themselves, and not only isolate words but clothe them with a new dress, it is the duty of the orthoepist, without interfering with the established rules of pronunciation, to abide by, or restore, when necessary, the original orthography, and clothe the words as much as possible, in their native garb; not only in order to distinguish the present roots to which the different families belong, but for the sake of the elucidation of the language.

Simplicity in the orthography of a language is not less important than desirable. And, as the vowels in Derbalese are not much varied, each having seldom more than two distinct sounds, which must be invariably governed by accentuation, I have disencumbered the language as much as possible of consonants. For instance, when in English, it is intended to deprive the vowel *a* of its broad sound, as in *fate* and *fare*, it is usual to shut it up with a double consonant, as in *balm* and *hammer*: but as the broad sound of this vowel seldom occurs in Derbalese, I have thought it better, for the present, when it does occur, to distinguish it with an emphasis; as in *Gálup* and *Yàgan*; by which the language will be freed from a multitude of consonants, thus easily dispensed with. In every case therefore in which the vowel *a* is not thus marked, it is pronounced in the manner usual on the continent of Europe and North Britain.

But enough on this subject. Pronunciation cannot be acquired by reading: it must be communicated by tuition. Suffice it for the present, to observe, that Derbalese resembles English, in its tendency to the antepenultimate accent. Sometimes, the accent is placed still higher.

I am afraid few of my readers will catch the proper pronunciation of the letters *ng*, when combined. No one but a Hebrew scholar can form any idea of the sound, which these characters are intended to convey.

The letter *y*, when it follows the letter *d*, is not to be pronounced by itself. It is merely intended to soften that character.

Though I am prepared to answer for the general accuracy of the Vocabulary, it cannot be supposed, under the circumstances of the case, that I am certain of the correctness of every word. I have therefore put those of the meaning of which I have any doubt in italics.

Where the word consists of five syllables or more, it has a double accent. In other cases, the antepenultimate prevails.

THE VOCABULARY.

GOODJAT, apparently, the name of the supreme. Should the root, whence this term is derived, be discovered in Derbalese, it will, I am inclined to think, be found to import the originator; the former of all things; the foundation of life.

The word is not unlike Goonja, the name of the supreme among the aborigines of South Africa, when it was first discovered.

The term is masculine.

NGANGAR – another being.

This term is feminine.

YAELANGOOROO – another. – But this term seems to be plural; and to import a family. If so, it signifies that the starry worlds with all their inhabitants, are the offspring of the Deity; or were created by him.

Moonak, – the place where the Deity is more immediately supposed to display his presence; Heaven.

All these are described to be *maar-beelenak*, above the firmament. The three persons here named, may be found to be nothing more than demi-gods; or men deified. But, if it should be found to be a principle in their creed, that they are immortal and eternal, it will be an interesting discovery.

Ngorrabberrak, an expression denoting the displeasure of the Deity.

Maar-warra-wallagobee, an opening in the firmament apparently implying a communication between heaven and earth.

Maar-book, the firmament. The word is used also to denote air.

N.B. Book is used both as a definite and indefinite article; and invariably follows the noun. It is also attached to nouns proper. This is a singular peculiarity.

Nanga-book, the sun.

Batta. the beams of the sun.

Nanga-batta-nynowl, the sun is risen – literally – enthroned. See *nynow*.

Nanga-ngnardog, the sun is set.

Nanga-warloo, the sun is returning. See *wuraloo*.

Nangar-mooreejoon, to give light; to see. The expression seems to import the sun dispelling the darkness.

Nanga-banya, a hot, or sweating sun. See *banya*.

Mirgaduk, morning. See *mirdak*.

Malyarak, meridian. Mirdak|

Bidooroong, afternoon. also | night.

Gareembee, sun set. Moorat| See *moorn*.
Mullijee, shadow. Meega-book, the moon.
Beerdyat, high. Meega-meemak, the moon is risen.
Beerat, day.
Waroo, darkness.
Meega-derbaga, the moon is set. Changes of the moon.
Meega-beree, or wyaberda, first quarter. See *beree*.
Meega-newmap, in Mooro, ngoomon, in Beeliar, full moon.
Meega-nynown, last quarter. See *nynow*
Meega-maral-gangoween, change of the moon.

The moon is changing hands, seems to be the import of the expression. See *mara*

Nangar, the stars

Walgen, the rain-bow, Moolagar thunder,
Babumberee lightning, Wagal wind,
Dalagooroo, sound; the sound of the wind blowing
Dogee, rain
Gooree, to rain
Moolat, hail

Boodjar, land; the earth

Dyeedyalla, clay

Gooiara, sand

Booyee, rock; a rock; a stone. The word has no plural number. But if a rock show its head above water in the sea, the same distinction holds in Derbalese as in English. It is not called an island or an isle; but, simply, a rock, booyee

Gordo, an isle

Boodjar-gordo, an island

Katta, a hill. See *katta*

Boorda, a valley

Boorda, by and by. Importing, in the one case, an interval of space; and in the other an interval of time

Moko, water

Moko-dyalooma, salt water

Moko batoot, fresh water

Ngoora, a lake

Yaragan, a river

Gabee, a well, a lake, a river – any receptacle of water from a drinking cup to the ocean

Gabee younanee, go to the well

Gabee-maar, a cloud. Literally, the well of the sky; or the fountain of the firmament.

Gabee-wodin, the sea; the main ocean

Gabooluk, pregnancy; the state of a woman with child

The different parts of the human body. This section is complete

Dyoondal, white; fair

Boneet, the knee

Moorn, black; dark coloured

Matta, the leg

Wallit, the calf of the leg

Katta, the hair

Goodye, the shin

Nganga, the beard

Bilga, the ankle

Mooning, the Mustaches

Geena, the foot, the toes

Yoorat, the head

Ngardee, the heel

Mungura, crown of the head

Bunara, the sole. Geena-bunara, the sole of the foot

Moordu, back of the head

Monga, the shoulder

Dunga, the ears

Ngoolya, the arm pit

Damillee, the face

Marga, the arm

Yoordo, the forehead

Wangoo, the arm, from the shoulder to the elbow

Yaba, the temples

Mingat, the eye-brows

Meeal, the eyes

Nogat, the elbow

Meealana, the eye lids

Mardal, the wrist

Moolya, the nose

Mara, the hand, the fingers

Karup, the nostrils

Dya, the lips

Nara, the hollow of the hand

Madya, the mouth

Nalgo, the teeth

Dallang, the tongue

Goonyan, the palate. The similarity of
the sound in the French word *gout*,
signifying taste and pronounced,
goo, is perhaps not unworthy of notice.

Boorno, the chin

Wardo, the neck

Nunga, back of the neck

Doorgat, the throat

Ngundu, the chest

Bibee, the breast

Bibee-moollya, the nipple

Literally, the nose of the breast.

See *moolya*

Gongo, the back

Kaburla, the belly

Naral, the side

Beelye, the navel

Dtowel, the thigh

Wanik, the knee. Possibly the knee-cap

This is done by the women.

The flesh is cut, or scoriated in various forms with a sharp stone. The fire is then applied to it, till it rise in blisters, presenting various figures in alto; in which form it is left to heal of its own accord.

Booram, before; the front.

Ngoolyar, behind; rear – evidently from *ngoolya*, the arm-pit hid, out of view

Mamerup, a man.

Mandigero, a married woman; a wife

Kaburn, the face of the hand; the palm

Mara gongo, the back of hand

Beree, a nail; the nails

Mara-beree, finger nails

Geena-beree, toe nails

Dyoonga, bone, a bone

Eemba skin,

Maboo, skin of the Kangaroo

Beedy, the veins

Ngooboo, blood

Goodja, the womb

Katta-dyeedan, fair haired

Katta-dyeedal, grey-haired

Katta-moorn, black haired

Barnullliara, bald

Ngoombart, the ornaments, made on the chests, backs
and shoulders of the men

Yago, a woman

Goolangooree, a babe; pronounced *yoolangery*

But, it is so evidently derived from the same root with the following words that I have ventured to retain what I conceive to be the proper orthography.

Goolang, a youth; boy or girl

Gooraat, a girl.

Goorarda, a boy

Goolamaroo, a young man; unmarried; unbearded

Goolamata, a virgin

Bidyer, father

Mael, in Mooro, mai, in Beeliar, mother

Gangooroogoo, a brother.

Wooree, a sister

Girdagan, a relation; or one very like another

Babing, a friend.

Babing-garee, friend by marriage

Ngooljar, a friend; a bosom friend. See Ngoolya

Gaen, an acquaintance; one of the same tribe

Nulboo, a girdle – made of the fur of the opossum

Dyrgee, a band round the head, also made of the fur of the opossum

Bidang, feathers, stuck in the hair ornamentally

Booka, a mantle; a kangaroo skin thrown over the shoulders

Wardogoodye, a woman's mantle fastened under the chin. See *wardo*. See also *goodye*

Goodoo, that in which the child is carried

Wardo-goodyenee, a diminutive evidently from the preceding word; a child's mantle

Willong, a covering for either a house or a person; a shelter of any sort

Boorno, a pin of wood, by which the mantle is fastened under the chin. See Boorno

Woonda, a string of platted hair, fastening a woman's mantle. See *Wonda-ngoon*

Moolya-tut, an ornament for the nose; a bone, or feather, passed through between the nostrils. See *moolya*

Wilgee, a red pigment with which they adorn themselves

Gidye, a spear

Mun-gor, a barb; gidye-mun-gor, a barbed spear

Moolya, the point of a spear. See *moolya*

Meero, a womera; a board tapering at both ends, made to throw the spear

Koilee, a curved stick, with which they kill the cockatoo, and other birds

Ngardu, an ax, made of sharp stones; for the purpose of barking dead trees in search of grubs.

See *ngardu*

The handle, a plain piece of wood, is lined near the end, on one side with the gum of the red gum tree; and the sharp stones are set in the gum.

Mindat, sick *Mendick*

Baloomay, an operation performed on the patient, by rubbing the body near the part affected, and clapping the hands, or snapping the fingers. It seems to be intended to operate as a charm

Tabea, to die; to sleep; to lie down; to be buried. So also in English; to die, is only to sleep. See the New Testament in various places. This would lead us to suppose that they have some idea of a resurrection, and a life to come. In burying, the tribes of Derbal, fill in the graves in the usual manner. But the tribes to the southward, leave it open, arching it over with wood; and place the body under the arch in a sitting posture, with the face towards the East. This is another proof that their ancestors came from the old world; and were probably descended from the Chaldeans, or their neighbours. For the first idolaters were all worshippers of the sun; and, in the act, stood with their faces towards the East. See Ezek. cap. 16.

The spear and womera of the warrior, agreeable to the common practice of all the barbarous nations of antiquity, are planted by the grave.

Goaaween, to laugh

Moorangween, to weep. How like the English word, to mourn. See Moorat

Nynow, to sit down, properly with the hands folded

Boneetdngowl, to lie down with the knees crossed. See Boneet

Windaween, to lie down

Beedjar, sleep. This is the term by which they reckon both time and distance. Not so many days; but so many *beedjars*; that is so many sleeps, or nights; night being the proper time for sleep. Low as these people have fallen in the scale of humanity, they have not yet become so mad as to violate the laws of natures, after the example of the fashionable world; who turn night into day and day into night. See Boodjar

Mingala, to close the eyes. See *mingat*

Boneelanugaween, to kneel down

Yeeramanugaween, to stand up *x Boneejetail (?)*

Derboween, to swim.

Bardoo, to walk

Goongoo, a path.

Yukameeroodyebit, to run

Titown-kanweeng, to dance.	Gagaloornee, to wash
Gagaloornee-naboing, to wash the face, or person	
Dogalier? who is this? or what is this person's name?	
Uriarouree? how do you do? properly to shake hands	
Nindyawnee, to kiss.	Ngandit, very bad
Booyee, to eat. See <i>booyee</i>	
Doorguree, to drink. See <i>doorgat</i>	
Maryn, food, victuals.	
Boen, flesh, a piece of meat	
Dadya, birds cooked. See <i>dyeeda</i>	
Dooburn, disagreeable to the taste; bad	
Booranyak, hungry.	Mooradabeen, full
Garoo, in Beeliar, more.	Gan, upon
???	???
<i>x exp. (?) yeryareer (?)</i>	
Ganyak, in Mooro, more.	Yoolgup, hungry
Ngoomon, full. See <i>meea ngoomon</i>	
Quaba, very good. Appropriate when speaking of things	
Quabelee, very good. Appropriate when speaking of persons	
Younga, thank you	Dunga, to hear
Meeal, to see.	Dunga-meela, to understand
See <i>dunga</i> and <i>meeal</i>	
Naga, cold ✓	
Goorgyng, to be cold; to shiver with cold	
Banya, sweat	Gyala, fire
Galanynee, heat.	Garrik, smoke
Nanee? what do you say	
Anyee-goreewadeen? are you going to dinner?	
Ngoonda, yonder.	Coóee! ho!

Yalga, now	<i>Yalga, yuga</i> , immediately
Eih-hearken, attend.	Beelenak, above
Begoory, below.	Boodalla, long <i>īdalya</i>
Gumo, round.	
Kai in Monkbeelven }	yes
Qua in Mooro }	
Wunanga, no	Booragaroo, wangoo, come
Gooriana, let us <i>now</i> go; literally let us tread the ground. See <i>gooiara</i>	
Wuraloo, come back.	Waterboort, go away
Warra, beware; desist; stand off, pass on, go away. A term of hostility	
Gidyal, to spear. See <i>gidye</i>	
Googoomitle, the position, or leaping, preparatory to the throwing of the spear	
Boomak, to throw. Boomouit, to throw at, to kill	
Boombara, a wound. Boruween, to cut, to divide	
Borubara, a cut, a wound. Badyang, a boil, a sore	
<i>Boorang-wadoonee</i> , stand back; let it stand back; put it back	
Boomeyagan, to knock; to strike; to beat on any thing; to beat time to music; to knock at the door	
Wanellangen, to stoop, to go with a crutch	
Wager to speak	
Wager, wunanga, be quiet. See <i>wunanga</i>	
<i>Yaller-wungaween</i> , to talk, to converse	
<i>Yeedewangoween</i> , to name. Yalya, to dig	
Boordaak, to write, to trace characters	
Ngoonda, yonder. Booramool, stop, hold, gently	
Mam, let alone,	Mya, a house
Bardwit, the door or entrance to a house See bardoo	
Boornoo, roof of a house; the ridge of a house.	

See *boorno*.

This seems to be the proper place to inform the reader, that though the word house occurs in the language it does not import what we generally understand by the term in English, a comfortable

habitation in which man may dwell. The term is applied indiscriminately to a small piece of the bark of the Melaleuca made to hold small fishes, and frogs; or to a shelter made of small sticks, rudely stuck into the ground, and covered, with large pieces of the same material. A number of these together form an encampment, where all the tribe eat and sleep together.

The old men seem, on all occasions, night and day, to have the care of the women. When the men return to the camp at night, they are presented each with a cake by the women, apparently made of the fruit of the zamia and the flesh of frogs. After this the whole tribe sup together; but each on his own fish or fowls. On the kangaroo they meal in common. After supper singing commences; in which all join, men, women, and children, old and young. When the time for rest arrives, they lie down by separate fires in distinct parties; the men all together side by side by one fire; and the old men together with all the women, married and single, in the same manner, by another fire. During the night, the old men and the women frequently get up, and employ themselves in making, sharpening, or barbing the spears.

The following terms must be new to the language

Wundaberee, a boat

Yareewa, a knife

Moonigan, to cut, to divide

Bangana, bread

Bidye, soup, gravy

Dangoolyaneen, sugar

Ngoonaween Goolaween, biscuit

Woondangoon, a jacket. See woonda

Widyee-bunda, a gun.

The term imports swiftness, literally. It bounds with the swiftness of an emu. The latter part of the word seems to be formed by onomato-pœa. See Widyee

The settlers will long have cause to remember the following term

Magooroo, a pig

Bee, fish, a fish; the generic term

Calgutta, the whiting

Wandeloop, the skipjack

Goodinyal, the cobbler

Wooree, the salmon, or king-fish

Wolga, the old woman

Biabeda, the squid

Waraneen, the porpoise

Manyeen, a seal

Their dexterity in spear fishing is very great. Half a-score of men will spear upwards of 200 fish in two or three hours.

Dyeeda, a bird: the generic term

Ganba, a wing *Kunta* (?)

Gnawer, a feather

Eeralya, small feathers

Moolya, the beak of a bird. See *moolya*

Gooljak, the swan ✓

Nieremba, the pelican ✓

NGoonāna, a duck

Meedee, the diver; the shag

Weedee, the penguin

Nagala, large sea gull

Dydyeenak, white sea gull

Burgoonee, the curlew

Wardang, a crow

Gargal, a hawk *Gargan*

Widyee, the emu

Bibilyoor, the wild turkey

Ngagarla, the black cokatoo

Minat, the white cokatoo

Gulyererang, small paroket

Kunameet, the swallow

Wooda, the bronze winged pidgeon

Kangaroo

- ✓ Yawart, the male
 - ✓ Waroo, the female See warloo. See also *wooree*
 - ✓ Bangup, the wallabie (???)
 - ✓ Goomal, the opossum
 - ✓ Doorda, a dog
 - ✓ Bagkan, to bite
-

- ✓ Noordoo, a fly *Noodo*

Kara, a spider

Kara-mya, a spiders web

Literally, the house of the spider. See mya

Nifditee, a small spider-worm

- ✓ Galelee, large ant
- ✓ Nungoor, small ant

Gooloo, a louse *Kolo*

Woodadye, centipede

Booga, a grasshopper – colour – green

Ngangoor, an insect that creeps along, carrying its house with it; which consists of small pieces of grass

- ✓ Yoondok, iguana
 - ✓ Woorgael, a frog
-

Dumbart, one ✓

Goodjal, two ✓

Wyal, three *Warrang*

Boola, four } *Many*

Boolabel, five }

Gaen, ~~six~~ *one*

Murdaeen, seven

Valleh, eight

Mardyn, ~~nine~~ *four*

Moordal, ten

Boona, wood

Boona, gyal, char-coal.

See gyal

Nandoop, a tree

Karagoor, the truck of a tree

Geenara, the roots of a tree. See *geena*

Mongara, the branches, or limbs of a tree. See *monga*

Ngoombit, flowers; the flowers of the red-gum tree. See *Ngoombart*

Deelby, a leaf

Beelara, dry leaves

Eemba, bark. See *eemba*

Dyerral, Eucalyptus; mahogany

Gyrdan, Eucalyptus; red gum

Gooloorda, Eucalyptus; flood gum

Dooto; Eucalyptus; white gum; called by some box-wood

Beera, *Banksia grandis*

iara

Boongura, *Banksia*; a swampy species

Goolee, *casuarina*; she-oak

Dyanda, *Hakea*; holly tree

Galung, *Accacia*; green wattle

Beerembera, *Accacia*; a prickly species

Wanee, in Mooro { *accacia*.

Manee, in Beeliar {

a triangular leaved species

Wanilee. *leptospermum*

This beautiful ornament of the lawn, is very tenacious of the coast; and is not to be found beyond Point Walter and fresh water bay

Balga, *Xanthorea*, the grasstree

Meelan, the spear of the *xanthorea*

Booriarup, the grass of the *xanthorea*

Dyergee, *zamia spiralis*; the ground palm

Biyoo, the fruit of the *zamia*

Kaboor, *Jacksonia Scofara*

Mandyarl-spinosa. Both tall shrubs; in foliage resembling furze

Kawer, *Viminaria denudata*; a species of broom

Mudrooroo, *Melaleuca*; Tea-tree They use the bark of the *melaleuca*, to cover their huts; and also for drinking cups

Gullel, *Melaleuca*; swamp oak

Yeedee, *Melaleuca*; another species, spear wood

Mutdhoor, *Nuytsia*; *floræ bunda*; the cabbage tree

Yallamit, a prickly angular leaved plant

Moondangurnang, *Pteris esculenta*; fern

Waroorook, *Sonchus*; sowthistle; a new species

Maunden, bush; the bush in general

Boorn, a red root; very abundant

It is eaten by them and seems to be much relished

Beean booraberang, *Dioscorea*. A species of yam, and tastes like the cultivated yam. Of this, they are very fond. But it is very deep in the ground; and is obtained with great labour. Most of the places where this grows are now in the occupation of the settlers

Goorgooogoo, rushes

Goorgeeba, reeds ✓

Margynee, a flag leaved plant with fibres resembling in property New Zealand flax

Badjat, *Cyperacea*; a strong coarse grass; fit only for thatch

Golbooga, *mesembryanthimum*, the wild fig

Gilba, grass; the generic term

Booboo, grass; the fine grass which grows on the alluvial plains, and elsewhere

Dek, flowers. How like the English word, deck! to deck; to adorn

The topography of DERBAL; together with some information relative to the tribes and geography of the country beyond the present boundaries of the Settlement.

Walyalup, Fremantle; including both sides of the river; North and South

The termination *up*, is common to almost all names of places; and seems to correspond to the termination *ton*, found so frequently in the topography of Britain: as Warrington; namely, the town of Warring: and Darlington; namely, the town of Darling.

Niergarup, Point Preston

Dyoondalup, Point Walter, the estate of Mr. Waylen

Beereegup, the estate of Mr. A. Butler

Gooleegatup, Point Heathcote, the estate of Mr. Lukin. Does casuarina abound on this estate? for this seems to be the import of the term.

Beenabup, the entrance to the Canning; properly the North side; or the Eastern shore of Melville Water.

Wadjup, the flats on the Canning

Goolamrup, Kelmscott

Gargangara, the gorge of the Canning; including the hills and several estates in the vicinity

Garungup, Rocky Bay and its vicinity

Jenalup, commonly called Black Wall reach

Minderup, Fresh-Water Bay, the estate of Mr. J. Butler

Mandyooranup, the rock at the upper entrance to Fresh Water Bay

Nanulgarup, the estate of Mr. Armstrong

Goodamboorup, the property of Captain Currie

Boorianup, Point Pelican

Goodroo, Eliza Bay. This term being without the usual termination seems to be the name of the bay only; and not that of the shore along the bay

Gargatup, Mount Eliza

Boorlo, Perth; properly, Point Fraser

Byerbrup, the high land, stretching along from Mount Eliza, through the centre of the town of Perth.

The camp of Yellowgonga, bearing this name, originally stood beside the springs at the West end of the town, as you descend from Mount Eliza; and on this very spot did the 63d pitch their tents,

when they came to take possession. So that the head quarters of the king of Mooro are now become the head quarters of the territories of the British King in Western Australia On this very spot too the king of Mooro, now holds out his hand to beg a crust of bread. *Sic transit gloria mundi*. Why do you smile? why should the sword of the Roman be considered more classical than the spear of Derbal's chief? All nations were once barbarous.

The position was very important to Yellowgonga. It was not only convenient for hunting and fishing; but it gave him the command of the flats; the only place where his territories could be easily invaded from the South; the river being hardly fordable any where else.

The springs beside the camp, at the West end of the town, were called Goodinup; and those at the East end, in the front of the Surveyor General's Dyeedyallalup. But this latter name applies to the whole line of allotments fronting the river, as far as Mr. Sutherland's and means, literally, clay. It is, in fact, the first place as you ascend the river on the right bank, where the clay makes its appearance. See *Dyeedyalla*

Gaboodjoolup, either the bay opposite to Perth, or some place in the vicinity of the Canning

Gareenup, the point opposite to Mount Eliza

Boornoolup, the angle between the two main branches of the river. The word signifies a peninsula.

But it does not literally correspond to the Greek word; for it signifies a chin. See *boorno*

Goorgygoorgyp, evidently a contraction for Goordygoorgyup, the bay opposite to the ford on the flats

The name imports that the place abounds with rushes. See *Goorgoogoo*.

Goorgyp, Belmont

Matta Gerup, the Flats. The name seems to indicate that the water, at this celebrated ford, is only knee deep. See *matta*

Here it may be proper to remark that the banks of the river beyond the flats have few or no particular names. The reason is obvious. Above this point, the river being narrow and deep, is of no service to a people who know nothing of navigation. But below this, particularly on the shores of Melville water, where the water is, to a great extent on either side of the broad channel, not more than knee or thigh deep, it is admirably adapted to spear fishing; and consequently every bay and promontory is of the utmost consequence to a people so much dependent upon fishing as well as hunting.

Mandoon, Guildford and the adjacent country

Wurerup, the gorge of the Swan. In this name are comprehended the several estates of Colson, Belvoir, Baskerville, the Hermitage Wobourn Park, Brook Mount, and Henley Park; as well as several hills in the immediate vicinity.

Gâlup, Monger's lake,

To this place, Yellowgonga removed his headquarters, after the formation of the settlement

Ngangurgup, two hills on the coast to the North of the sailor's winding sheet, overlooking the villa grant of the Surveyor General

Ngoogenboro, the large lake beyond Monger's

Booyeeanup, Mount Brown; Clarence. See *booyee*

Wadjemup, Rottnest. Ngooloomayup, Carnac

Meeandip, Garden Island

Ngowergup, in the gorge of the Canning, St. Ann's Hill

Weebip, a high mountain beyond the Murray, called Mount William

Moorda, the Blue Mountains. The term seems to indicate darkness of colour. See *Moorn*

The following distinctions in the description of the country, will show that these savages are not destitute of geological knowledge. It is highly probable that in their poetical compositions would be found allusions to the origin of the different divisions of the country here enumerated, and all lying to the Westward of the Blue mountains; for a doubt can now be hardly entertained that the whole of *Quartania* is of recent formation.

Booyeembara, the division along the coast, consisting principally of lime-stone rock; and generally bearing the xanthorea, and a few of that species of the Eucalyptus, called white gum. See *booyee*

Gandoo, the division behind Booyeembara, and running parallel. This is a sandy division, and abounds with that species of the Eucalyptus, called Mahogany

Warget, the division behind Gandoo, and parallel; stretching along the foot of the mountains, like the other divisions from South to North. This division abounds with clay, red loam, and alluvial plains; and, generally bears those species of the Eucalyptus, called the blue and flooded gums

These divisions have no reference whatever to the territorial boundaries of the different tribes. They seem to be purely geological.

MOORO, the district of Yellowgonga, it is bounded by the sea on the West; by Melville water and the Swan, on the South; by Ellen's brook, on the East; and by the Gyngoorda, on the North. Gâlup is the capital.

BEELOO, the district of Monday, is bounded by the Canning, on the South; by Melville water, on the West; by the Swan and Ellen's brook, on the North. The Eastern boundary of this district, I cannot accurately define. Several of the mountains are numbered in Monday's territories, and his head quarters are Wurerup.

It should be remarked that the lower part of Monday's district, near where the two waters meet, seems to have been conquered and taken from his people at some former period; and now forms a sort of neutral, or common ground, on which all the tribes to the North and South of the river occasionally meet.

BEELIAR, the district of Midjgoorong, is bounded by Melville water and the Canning, on the North; by the mountains on the East; by the sea on the West; and by a line, due East, from Mangles bay, on the South. His head quarters are Mendyarrup, situated some where in Gaudoo.

Here I ought to observe that Yagan is not a chief. But, being the son of Midjgoorong, he must be ranked among the princes of the country. He has greatly distinguished himself as a patrick and a warrior. He is in fact the Wallace of the age; but in the general traits of his character, greatly resembles the Suwarrow of Scandinavia.

The district of Banyowla, chief of the Murray tribe, comes next; and is bounded on the West, by the sea; on the East, by the mountains; on the North by Beerliar; and, on the South, by a line parallel to his Northern boundary. Banyowla possesses both banks of the Murray.

The next chief is Dygan; and the next to him, Beenan; whose districts probably extend as far as Cape Leuwin.

To the North of Yellowgonga, is Waylo, chief of a tribe on the Boora, commonly called Lennard's brook. To the North and next to Waylo is Byerman, chief on the Bookal and the Mooler. Byerman is either the brother or particular friend of Yellowgonga.

To the Eastward, and some where in the mountains, on the way to York, is a chief of the name of Dyoolon; and it is not impossible but that Dyoolon may be the chief on the Avon. near Mount Mackie

Still further to the East, is Wulbabong; chief of a district called Bargo.

Of all the chiefs here mentioned, Yellowgonga is the most distinguished for a humane, peaceable disposition. And yet he is a man of the most distinguished martial courage. When he is fully roused no warrior, not even Yagan dare stand before him.

To him the settlers are greatly indebted for the protection of their lives and property.

DERBAL. This name comprehends the whole of the country from the Murray to the Gyngoorda. Though the settlement has since extended itself, this is the name of the country in which it was originally formed.

BARNETT. The name of the country to the South of the Murray, including Geographe Bay.

KNOOBAR. The country to the North of the Gyngoorda.

MONKBEELVEN. King George's Sound.

Derbal Yaragan, the Swan River. This exactly corresponds to the Swan River of the Dutch. The name is applied to both branches of the river, including Melville water; to its confluence with the ocean. The whole is called by way of eminence, Derbal Yaragan; namely, the river of Derbal. The subordinate names of the different parts, are: –

Dootanboro, Melville Water

Booneenboro, Perth Water

Warndoolier, the Northern, or main branch of the river; to which the name Swan River is now limited within the settlement

Mandoon, the Helena. Gynning, Ellen's brook

Dyarlgarro, the Southern branch of the river, now known by the name of the Canning

Burdgarro and } are subordinate names for particular parts of the Canning
Wardoo }

Booragoon is the name for the Southern branch of the Canning

Derbal Nara, the gulph of the Derbal. This comprehends Mangles Bay, Cockburn Sound, Owen's Anchorage, Gages Roads, and the whole space from the main to the islands, and from Collie Head to the Northern entrance beyond Rottenest. See *Nara*. See also *Naral*

Meelon, the Murray

Gilba, the estuary of the Murray

Kalgan, King River, King George's Sound. This river flows through His Excellency's large estate at the Sound

Gogulger, the Avon

Boora, a stream issuing from the mountains some distance to the North of Ellen's brook, partially known in the settlement under the name of Lennard's brook

Waylo, a lake into which the Boora discharges itself

Gyngoorda, a small river, either issuing from, or taking its rise near the lake of Waylo. This is probably Bannister's river; on the bar of which he and all his party were swamped; and came back, with nothing to relate but the tale of their misfortune

Bookal, a lake to the North and not far from the Gyngoorda

Mooler, a lake or large sheet of water to the North and either adjoining the Bookal or not far distant

I am greatly puzzled about these two waters. I once took them for rivers. That such lakes or sheets of water do exist, is beyond all doubt, but where to place them, is the difficulty. The geographical ideas and terms of the Derbalese as well as their conceptions of distance and magnitude, are so different from ours, that the relative situations of places, are not easily ascertained. I have even some suspicion that our term river, does not, on all occasions, convey the full import of their term Yaragan.

Yardelgarro, a large sheet of water, to the North of the Mooler, and almost adjoining the coast

Narnagootin, a river situated a considerable distance to the North beyond Gyngoorda

Margyningara, a river of considerable magnitude, passing the settlement on the East and North

This river rises in the East apparently a little to the Southward of this part of the Settlement, in a country called Goodengora, under the name of the Wilgee. On entering the district of Bargo, the territory of Wulbabong, it assumes the name of the Gatta. It then seems to follow a very circuitous course Northward through a considerable extent of country till it drops the name of the Gatta, and takes that of the Margyningara; after which, turning Westward, it falls into the ocean, some where

between the Gyngoorda and the Narnagootin; possibly not more than 150 or, at the most, 200 miles to the North of the settlement. The term Wilgee, which is the name of a red pigment with which they adorn themselves This is made from the ashes of burnt wood; and the word seems to denote the colour. If so the banks of the Wilgee, and the adjacent country, will probably be found to resemble those of the Macquarrie, to the Westward of the Blue mountains, in Eastern Australia. At all events, a river in the situation and of the magnitude described, must one day be of great importance to the settlement; and therefore no time should be lost in ascertaining its existence and its course.