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ANNUAL REPORT

OF

THE CHIEF PROTECTOR OF ABORIGINALS

FOR

THE YEAR 1913.

PRESENTED TO BOTH HOUSES OF PARLIAMENT BY COMMAND.

BRISBANE:
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ANNUAL REPORT, 1913.

TO THE UNDER SECRETARY, HOME DEPARTMENT.

Office of Chief Protector of Aborigines.
Brisbane, 31st March, 1914.

SIR,—I have the honour to submit my report upon the working of this Department for the year ended 31st December, 1913.

Both in my own office and in the various local Protectors' districts the year has been a busy one, for practically all the reports show an appreciable increase in the amount of work performed in carrying out the provisions of the Aborigines Protection Acts. In my own office this has necessitated a great deal of work after hours, and in the offices of the local Protectors has made, in many cases, a very inconvenient increase to the multifarious duties already performed by them.

Some difficulty is experienced through the frequent changes amongst these officers in distant districts, many of them barely remaining long enough to get a grasp of the work and the requirements of the Acts, or, what is most important to them, an intimate acquaintance with the circumstances and disposition of the natives under their charge. They have therefore, insufficient time to break through the barrier of suspicion and reserve which the native erects between himself and strangers, or themselves acquire the sympathetic interest and understanding without which the work done can only be machine-like in nature.

But, notwithstanding these drawbacks, the Acts have, generally, worked fairly smoothly. The aborigines are becoming more reconciled to, what must often prove rather irksome to many of the old nomads, the necessary restrictions of the laws made for them. The knowledge seems to be taking firmer root in their minds year by year that these laws have been made for their benefit and protection, and that, not only is it to their interest to abide by them, but futile to attempt to resist them. But to successfully foster this growing confidence in the benignity of the laws, it is absolutely necessary to have consistent administration, particularly in regard to the conditions and regulations of employment and the control of their financial affairs, for the native is quick to notice any irregularity or injustice, and becomes discontented with any difference in his treatment from that meted out to his friends in a neighbouring protectorate.

There is a matter which I consider should receive our early attention, and which has been neglected now so long that it is a question whether it is not almost too late. As everyone is aware, the aboriginal races are slowly dying out, and, while the opportunity still remains, as complete a collection as possible should be obtained of information and relics which may be of scientific value. There are a few ethnological

specimens at our local Museum, but quite a trumpery collection compared with what may be seen at Museums in other countries. For years now, foreign collectors have been allowed, without protest or interference, to acquire valuable material, often superior to anything in our possession, and take it out of the country to institutions, in other lands, in which they were interested. I am informed by the Director, Dr. Hamlyn-Harris, that Museums in Europe and America have better collections of our own aboriginal relics than can be found in the Australian States themselves.

Of course it will be plain that, from lack of necessary scientific knowledge and the engrossing nature of their various duties, this work can hardly be carried out by the Protectors; though I am sure one and all would willingly assist in any way in their power. In fact, at the suggestion of the Director and with your authority, a letter has lately been circulated among the Protectors, teachers, and superintendents, asking them to assist in obtaining a further supply of specimens, in time for the meeting of the British Association for the Advancement of Science, in September next. But I certainly consider the matter is one worthy of serious consideration by the Department controlling the Museum and the appointment, say, of a travelling scientist to thoroughly canvass every district and collect everything available which is of scientific value. There are many of the old pioneers also probably in possession of ethnological specimens superior to anything at present in our possession who might be prevailed upon by such a scientist to either present or sell their own collection to the State.

A serious difficulty is now reported from some of the protectorates which will require early attention to prevent trouble which, it will be obvious, is likely to result. In these districts the number of men and boys greatly exceeds the number of females, and consequently many of the boys are unable to obtain wives. This leads to a great deal of dissatisfaction, and first, but not by any means most important, causes them to be unsteady and discontented in employment; and often results in their deserting to go to other districts in the search for women. But a more serious danger is the likelihood of such a condition of things breeding adultery with the wives of other married boys, and consequent serious quarrelling, and the equal danger to white women in the district. It is difficult to know what is best to suggest, but some action will soon have to be taken to either introduce girls or provide facilities for the boys seeking them. Some of the Mission Reserves, I believe, have surplus females, but they are averse to such women going out into the world to find husbands, and probably would object to boys visiting the Mission and taking the girls away.

As you will remember, provision was made in the Estimates for 1913-14 for the establishment of four new institutions in connection with this Department—viz., settlements at Torres Strait, Pascoe River, and Hull River, and for a Lock Hospital; but at the end of the calendar year under review practically no progress could be reported, although since then the superintendents for Torres Strait and Hull River have been appointed and instructed to make preparations for starting. Fitzroy Island will probably be selected as the site for the local hospital for aboriginals and steps will be taken to establish this institution as early as possible. The Minister has deferred action in connection with the proposed Pascoe River till his intended Northern trip shortly.

Early in the past year, although such a proceeding had never previously been heard of in connection with the protection of aboriginals, the Department became impressed with the necessity for taking some control of the affairs of the aboriginal professional boxer, Jerry Jerome. Beyond persuading him to bank a few pounds after each contest, which he almost immediately drew out again, no organised action had been taken to control his affairs. But when information began to be received of the large sums of money this boy was winning, and of the extravagance with which it was handled and spent, it appeared to be the Department's duty to interfere, and the Honourable the Minister accordingly gave instructions for all his business to be done under the supervision of this office. At the end of the year, after less than nine months' work, he had £1,000 6s. 10d. saved, and satisfactory arrangements have also been made for the care of his wife and family. It is intended to exercise a strict supervision of the aboriginal's affairs until he retires from the ring, when he will be advised to safely invest the money saved and live on the proceeds.

EXHIBITION OF ABORIGINAL HANDI- WORK.

Our stall for the display of aboriginal handiwork in the Brisbane Exhibition in August last, if possible, excited even greater interest than at previous shows. By the courtesy of the late Mr. Arvier, then secretary of the National Association, we were allotted a fine space of 35 ft. by 64 ft. in a prominent position, and the various Missions and other institutions responded well to the invitation to send exhibits, and displayed a truly marvellous collection of aboriginal handiwork of every description, including, in addition to school work, articles made by bush natives as well as by the trained inmates of the reserves, samples of products grown by the institutions, curios, weapons, and implements. A very fine collection of needlework and plain and fancy sewing was exhibited by many of the aboriginal and half-caste girls in service. A number of the articles exhibited deserved special mention, particularly a clever set of leading harness designed and made by a trained lad on the Mapoon Mission, and a finely made carved armchair made by another lad on the same reserve. A quaint looking ornamental table covered with small seashells was made and exhibited by an inmate of the Yarrabah Mission, and a model

slab house and hayshed built by an almost helpless paralytic on the Deebing Creek Mission. Our own settlement at Barambah had some fine specimens of carved whip-handles and walking-sticks, home-made branding-irons, wood-shaving dinner-table mats, all of which showed evidence of patient and careful training on the part of the staff of the various institutions.

A space of 35 ft. by 20 ft. at one end of our section was enclosed, and several types of gunyahs used by natives of different parts of the State were erected with the valuable help of ex-Protector Whiteford, and, with the addition of palm trees, grass trees, and green background, made to appear as like the natural surroundings as possible. To add a little life to it, a full-blooded aboriginal with gin and child was introduced, and, as usual, the picaninny became the great object of interest to most visitors, particularly the women and children. So many pennies and small coins were showered upon it that a box had to be provided, and it will be interesting to hear that the little mite left the show with over £12 in the bank, richer than its parents had ever been. A certain proportion of the amount was distributed among the natives assisting in the section, but the larger portion will be spent as required in the purchase of clothing and extras for the child. To make the environments as appropriate as possible, native police in full uniform were put on duty round the stalls, and four fine types of fullblood aboriginal servant girls, suitably uniformed, acted as attendants at the girls' needlework stall. The various Missions exhibiting arranged for their own stall attendants, and by providing a number of surplus articles similar to those displayed, made at times quite a flourishing trade for the benefit of the Missions.

These voluntary assistants helped towards the success of the stall, taking complete charge of their own exhibits, making all arrangements for the proper display of them, and giving information to the inquiring public.

Arrangements were made by the Department for the entertainment of these helpers, and all interested expressed extreme gratification at the success of the undertaking. With the hearty approval of the Minister, about £26 was spent in providing prizes and certificates of merit for such of the aboriginal exhibitors whose work was adjudged as deserving of reward, and it is anticipated that this thoughtful action will encourage and spur them to greater efforts.

By bringing before the minds of the many hundreds of the public, who otherwise never give a thought to the wants of the heathen at their own gates, the work that is being done among our aboriginals by the various institutions, and giving tangible evidence of the practical results of that work, much benefit must, both directly and indirectly, result, in arousing public interest and increasing the practical sympathy upon which the church missions so largely have to depend. And by thus illustrating the fact that our natives are not the irreclaimable, degraded race so frequently referred to contemptuously as "niggers," but are thinking, feeling human beings capable of wonderful possibilities if wisely and sympathetically handled, it must in time bear fruit in the fuller understanding and consequent improved treatment of them.

LABOUR CONDITIONS.

Aboriginal Girls, Brisbane.

The number of aboriginal and half-caste girls engaged in service from this office at the close of last year showed a slight decrease on the figures given the previous years, being 147, including 85 half-castes and 62 aboriginals, the decrease being accounted for in the marriage of several of the girls to men of their own nationality. Of the number employed, 105 were in country situations, and the balance (42), being old and steady workers, still held their situations in the city. The fact that only 152-agreements were entered into for 147 girls is evidence, as stated last year, that their behaviour in employment has been exceptionally steady and satisfactory.

There is a great demand for the services of these girls, and during the year 615 applications were received from people desiring to engage them. Needless to say, a great many had to be disappointed, especially those applicants who resided in town, as we have made it a rule for some time now to prohibit the further employment of females in the city unless circumstances were exceptional.

An amount of £2,357 18s. 2d. lies in the Government Savings Bank to the credit of these girls, divided among 170 accounts, a few of those recently married still allowing their money to lie there, drawing upon it as desired.

The amount of wages collected and banked on their behalf amounted to £1,578 13s. 8d., and they were allowed to withdraw for extra pocket-money or to spend on clothing purchased under the supervision of Mrs. Whipham, the Senior Protector of Aboriginals (females), sums aggregating £1,381 9s. 11d., the amount already shown as lying to their credit at the close of year averaging nearly £14 per individual. The policy now followed of allowing these girls every reasonable opportunity to mate with men of their own race has borne excellent results, for seventeen such marriages can be reported, the depleted ranks being partly refilled by the introduction of thirteen young girls who arrived at the age when removal from camp conditions was advisable. Three others who were considered by the Minister as capable of managing their own affairs were granted exemption.

There were no deaths. Six girls were sent to the hospital on the Aboriginal Settlement at Barambah, two to the Salvation Army Home, and one to a private hospital for confinement, having got into trouble while at service, and seven illegitimate children were born, most of them, however, only living a few hours or days after birth. Two girls remained in the Army Home at the end of the year awaiting confinement. Two children died in the Salvation Army Maternity Home, and nine remained in that home and the Yeronga Industrial School, for whom the Department are paying 1s. a day per head.

The services of an additional female officer to act as an inspector has had good effect in improving the conditions of the girls in service and also their behaviour. All the districts to which they have been sent from this office have been visited, and, often at the cost of a good deal of time and travelling, as far as possible unannounced inspections have been made and reports submitted to me. That these reports

would not always be satisfactory was inevitable, and we will always have the percentage of employers who think anything is good enough for a "nigger," and object to having anything different pointed out to them. But the benefit of these inspections was shown in the less frequent occasions for drastic action, and there is no doubt the system helps to keep both mistress and girl up to the mark.

The number of such inspections made was 370, and was spread over 106 towns and country districts, many of them long distances apart, and necessitating many hundreds of miles of railway, coach, and steamer travelling.

Occasion arose to complain of unsatisfactory conditions in sixty cases, principally on account of insufficient clothing, low wages, and bad accommodation. Most of these were reported after inspections in the Northern districts.

The Salvation Army Homes at Yeronga, Breakfast Creek, and Stanley street were also visited, the children and girls appearing to be well cared for, the food supplied to them being plain but well cooked, and the sleeping accommodation clean and comfortable.

In September, by direction of the Minister, the Visiting Protector extended the sphere of her operations to the Northern and Central districts, visiting all the principal towns on the coast and short distances inland, also the islands of Torres Strait and the various Mission Stations. Her reports showed great need for improvement in the conditions of female employees and the necessity for regular and frequent inspection of them while in service by a woman with an understanding of their circumstances and disposition. Girls were in some cases employed in the fields doing men's work, often improperly and insufficiently clad, and almost invariably receiving wages far below the value of their services. Action was immediately taken to bring this under the notice of the local Protectors, with comments upon each case, and suggestions for the immediate improvement of the conditions reported.

As each girl's former agreement expired, a substantial increase was made in the rate of wages asked for her, this becoming necessary owing to the great rise in the wages of white servants, the increased cost of clothing, and the difficulty always experienced previously in convincing employers that the black girl should be worth quite as good a wage as her white sister if her services were as efficiently and satisfactorily performed. Truthfully speaking, she should be worth more, as she is under agreement for a definite term, does not aspire to become one of the family, is usually more amenable to discipline, and contented with less luxurious conditions. But our rule is to place more importance upon the matter of a comfortable home with good care and training than high wages, and it is very gratifying to the staff to note the confidence and trust with which these simple creatures will often come to them for help and advice when worried with even trivial difficulties.

I have pleasure in again expressing our keen appreciation of the sympathy and help at all times readily extended to us by the police, the Government Medical Officer, the Medical Superintendent and Secretary of the General Hospital, and the officers of the various Salvation Army Homes in the care of the girls and women, without which our duties would frequently have been much more arduous.

LABOUR CONDITIONS.

TABLE I.—DISTRIBUTION OF PERMITS, ETC., APPOINTMENTS OF PROTECTORS (1912 AND 1913).

Issued in the Petty Sessions District of—	Protector.	Stationed at—	Date of Appointment.	1912.				1913.				
				MALES.		FEMALES.		MALES.		FEMALES.		
				Casual.	Permanent.	Casual.	Permanent.	Casual.	Permanent.	Casual.	Permanent.	
Somerset	Lee-Bryce, Wm. M.	Thursday Island	16 11 11	..	576	..	19	7	461	..	..
Cairns, Mareeba	McGrath, J., Insp.	Cairns	29 6 12	69	150	..	27	..	229	..	13 9 15	
Cook, Palmer	Bodman, F., Sergt.	Cooktown	28 7 08	13	229	..	13	..	220	..	..
Coen	Whelan, D., Sergt.	Coen	16 8 11	10	43	40	..	..	76	..	..
Norman	Brett, Geo., Insp.	Normanton	9 10 11	..	56	..	6	..	73	..	6	
Etheridge	Sutton, Geo., Act. Sergt.	Georgetown	16 12 11	..	..	..	..	..	..	..	..
Cloncurry, Camooweal	Ryan, W. H., Sub-Insp.	Cloncurry	6 8 13	3	66	..	9	4	48	3	4	
Mackay	Byrne, R. J., Sub-Insp.	Mackay	19 6 09	6	56	..	7	11	92	..	15	
Ayr, Bowen, Ravenswood, Townsville	Quinn, M., Sub-Insp.	Townsville	7 1 11	5	56	..	..	..	48	..	1
Ingham	O'Connor, F. J., Sub-Insp.	Ingham	14 11 13	6	172	..	25	21	187	..	9	
Charters Towers, Cape River	Horan, Wm., Sergt.	Charters Towers	21 2 13	..	100	..	..	..	101	..	4
Hughenden, Richmond	Wyer, Jos., Sub-Insp.	Hughenden	..	7	122	..	16	9	147	..	29	
Winton	Portley, M., Sub-Insp.	Winton	28 1 11	11	101	..	15	6	93	..	11	
Boulla	Dillon, Geo., Sergt.	Boulla	4 6 10	34	10	..	6	..	33	12	1	
Adavale, Augathella, Charleville	Donnelly, T., Const.	Charleville	29 8 13	7	80	..	..	10	61	..	8
Cunnamulla, Eulo, Hungerford, Woorookoos	Graham, R. M., Sub-Insp.	Cunnamulla	6 4 12	20	131	..	29	5	30	1	6	
Thargomindah, Nocundra, Eromanga	McHugh, P., Sergt.	Thargomindah	12 10 12	..	..	..	..	..	5	23	..
Aramac, Barcaldine, Blackall, Isisford, Jundah, Longreach, Muttaburra, Tambo	Fresch, G. A., Act. Sergt.	Longreach	12 10 12	..	..	..	..	..	3	71	..
Allora, Clifton, Crow's Nest, Dalby, Goondiwindi, Highfields, Inglewood, Killarney, Southwood, Stanthorpe, Texas, Toowoomba, Warwick	O'Neill, J., Sub-Insp.	Longreach	18 6 13	37	67	..	10	25	60	..	5	
Biggenden, Bundaberg, Childers, Eldsvold, Gayndah, Gin Gin, Gladstone, Gympie, Kilkivan, Maryborough, Nanango, Tenningering, Tiaro	Toohy, Daniel, Insp.	Toowoomba	9 10 11	3	6	..	1	..	2	..	..
Banana, Clermont, Emerald, Mount Morgan, Rockhampton, St. Lawrence	Short, P., Insp.	Maryborough	9 6 10	2	28	..	9	3	58	..	10	
Springsure, Alpha	Masterson, M., Insp.	Rockhampton	22 7 12	6	99	..	6	11	115	..	20	
Bolton, Condamine, Mitchell, Roma, St. George, Surat, Taroom, Yeulba	Kelly, J., Sub-Insp.	Roma	..	24	12	10	..	3	25	..	4	
Beaudesert, Brisbane, Caboolture, Cleveland, Dugandan, Esk, Gatton, Goodna, Harrisville, Ipswich, Laidley, Logan, Marburg, Maroochy, Nerang, Redcliffe, Rosewood, South Brisbane, Woodford	Geraghty, Jas., Sen. Insp.	Brisbane	2 12 11	..	66	..	..	..	44	..	..
Brisbane, &c., (for aboriginal females)	Mrs. Whigham, Senr. P.A.	Brisbane	10 4 09	..	..	..	141	..	..	..	147
Burke	Mrs. Beaton, Visiting P.A.	Burketown	26 8 11	..	..	..	6	..	42	..	7
Croydon	Gilchrist, Geo., Act. Sergt.	Croydon	3 6 11	..	38	..	1	..	14	..	..
Herberton and Thornborough	Porter, T. O., Sergt.	Herberton	23 12 13	..	19	..	..	..	..	..	..
Mourilyan	Martell, E., Act. Sergt.	Innisfail	30 10 09	64	256	..	32	39	235	..	64	
Port Douglas	Guthrie, Thos., Sergt.	Port Douglas	18 12 13	2	138	..	5	..	152	..	10	
Burke (west of 139° east long.), Turnoff Lagoon	Hasenkamp, H., Act. Ser.	Turnoff Lagoon	4 6 08	13	61	..	11	145	22	..	12	
Windorah	Logan, A. J., Const.	Windorah	15 6 12	4	20	10	2	4	27	..	..
Diamantina	Quinlan, W. P., Const.	Birdsville	8 6 12	..	..	..	7	..	31	..	9
Cardwell	Gannon, W. G., Const.	Cardwell	7 6 13	2	16	..	..	1	17	..	10
	Dore, Edward, Const.	Cardwell	6 9 13	..	..	..	..	2	27	..	1
	TOTALS				293	2,846	50	448	515	2,661	4	306

Ninety-nine natives were employed by the Police Department as trackers, in most cases choosing married men whose gins could accompany them, the usual trouble with single boys being experienced, that they became discontented and refused to settle long where no wives could be obtained. Ten of these trackers, being first-class men, received £2 a month, and the remainder

£1 10s. a month, food and uniform being supplied in all cases.

Two Cooktown boys were engaged by the Police Department in Victoria, receiving in pay and ration allowance an amount of 4s. per day, with uniform provided. The last two boys remained for two years, and gave every satisfaction, but wished to come home for a spell.

TABLE 2.—ABORIGINES' WAGES HELD IN TRUST BY PROTECTORS ON 31ST DECEMBER, 1912 AND 1913, SHOWING DEPOSITS AND WITHDRAWALS DURING THE YEAR.

Government Savings Banks.	Credit Balance, 1912.	1913.			
		Number of Accounts.	Deposits.	Withdrawals.	Credit Balance.
	£ s. d.		£ s. d.	£ s. d.	£ s. d.
Boulia	1,336 5 2	108	388 17 3	181 0 1	1,611 4 4
Birlaville	620 11 2	25	16 12 6	17 11 6	494 11 4
Barambah (Abor. Settlement)	1,415 16 11	500	2,003 11 9	1,274 9 9	2,144 18 11
Brisbane	82 15 7	9	2,248 15 0	919 5 0	1,334 5 7
Brisbane (Aboriginal girls)	2,100 14 5	170	1,578 13 8	1,381 9 11	2,357 18 2
Burketown	909 14 6	158	125 8 3	57 4 6	1,065 15 8
Cairns	365 16 0	242	595 4 1	422 7 0	538 13 1
Cardwell*		45	65 13 10	8 17 3	200 3 0
Charleville	452 10 5	39	137 4 11	269 2 2	320 13 2
Charters Towers	2,144 16 1	151	1,032 16 7	264 6 11	3,018 3 3
Cloncurry	1,146 13 6	160	597 13 8	92 8 5	1,523 4 0
Cooktown	603 14 7	170	185 9 2	171 5 10	766 18 6
Coen	534 18 4	105	172 7 6	11 1 6	787 19 7
Croydon	109 16 10	22	100 2 3	27 10 3	186 12 10
Cunnamulla*		10	45 7 1	12 0 0	82 7 10
Georgetown	739 3 5	58	1,172 11 4	145 4 0	1,017 0 8
Innisfail	703 15 4	213	333 11 7	33 5 0	1,033 12 1
Herberton	894 1 10	311	310 8 6	78 13 5	1,125 16 11
Hughenden	1,597 17 5	139	1,227 15 9	969 4 7	2,006 0 1
Ingham	1,015 0 0	116	468 5 10	247 17 11	1,069 10 1
Longreach	2,090 9 0	95	653 4 3	605 12 11	2,128 0 4
Maryborough	304 13 1	36	102 9 2	37 9 7	202 11 3
Mackay	147 8 1	69	381 5 7	161 0 0	355 7 0
Normanton	576 15 6	140	166 2 8	69 5 0	727 13 1
Port Douglas	570 18 8	93	102 11 8	41 10 0	648 4 10
Roma	145 6 7	16	57 7 9	13 7 0	187 16 4
Rockhampton	710 18 3	85	284 9 2	118 8 3	874 14 2
Taroom	99 19 1	76	150 1 7	58 0 8	192 0 0
Thargomindah*		33	170 0 10	23 2 6	312 8 11
Thursday Island	835 0 0	128	1,293 12 10	313 7 11	1,877 1 3
Toowoomba	31 11 5	4	9 7 6	3 0 0	37 18 11
Townsville	1,253 18 6	224	1,487 13 4	511 18 1	2,229 18 9
Winton	509 8 3	31	311 7 5	134 19 3	675 16 5
Windorah	724 10 5	58	255 13 0	37 0 0	943 1 5
	£24,784 18 4	3,849	18,231 17 1	8,712 6 2	34,078 3 11

The withdrawals and deposits do not include any accounts transferred to, or received from, other districts, or sent down for Aboriginal Protection Property Account.

* Previously included in other districts.

The information in the foregoing table will show that a further substantial increase has been made in the amount of moneys held in trust for the natives by the various Protectors. The very large amounts collected by these officers and deposited to the various accounts, although on an average this only represents 50 per cent. of the wages earned, is evidence of the zeal with which the interests of the natives has been protected in this direction, and the almost equally large withdrawals may be taken as an indication that their rights to the use of their own money have not been disregarded, but rather a tactful and generous kindness has been exercised in the distribution of it for either pleasure or necessity. Attempts have been made by crafty ones to circumvent the Protector by incurring unauthorised debt with tradesmen and referring to the Department for payment, but a firm stand had to be taken by refusing to acknowledge any liability. In some cases, however, petty debts court verdicts were obtained by the creditors, which the Protector as trustee had to obey. I think some provision should be made to protect the trustee against such dodges to "get to windward of him."

The large withdrawals shown also represent indirectly a large saving to the Department in the need for relief, a fair amount of such expendi-

ture being for food and clothes, which, being absolutely necessary, would have been otherwise a charge upon the Government.

The accounts kept by the various Protectors have been regularly inspected by the Audit officers, and in the majority of cases satisfactory reports have been received of the manner in which the accounts have been kept.

The aboriginal Pluto, in the Batavia River district, who you will remember claimed to be the discoverer of the field, and who some time ago let his own claim out on tribute, has now abandoned it as worked out and has gone prospecting. Two of his horses have died, but he still has £29 15s. 9d. left in the Bank of New South Wales and Government Savings Bank in charge of the Protector.

There has been steady demand for all classes of labour, and fairly good wages obtainable. As usual, the boys for stock and station work were most in request, and a fair number were employed by drovers, packers, and carriers. Around the settlements at Taroom and Barambah there was ample employment obtainable for all able and willing to work at shepherding, fencing, pear-cutting, clearing, scrub-felling, and ordinary agricultural and dairy farm work. Good wages

were offered—as high as 30s. a week in some exceptional cases. But the need for a uniform rate of wages compatible, of course, with local conditions, is apparent, and steps are being taken to arrange this as satisfactorily as possible. It is found that new officers have different ideas of the value of native services, and the rates obtaining in the neighbouring districts will often again differ. The administration of that portion of the Act is, as a result, not consistent, and the aboriginals concerned are quick to take advantage of it.

In previous years we had experienced some difficulty through Labour Union agents enrolling aboriginals as members under false promises, and bush-lawyer employers conniving with the aboriginal to defeat the Protector's efforts to save some of his wages. In the first instance a circular warning as to uselessness of such membership to them as far as the Aboriginals Protection Acts are concerned has apparently had the desired effect, and the precaution to issue with each agreement a direction in writing to each employer in accordance with section 12 (2) of the 1901 Act has, judging by the absence of any further trouble from the same source, apparently dealt with the second.

A matter which is the cause of a great deal of complaint, both from employers and Protectors, is the flagrant way in which many of the aboriginals break their agreements by deserting from service, frequently from no other cause than restlessness. Of course, the employers have their redress through the court under the Masters and Servants Act, but very few will go to this trouble, for, as they say, a dissatisfied aboriginal is of no use as a servant, and it would be a useless cost of time and trouble. But this is only interpreted by the native as evidence of weakness, and it would be of immense advantage if Protectors and superintendents had powers to inquire at once into the cause of such desertions, and act as seemed most desirable to them in the interests of justice and discipline.

The system of permits for casual employment of natives without entering into the formal agreement is now generally followed by the Protector, and, in the case of old camp blacks, who cannot be expected to settle in steady employment, is of advantage in providing them with a means of obtaining a few extras, and saves considerable expense to the Department in the way of relief. No trouble seems to have arisen except an occasional case of drunkenness where they have been able to obtain a little drink with their earnings. But as all such work is found in or close to town, it is done under the supervision of the Protector or police, and few abuses occur.

Convictions were obtained in fifty-five prosecutions for illegally employing or harbouring, and fines amounting to £385 inflicted.

LABOUR CONDITIONS ON BOATS.

Employment on the vessels of the pearlshell and bêche-de-mer fleets, and also on the trading vessels and sandal-wood lighters working along the east coast, has been plentiful, 461 permits for

such employment being issued at Thursday Island alone. The rates of wages varied from 14s. to 30s. a month and all found.

In his report, the Protector at Thursday Island says: "Mainlanders are in great demand for boats working bêche-de-mer, turtle, and trochas shell. They obtain fair wages, but I still am not satisfied that all the goods they obtain when paid off reach their families."

For the reason that these mainlanders, commonly called "Binghais," are seldom intelligent enough to be able to handle money, no permit is granted for their employment on boats unless the articles contain a condition that "no deductions for advances or slop chest will be allowed," the Protector receiving the whole of the wages earned, and, with the aid of the police, superintending the purchases of the boys, which are generally confined to flour, clothing, knives, tomahawks, &c. They are afterwards taken with all their goods to their homes, by or at the expense of the employer, which is usually, but not always, faithfully carried out. In any case they are quickly relieved of their hard-earned purchases by the loafers at home, and, as the Protector says, it is doubtful if they or their families benefit much from their wealth. However, the regular food and steady work materially improves the health and physique of the native himself, as judged by his improved appearance when discharged.

A few boatowners have complained that when recruiting boys on the mainland they have been compelled to bribe the elders of the tribes to allow the younger men to engage, and these men, cunningly waiting till the tribe had taken the flour, &c., well inland, have frequently all absconded again. It is practically impossible to arrest them, and in any case would be difficult to identify them. Others again, principally Europeans, state that the introduction of grog into the business by alien recruiters makes it almost impossible for others to obtain labour without descending to the same unscrupulous means.

It would appear that the only effective check upon this would be a Government-controlled recruiting station.

Very little mainland native labour is used in the pump-diving boats, these men, as a rule, not being physically fit for the arduous work of turning the pump. Plenty of such employment is offering for the Torres Strait native, who is of a stronger stamp than his mainland brother. But Nature has been generous to him in his own home, and he is not anxious to go abroad for work.

The Protector further says: "Every endeavour is made to persuade all able-bodied islanders to engage in profitable employment, and, as usual, all sorts of excuses are put forward for not doing so. There is no scarcity of work at a fair wage, but this year many are standing down, and will probably remain unemployed, as the boat owners are endeavouring to obtain men from Papua. Some allege the institution of the Island Fund is their objection, others openly stated they proposed waiting until wages are increased."

"Malbidir."

The Master, Mr. Malcolm Smith, reports:—

"By instructions from the Chief Protector, I was stationed at Thursday Island on the 1st January, 1913, to attend on local Protector, do what I could for the Marine Department, and also to patrol the coast.

"During Christmas I fixed a new gland and stern tube, and since then the engine has been working well. I shifted buoys and fixed beacons under the Harbour Master, Captain Bruce, also taking stores and school teachers to Booby Island. I then took island school teachers to their respective stations, and attended to complaints amongst the natives, thus covering a good deal of ground during the hurricane season, whereas previously the vessel would have been laid up, being able under canvas to do but little; hence the advantage of motor power.

"I took the local Protector about Torres Strait on several occasions to investigate into complaints made amongst the natives' company boats. I was also despatched to Darnley to make inquiries into a complaint made there, as well as attending to teachers of native school, bringing them in when sick, which meant the ketch was kept working continuously, consuming a large quantity of benzine.

"On the 10th February I received instructions from the Chief Protector to proceed to Townsville, calling at all stations on the way, and making a full report to his office, then to wait at Townsville for further instructions. I left Thursday Island for Townsville on 13th February, carrying out instructions, and arriving at Townsville on 15th March, where I was instructed to remain for further orders.

"Later I was sent on patrol along the coast, boarding several vessels employing aboriginals, but finding no cause for complaint.

"My next trip was to Thursday Island, calling at all stations on the way there. On my arrival I took the local Protector to Mabuiag, Brother, Saibai, Moa, and Badu. I also fixed up some buoys in Bertie Bay.

"The Chief Protector arrived on 14th October, and shortly after, with Mrs. Beeston, Travelling Protector of Females, and two lady friends, made his first call to Mapoon and then to Torres Strait Islands, and afterwards to Somerset. On returning, I was then instructed to proceed to Cooktown, where I arrived on Monday the 17th, leaving again on 4th December for all ports to Townsville, calling at Port Douglas, Innisfail, Clump Point, Dunk Island, Cardwell, and Great Palm on our way down, anchoring at Townsville on 27th December, from where I was instructed to take the vessel to Brisbane for complete overhaul.

"During the whole year the crew worked satisfactorily, and the engine never failed from leaving Brisbane on 30th May, 1912.

"Up to the present the engine has carried us 17,525 miles."

CERTIFICATES OF EXEMPTIONS.

During the year 27 half-castes—15 females and 12 males—were granted certificates of exemption, being, in the opinion of the Minister, eligible under section 33 of "*The Aboriginals Protection and Restriction of the Sale of Opium Act of 1897*." Careful inquiry was instituted in every case, and only granted where the Protector was satisfied as to the character and intelligence of the applicant and his ability to take care of his own affairs.

It was found necessary in one case—a female—to revoke the exemption order. Several applications were refused where, on inquiry, it was found the circumstances were such as would not warrant a favourable recommendation being made to the Minister.

RECOGNISANCES.

Bonds were entered into by employers in 33 cases for the return of natives removed to other districts under agreement. All such natives were returned at the end of their term or the agreement renewed by mutual consent. It was unnecessary to enforce any of the bonds held.

FOOD AND OTHER RELIEF.

The following list shows the various centres at which relief rations were distributed to indigent natives and the average amount issued monthly:—

Centre.	Amount.		
	£	s.	d.
Annandale	2	10	0
Ayr	1	16	5
Badu	0	7	9
Bedouris	2	16	9
Betoota	4	0	0
Birdsville	4	10	6
Boulia	5	0	0
Bowen	0	15	4
Buckingham Downs	2	0	0
Burketown	6	9	2
Cape Bedford	7	0	0
Chatsworth	12	4	5
Childers	0	13	2
Clarke River	1	0	0
Cloncurry	3	15	0
Coen (154 provided with tobacco) ..	3	0	0
Croydon	7	3	6
Diamantina (old trooper)	1	10	0
Diamantina (camp native)	11	8	0
Duarina	0	13	4
Emerald	0	12	8
Gayndah	0	12	6
Hammond Island	2	12	7
Keeroongooloo	10	0	0
Kuranda	0	10	0
Laura	3	10	0
Maytown	2	0	0
McDonnell	3	17	10
Miriam Vale	0	15	0
Moreton	3	0	0
Mount Carbine	4	15	8
Musgrave	0	12	0
Normanton	2	0	0
Percyville	1	10	0
Roxburgh	1	6	0
St. George	4	18	11
Tinnenburra	5	0	0
Townsville	1	4	5
Urandangie	3	0	0
Winton	1	5	0

Five centres were closed and four new ones established. As heretofore, where it was found that, by reason of age or infirmities, the old

people who made application for relief were really unable to care for themselves, if able to stand the journey, were removed to a Settlement to be cared for.

At Coen 154 natives were supplied with tobacco at a cost of £3. The effect has been to minimise considerably the temptation for them to enter into the tents of white men and help themselves to the fragrant weed.

The cost of rations issued varied, as previously, from 6d. to 1s. a day per head, according to the district, price of provisions, the state of health and requirements of the recipients.

BLANKETS.

In his report, Mr. G. G. McLennan, Government Storekeeper, by whom the work of the distribution of blankets is superintended, says:—

“The apportionment of the blankets at each distributing centre was made by the Chief Protector of Aboriginals and myself (as approved by the Honourable the Home Secretary) on the basis of last year's distribution, and, as very little or no complaints were received regarding shortness of supply, it is reasonable to assume that the allotment was satisfactory.

“Except in a few instances, all the distributing officials reported distribution. The exceptions are Barambah Aboriginal Settlement, 44; Birdsville, 30; Nocundra, 87; Percyville, 19; and Stonehenge, 10 pairs, most of which are shown in my report as having been issued to unspecified persons.

“The instructions regarding distribution have, in the majority of cases, been closely followed.

“At the request of the master of the Claremont Island Lightship, a number of tomahawks, butchers' knives, and schnapper lines and hooks, also a quantity of Turkey twill, Scotch twill, calico, and tobacco were supplied for distribution to the blacks in the neighbourhood of the Claremont Islands.

“Last year 5,386 pairs were issued as against 4,958½ pairs this year; the excess being due to last year being the alternate year of supply to Aboriginal Homes, &c.

“No reasonable request for blankets for the blacks has been refused. At the same time, every care was taken to prevent duplication of supply in the case of individual blacks.

“The recipients this year were 2,572 men, 2,272 women, 1,157 children, and 185 unspecified persons—total, 6,186. The number of centres of distribution was 130. The total number of blankets distributed was 4,958½ pairs.

“As near as can be ascertained, the cost of the distribution this year and the attendant expenses were:—

	£	s.	d.
4,958½ pairs, at 9s. 6d.	2,355	5	0
Forwarding charges, &c., say	120	0	0
	<hr/>		
	£2,475	5	0

“The following comparative table shows the number of blankets issued and the persons benefited during the last twelve years, viz:—

Year.	Pairs.	Persons.
1902	6,858½	8,341
1903	4,914	6,072
1904	4,296½	5,466
1905	4,652½	5,594
1906	5,391	6,704
1907	5,011	6,165
1908	5,622	6,947
1909	5,180½	6,336
1910	5,607½	7,091
1911	5,196½	6,297
1912	5,386	6,962
1913	4,958½	6,186

“The distributors were mostly police officers, and the work of distribution was discharged by them in a very satisfactory manner.”

DRINK AND OPIUM.

Reports from nearly all districts show an encouraging decrease in the drink and opium traffic, and most Protectors report almost a total absence of one or the other of these evils. As compared with last year, the number of prosecutions for supplying drink has decreased from 44 to 37, and the number of arrests of aboriginals for drunkenness has fallen from 156 to 105.

The police have, as usual, been vigilant, and have achieved marvellous results in checking the use of liquor, but, owing to the narrow lines upon which that section of the Act prohibiting the supply of drink has been drawn up, it is difficult to secure evidence sufficient to convict unless the offenders are caught in the act. Several good cases where there was undoubted intention to supply were lost through inability to act till the liquor had actually changed hands—in fact, I personally witnessed an aboriginal handing money to a white man, who entered a hotel and returned with a bottle of beer, the two men walking away together. I followed them for a quarter of a mile waiting for the drink to change hands, but unfortunately lost them in the crowded street.

Unfortunately “*The Liquor Act of 1912*,” unlike its predecessor of 1885, makes no provisions for the cases of half-castes to whom the Aboriginal Protection Acts do not apply, or to whom certificates of exemption have been granted, and, unless they are aboriginals within the meaning of the Acts, they cannot be prevented from obtaining drink without an ordinary prohibition order, which can only be secured in extreme cases. It is very necessary for their own sakes that this should be amended, as such men almost invariably take drink, and frequently are a source of trouble to the police by acting as agents to procure liquor for other blacks and half-castes not so favoured.

In most cases where natives have obtained drink, it was found that loafers and sailors were the agents employed, and the natives were made to pay well for the doubtful favour, and in a few cases it was procured by boys boarding at hotels while travelling with their employers.

In spite of the keenness of the police, the aboriginals still manage to obtain opium, though

the traffic has greatly decreased. In the Northern districts, particularly Herberton, Innisfail, Cardwell, Cairns, and Cooktown, it is still much in evidence, and it is there that most of the prosecutions occur. The fight between the police and the offenders becomes at times a keen and cunning one. To circumvent the law, the Chinese, who are the principal offenders, substitute other hypnotic drugs such as morphine, cocaine, &c., and make up medicines in the form of red pills containing laudanum, with the idea of taking advantage of the clause excepting medicinal preparations. Probably with a subtle attempt at humour at the expense of his tormentors, the wily Chinese was found in one instance to have had in his possession, not opium, but a cleverly prepared imitation made of treacle and blacking. On the other hand, some of the officers adopted the clever ruse of using the old natives who were known to be addicted to the drugs as decoys to catch offenders, the result being that when, later on, these same aborigines tried to obtain some for their own use, they were immediately chased away.

To meet the present day practice it is very necessary that the definition of "opium" should be widened to include all preparations containing any of the active constituents of opium, and to give power for the Governor in Council to declare any substance to be opium for the purposes of the Act. The punishment for supplying such drugs should also be made more severe by inflicting imprisonment without the option of a fine, and giving power to certain officers to arrest or search without warrant in cases of supplying or being in possession.

The new Mission Station established at Monamona, near Kuranda, by the Seventh Day Adventists, and the Government Settlement shortly to be opened on the Hull River, will assist greatly in suppressing the traffic in these districts.

The following is a list of prosecutions successfully undertaken in the suppression of these two evils:—Supplying opium—21 convictions, fines and costs, £105; opium in possession—80 convictions, fines and costs, £1,191; supplying morphine—2 convictions, fines and costs, £8; supplying liquor—37 convictions, fines and costs, £745.

CHILDREN AND YOUNG WOMEN.

The rescue and care of the young women and children has now become a special feature of our work—in fact, I might say is regarded as the most important portion of it. During the last few years much has been done to ameliorate their condition, though much still remains to be done. In the past, action taken often lost in result through want of a definite policy. Such a policy we are slowly but surely evolving, and though the limited means at our disposal make the progress slow, its beneficial results are already beginning to show themselves. It is first essential to remove them from injurious environments, and at as early an age as possible, having due regard, of course, to parental rights and feelings, to obviate as much as possible the dangers of contamination and evil influence. They can then be placed under the care of sympathetic people who will interest themselves in their moral and

physical welfare, and give them not only profitable occupation, but training in the arts calculated to be of most service to them in the future. After having provided for their safe passage through the shoals of that period between childhood and womanhood, opportunity can then be given them to legitimately obey the call of Nature which is always so strong in them, by selecting mates from among their own people and thus keep the race clean.

It is found that where this policy is followed they readily fall in with it and look instinctively to their own people, the record of marriage from among the half-caste and aboriginal girls who engage in service from this office amply bearing this out.

Of seventeen girls who took husbands last year, not one looked beyond her own race. It is worth noting, too, that in most cases half-caste girls chose full-blooded men although other half-castes were available, which seems to indicate that the old cry as to cruelties of retrogression had very little foundation. In fact, I lean strongly to the view that it is less cruel to these unfortunates to keep them among the race to which they belong, half by blood and almost wholly by nature, than to expect them to take a place with their white sisters, where uncongenial conditions and company condemn them very often to what can only be an unhappy lonely existence.

But, on the other hand, I think it is certainly desirable where an illegitimate quadroon white child is born, that it be taken from its mother as early as it is safe to do so and placed in care of the State Children Department to be brought up as a white child. Many of such children have fair hair and blue eyes, and show practically no traces of the aboriginal blood in them, and it would be a shame to leave them in the degrading atmosphere of the camp. Where conditions make it possible, this is done.

It is gratifying to note that, apparently as a result of the policy followed, there has been a marked decrease in the number of illegitimate children born, and I am pleased to say, though at first glance it appears heartless, that very few of such children survived early teething troubles. It seems strange, though I cannot say that it is an infallible rule, that very few of such children seem to be born with anything like a strong constitution, and, in spite of every care and treatment given, most of them quickly succumb to any serious disorder. This may be because of the unnatural circumstances in which they enter the world, but more likely the result of inherent weakness or disease.

Special institutions are provided at all the Mission Stations and Settlements for the separate care of the young women and children, four of these places—Mapoon, Yarrabah, Barambah, and Deebing Creek—being licensed as Industrial Schools to which neglected children can be committed by the bench.

At each of the institutions, also, trained nurses or women with nursing experience are installed, whose duties include attention to the ailments of all females and children, and to instruct the mothers in the care of their children and homes. Several of them have well equipped

hospitals with regular medical attention wherever this is available. And though it was at first believed by many that native superstition would militate against the successful working of these hospitals, it was found that, once the women experienced the benefit of the comfort and attention received, there was no difficulty in inducing them to enter.

The Visiting Female Protector for supervision and inspection of their condition, while at service or in the Homes, has also proved a boon, particularly to the girls employed in the North. The reports showed great need for improvement in their condition, and it is due to the Protectors to say that, where unsatisfactory conditions were reported to them, they took immediate steps to improve matters. In Thursday Island particularly, there are a large number of native women residing, and, where so many mixed races are gathered, it is very difficult to check immorality. Numerous applications are received from aliens for permits to marry native women, but great discrimination has to be exercised as it is frequently used as a means for legitimising prostitution.

The Lutheran Mission at Cape Bedford is anxious to receive as many young females as we can send them, to provide wives for the boys when they grow up, as the males greatly exceed the females in number. The Seventh Day Adventist Mission is also anxious to obtain as many children of both sexes as possible, and other Missions also willingly accept them as they are offered. During last year 8 girls and 16 children were sent to Barambah Settlement, 3 girls and 4 children to Taroom Settlement, 1 girl and 4 children to Cape Bedford Mission, 1 girl to Yarrabah Mission, 2 women and 8 children to Monamona Mission, 1 girl to Mapoon Mission, and 1 child to a home in Brisbane.

In addition to these, 6 children were committed by bench to the Industrial School at Deebing Creek.

Twenty-nine permits were also granted for the marriage of 12 half-caste and 17 aboriginal girls to men of other races, where it was considered it would be for their benefit to allow it, the nationalities of their husbands being as follows:—India, 1; China, 2; Pacific Island, 8; Malay, 8; Europe, 10. All these marriages appear to have been well advised, for no trouble has arisen.

HEALTH.

From all sources fairly satisfactory reports are received as to the health of the natives. There have been no serious epidemics with the exception of a few cases of mild dysentery and malaria in Torres Strait and several colds resulting in pulmonary troubles, 20 of which ended fatally in the Herberton district. Weipa Mission, in the Gulf of Carpentaria, has a high death rate to report, having lost 13 from a population of 270, and the Mission Superintendent writes in a very pessimistic strain as to the hope for the continuity of the race.

The Gulf and Peninsular districts all report good general health, although traces of venereal disease are found here and there, mostly on the coast where recruiting boats have called.

At Thursday Island Seamen's Hospital 70 aboriginals were treated as in-patients and 188 as out-patients, only 11 being venereal and 5 phthisis cases. The Protector states that many of the natives are still averse to reporting cases of illness until the trouble has reached an advanced stage, and there is little doubt several cases which terminated fatally could have been successfully treated had they been reported at once.

This condition, he says, is gradually disappearing as the younger generation realise the benefit of taking early steps to combat sickness.

Of the Northern districts, Townsville reports the treatment of 18 cases in the local hospital, 5 of which terminated fatally. At Ingham 28 cases were treated, of which 13 were venereal and 6 bronchitis. At Port Douglas 35 cases were treated, mostly of bronchitis, rheumatic, and fever origin.

In the Western districts, some venereal exists, but as medical treatment is often not available not much can be done. Boulia reports an epidemic of sickness amongst old people between August and November, owing to bad drinking water from waterholes which were drying up. There were 10 deaths, 8 being of senile decay and 2 pneumonia. Nine cases received treatment, 2 being venereal.

In the South, 38 cases received treatment at Rockhampton, 24 being bronchitis, 7 accidents, 2 phthisis, and 4 venereal, 11 cases resulting fatally. At Brisbane 46 cases were treated at the hospital, 9 deaths occurring. Venereal is reported as less prevalent this year.

All other districts report few cases of sickness, with only isolated cases of venereal.

I feel satisfied, however, that there is much more venereal disease than appears on the face of these reports, as the natives are very reticent about it, especially the females. As, however, we can now see our Lock Hospital on the way to being established in the near future, we shall be able next year, I hope, to report something done towards stamping out or at least minimising the spread of this disease.

The Settlements at Barambah and Taroom have, as usual, what appears to be the heavy death toll of 34 males and 25 females (total 59), and 8 males and 3 females (total 11), respectively, but most of these were old people and incurable cases sent from other districts for the purpose of receiving care and attention in their last days.

The prompt action of the Minister in bringing pressure to bear on some of the country hospitals who were trying to evade their responsibilities in regard to venereal cases appears to have had good results, as very little further trouble is now experienced.

Owing to the alarming spread of smallpox in New South Wales, it was considered advisable to have all aboriginals likely to be in danger of infection vaccinated. This course was heartily approved and strongly urged by the Commissioner of Public Health, who gave great assistance in supplying vaccine.

All inmates of reserves and all natives living in the vicinity of ports where oversea shipping called were treated, and, except for a few very sore arms, all inoculations were successful.

CRIME.

The records of crime amongst aboriginals during last year is in many ways more satisfactory than that of the previous year. The number of arrests for drunkenness is considerably less, and of course there is a corresponding decrease in the minor offences which usually result from drunkenness—viz., creating disturbances, disorderly conduct, &c., though the number of common assaults, resisting arrest, and obscene language charges are about equal to those of the previous year. There is, however, almost a total absence of serious offences against morality, only one case of indecent assault being reported. Only one murder occurred, but 31 cases of stealing were dealt with as compared with 19 in 1912. Three cases of boat-stealing also were reported as against 5 in the previous year.

There were 33 cases of desertion from hired service, and 11 cases of ship desertion. The remaining offences were—being on dwelling to commit crime, 3; cattle-stealing, 1; unsound mind, 1; aggravated assault, 1; found in gaming-house, 1; wilful destruction, 1; grievous bodily harm, 1; being on enclosed property, 1.

The number of desertion cases is a large one, but this is mostly accounted for through the declination of employers to force the condition of agreements through the police court, and the aboriginal, who reads this as a sign of impotence and weakness, treating the agreement with contempt. To deal with this trouble, the officers should have powers to inquire immediately into the cause of the trouble, and act at once either by returning the absconder or cancelling the agreement. I am asking for additional power under the Act to carry out the first; the authority for the second is given in section 13 of 1897 Act.

Complaints are still received as to numerous desertions from bêche-de-mer boats working near the mainland, but the trouble is assuming a more aggravated form. Natives now refuse to recruit till large bribes of flour, tobacco, and, I feel sure, sometimes grog are given them after joining the recruiting boat; they jump overboard a few hours later and return to their tribe. There does not seem to me to be any effective cure for this except the abolition of bribery system and the establishment of a Government Recruiting Station.

In addition to the young women and children removed to reserves, 49 men and 15 women were removed to Barambah Settlement, and 45 men and 14 women to Taroom, for having given trouble in other districts, loafing about, or for being in a destitute condition.

TORRES STRAIT ISLANDS.

I cannot do better than quote from the report of Mr. William Lee Bryce, the Government Resident and Protector at Thursday Island, as regards the working of the Torres Strait Island. As his report contains practically all the

information in a summarised form, given by the eight teachers on these islands, I do not propose this year to embody the whole of their reports in this, as has formerly been done:—

“*Schools.*—Steady progress was made during the year, and the average attendance is very creditable. Firm yet tactful enforcement of rules compelling daily attendance had the desired effect; parents and children realise the Department is in earnest, and the village policeman is exemplary in the discharge of his duty as ‘truant officer.’

“I discourage efforts to introduce higher subjects, as they cannot at present be profitable to island children, and occupy time which could be devoted to elementary work capable of being put to practical use in after life.

“New schools were established at Thursday Island and Yorke Island; the former was blown down during the gale on New Year’s Eve, and at present the children are not receiving instruction.

“At Saibai the natives erected a commodious grass schoolroom, which is now being used in place of the Mission House.

“The Badu people have decided to build a large grass house on the Government Reserve, and operations will be commenced after the wet season.

“There are only three centres of population without schools—viz., Adam (Moa), Coconut Island, and Hammond Island. I understand some provision has been made for the first named, and trust that in the near future a teacher will be established there, as it is hopeless to expect any advancement under the existing conditions. Strenuous efforts were made to induce the Hammond Island people to join in with these at Moa, but without success; to remove them there against their will would probably result in constant friction between the two bodies, and consequent worry to anyone administering the island. The Hammond Islanders desire to settle at Port Lihou, on the south-east corner of Prince of Wales Island. They number about eighty, and comprise representatives from all islands adjacent to Thursday Island.

“Efforts to induce the residents of Coconut Island to remove to Yorke Island were also unsuccessful. The natives of each island consider themselves a different people to those on other islands, and, although on perfectly friendly terms with all, are averse to sinking their individuality as a distinct body. They have decided to remove to one of the Three Sisters (Sue) after the wet season, and from there attend to the few cocoanut trees on their old home. The Rev. Mr. Harries and the native missionary Arago strongly supported my proposal that the people should join with the Yorke Islanders. There are sixty-three people on the island, twenty-three being children.”

“*Population.*—Full details on this subject are given in Table A. Reliable statistics are now available in respect of fifteen centres as compared with ten last year. At the close of this year I hope to be in a position to furnish details of the other two islands. The birth rate per 1,000 has declined from 38.46 to 31.51. The number of

deaths recorded is 35, a decrease of 12 as compared with the figures of the preceding period. In 1912 the death rate was 24.1 per 1,000; this year it has fallen to 16.21."

"Island Boats.—There is an appreciable increase in the catch of pearlshell by the boats working from the Papuan Industries Station at Badu, the figures for 1913 being 16 tons 18 cwt., as compared with 13 tons during 1912. Advances and surpluses paid during 1912 and 1913 amounted to £2,205 and £3,168 respectively. On 1st January the boats were £1,029 in debt; at the close of the year this had been reduced to £489. The proceeds of a pearl found in December and sold in January cleared a debt of £156 on one boat, and brought the total indebtedness down to £333. At the close of 1911 the boats' debts amounted to £1,479; within two years the boys have paid off £1,146, and are in possession of well-found boats. Several of the cutters have substantial bank credits. They have contributed £160 to the funds of their respective islands, and all the crews have received a greater amount in cash than during any previous year. When the account sales for the last half-year are to hand, the debts will be reduced to a small amount, and most of the boats will be in credit. This satisfactory position was not easily attained, as most of the natives do not worry about being in debt, and resented our efforts to place them on a sound footing. In course of time they realised we had no intention of being turned from the object in view, and resigned themselves to the inevitable. In this connection I desire to record the unwavering support accorded by Messrs. Hodel, Walker, and other members of the Papuan Industries Staff.

"I regret to record the loss of the cutter 'Mabuiag' early in July. This was a severe blow to the Mabuiag Islanders, as the company in which she was insured declined to pay our claim. [A satisfactory settlement has been now made.—C.P.A.]

"Results from some of the boats working *bêche-de-mer* and turtle-shell are not so encouraging, but a firm stand has been taken with them, and I confidently anticipate better returns during 1914.

"The value of produce obtained by boats working direct to this office has fallen from £1,690 to £1,269. Last year's total included a pearl sold for £255. This year one boat ('Ugar') was practically useless, and ultimately broke up, and another worked to Badu for six months. Taking these circumstances into consideration, the reduction in earnings is not so serious as it appears. During 1911 the produce obtained by the boats realised £884."

"Savings Bank Accounts.—At the close of the year there were 128 accounts representing a credit of £1,877, increases of 60 and £1,042 respectively on the cards of 1912. On 31st December, 1911, the number of accounts was 46, and the credit balance £260."

"Island Fund.—Regulations providing for this fund were gazetted in December, 1912, and came into operation the following January. Table B furnishes particulars of the amounts collected, expenditure during the year, and balance to credit on 31st December. In some quarters the

fund has been adversely criticised, but I am still of the opinion it was a move in the right direction, and that as time goes on the natives will realise its advantages. Each individual contributes in proportion to his earnings, and every island is accumulating a credit balance to work on for the sole use of those interested.

"The object of the fund is to promote a spirit of independence among the people, and to ultimately place them in a position to purchase boats, repair the vessels now worked by them, and generally make provision for the welfare of their relatives and villages without asking monetary assistance from the Government or any individual. The rates of contributions were reduced as from the commencement of the current year, and it is probable a further reduction will be recommended in the course of the next two years. I do not advocate the building up of large bank balances, and once each island has to its credit enough to meet all probable requirements, it would be advisable to fix the rates sufficiently low to cover the annual outlay on the objects for which the fund was initiated."

"Boat Insurance Fund.—In the past many of the boats were covered by insurance in commercial institutions at a cost of 4 per cent., the policies containing a clause restricting the company's liability to 'total loss only.' The 'Mabuiag' cutter broke away from her moorings early last July, and three search parties failed to find any trace of her. Towards the end of the year a Papuan magistrate, when on patrol near the Morehead River, found her ashore about 200 yards above ordinary high-water mark, having apparently been driven there by an unusually heavy gale during king tides; the hull is badly injured, and all gear removed by Papuan natives. To repair and refloat her would probably cost more than her value, and any working party would require the attendance of armed constabulary to protect them from unfriendly natives. All these facts were placed before the Insurance Company, who declined to pay the sum insured (£100), or acknowledge any liability, on the ground that she was not 'a total loss.' [A satisfactory settlement has since been made.—C.P.A.] Accidents of this description are extremely rare, and in lieu of continuing subscriptions to commercial institutions, I decided it would pay us to carry our own insurance by placing the 4 per cent. to a special fund in the Government Savings Bank; this fund to be available, not only for total losses, but also for extensive repairs should the occasion arise; repairs due to ordinary wear and tear to be paid for out of working expenses as at present, subsidised by contributions from the island fund. This scheme does not place any additional burden on the men, and once there is a fair sum at credit we will be in a position to reduce the rate, an advantage which could not be secured from a commercial institution.

"As I pointed out in previous reports and other correspondence, the question of insisting upon all able-bodied men doing a fair share of work is of paramount importance. I quite recognise that our boys, like all other native races, are not as a body anxious to work if they can obtain food without doing so, and it may be that this difficulty will exist for some time to come, but the example of strong young men idling about villages where we are endeavouring to inculcate

habits of diligence and discipline must have a detrimental effect upon the younger generation, and instil in their minds a desire to do as their elders do.

"The general conditions of living are gradually improving; more attention is paid to the regular cleansing of the houses and villages, and swamps adjacent to dwellings will soon be unknown. On all islands, houses of a suitable pattern are replacing the old insanitary humpies, and, as a rule, they contain separate apartments for the accommodation of adults and children. Generally speaking, the efforts of the teachers to promote a healthier state of living are loyally supported by the village councillors, particularly in places where younger men have been elected. The old men who held office for many years could rarely be convinced that drastic changes were necessary for the well-being of the people, and found specious excuses for the non-fulfilment of promises to improve the villages; their masterly

inactivity retarded the efforts of the teachers, but under the new régime many long-hoped-for reforms have been carried through, and the prospects for the future are distinctly encouraging.

"General.—In essential matters of administration there is one system common to all islands: small details vary according to local conditions and customs, but every endeavour is made to run the islands as nearly as possible on similar lines. The teachers have taken great interest in their varied duties, and are all deserving of high commendation. To maintain our present good position it is essential that the Protector should frequently visit the islands to adjust matters beyond the scope of the teachers or local council, and arrange for future work. Unfortunately, I am unable to do so, as there is no boat at my disposal. It is also desirable that the mainland camps and bêche-de-mer boats should be frequently inspected."

TABLE A.—POPULATION, 1913.

Name of Island.	Population, 31-12-13.					Births.			Deaths.				Marriages.	
	Adults.		Children.		Total.	Births.			Adults.		Children.			Total.
	M.	F.	M.	F.		M.	F.	Total.	M.	F.	M.	F.		
Adam	36	18	22	27	103	..	..	..	..	1	..	..	1	1
Badu	76	43	62	53	234	7	5	12	..	1	..	1	2	3
Boigu	24	25	22	17	88	3	2	5	1	..	..	..	1	3
Coconut	30	20	13	10	63	2	..	2	1	1	..	..	2	2
Daruley	99	74	93	65	301	9	2	11	1	2	..	..	3	1
Dauan	16	18	12	11	57	..	1	1	1	2	..	..	3	2
Mabuig	78	64	65	45	252	4	1	5	3	..	..	1	4	10
Murray	128	111	87	80	406	4	4	8	4	1	1	2	8	3
Nepean	3	1	2	1	7	..	..	..	..	..	..	..	..	..
Saibai	69	56	66	62	253	5	3	8	3	..	1	..	4	7
St. Paul's	38	31	25	38	130	3	3	6	..	..	2	1	3	..
Stephens	5	6	1	4	16	..	..	..	..	..	..	..	..	..
Three Sisters	5	4	3	6	18	1	..	1	..	1	..	..	1	..
Yam	30	20	21	24	115	..	4	4	..	2	..	1	3	..
Yorke	36	26	17	24	103	2	3	5	..	..	..	..	..	..
	633	527	523	475	2,158	40	28	68	14	11	4	6	35	32
Hammond, estimated .. .. .	..	..	..	..	80									
Naghir, estimated .. .. .	..	..	..	..	20									
					2,258									
Mainland, estimated .. .. .	..	..	..	..	3,500									
Total					5,758									

TABLE B.—ISLAND FUNDS—TORRES STRAIT TRANSACTIONS DURING 1913.

Island.	Collections.			Expenditure.			Balance to Credit, 31-12-13.		
	£	s.	d.	£	s.	d.	£	s.	d.
Adam	30	5	2	0	15	0	29	10	2
Anrood	1	18	3	..	..	..	1	18	3
Badu	129	16	10	5	16	3	124	0	7
Boigu	54	19	2	..	..	..	54	19	2
Coconut	43	6	9	0	5	0	43	1	9
Daruley	65	3	6	13	3	0	52	0	6
Dauan	7	12	10	..	..	..	7	12	10
Hammond	18	14	0	0	15	0	17	19	3
Mabuig	121	6	0	5	15	0	115	11	0
Murray	145	16	4	8	16	1	137	0	3
Naghir	16	1	0	..	..	..	16	1	0
Saibai	148	12	8	12	7	6	136	5	2
Stephens	37	17	0	3	5	0	34	12	0
Three Sisters	6	12	11	..	..	..	6	12	11
Yam	34	13	7	4	13	3	30	0	4
Yorke	65	0	1	3	6	4	61	13	9
	£227	16	1	58	17	5	868	18	11

RESERVES—GOVERNMENT SETTLEMENTS.

There are now two reserves on which are Settlements entirely maintained and controlled by this Department, the older institution, Barambah, in the Burnett district, under the control of Mr. B. J. T. Lipscombe as Superintendent, having been in existence about ten years, and the other, which is outside of Taroom, on the Condamine River, and is managed by Mr. G. R. Addison, dating its existence from May, 1911.

Provision has been made in the Estimates for 1913-14 for two more Government Settlements—one on the Hull River, below Innisfail, and another in Torres Strait—but up to the close of this year no action has been taken to commence the work of establishing them.

The population of Barambah is estimated at 550, and of Taroom at 220, though a number from each place are away at employment, but they all endeavour to be "home for Christmas." At both of these institutions the death-rate greatly exceeds the birth-rate, but this is explained when we remember that our own Settlements are used as a dumping-ground for cases that the charitable Missions are not always eager to receive—the lame, the halt, and the incorrigible. Many of these deportees are received only in time to ease their last hours, and these and delicate children born of parents whose constitutions when they were sent there were undermined with disease, drink, opium, prostitution, &c., form the majority of the patients who increase the mortality record.

As against the 59 deaths reported from Barambah, there were 16 births, and, as a result of our policy of encouraging early and healthy marriage of the girls to men of their own race, 19 marriages were celebrated. At Taroom, 19 deaths occurred, mostly of old people, and 5 children were born. During the year 72 natives were removed to Barambah and 49 to Taroom for the various reasons given above.

Naturally this great influx of invalids and drug-weakened cases throws a great deal of heavy work and worry on to the staff, particularly those entrusted with the medical care of the inmates. At each institution provision is made for a visiting medical officer and resident nurse, who has a fairly well-equipped hospital ward and dispensary at her disposal for treatment and care of patients. Both Settlements report a fairly satisfactory bill of health, with the exception of more or less severe epidemics introduced by new arrivals or returning natives. During the smallpox scare, arrangements were made for all inmates of these reserves to be vaccinated, which, with the usual proportion of sore arms, was successfully carried out. I cannot speak too highly of the devotion of the medical staff at these institutions, as evidenced by the growing confidence of the inmates, particularly the women and children, and their eagerness to avail themselves of the relief provided, even for childish ailments, a fact which, although gratifying, adds considerably to the work. In fact, this has become so apparent at Barambah that a more frequent visit of the medical officer is now becoming necessary, and some rearrangement of the hospital work or assistance to the nurse, who is greatly overworked.

The attendance at the schools is good, and progress has been steady and satisfactory. Many of the children exhibited samples of their school-work in the section given to us for that purpose in the Brisbane Exhibition, and were much encouraged by the awards of certificates and money prizes to the deserving ones. The Barambah school has a roll of 90 scholars, which is rather too large a number for one teacher to manage, though much credit is given to the teacher for the proficiency shown. The Taroom roll numbers 43, not a bad handful when it is considered that the teacher also performs the duties of nurse.

Religious instruction is not neglected, and the Divine services held by visiting clergy were well attended, and much appreciated even by the adults, who join heartily in the singing of the popular hymns chosen.

The dry weather has greatly hampered industrial operations at both places, and very little return in the way of produce can be shown. At Barambah 15 acres of maize and vegetables yielded a fair crop, and an additional patch of 16 acres has been cleared and prepared for planting with lucerne in readiness for winter feed. The horses were too low in condition, so the bullock team was tried in the plough, but the ground was too hard, and two plough-shears were broken on sunken roots.

The work performed at Taroom was principally in the nature of improvements, such as pear-cutting, ring-barking, fencing, clearing, storing firewood for camp, building woolshed, tending and shearing sheep. The bullock team bought for the purpose of carrying stores from the railway has not had much opportunity for proving itself, the wagon and gear proving faulty and requiring renewal.

The stock at these Settlements suffered severely from the dry weather, and the horses, particularly at Barambah, require relieving with some young medium heavy animals suitable for either buckboard, dray, or plough. At both places we have had to buy cattle or butchers' beef, our own animals not being matured enough for profitable killing.

At Barambah we have 300 head of cattle including 70 cows, and at Taroom early last year we introduced 500 ewes and 10 good Leicester rams, from which we have already received £39 for wool and an increase of nearly 400 lambs. It will be well worth enlarging this herd, for we have plenty of run and good water for them, especially if we can secure some additional land likely to become available. At Barambah a large herd of goats provides a welcome addition to the meat supply.

Plenty of outside employment for the able-bodied has been available, and good wages have been earned, ranging from 10s. to occasionally as high as 30s. a week and found. From Barambah 341 males, 18 females, and 14 married couples were sent to situations, in most cases for short periods of a month or six weeks, 188 agreements being also issued for longer terms. Young lad

leaving school were greatly in request for dairy farms and stations, and young girls for service, commencing at wages of 5s. and 3s. a week and all found.

In spite of every effort to stop this evil, gambling is still very rife among the inmates, although not much drink is introduced. The superintendents of the Settlements both report that their efforts to restrict gambling only seem to result in driving the natives to practise it slyly in the bush or among whites in the township, where they are easily taken down. Yet on the reserve there are a small number of cunning ones who can earn more by fleecing their simpler compatriots than by going out to work. The retail store at Barambah has done much to lessen this evil by providing a convenient and sensible outlet for their surplus money; as a consequence, they all, especially the women and children, benefit more, and are much improved in dress and appearance.

At this store last year £572 was spent over the counter in cash alone, and in addition to this £712 worth of goods was sold and paid for through the banking accounts. I propose as soon as possible to establish a similar store at Taroom. Already about £60 worth of goods have been bought by natives from the Settlement ration store for cash.

The Settlement inmates were not forgotten at the Christmas festival, and a generous supply of beef, vegetables, and pudding material was provided by the Government. In addition to this the accumulated interests on their joint banking accounts were spent in toys, presents, and other Christmas luxuries, which were distributed on Christmas morning. The real spirit of the festive season prevailed, and, forgetting for the time all tribal and other disagreements, one and all set themselves to have a good time. Kind-hearted neighbours donated a generous supply of fireworks for the amusement of the Taroom inmates, and what must have impressed all present as a delightful and graceful act on the part of the natives occurred at the Barambah Settlement, the school children and young people assembling in a body

at daylight before the quarters of the officials, singing Christmas carols and hymns. The best imitation procurable of a Christmas-tree was erected and suitably dressed, the distribution of toys causing keen delight to the children. At Barambah the money available from interest fund also allowed us to give twelve each of the old men and women a new suit or dress, and large decorated Christmas cakes to the hospital, soup-kitchen, and the boys' and girls' quarters. The natives showed their gratitude in various ways, amusing yet touching, from cheering the officials to writing letters of thanks to the Department. A week's holiday was spent in sport, games, and picnics.

A good number of people have visited the Settlements; some have openly expressed their admiration, and, as might be expected, some have criticised. But it is unfair to compare such institutions as these with similar ones inhabited by white people or children. The aboriginal must for his own contentment and comfort be allowed to live more or less in his own native fashion, and the discipline and smartness possible in a reformatory or a benevolent asylum could not possibly be maintained where old myalls or bush blacks are concerned, for they absolutely refuse to use or avail themselves of better accommodation or conditions when offered to them. For many of them very little more can be done than make their passing out as decent as possible and give them Christian comfort and burial. But with the means at our disposal we are endeavouring to raise the younger generation to a higher and better place of life, though at times the results are discouraging.

Ministers of religion have frequently visited the reserves, and much appreciation is expressed of their kindly offices and the enjoyable services and religious instruction given by them.

The total expenditure in connection with maintenance of these Settlements has been, not including salaries, Barambah £3,684, Taroom £2,268, and the revenue received from the various sources has amounted to, Barambah £2,280, Taroom £221.

ABORIGINAL MISSION STATIONS

TABLE 3.—RETURN SHOWING THE NUMBER OF ABORIGINES RATIONED AT EACH STATION IN THE STATE DURING EACH MONTH OF THE YEAR 1913.

MONTHS OF THE YEAR.	NAME OF STATION.																													
	YARRABAH.			MAPOON.			WEIPA.			CAPE BEDFORD.			DEEBING CREEK.			BARAMBAH.			ARCHER RIVER.			MITCHELL RIVER.			TAROOM.			MONA MONA.		
	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.	Permanent.	Casual.	Total.			
January	94	33	127	60	4	64	125	35	160	54	...	54	460	...	460	37	34	71	...	...	...	161	5	166	...	...	...
February	94	35	129	60	4	64	125	35	160	54	...	54	373	...	373	50	30	80	...	...	...	163	4	167	...	...	...
March	94	35	129	60	10	70	125	40	165	54	...	54	323	...	323	43	15	58	...	...	...	170	1	171	...	...	...
April	94	37	131	60	2	62	150	40	190	54	...	54	306	...	306	34	...	34	...	...	...	172	...	172	...	...	...
May	94	50	124	60	49	109	150	†	†	54	...	54	313	...	313	20	8	28	...	...	...	169	3	172	...	...	...
June	94	30	124	60	72	132	150	†	†	54	...	54	330	1	331	29	15	44	...	...	...	181	...	181	...	...	...
July	95	50	145	60	64	124	150	†	†	54	...	54	342	1	343	29	13	42	...	...	...	187	2	189	...	...	...
August	94	43	137	60	4	64	150	†	†	54	...	54	412	1	413	33	10	43	...	...	...	191	5	196	...	...	...
September	94	62	156	60	6	66	150	†	†	54	...	54	410	...	410	37	16	53	...	...	...	190	1	191	1	...	1
October	110	140	250	60	2	62	150	†	†	54	...	54	371	2	373	37	8	45	...	...	...	192	3	195	1	...	1
November	110	180	240	60	3	63	150	†	†	54	...	54	369	...	369	37	6	43	...	...	...	197	...	197	6	...	6
December	110	120	240	60	20	80	164	60	214	54	4	58	499	...	499	38	23	71	...	...	...	200	...	200	12	...	12

* No returns to hand for Yarrabah and Mitchell River.

† Various small camps in the vicinity, not actually at Station, but coming once or twice a week for rations.

TABLE 4.—RETURN SHOWING THE NUMBER AND CLASSIFICATION OF ABORIGINES ATTENDING SCHOOL DURING THE YEAR 1913 (MISSIONS AND SETTLEMENTS).

Situation.	Quarter of the Year.	ENROLLMENT.			CLASSIFICATION.										Number of School Days.	TOTAL ATTENDANCE.		AVERAGE ATTENDANCE.	
		Boys.	Girls.	Total.	Boys.				Girls.				Boys.	Girls.		Boys.	Girls.		
					Infants.	I.	II.	III.	IV.	Infants.	I.	II.						III.	IV.
Yarrabab	March	28	30	58	...	12	3	13	...	...	9	6	15	...	45	942	1,245	20	27
	June	26	33	58	...	13	14	...	...	...	8	24	...	...	60	1,586	1,623	26	27
	September	27	30	57	...	13	15	...	...	...	7	23	...	...	52	1,197	1,453	23	28
	December	26	31	57	...	11	15	...	...	...	8	23	...	...	48	1,045	1,358	23	28
Mapoon	March	30	40	70	...	19	8	7	3	...	7	8	9	16	48	1,350	1,860	28	39
	June	30	37	67	...	13	8	7	7	...	4	8	9	16	56	1,452	2,007	26	36
	September	26	36	62	...	10	8	7	1	...	3	8	9	16	52	1,294	1,832	25	35
	December	32	39	71	...	16	8	7	1	...	6	8	9	16	49	1,257	1,786	26	36
Weipa	March	25	27	52	...	22	3	...	...	...	15	7	6	...	47	960	1,058	20	23
	June	31	25	56	...	28	3	...	...	...	13	7	5	...	51	1,109	1,038	22	20
	September	33	26	59	...	30	3	...	...	...	14	7	5	...	53	1,233	1,183	23	22
	December	30	31	61	...	27	3	...	...	...	19	7	5	...	48	964	1,059	20	23
Cape Bedford	March	23	12	35	...	18	5	...	...	...	8	...	4	...	36	818	431	22.7	11.9
	June	21	12	33	...	17	4	...	...	...	8	...	4	...	60	1,256	720	20.9	12
	September	21	12	33	...	17	4	...	...	...	8	...	4	...	59	1,259	706	21	13
	December	31	12	33	...	17	4	...	...	...	8	...	4	...	52	1,061	621	20.7	11.9
Deebing Creek— (Provisional)	March	12	6	18	...	2	8	2	...	...	1	4	1	...	44	505½	262	11.4	5.8
	June	12	6	18	...	2	8	2	...	...	1	4	1	...	53½	622½	306½	11.6	6.6
	September	12	6	18	...	2	8	1	...	...	1	4	1	...	50½	542½	301½	10.7	5.9
	December	14	8	22	...	5	8	1	...	...	3	4	1	...	54	692	333½	12.8	6.1
Barambah	March	51	38	89	...	37	12	2	...	...	28	8	2	...	42	1,509	1,082	35.92	25.76
	June	48	34	82	...	36	11	1	...	...	26	7	2	...	58	2,430	1,409	41.89	24.29
	September	56	40	96	...	45	11	...	...	...	32	8	...	...	62	2,186	1,708	42.03	32.84
	December	57	43	100	...	47	10	...	...	...	35	8	...	...	50	2,526	1,794	50.52	35.88
Aurukun	March	25	26	51	17	1	1	6	...	15	4	7	...	44	484	1,093	11	24	
	June	20	26	46	13	1	1	6	...	15	4	7	...	48	303	1,032	6	21	
	September	24	26	50	17	1	...	5	...	13	9	...	5	49	312½	1,081½	6	22	
	December	26	27	53	18	3	...	5	...	14	8	5	...	45	476	1,057	10.5	23.5	
Trobriaman	March	13	9	22	5	5	3	...	...	6	3	...	...	3½	42½	23½	12½	6½	
	June	13	9	22	5	5	3	...	...	6	3	...	...	47	581	390	12½	8	
	September	17	8	25	6	5	6	...	...	1	4	3	...	34½	570	265½	16½	7½	
	December	19	8	27	6	5	6	2	...	1	4	3	...	24	429	191	17½	7	

TABLE 5.—RETURN SHOWING THE NUMBER AND CLASSIFICATION OF ABORIGINES ATTENDING SCHOOL DURING THE YEAR 1913 (TORRES STRAIT ISLANDS).

Situation.	Quarter of Year.	ENROLLMENT.			CLASSIFICATION.										No. of School Days.	TOTAL ATTENDANCE.		AVERAGE ATTENDANCE.		
		Boys.	Girls.	Total.	Boys.				Girls.				Boys.	Girls.		Boys.	Girls.			
					Infants.	I.	II.	III.	IV.	Infants.	I.	II.						III.	IV.	
Badu	March	39	31	70	...	3	11	15	10	...	4	6	6	15	37	1,317	983	35.59	26.56	
	June	40	32	72	...	3	10	16	11	...	4	7	5	16	58	2,015	1,683	34.7	29	
	September	40	34	74	...	7	9	13	11	...	7	5	7	15	53	1,961	1,726	37	32.56	
	December	40	32	72	...	7	9	13	11	...	6	4	7	15	49	1,872	1,471	38	30	
Murray Island	March	57	54	111	...	32	19	6	...	...	25	17	12	...	49	2,278	2,241	46.5	45.7
	June	52	56	108	...	24	16	12	...	...	27	17	12	...	60	2,514	2,821	41.9	47
	September	61	56	107	...	23	16	12	...	...	27	17	12	...	44	1,857	2,203	42.1	50.1
	December	48	54	102	...	21	16	11	...	...	26	16	12	...	50	1,855	2,324	37.1	46.5
Darnley Island	March	47	33	80	...	13	7	3	1	...	40	6	5	4	2	32	1,277	860	38	26
	June	46	32	78	...	23	19	4	...	...	14	11	7	...	33	1,278	1,007	38.7	30.5
	September	45	32	77	...	12	6	4	...	...	37	8	3	7	62	3,499	1,901	40.3	30.6
	December	45	33	78	...	4	6	12	...	...	38	7	3	8	41	1,638	1,285	39.9	31.3
York Island	School first opened	...	...	...	...	...	...	...	...	...	9	3	...	...	25	350	300	10	12
	September	10	12	22	...	7	3	...	...	...	9	3	...	...	55	538	659	9.78	11.98
Yam Island	March	14	11	25	...	7	3	1	3	...	4	2	3	2	13	169	134	18	10.3	
	June	13	11	24	...	7	4	1	1	...	5	2	2	2	61	743	625	12.16	10.24	
	September	13	12	25	...	7	4	1	1	...	6	2	2	2	60	770	697	12.83	11.61	
	December	13	12	25	...	7	4	1	1	...	6	2	2	2	11	136	124	13.36	11.27	
Mabuig Island	March	27	34	61	...	21	6	...	...	...	20	14	...	...	41	982	1,346	24	32.8
	June	27	32	59	...	21	6	...	...	...	20	12	...	...	58	1,536	1,735	26.5	29.7
	September	27	32	59	...	21	6	...	...	...	20	12	...	...	56	1,436	1,632	25.6	30
	December	26	32	58	...	21	5	...	...	...	20	12	...	...	38	984	1,195	26	32
Saibai Island	March	45	43	88	...	2	15	14	14	...	6	13	10	14	29	1,285	1,159	43.3	40.3	
	June	38	41	79	...	9	6	...	...	...	41	12	11	...	51	1,923	2,053	37.7	40.3
	September	38	40	78	...	8	6	...	43	...	43	11	10	...	56	2,071	2,118	37	37.8	
	December	37	39	76	25	7	5	...	...	...	20	10	9	...	48	1,754	1,828	36.5	38.1
Thursday Island	March	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	June	12	16	28	...	3	5	...	...	...	8	4	7	1	60	660	885	11.1	14.2
	September	13	19	32	...	8	5	...	...	...	11	7	1	...	59	712½	1,001½	12	17
	December	15	19	34	...	12	3	...	...	...	12	6	1	...	54	719½	987½	13.22	17.36

RESERVES—CHURCH MISSIONS.

If any proof is required that the Churches are not neglecting their duty to the aboriginal races of this Continent, it may be found in the fact that in this State alone there are nine reserves controlled by religious bodies where devoted missionaries are working for the betterment of these

down-trodden races. Not only are spiritual results being achieved, but practical instruction is being given in industries congenial and likely to be beneficial to the native. The following is a list of such institutions, showing situation, denomination, control, population, and subsidy:—

Mapoon	Gulf	Carpentaria	..	Presbyterian	..	Rev. N. Hey	..	300	£500
Weipa	ditto	..	..	ditto	..	Edwin Brown	..	370	300
Aurukun	ditto	..	..	ditto	..	A. Richter	..	400	300
Trubanaman	ditto	..	..	Anglican	..	H. Matthews	..	300	300
St. Pauls, Moa Island	..	Torres Strait	..	ditto	..	B. S. Cole	..	130	250
Yarrabah .. .. .	..	Cairns	..	ditto	..	Rev. C. J. King	..	290	700
Cape Bedford .. .. .	..	Cooktown	..	Lutheran	..	Rev. O. H. Schwarz	..	115	500
Monamona .. .. .	..	Cairns	..	Seventh	Day	Rev. P. B. Rudge	..	13	..
				Adventist					
Deebing Creek .. .. .	..	Ipswich	..	Presbyterian	..	R. Morrison	..	54	200

Reports have been received from all these Stations but Trubanaman and Yarrabah, and all report satisfactory progress, particularly in the education of the young.

I give herewith a brief *précis* from each report received, showing salient features of the year's work.

The report from Mapoon shows that the estimated population is 300, including 60 nomads, the sexes being about equal. There were only 2 births as against 12 deaths, but, except for slight epidemics, health has been good. The crews of sandal-wood and fishing boats occasionally interfere with women and trade in immorality, resulting often in sterility, hence the declining birth-rate. There is no drink or opium, but there are some cases of venereal which it is desirable should be isolated and treated.

School has been well maintained, the highest attendance being 70. Regular religious and secular instruction, including the practical branches, has been given. A number of the children won prizes for their exhibits of work in the Aboriginal Court at Brisbane Exhibition. The moral and physical well-being of the children has always received first consideration, and with good results. Five of these children are in the Industrial School, for which extra payment at 2s. 6d. a week each is received.

Most of the capable adults are self-supporting, applying only occasionally for medical relief. £296 was earned by them in fishing, and they spent the proceeds in the native co-operative store. £250 worth of garden produce was also grown, of which about £50 worth was sold.

A new outstation has been started 10 miles up the river, to get into touch with a large inland tribe. A boy has also been apprenticed to a blacksmith in Thursday Island.

The coconut plantations have been extended, but mischievous natives and destructive insects and caterpillars have seriously retarded the growth of many of the trees.

The stock has increased, though twelve beasts were killed for beef and eighteen sold to procure new stock. There was a constant supply of fish, dugong, turtle, vegetables, and milk, and this helped to reduce expenditure. The total cost of maintenance was £709 1s. 10d.

At Weipa the superintendent takes a very pessimistic tone when speaking of the hope for the

continuity of the race, and regards his death-roll of 13 as against 5 births in a population of 270 as presenting a very forlorn prospect. Like the superintendent at Mapoon, he deploras the very low birth-rate, and urges both Church and State not to relax their efforts to do all that is possible, spiritually and materially, for the remnant while it is left. He considers the Government grant utterly inadequate to feed even the school children sumptuously, the allowance per head for them being only 3d. per day. This allows the Mission nothing towards industrial or improvement work or food and medical relief. The daily average of inmates drawing rations has been 80, many of the tribes wandering and getting work outside with the sandal-wood getters.

The spiritual side of the work has received full attention, and though the results have often been discouraging, yet there are evidences that the labour has not yet been in vain. Many changes of teachers have considerably hampered, if not retarded, the school work, but it was encouraging to see the children win prizes for their work in the Exhibition. The Sunday School has been well maintained, and the children would compare well for Bible knowledge with any white children. Industrial training also is given to fit them for useful parts in the future Mission work, and the favourable comment made at the Exhibition upon the set of harness and carved chair, each made by a boy in the Mission, was very gratifying.

Influenza epidemics caused some mortality amongst both young and old. Consumption is unknown, and there is very little venereal, this disease only accounting for three deaths, one being congenital. No medical officer visits the place, and the Mission has to depend upon home treatment.

There has been some extensions of industrial work; a new outstation has been started and ground cleared and houses built for young couples. New desks for school have been made, and a cookhouse erected in the compound. About 150 young coconut plants have been planted, 100 more are ready, and there are 800 nuts waiting to strike.

Changes in the staff and dry weather have impeded the work, and a big flood afterwards destroyed the cassava crop. The sandal-wood getters have given some trouble by trying to break the rule forbidding recruiting, but a fresh outbreak of consumption and venereal would certainly follow such a course, if allowed.

In the report from Aurukum it shows that changes in the staff have here also impeded the work, though the school was steadily maintained, the roll being 8 boys and 23 girls, though it is difficult to hold the boys, who wander into the bush. To counteract the often bad influence of the older men, a young men's dormitory was established, and enclosed in about 2 acres of ground, to encourage them to work for themselves. Bananas are being again experimented with, and it is proposed to extend the cocoanut plantations.

Improvement work includes a new residence, the single men's quarters, fencing, clearing, and sinking a well for irrigation purposes. The village has not advanced much, a few iron-roofed houses being added.

The natives show little initiative, but, assisted in the preparation of homesteads, may learn that rewards go to the industrious, and in time settle down to the new order of things.

It is difficult to estimate the population, but about 400 comes within influence, of whom 51 are permanently in the Mission. The general health was good, and only slight ailments, including two cases of snake bites, were treated.

Syphilis is prevalent, but it is difficult to reach the sufferers.

There were 5 births as against 5 deaths.

In his report the superintendent at Moa Island says:—

"The school resumed work in the second week of January with 42 in attendance. No others than those resident on the Mission attended school, and the numbers have been maintained throughout the year. All attend regularly, and little time is lost through holidays. Five hours a day on five days a week are devoted exclusively to teaching of secular subjects.

"The girls have attended their sewing classes twice and three times a week regularly, but are still very slow; the quality of the work is good. Boys have industrial class four times a week, and religious instruction is given twice a day.

"The exhibit of school work at the National Exhibition was awarded many prizes.

"The examinations at the end of the year show that progress has been made, but that constant revision is needed in order that knowledge may be retained.

"The health of the community throughout the year has been good; no epidemics have visited us.

"There have been 6 births and 3 deaths. No medical officer has visited us.

"The village has been kept in a good sanitary condition.

"The conduct of the residents has been very good; the court has had no crime to punish; only two heads were shaved for lying and deceit. The council and policemen are wide awake to their duty, and their care prevents much misconduct.

"The native company boats have not done well, having wasted time, so their returns are small.

"Much good work has been done in the village during the year. The village has been extended and many new houses were erected.

"The gardening has yielded tons of yams and sweet potatoes, bananas, and paw-paws. New scrub land is cleared every year, as little of it will carry two crops of anything. As all the people are entirely self-supporting, the products are sold or consumed at their own pleasure.

"During the year the people purchased a fibro cement church building, costing £150, from John Campbell, Brisbane. This amount has been raised during the last three years by voluntary contributions. The building was erected by the men of the village, and has been duly dedicated and opened by the Bishop of the diocese.

"The population at present is 130—63 males and 67 females."

At Cape Bedford the health has generally been good, and no serious sickness has troubled them. Only one birth is recorded. About 150 natives draw rations, and about 50 of these roam about. School was regularly held during first nine months, but the teacher's health necessitated closing for some time during last quarter. The school roll shows 33 pupils—21 boys and 12 girls.

Conduct has been very good, and there has been no cause to either complain of or punish any of the inmates. Though the superintendent had to leave the Station on two occasions for a few days at a time, leaving the natives in charge, everything went on as satisfactorily as though he had been present.

About 200 acres are under cultivation with sisal hemp, but an accident to the machinery prevented the usual reaping last year. About £177 worth of produce and fish was raised and consumed, and £46 13s. 3d. worth of produce sold.

Want of a suitable launch for communication greatly hampered the work of the outstation at McIvor River, but with private help and Government grant this has now been overcome.

The Mission deplures the loss of Mr. J. M. Kenny, who has taken an appointment as superintendent of the Government Settlement at Hull River, but his place has been filled by a South Australian farmer and his family.

The report from Monamona Mission states:—

"As soon as we had selected a site for the settlement, we lost no time getting to work, and have been extremely busy building a house for the white workers, and cottages and gunyahs for the aboriginals; also scrub falling and clearing.

"By 31st December we had the house finished, and some good accommodation for the natives, which latter consisted of one cottage finished, and a second one on the way, besides two waterproof tents and a couple of gunyahs built of iron. At the same date our native population numbered twelve all told, consisting of three men, five women, and four children, with a good prospect of trebling the number the first week or so of the New Year.

"With the limited labour at our disposal we have made progress with the farm work. We have about 5 acres of scrub felled and ready for burning off; several acres of forest land selected and partly cleared for the plough, and a nice patch of sweet potatoes and tomatoes, most of which will be used for transplanting when the rain comes.

"We like the Monamona Reserve very much indeed, and the natives seem to like it even better than we do. Our greatest need at present is a bridge across the Flagggy Creek, and some means of crossing the Barron River when in flood. As things are, the reserve is sometimes cut off from communication with the railway for weeks, and sometimes months, during which time we can use neither vehicles nor horses, owing to the flood waters in the above-mentioned streams. Several times already our mails have reached us only through the services of expert native swimmers.

"The natives are in excellent health."

From the Deebing Creek Mission report we learn that the committee has met regularly and inspected the institution, the report showing that conduct has been good and the drink habit has decreased.

School work and religious services have been well maintained, though changes in the teaching staff have somewhat impeded progress. The present teacher is giving every satisfaction, and a successful year is looked forward to.

The industrial work has not been satisfactory owing to distance of farms from homestead, and though a removal of the buildings was suggested and favoured by the Chief Protector, the great obstacle was expense. It would be better for the work itself and greatly minimise the temptations to drink. The resident population is 54, and 21 are away under agreement at work.

The general health was good. There was one birth, one death, and one marriage. During the smallpox scare all inmates were vaccinated.

It is with regret we chronicle the death of the late matron, Mrs. Morrison, and her infant child. She was in all respects a true mother to the children and a friend to the inmates. Her duties are now being ably discharged by her niece, Miss Sanderson.

Stock and implements are valued at £380 10s. Cost of maintenance was £324 2s. 6d., and revenue from all sources £323 0s. 11d., leaving a debit of £1 1s. 7d.

£45 17s. worth of produce was grown and consumed, and about £30 worth of improvements made on the Station.

ABORIGINAL PROTECTION PROPERTY ACCOUNT.

Following is a statement of receipts and disbursements on account of deceased aboriginals' estates and unclaimed moneys which under Regulation 14 of 1904 can only be utilised for the benefit of aboriginals.

It was necessary at Exhibition time and Christmas to borrow a small amount from this account as a temporary addition to the advance account, but this was refunded immediately the rush was over.

By the authority of the Honourable the Minister, a grant of £50 was made towards purchase of a motor launch for Cape Bedford Mission, which was greatly in need of the vessel for communication with their outstation on McIvor River.

The addition of £40 14s. 10d., accumulated interest of Barambah joint Savings Bank account for 1913, to the balance brought over from last year made a sum of £57 available for the usual

Christmas treat at this institution, and enabled us to not only supply a generous quantity of fruit, cakes, vegetables, &c., but provide nearly all the old people with a suit of clothes or dress each, besides large iced Christmas cakes for the hospital, single boys and girls, and toys for the school children. The balance of the accounts for this expenditure being paid after the year closed, will come into next year's statement.

The total collections from all sources were £581 6s. 5d., and the disbursements £248 15s. 7d.

STATEMENT OF RECEIPTS AND DISBURSEMENTS OF ABORIGINAL PROTECTION ACCOUNT.

		<i>Receipts.</i>		
		£	s.	d.
1st January, Balance from 1912	.. ..	790	18	8
From Deceased natives' estates	.. ..	375	3	5
Deserters' wages	.. ..	119	16	2
Refund Advance Account	.. ..	45	10	0
Barambah Interest Account	.. ..	40	14	10
Refund overdrawn	.. ..	0	1	0
		<u>£1,372</u>	<u>4</u>	<u>1</u>
		<i>Disbursements.</i>		
By Clothing to destitute natives	.. ..	66	3	3
Barambah Christmas festivities	.. ..	28	12	10
Relief Account	.. ..	9	13	0
Burial fees	.. ..	9	7	6
Refund to employers	.. ..	8	10	0
Exhibition prizes, &c.	.. ..	26	9	0
Subsidy Cape Bedford Loan Account	.. ..	50	0	0
Temporary addition Advance Account	.. ..	50	0	0
Balance on 31st December	.. ..	<u>1,123</u>	<u>8</u>	<u>6</u>
		<u>£1,372</u>	<u>4</u>	<u>1</u>

COMPARISON OF EXPENDITURE ON ABORIGINALS BY DIFFERENT STATES.

State.	Estimated Native Population.	Amount. £
Queensland	.. 16,000	.. 19,875
New South Wales	.. 6,915	.. 30,145
Northern Territory	.. 40,000	.. 9,545
South Australia	.. 4,836	.. 5,233
Victoria	.. 250	.. 4,035
Western Australia	.. 32,000	.. 28,824

The revenue collected from all sources for refunds of steamer and railway fares, sales of produce from the Settlements, contributions of inmates towards maintenance of institutions, maintenance of illegitimate children, &c., amounted to £2,725 15s. 3d.

DIALECT OF "WANGERRIBURRA" TRIBE.

With a view to preserving the dialect of the now fast disappearing "Wangerriburra" tribe who inhabited the Albert district, the Home Secretary arranged with Mr. John Lane, headmaster of the State school, Jimboomba, to collate the information from John Allen, the last surviving member of the tribe who has any knowledge of the language.

This very interesting document is published as an Appendix to this Report, and the Department is greatly indebted to Mr. Lane for the painstaking and systematic manner in which the grammar, vocabulary, and notes have been prepared by him.

Yours obediently,

J. W. BLEAKLEY,

Chief Protector of Aborigines.

APPENDIX.

GRAMMAR, VOCABULARY, AND NOTES OF THE WANGERRIBURRA TRIBE.

ORTHOGRAPHY.

The System of Orthography used in recording the language is, with very slight modifications, that adopted by the Royal Geographical Society for use in connection with native names of places.

The chief points in this system are—

- (1) The actual sound of the word is taken as the basis for spelling.
- (2) For the few sounds not conveyable by this spelling, an approximation only is aimed at.
- (3) The vowels are pronounced as in Italian, the consonants mainly as in English.
- (4) Every letter is sounded.

Hereunder are the letters with the sounds for which they stand :—

Letters.	Sounds, &c.
<i>Vowels</i> :—a	as "a" in "father."
e	as "e" in "fen."
i	as "ee" in "beet."
o	as "o" in "mote."
u	as "oo" in "boot."
<i>Short Vowels</i> :	When the consonant following the vowel is doubled the vowel sound is shortened. Example—"but" is sounded as the word "boot", "butt" as "butt."
<i>Diphthongs</i> :—ai	as "i" in "ice."
au	as "ow" in "now."
ei	as "ey" in "they."
<i>Consonants</i> :—b, d, f, j, k, l, m, n, p, r, t, v, w, y ..	The same as in English consonant sounds.
q, s	are not used.
c, h	are not used as single letters.
g	always hard, as in "gap."
z	only used in one word, "giz-gizba" = to tickle.
ch	as "ch" in "chat."
ng	represents a difficult sound, a combination of the "ng" as in "sing," with a sort of guttural aspirate.
ny	is like the Spanish "ñ" in "cañon."
hn	is a nasal guttural.

Accent :—Words of two syllables when ending in a vowel are accented on the first syllable ; when ending in a consonant the two syllables are equally sounded.

Words of three syllables generally have the accent on the first syllable, with a secondary accent on the last syllable if the word ends in a consonant. In words with vowel endings the accent is often on the penultimate.

The acute accent is used to mark exceptions from these rules.

THE GRAMMAR AND VOCABULARY OF THE WANGERRIBURRAS.

The grammar and vocabulary of the Wangerriburra tribe—commonly known as the Albert tribe—of Australian aborigines, together with various particulars about them, have been compiled from information supplied by John Allen, whose aboriginal name is Bullumm.

Bullumm is a highly intelligent half-blood aboriginal, and is almost the last of a once numerous tribe. He is perhaps the best educated and most intelligent of his class in Australia. He speaks excellent English, reads fluently, writes well, and is conversant with all the common topics of the day. He is a thorough bushman and a pioneer of Western Queensland. As showing his reliability and capacity, it may be mentioned that he was at one time in receipt of £1,000 a year for mail-carrying contracts with the Queensland Government. From boyhood he has been almost constantly in the service of the Collins family, and now lives at Mundoolun Station, in the midst of the country once hunted over by his ancestors.

The feat of memory which at the age of over 60 recalls the since unspoken language of boyhood is wonderful, and, so far as I know, unprecedented. It has been hard and unaccustomed work for Bullumm, this searching into the recesses of the brain for the loved but long unused language. Personally, as compiler, I am absolutely sure of Bullumm's thorough honesty in giving the information. Many a word has been puzzled over for weeks ; others for months ; some are still in the limbo of the elusive.

Bullumm left his tribe when about 12 years of age, hence it is not to be wondered at that the many inflections of verbs used by his then elders cannot now be all well remembered. A haziness surrounds the finer shades of meaning in this class of word. We were careful, however, to rigorously shut out all doubtful memories, and to give place to none but clearly remembered words. Therefore it should be borne in mind that the Wangerriburra language as here given is not thoroughly complete either in grammar or vocabulary. It will be found, however, much fuller in both particulars than the great majority of similar records.

The Wangerriburra tribe occupied the country in the basin of the middle Albert River and the headwaters of the Coomera River. Their territory stretched from Cedar Creek on the north to the Macpherson Range on the south ; and from the Birnam Range on the west to the Upper Coomera and Nerang watershed on the east. It contained the well-known Tamborine Mountain. Its greatest length from north to south was 33 miles, its greatest

breadth, 15 miles. This small district was, however, one of the most favoured portions of Australia. The ever-running creeks and rivers, the mountain scrubs and forests, the river flats and rich plains were the haunts of abounding animal life, and account for the fact that the Wangerriburra people were among the best developed, both physically and mentally, of the Australian blacks.

The tribe had long out-grown cannibalism. They loathed the practice, and, in union with their immediate neighbours on east, west, and south, who also abstained from human flesh, they kept up a simmering warfare with the cannibalistic tribes of the Brisbane River and the country to the north thereof. The simmer at times became a boil-over, and Bullumm has vivid recollections of graphic descriptions by the tribal storytellers to the assembled tribes, of the great battle at Ycrongpilly, where the allied forces of the "Progressive" tribes from the Tweed to the Logan routed with great slaughter the Brisbane River blacks.

Bullumm has read carefully and with great interest the writings of the late Mr. Tom Petrie on the customs and habits of the blacks, and considers the descriptions true and realistic. They may be taken to apply equally to the Albert blacks, excepting those parts relating to the cannibal and burial customs.

Mr. Petrie's description of the Bora quite fits the doings of the Albert tribe, excepting that in the Albert district fights very rarely took place at Bora time.

Bullumm has also witnessed the Bora among the Maranoa blacks, whose ceremony, called "cumba," was much the same as that of his own people, only the enclosures used were oval instead of round.

The Wangerriburra tribe is now almost extinct; and the process of extinction was sad and harrowing to the unhappy natives. Bullumm remembers many a mournful day when the cruel hand of civilisation pressed harshly upon them; when the black troopers raided their camps, murder and rapine being the fate of the victims, and wretched hiding in swamps and scrub the luck of the survivors.

About his earliest impression of things was when a party of his tribe was surprised by troopers at Mount Wetheren. The blacks—men, women, and children—were in a dell at the base of a cliff. Suddenly a body of troopers appeared on the top of the cliff and without warning opened fire on the defenceless party below. Bullumm remembers the horror of the time, of being seized by a gin and carried to cover, of cowering under the cliff and hearing the shots ringing overhead, of the rush through the scrub to get away from the sound of the death-dealing guns. In this affair only two were killed, an old man and a gin. Those sheltered under the cliff could hear the talk of the black troopers, who really did not want to kill, but who tried to impress upon the white officer in charge the big number they had slaughtered. This police raid—one of many—had the usual excuse: the blacks had killed cattle and therefore had to be taught to let the cattle alone.

Bullumm refers very feelingly to the very tragic end of Nyajum (= not see), a poor old fellow-tribesman, blind from birth. The Wangerriburras treated such unfortunates with the utmost care and kindness. A lad was always told off to lead the blind man about. The hunters shared their best with him; the yam-digger and the honey-gatherer brought him their finest and sweetest. When camp was changed, his was the first hut to be built; when danger threatened he was the first to be guarded. He was sightless, but the whole tribe saw for him, and loved him while they pitied him.

The accursed thing happened on the bank of Nerang Creek in or about the year 1857. A party of "Alberts," among whom was old blind Nyajum, was there camped on a visit to their friends and neighbours of the Nerang and Tweed. There had been a charge of cattle-killing brought against the local tribes, and someone had to pay. The police heard of this camp, and, under command of Officer Wheeler, cut it off on the land side with a body of troopers. The alarm was given. The male aborigines plunged into the creek, swam to the other side, and hid in the scrub. The black troopers again were bad marksmen—probably with intent—as the only casualties were one man shot in the leg and one boy drowned. The old blind man had been hidden under a pile of skins in a hut, but was found by the troopers and dragged out by the heels. The gins told the troopers he was blind from birth. The troopers begged the officer not to order the poor fellow to be killed. The gins crowded round Wheeler imploring mercy for the wretched victim; some hung on to the troopers to prevent them firing. But prayers were useless; Wheeler was adamant. The gins were dragged off or knocked off with carbines, and the blind man was then shot by order of the white officer.

Another story. About 1855. A German woman and her boy were killed at Sandy Creek, Jimboomba, near where is now the McLean Bridge, by a blackfellow known as "Nelson." The murderer was coming back from Brisbane on horseback and met the woman and boy on the road walking to Brisbane. The man was caught soon after committing the crime, but escaped from custody. He was a Coomera black, but sometimes lived with the Albert and Nerang tribes. The black troopers knew this, and were constantly on his tracks but never caught him. They had no scruples in shooting any blacks in the hope that the victim might be the escaped murderer. From 30 to 40 blacks were killed by troopers in this way, but "Nelson" died a natural death in spite of it all, some years after in Eckenleigh.

In those days of the early settlers, many of the whites treated the blacks with kindness, but harshness predominated. Bullumm thinks that no good could result by recalling the many memories of cruelty, oppression, and bloodshed of his early days. The few given will serve as samples. The station, the dairy farm, and the sawmill now occupy the once happy hunting grounds of the dispossessed and all but extinct natives.

The Wangerriburra dialect belongs to the "Yuggum" division of Eastern Australian languages, the language being usually named after its word for "No." The Yuggum language is, according to Dr. Lauterer, spoken from the Albert River as far south as Grafton, and has many dialects. The Wangerriburra speech, though referred to by philologists as a "dialect," differs so much from other Yuggum dialects that the ordinary man would be forgiven if he called it a language. Comparatively few words are the same, and, though many can be derived from the same stem, the great bulk of the words are different. They differ as French does from Spanish, rather than as Somerset does from Yorkshire. An Albert blackfellow knowing only his own "dialect" could not understand the speech of a Nerang man.

As a matter of fact, the blacks were clever linguists, and most were able to talk passably well in several dialects. The rule of the tribe, however, was that children were not permitted to speak in any language other than their own. Bullumm says that in spite of this rule he soon got to know his mother's tongue, and also to speak the dialects of the neighbouring tribes.

The collection of words of different languages given below will give an idea of the resemblances and differences of Australian speech. It will be noted that some words, such as "two" and "eye," are almost the same; while others, like "one" and "water," are very different.

TABLE OF COMPARATIVE DIALECTS.

(Chiefly from Ridley.)

Locality of Tribe.	One.	Two.	Water.	Speak.	Breast.	No.	Yes.	Eye.
1 Albert R. (Q.) ..	yabru ..	bula ..	gwong ..	ngaurai ..	nguma ..	yugumm	yau ..	mi
2 Hunter R. (N.S.W.)	mal ..	bular ..	kolle ..	goalda ..	birri ..	kamil ..	yo ..	mil
3 Barwon R. (N.S.W.)	..	..	kolle ..	ngia ..	ngummu	wail ..	ngaru	mil
4 Maranoa R. (Q.) ..	wongara	buler ..	amu ..	..	..	..	..	dilli
5 Macintyre R. (Q.) ..	..	..	..	guaga ..	..	yuga ..	pika ..	mil
6 N. of Moreton B. (Q.)	kalim ..	budela ..	kong ..	..	amung ..	kabbi ..	yo-ai..	mi
7 Brisbane R. (Q.) ..	kunnar ..	budela ..	ngaraoin	yari ..	tundera..	yugar ..	yo-ai..	mil
8 Port Jackson (N.S.W.)	..	..	batu ..	..	..	mi-aira ..	..	me
9 Botany Bay (N.S.W.)	wagul ..	buler ..	bardo ..	pai-alla..	nabung	bial ..	yu-in..	mai
10 Illawarra (N.S.W.) ..	mittung	bular ..	ngaityung	kamung	..	naiyung	ngi ..	mir

Wangerriburra, in common with all Australian languages, having no written characters and no literature except the songs and legends of their glee-men and storytellers, must needs have been in a very liquid condition—able to flow this way and that according to the ever-varying influences of time, place, and people.

Like our own Saxon tongue when "Good King Alfred ruled the land," Wangerriburra had full inflections for its nouns and pronouns. It had lost the "dual plural" (the special word for two persons taken together), but shows traces of the loss being recent by its use of a compound pronoun when two persons are referred to. It seems strange, though after all it is nothing but natural, that the Australian blackfellow should to-day use a word which the ancient Greeks, as well as our own Saxon ancestors, had equivalents for. The Saxon said "wit," meaning "thou and I." We now say "we." Many Australian languages have an equivalent for our old "wit." In Kamilaroi it is "nulle." Wangerriburra had lost it, but used the compound "ngulli-wallo" (we-thou), reserving "ngulli" (we) for use when referring to more than two persons.

Wangerriburra nouns are very fully declined, having one form for nominative and accusative cases and separate endings for genitive, dative in "to," dative in "for," ablative in "with," and ablative in "from." There is only one declension. The pronouns follow the plan of the nouns. The gender of nouns is shown sometimes by different words, but more often by the feminine suffix "gunn." Nouns are not declined for number. The plural is formed by affixing numeral adjectives.

I regret that I was unable to obtain the full conjugation of the verb. Bullumm was not sure of the very finely graded verb forms, though he remembers in a vague way that endings he could not bring to mind were in use by the superior men of the tribe. There are distinct forms of the verb for the indicative present, past, perfect, and future tenses. The future tense form is also used as a progressive or continuous form. The infinitive present and the imperative present were identical with the indicative present. There was no change in the verb for number or person. The tense endings are fairly regular, but the stem of the word is so often modified that I have found it necessary to give the parts of each verb, that those changes may be preserved. The future tense is rarely used without an adverb to more exactly show its actual time significance. (See also pp. 31-34.)

Adjectives are compared by adding comparative adverbs equivalent to "much, more, most," or "little, less, least." There are no comparative affixes but these. Adjectives could be used before or after nouns, or could be used as adverbs. Adverbs might be classed with adjectives, as they—if their meaning allow—may be similarly compared and used.

The plan of building sentences is delightfully simple, and depends, like the initial spelling of Pickwick's "Weller," on the taste and fancy of the speaker. We can say with equal correctness:

"Neule yangala dimunnba mobo."
(He will go to the camp to-morrow.)

or,

"Dimunnba mobo neule yangala."

Any other order will do almost equally well, hence "composition" is an easy matter.

There is no verb "to be." Its use is supplied by its absence. "I am hungry" is conveyed by "Ngaio gubberri" (I hungry). To put a "tense" into this sentence, an adverb would be used, as, "Ngaio gubberri mobobo" (I hungry yesterday).

Many words can be used as verbs, nouns, or adjectives as desired. For instance, "talngai" is the adjective "bright," the noun "flame," or the verb "light." We are of course quite used to this kind of thing in English: the word "light" for example.

Some of the words are obviously and interestingly derived: Nyunga-i (day) = sun-time; inala (night) = rest-time; gumera-gubi (vein) = blood-pipe; moro-garrara (beak) = long nose; dugunn (west) = up; djuj (east) = down. These last two words are obviously "imported," as the rivers of the district run north. (See Map.) The word for "kick" means "hit with foot," "Love" is rendered by "soften" or "bleeds," which latter may be poetical if taken to mean "my heart bleeds for you," or otherwise if it has to do with the love-charm of a waddy.

The blacks were duffers at arithmetic, and did not regard it as of much importance. Wangerriburra counting was very primitive. "One" was "yabru"; "two" was "bula"; "three" was "bula-yabru"; "four" was "bula-bula," and so on. Some of the extra clever ones were able to count in "fives" or "tens" by means of "dumgunn" the hand, which of course stood for "five." They easily got out of their depth though, and then it was "a big lot."

SOME LOCAL NAMES AND THEIR DERIVATION AND MEANING

<i>Bigibibah Creek</i> : (biziz-ba)	=	Place of breaking wind.
<i>Buningba</i> : (punin-ba)	=	Place of hedgehogs.
<i>Caningra</i> : (karang-gum)	=	Place of the night-owl.
<i>Coochin-Coochin</i> : (ga-jin)	=	Red-stone.
<i>Koomboobah</i> :	=	Place of cobra (borer).
<i>Coomera</i> :	=	Fern.
<i>Dugandan</i> : (dugungun)	=	Up (i.e. going "up.")
<i>Jalbin</i> : (ji-ilbin)	=	Place of white ants.
<i>Jimboomba</i> :	=	Place sound end.
<i>Mogumbin</i> :	=	Place of body-lice.
<i>Mudgeriba</i> :	=	Place of infants' excrement.
<i>Mundoolun</i> : (mundulgum)	=	Death adder
<i>Nindooimba</i> : (ninduinba)	=	Place of soot.
<i>Pimpama</i> : (bim-bim-ba)	=	Place of soldier-birds.
<i>Tabragalba</i> : (jabiri-galba)	=	Place nulla-nulla relics. (Petrified gigantic nulla-nulla found here.)
<i>Tabooba</i> : (jabo-ba)	=	Place of boys.
<i>Tallabudgere</i> : (challobujuro)	=	Place of urinating.
<i>Tamborine</i> : (dumbirin)	=	Yam in a cliff.
<i>Tamrookum</i> : (dundrugum)	=	(Meaning not known.)
<i>Telemon</i> : (dillumun)	=	(Meaning not known.)
<i>Undulla</i> : (undula)	=	Silver-leaf ironbark.

PRONOUNS

PERSONAL PRONOUNS.

1st Person.

Singular.			Plural.		
<i>Nom.</i>	ngaio	= I	ngulli	=	we
<i>Acc.</i>	unyi	= me	ngullingi	=	us
<i>Gen.</i>	unya	= mine	ngullina	=	ours
<i>Dat.</i>	ngaiba	= to me	ngullinba	=	to us
<i>Dat.</i>	unysago	= for me	ngullingo	=	for us
<i>Abl.</i>	unyabaia	= with me	ngullinbaia	=	with us.
<i>Abl.</i>	unyabano	= from me	ngullinbano	=	from us

Dual.

<i>Nom.</i>	ngulli-wallo	=	thou and I
<i>Acc.</i>	ngulli-bullungi	=	thee and me
<i>Gen.</i>	ngulli-bullonga	=	thine and mine
<i>Dat.</i>	ngulli-bullungaba	=	to thee and me
<i>Dat.</i>	ngulli-bullungago	=	for thee and me
<i>Abl.</i>	ngulli-bullungabaia	=	with thee and me
<i>Abl.</i>	ngulli-bullungabano	=	from thee and me.

2nd Person.

Singular.			Plural.		
<i>Nom.</i>	wallo	= thou	bullei	=	you
<i>Acc.</i>	wani	= thee	bullungi	=	you
<i>Gen.</i>	wonga	= thine	bullonga	=	yours
<i>Dat.</i>	wallaba	= to thee	bullungaba	=	to you
<i>Dat.</i>	wongago	= for thee	bullungago	=	for you
<i>Abl.</i>	wongabaia	= with thee	bullungabaia	=	with you
<i>Abl.</i>	wongabano	= from thee	bullungabano	=	from you

3rd Person Masculine.

Singular.			Plural.		
<i>Nom.</i>	neule	= he	tunnebei	=	they
<i>Acc.</i>	neulongi	= him	tunnebeingi	=	them
<i>Gen.</i>	neulonga	= his	tunnebeinga	=	their
<i>Dat.</i>	neulongaba	= to him	tunnebeingaba	=	to them
<i>Dat.</i>	neulongago	= for him	tunnebeingago	=	for them
<i>Abl.</i>	neulongabaia	= with him	tunnebeingabaia	=	with them
<i>Abl.</i>	neulongabano	= from him	tunnebeingabano	=	from them

3rd Person Feminine.

Singular.			Plural.		
<i>Nom.</i>	neulegunn	= she	Same as masculine.		
<i>Acc.</i>	neulegunni	= her			
<i>Gen.</i>	neulegunna	= hers			
<i>Dat.</i>	neulegunnaba	= to her			
<i>Dat.</i>	neulegunnago	= for her			
<i>Abl.</i>	neulegunnabaia	= with her			
<i>Abl.</i>	neulegunnabano	= from her			

NOTE.— In plural, masculine and feminine are alike; in singular, they are different.
There is no neuter pronoun.
There are no relative pronouns.

INTERROGATIVE PRONOUNS.

Who ?	=	nan
Whose ?	=	nana
What ?	=	minyung
Which ?	=	minyung ganga
Where ?	=	illi

Example—

What is this ?	=	minyung gulli ?
Where is he ?	=	illi neule ?
Whose is that ?—	=	nana gilli ?
Who is there ?	=	nan nulli ?

DEMONSTRATIVE PRONOUNS.

This = gulli
 That = mulli or gilli
 The plural is the same as the singular.

INDEFINITE PRONOUN.

Another = gubbai

NOUNS.

Number :—Plural number is shown by adding certain adjectives according to the degree of plurality desired. The actual number is put when needed. The adjectives usually used are—

wallull	=	many
kurrull	=	more
kurrull-bungil	=	most of all
Example—		
mibunn	=	an eagle
mibunn bula	=	two eagles
mibunn wallull	=	eagles (or many eagles)

Gender : The feminine is generally formed by affixing “gunn” to the masculine.

Example—

muyum	=	son ;	muyumgunn	=	daughter.
neubung	=	husband ;	neubunggunn	=	wife.
kulum	=	orphan boy ;	kulumgunn	=	orphan girl.

In many cases the feminine is expressed by a different word.

Example—

cagohn	=	brother.
nanang	=	sister.
biung	=	father.
waijung	=	mother.

Case : The nouns are fully inflected by means of affixes to show the relationships for which the following prepositions are used in English :—“ Of, to, for, from, with.” The nominative and objective (direct) are, as in English, the noun in its simplest form. The noun forms for the plural are the same as in the singular. (see “ Number” above). There is only one declension, which is quite regular with the exception of a modification of the genitive, hereafter explained. As the cases are very similar to those of Latin, the case names of that language will be used.

DECLENSION.

Mibunn = Eagle (*animal*).

Singular.

<i>Nom.</i>	mibunn	=	eagle.
<i>Acc.</i>	mibunn	=	eagle.
<i>Gen.</i>	mibunnya	=	of an eagle.
<i>Dat.</i>	mibunba	=	to an eagle.
<i>Dat.</i>	mibunngo	=	for an eagle.
<i>Abl.</i>	mibunbaia	=	with an eagle.
<i>Abl.</i>	mibunbano	=	from an eagle.

Plural.

<i>Nom.</i>	mibunn-wallull	=	eagles.
<i>Gen.</i>	mibunnya-wallull	=	of eagles.

(And so on).

NOTE.—Plural is formed by adding wallull, or other suitable adjective, to the complete singular.

Tullei = tree (*thing*).

NOTE.—Neuter nouns take the affix “ najil ” to form the genitive, instead of the affix “ ya,” otherwise they are declined as other nouns.

Singular.

<i>Nom.</i>	tullei	=	tree.
<i>Gen.</i>	tulleinajil	=	of a tree.

(The rest is similar to “ mibunn ” as above).

Molumm = boy (*person*).

NOTE.—Personal nouns take “ ya ” or “ najil ” for the genitive affix, the difference in their use being that “ ya ” shows *present* genitive—something owned now ; while “ najil ” shows *past* genitive—something owned long ago.

Singular.

<i>Nom.</i>	molumm	=	boy.
<i>Gen. (pres.)</i>	molummya	=	of a boy.
<i>Gen. (past)</i>	molummnajil	=	of a boy.

(The rest is similar to “ mibunn ” as above.)

Example—

“ Gulli molummya konggong jungumm.”
 (This boy’s skull (is) hard).

This refers to the skull of a living boy.

“ Gulli kong-gong molummnajil kobungil.”
 (This skull of a boy (is) old.)

This refers to the skull of a boy long dead.

ADJECTIVES.

Adjectives may be used before or after the nouns they qualify. They may be used after verbs.

ADVERBS.

Adverbs are placed near the verbs they qualify.

Both adjectives and adverbs whose meanings admit of comparison are compared in the same way.

Positive.	Comparative.	Superlative.
gumai (= big)	gumai-gulle	gumai-bungil
baugull (= good)	baugull-gulle	baugull-bungil
thung (= badly)	thung-gulle	thung-bungil
bijung (= little)	bijungai (probably a contraction of bijung-gulle, which is also used.)	bijung-bungil

The quality can be made stronger still by adding two "bungils." The quality is lessened by using "bijung" = "little" and its parts after the word.

The affix "jumm" is in very common use as a negative.

Example—

gubberrijumm = not hungry.

Verbs.

The verb is the most unsatisfactory part of this grammar and vocabulary. The reasons have already been given. There are four parts to each verb given in the vocabulary.

The simple form of the verb corresponds to our use of the verb as a present infinitive; also to our use of it as indicative mood, present tense, in all numbers and persons; also to our use of it as imperative mood, present tense.

Example—

(1.) *Present Infinitive :*

Ngaio goenbunnei yana bullungi.
(I invite to go you.)

(2.) *Present Indicative :*

Neule yana barang. Molumm-wallull yana.
(He goes now). (The boys go.)

(3.) *Present Imperative :*

Yana!
(Go!)

The *past tense* ends in "en" or "ni," and is usually formed by affixing those syllables to the present. Sometimes, however, the affix takes the place of the last syllable of the present tense.

The *perfect tense* is formed in "ian" in almost all cases.

The *future tense*, which is also used as a progressive form, has a variety of endings chiefly terminating with "la." The future tense usually has some adverb accompanying it to show clearly the degree of futurity.

Example :

Ngaio gaijala mobo = I shall hunt to-morrow.

NOUNS.

anger	= kauwungulli.	bat	= bilin.
animal food	= nongum	bear (native)	= borrobi.
ankle (with heel)	= wulo	bed (grass, &c., for lying on)	= kulbilli.
ant (bulldog)	= kummom.	bee	= nyogai.
ant (greenhead)	= juloro.	bee (queen)	= nyogaigum.
ant (jumper)	= dirang.	beetle	= pin-gin-pin-gin.
ant (small black)	= ging-ging.	belly	= mohn.
ant (sugar)	= gojulann.	belt (net work)	= garragohn.
ant (white)	= ji-il.	bird	= noangbil.
apron (woman's)	= jagoi-jagoi.	bladder (and pit of stomach)	= bullei.
apple-tree (Australian)	= bulbo.	blood	= gúnera.
arm (with shoulder)	= gungil.	bloodwood (tree)	= bunau.
arm (with wrist)	= jaruhn.	boat (as "bark")	= gundul.
armpit	= kulun.	body	= bi-u.
ash (Moreton Bay).	= guräng.	bone	= tarregunu.
ashes	= bubei.	boomerang	= burragum.
acho	= gorong.	boomerang (double, not for throwing)	= warrun.
albino (smoky-eye)	= migujom.	bough (as "leaf")	= worröng.
afternoon	= yau-un.	bowl (wooden)	= wundul.
back (as "spine")	= moburra.	box (gum-top)	= arol.
bag	= bunbi.	boy	= mohumm.
bag (net)	= gullai.	brain	= bung-bung.
ball	= bulün.	branch (of a tree)	= tharung (leg).
bandicoot	= yagoi.	ream (bony)	= ngolum.
bark (of a tree)	= gundul.	ream (black)	= brigum.
bark (dry, for kindling)	= tungoi.	breast (also woman's milk)	= nguna
basin (pot, billy, bucket)	= ncugum.	bridge (as "tree")	= tullei.
bathe	= kai-eijun.	bunya (tree)	= buani
beach	= bunburra.		
beads	= kalgare.		
beak (long-nose)	= moro-garrara.		

bush (rough scrubby country) = bubura.
 bustard (turkey) = wagun.
 butcher-bird = golgorun.
 butterfly = banjilann.
 buttocks = kumo.
 calf (of the leg) = buyo.
 camp = dimunn.
 carving = mulgurra.
 cat (native, meat-eater) = bunjim.
 cat (native, blood-sucker) = burón-burón.
 catfish = mulunyum.
 cave = ngorui.
 cedar = wojei.
 centipede = barara.
 cheek = tūngang.
 chest = tumórigunn.
 chief (in fighting) = kaialgunn.
 chin = yaran.
 cinders = nindun.
 clay = tallun.
 cliff = birin.
 cloud = jungun.
 cloud of dust = bubei.
 club = morotung.
 cobra (wood-borer) = gūmbo.
 cobweb (as "spider") = barahn-barahn.
 cockatoo (white) = geira.
 cockatoo (black) = baleirei.
 cod = togo.
 cold = waring.
 comb (small bone from leg of kangaroo) = bimbura.
 companion = nau-un.
 corner (as "edge") = karin.
 cork tree (coolamun) = бага or wundul.
 country = jagun.
 crab = jubei.
 cramp = kirin.
 crane (black and white or gigantic) = gilgil.
 crane (lead-coloured) = wulbu.
 crane (white) = ngaugunn.
 creek = ballán-ballún.
 crop (of bird) = noing-tallunga (food of the neck).
 cross = wau-rang.
 crow = wagahn.
 crown (of head) = billei-billei.
 crown (as of feathers) = mogūn.
 day (suntime) = nyunga-i.
 daybreak or dawn = parabang.
 darkness = doan.
 deaf = penūng-namūng.
 decaying substance = birrebunn.
 dew = jilbi.
 diarrhoea = mujerri-majiri.
 dillybag = bindun.
 dingo = ngurun.
 dirt = tulgul.
 down (feathers) = jimme.
 dream = bareibunn.
 drought = guongjumm.
 drum (possum-rug placed between knees of gin and used for beating time at corrobborree.) = bunngunn.
 duck = mara.
 dugong = yungunn.
 dust = bubei.
 eagle = mibunn.
 ear = penūng.
 earth (as "ground") = chagun.
 east = djui (= "down" i.e., sloping seaward).
 echidna = punin.
 edge (as "corner") = karin.
 eel = jurán.
 egg = kabbun.
 elbow = gurin.
 emu = murun.
 end = jimn.
 envy = kujarl-bulim.
 evening (just dark) = yau-un-yau-un.
 everything = karul.
 eye = mi.
 eyebrow = ilim.

family = junnebei-neubani.
 fat = gajuru.
 faeces = gunūng.
 feather = jimme.
 fear (as verb "to fear") = duin.
 features = ibru.
 fig (native) = buyei.
 fight (see "to fight") = bumalen.
 fighting stick = kalgurru.
 fin = karen.
 fire = waiburra.
 fish = jalum.
 flame (as "light") = talngai.
 flea = chindil.
 flesh = igunn.
 flint = yugunn.
 flood = ngulara.
 flower = wongara.
 fly = jūnburra.
 flycatcher (blackfantail) = chinggerri-chinggerri.
 fog = dobunn.
 food = noūng.
 food (animal) = nōngunn.
 foot = jenūng.
 footprint (as "to track") = charara.
 forehead = ngiri.
 forepaw = mummunn.
 fork (of a tree) = talbulla.
 fork (small) = mijul.
 friend = jimbelūng.
 friendship = jimbelūngare.
 frog = taran.
 frost (see "to freeze") = jirun.
 fun = ngarrijun.
 fur = gurra.
 fruit—same as tree or plant of the particular kind.
 game (play, dance) = ngareia.
 ghost (of native) (see "white man") = duggai.
 gift = mulgerri.
 grass = ijun.
 grass (tussocky and bulbous, rolled, soaked, dried; then used as a sponge to soak up and carry honey) = bai-bai.
 grass (blady) = barul.
 grass-tree = garragull.
 grasshopper = tibirei.
 grave = thurragull.
 gravel = tarau-tarau.
 ground (as "earth") = chagun.
 ground (open country) = buggeiri.
 grub = jabumm.
 gullet = jogala.
 gum-tree (blue) = mūngera.
 gum-tree (silver-leaf ironbark) = undula.
 gum-tree (narrow-leaf ironbark) = biggera.
 gum-tree (bally) = ballugumm.
 gum (edible from wattle) = ngirum.
 gum (other kinds) = ngau-uin (thirsty).
 hail = darrobahn.
 hair = guhr.
 hand = dunngunn.
 handle = jarun.
 happy family (birds) = buthai-buthai.
 hawk (kite) = bogabann.
 hawk (sparrow) = kalanbann.
 hawk (fish) = ungau.
 head = ba-ul.
 head-ache = malún.
 heart = dulgo.
 heat = ngun.
 hill = mulei.
 hole = gubūng.
 hollow = kubun.
 honey (from big bee) = kujei.
 honey (from small bee) = kabei.
 hornet = dugull.
 house = ngum-bin.
 hump or hunch (as on back or on a tree) = kulbun.
 hurt (see verb) = purgul.
 ice (= frozen) = jirunen.
 iguana (black) = giwa.
 iguana (ground) = maron.
 intestines (small) = gunūngbojarrabinn.

intestines (large)	= bulaubinn
island	= charrabumm
jackass (laughing)	= kagarū
jawbone	= nogul
jewish	= wagun
joint	= gindin
kangaroo	= muni
kangaroo (old man)	= gromun
kangaroo (female)	= himmerra
kangaroo (weaner)	= wogulpun
kangaroo (young, in and out of pouch)	= julen
kangaroo (baby)	= nyamul
kangaroo rat	= barol
kidneys	= mōngerra
knee	= gindil
knife (flint)	= jūngnūrū
knot (see "tie")	= kunne
knot (on a tree)	= gin-dim
knuckle	= mamon
kunjeboi (tree)	= bujaie
kurrajong (tree)	= yabara
lake (also lagoon swamp)	= nanda
leaf	= wrong
lean (of meat)	= gajuljumm
leather-head (bird)	= gulgulung
leech (water)	= jurrūngil
leech (scrub)	= nyansai
left-hand side	= warrūmbil
leg (thigh-bone)	= tharūng
liar	= ūngjurraning
lie (falsehood)	= ūngjurra ungjurragulli (bad lie)
light (from fire)	= talngai
light (from sun, &c.)	= yalnun
lightning	= chūngunn
lip (as "mouth")	= jeng
liver	= yilnahn
lizard (frilled)	= ngarum
lizard (house)	= djulon
lizard (sleeping)	= gobagunn
lizard (scrub, black)	= bauyam
lobster	= mulang
locust	= yerrimbumm
log	= tulleiri
log (burning)	= thei-dūngari
loins	= kunnin
louse	= tulumm
love	= gumera
lung	= bujūng
lyre-bird	= kalbun
magpie	= kulamburunn
man (blackfellow)	= maibin
man (white)	= duggai (= blackfellow's ghost)
man (white gentleman)	= kamerūn
man (white workman)	= karapi
marsh	= nyunda
meat (as muscle, flesh)	= igumm
midnight	= nalo
milk	= milūng
mistletoe (fire of bat)	= bilinga-waiburra
moon	= gibumm
morning	= būjera
mosquito	= nunnjur
mountain (main range or peak)	= borrol
mountain (spur)	= tugai
mouth	= jeng
mud	= dulgurra
mullet	= goyūng
muscle	= nar
mussel	= eūgari
nail (of hand or foot)	= dūngoing
name	= ngarri
navel	= jinnimiri
neck (front)	= tallun
neck (back)	= dorobin
necklace (of beads)	= kalgare
nest	= jindi
net (for catching wallaby)	= yau-ung
net (for fishing)	= ngarravunn
night	= ōndirei or inala (rest-time)
night hawk	= korongunn
nits (young of louse)	= dimin
north	= kugin
nose	= moro
nullah	= jabiri

oak	= bilung
oath (as taken at bora)	= anbanoba
open country	= buggeiri
opossum	= guran
opossum (black male)	= kunumm
opossum (black female)	= dundun-ngau
opossum (grey male)	= iriging
opossum (grey female)	= ngaurul
opossum (ringtail)	= wing
Orion's Belt (stars)	= werl
owl (morepork)	= kumgunn
owl (small slate-coloured)	= karang
owner	= jimmbilun
oyster	= kinyingarra
paddle (any stick to shove or poke with)	= djulūng
pain	= baragull
parrot	= bilin
part (= little)	= bijung
pelican	= chungarra
pelican (child's nickname for)	= nyajungoro (got my grandfather)
pelvis	= warahn
pendant (shell)	= julim
penis	= jun
perch (fish)	= mogim
pewit	= bulumm-bulumm
pigeon (flock)	= burra-bumm
pigeon (wanga)	= wumbin
pigeon (wampo)	= mummogunn
pine (hoop)	= bimbul
phlegm (from nose and throat)	= nirunn
plain (flat country)	= gunūngai
platypus	= wajin
plover	= debbra-debba
point	= kulun
poison (see verb "poison")	= diggeroi
pole (as "paddle")	= djulūng
prawn	= mulang
quail (bird)	= dulūng
rain	= gwong
rainbow	= chalahn
rat	= kundera
redhead (bird)	= wagai-wagai
regent-bird	= nunga-nunga
revenge	= karbahn
relics or remains	= galba
rib	= dunnara
ridge	= mulei
right-hand side	= junimba
ring	= bo-ul
river	= ballun
road	= kulgunn
root	= waran
saliva	= ungirei
salt-water	= biron
sand	= yarōng
sapling	= bijungann
sapling (small)	= bunan
satin-bird	= wambun
scrub	= kabunn
sea	= borrogura
seed = same as name of tree or plant of the particular kind.	
"Seven Sisters" (group of stars)	= jirun
shade	= malōng
shadow (of a human being)	= ngoro
shark	= bowai
shell	= nirill
shield	= бага
shin or shinbone (large)	= narim
shinbone (fibula, small)	= bimbara
shoot (of a plant)	= jurun-jurun
shooting star	= kapun
shoulder	= wallagunn
shoulder-blade	= bugaba
side	= dunnerra
sign	= wogai
sinew	= nar
skin	= yulung
skull	= kong-gong
sky	= ngorung
sleep	= nguram
smoko	= jom
snake	= dirun
snake (diamond)	= juwerri

snake (carpet)	= kabul	thigh or thighbone	= tharung
snake (black)	= jom-gwong (smoke-water)	thorn	= wulenbil
snake (death-adder)	= munndulgumm	thunder	= mugerra
snake (large whip)	= miburralang	tick (insect)	= kulunn
snake (green)	= iring	tide (falling)	= kunajaru
snake (ring)	= juwerri - kumbunn kumbbang	tide (rising)	= yei-en
snake (tiger)	= buggull	tomahawk	= bundahn
soldier-bird	= bim-bim	tongue	= jorogohn
soot	= ninduin	touch	= munai
south	= ngaugai	tree	= tullei
sore (or wound)	= jiggai	truth	= unjurrajumm (without lie)
spear	= joan	turkey (bustard)	= wagun
spear (small)	= billara	turtle	= pingin
spider	= barahn-barahn (bum- bum)	urine	= challubai
spine	= móburra	vein (" blood pipe ")	= gumera-gubi
spirit (ghost)	= bujerum, bullogahn	waist (loins)	= kunnim
squirrel (large)	= wai-am	wallaby (scrub)	= karil
squirrel (small)	= worara	wallaby (red, river)	= gribunn
star	= goromgunn	wallaby (red, flat)	= burrgin
stick (fighting)	= kalgurru	wallaby (pretty-face)	= wong-ari
stick (yam)	= gunnai	wallaby (black)	= jumgunn
stinging-fish (found in Albert R.)	= jibi	wallaby (rock)	= magun
stinging-tree	= kulburu	war	= konara
stinging-tree bark (pre- pared for holding honey)	= kuleirei	water	= gwong
stomach	= kijerra	waterhole	= gwong-gubunga
stone	= darrau	waterlily	= moiyum
story (tale)	= gaureima	wattle (black)	= chumau
string	= wago-ei	wattle (green)	= thai-i
strip (as of bark)	= birreba	weight	= jungul
stump	= gunum	west (up)	= dugunn
summer	= nungalgi	whirlwind	= ungau or bo-uhmung
sun	= nyunga	whiskers	= yarung
swallow	= buthai-buthai	wind	= yarga
swan	= dulei	wing (arm)	= jaruhn
swelling	= bum-bumm	winter	= warringin
tail (also privates)	= jun	woman	= talgunn
taste	= nang	wood (tree)	= tallei
tears	= nulara	wood (small branches)	= tinnerri
teeth	= dirun	wood (dry bark)	= tungei
testicles	= bul	wood adder	= bolumm
		young (of any animal)	= nyamul
		yam	= dum

RELATIVES (HUMAN).

aborigine	= maibin	male (from 12 to 15 years)	= jabo
aunt	= maren	male (from 15 to 20 years)	= jaboji
brother (elder)	= kagohn	male (from 20 to 25 years)	= giberra
brother (younger)	= banam	male (from 25 to 40 years)	= marrogunn
child	= jajumm	male (from 40 to 50 years)	= bangin
cousin (male)	= gujarong	male (about 50 years)	= mata
cousin (female)	= gujarongunn	male (over 50 years)	= gijumm
daughter	= muyumgunn	married couple	= neubani
father	= biung	mother	= waijung
female (under 8 years old)	= jabun	nephew	= burujumm
female (from 8 to 15 years)	= modulumm	niece	= burujummgunn
female (from 15 to 25 years)	= wulbungunn	orphan (male)	= kulumm
female (from 25 to 30 years)	= talgunn	orphan (female)	= kulummgunn
female (from 30 to 50 years)	= merinjin	sister (elder)	= nanang
female (over 50 years)	= merungunn	sister (younger)	= yilgahn
grandfather	= nyajung	son	= muyum
grandmother (father's mother)	= kumi	uncle (father's brother)	= biung
grandmother (mother's mother)	= barbun	uncle (mother's brother)	= kau-ung
husband	= neubung	uncle's wife	= ngarun
male (child)	= molumm	widow	= kunimbuggaugunn
		widower	= kunimbuggau
		wife	= neubungunn

VERBS

	Present.	Past.	Perfect.	Future.
admit	kailima	kailimani	kailimian	kailimala
adopt	kangindi	kanginden	kangindian	kangindala
am able	wupin	wupinen	wupinian	wupinangala
am ashamed	ging	gingen	gingian	gingangala
amuse	gnunyun	gnunyen	gnunyanan	gnunyangala
ask	ingbullei	ingbulleini	ingbullian	ingbulleila
awake	girrebba	girrebbani	girrebbanau	girrebbala

VERBS.—continued.

	Present.	Past.	Perfect.	Future.
barter	nilgowola	nilgowolen	nilgowolian	nilgowolala
beat (strike)	baeir	baeirni	baeirnian	baeirila
beat (time)	talga	talgani	talgian	talgala
begin	nabei (present imperative only)			
bind	kunnei	kunneini	kunneinian	kunneila
bite	inga	ingani	inganian	ingala
bleed	gúmera	gumeren	gumerangan	gumerangala
blink	nyumgei	nyumgen	nyumgalian	nyumgeila
blow	bumbei	bumbeien	bumbeian	bumbeila
boast	goinbe	goinbani	goinbian	goinbala
break	gowa	gowalen	gowalian	gowalala
break wind	bujin	bujinen	bujinian	bujinala
breathe	bui	buien	buiangan	buiangala
bring	wumgin	wumginen	wumginendian	wumginengala
bring forth (animal)	ramulbora	-borani	-boralian	-borala
bring forth (human)	jajumbora	barani	baranian	baraleila
burn	bars	barani	baranian	baraleila
burst	bunngen	bunngeni	bunngian	bunngela
call	kunga	kungen	kungian	kungala
calm	durungul	durungulen	durungulian	durungulala
capture	namoni	namonen	namonian	namuala
carry	warrei	warreini	warreian	warreila
charm	biboro	biboren	biborangan	biborangala
chew (eat teeth)	jardirungo	dirungojarlen	dirungojarlian	dirungojarla
choke	wulba	wulbalen	wulbalian	wulbaleila
chop	kalga	kalgani	kalgalian	kalgaleila
clear	bugirei	bugiren	bugirangan	bugirangala
climb	wundei	wunden	wundian	wundeila
come (as "bring")	wumgin	wumginen	wumginendian	wumginengala
contented (to be)	yalboru	yalboren	yalborian	yalborala
cough	ghinyilgai	ghinyilgaien	ghinyilgaiian	ghinyilgaiangala
count (as "lead")	juriga	jurigani	jurigian	jurigala
court	meibilam	meibilamen	meibilangan	meibilamyangala
cover	bunma	bunmani	bunmanian	bunmaleila
covet	gujarlbelim	-belimen	-belimyanan	-belimyangala
creep (as "fly")	yarole	yarolen	yarolian	yarolala
cut	gaugunn	gaugunni	gaugunnian	gaugala
dance	ngari	ngarien	ngarian	ngarila
delay	kulgoll	kulgollen	kulgollangan	kulgollangala
descend	gargei	gargen	gargeian	gargala
desire	kingilyarragi	kingilyaren	kingilyarian	kingilyarala
die	kilung	kilungen	kilungian	kilungala
dig	duwa	duwen	duwian	duwala
dive	kalgalei	kalgalen	kalgalian	kalgaleila
doing (always)	yabruma	yabrumani	yabrumian	yabrumala
dread	kalgauwarrei	kalgauwarren	kalgauwarrian	kalgauwarreila
dream	bareibun	bareibunen	bareibunungan	bareibunungala
drink (as "eat")	jar	jarlen	jarlian	jarla
drip (as "leak")	jumgin	jumginen	jumginyanan	jumginyangala
drive	gaia	gaiani	gaianian	gaiala
drop (as "burst")	bunngen	bunngeni	bunngian	bunngela
drown	moro-gaia (nose-drive)	morogaieni	-gaianian	-gaiala
eat (as "drink")	jar	jarlen	jarlian	jarla
embrace	numala	numalen	numalian	numalala
empty	kumbunn	kumbunni	kumbunnian	kumbunnala
enclose	bünja	bunjani	bunjian	bunjala
enraged (to be)	gaugun	gaugunen	gaugunyanan	gaugunyangala
expect	wulung	wulungen	wulungian	wulungala
fall	karrunjalei	karrunjalen	karrunjalian	karrunjaleila
fade (adj. = brown)	tulgai-tulgai	-tulgaen	-tulgalian	-tulgaiala
feed (as "eat, drink")	jar	jarlen	jarlian	jarla
feel (touch)	munai	munaien	munaiangan	munaiangala
fight	bumalen	bumalen	bumilian	bumaleila
fight (with spear, boomerang, and shield)	nabullen	nabullen	nabullian	nabulleila
fill	dumburru	dumburren	dumburrangan	dumburrangala
find (as "see")	nya	nyani	nyayan	nyala
fish (with hook)	jalumbiralei	jalumbiralen	jalumbiralian	jalumbiraleila
flee	kalgorei	kalgoren	kalgorian	kalgoreila
flee (in panic)	yaro-yarole	yaro-yarolen	yaro-yarolian	yaro-yarolala
fly	yarole	yarolen	yarolian	yarolala
forget	wongul	wongulen	wongulian	wonguleila
foretell	ngulungbo	ngulungbogen	ngulungbogalian	ngulungbogiala
freeze	jirun	jirunen	jirunian	jirunala
frighten	duin	duinen	duinyangan	duinyangala
give	wula	wulani	wululian	wulala
go	yana	yani	yangian	yangala
go round	kalgama	kalgamani	kalgamian	kalgamala
grind (sharpen on a stone)	yanba	yanbani	yanbanian	yanbala

VERBS.—*continued.*

	Present.	Past.	Perfect.	Future.
grow	duran	durangen	durangan	durangala
growl	ngoro	ngoren	ngorian	ngorala
guide	nyumbar	nyumbarni	nyumbarlian	nyumbarla
hang (suspend)	wulbar	wulbarni	wulbarnian	wulbarla
happy (to be)	yalboru	yalboren	yalborian	yalborala
hear (<i>see</i> "call")	kunga	kungian	kungian	kungala
heat	ngun	ngunen	ngunian	ngunala
hide	worbullei	worbullen	worbullian	worbulleila
hold	iba	ibani	ibai-an	ibala
hunt	gaia	gaien	gaien	gaiala
hurt	purgul	purgulen	purgulian	purgulala
invite	goenbunnei	goenbunden	goenbundian	goenbala
jump (<i>see</i> "spring")	jūlbalei	julbalen	julbalian	julbala
kick ("hit with foot")	jenung baia-baieir	- baieirni	- baieirian	- baieirla
kill	buma	bumani	bumian	bungala
kindle (<i>see</i> "marry")	kunjelinn	kunjelen	kunjelian	kunjeleila
kneel	jolonga	jolongen	jolongian	jolongala
know	migunn	migunyen	migunyangan	migunyangala
laugh	minjei	minjeini	minjeian	minjeila
lead (as "count")	jūriga	jurigani	jurigian	jurigala
lean	noala	noalen	noalian	noalala
leave alone	wunna	wunnani	wunnandian	wunnala
leave (depart)	inama	inamunni	inaman	inamala
leave off	wunnalei	wunnalen	wunnalian	wunnaleila
let (permit)	jauga	jaugani	jaugian	jaugala
lick (as "suck")	buinbei	buinben	buinbeian	buinbeila
lie (rest)	ina	inani	inandian	inala
lift	jurema	juremen	juremian	juremala
light (shine)	talngai	talngaien	talngaian	talngaiangala
like	baugull	baugullen	baugullian	baugullala
lose	walan	walanyen	walanyangan	walanyangala
love (<i>see</i> "bleed")	bujera (soften)	bujeren	bujerangan	bujerangala
lower (let down)	kargilima	kargilimen	kargilimian	kargilimala
make	yaga	yagani	yagalian	yagala
marry (<i>see</i> "kindle")	kūnje'nn	kunjelen	kunjelian	kunjeleila
measure	jūriga	jurigen	jurigian	jurigala
meet	gnirigomindala	- dalen	- dalian	- dalala
mend (<i>see</i> "sew")	mūngar	mumgarni	mumgaian	mumgarla
moan	neurbullen	neurbullen	neurbullian	neurbulleila
move	wagai	wagaien	wagaien	wagaiala
murder	bumilun	bumilen	bumilian	bumileila
name	ngarrima	ngarrimani	ngarrimian	ngarrimala
pain	burragull	burragullen	- gullangan	- gullangala
paint	bummaleir	bummalen	bummalian	bummaleila
pass (go by and leave alone) (as "win")	buggerawunna	- wunnani	- wunnandian	- wunnala
pinch (<i>see</i> "scratch")	munda	mundani	mundian	mundala
play	nabei	nabeien	nabeian	nabeiala
please (liver good)	yilnanbaugull	- baugullen	- baugullian	- baugullala
poison	diggerai	diggeren	diggerangan	diggerangala
pour	garbei	garbeini	garbeian	garbeila
praise	kunbunden	kunbunden	kunbundian	kunbundala
pretend	ungjarra	ungjarren	ungjarrian	ungjarreila
protect	munjindei	munjinden	munjindian	munjindeila
pull along	buyei	buyeini	buyeinian	buyeila
pull off	buya	bulni	bulen	buiyala
pull out	bora	borani	borian	borala
push (with a pole)	djulūng	djulungen	djulungian	djulungala
rain	gwong	gwongen	gwongangan	gwongangala
return	nimbulima	nimbulimen	nimbulimian	nimbulimala
ride	umbei	umbeini	umbeian	umbeila
rise	bagojei	bagojeini	bagojeian	bagojeila
roast (cooking)	kwiba	kwibani	kwibalian	kwibaleila
roast (burn)	murba	murbani	murbalian	murbaleila
roll	gūrawa	gurawalen	gurawalian	gurawaleila
root out	mundan	mundanen	mundanian	mundala
rub	doroma	doromen	doromian	doromala
run	gauarei	gauaren	gauarian	gauareila
sad (to be)	gijeri	gijeren	gijerangan	gijerangala
scare	duin	duinen	duinyangan	duinyangala
scatter	dalbadalban	- dalbani	- dalbian	- dalbala
scratch	munda	mundani	mundian	mundala
see (as "find")	nya	nyani	nyayan	nya-ala
send	jaugar	jaugarni	jaugian	jaugarla
sew (as "mend") (with thread)	mūngar	mumgarni	mumgaian	mumgarla
shake	jiga	jigani	jigian	jigala

VERBS.—continued.

	Present.	Past.	Perfect.	Future.
shine	yalnun	yalnunen	yalnunian	yalnungala
shoot (throw)	nabun	nabuni	nabunian	nabala
show (see "guide")	nyumbar	nyumbarni	nyumbarlian	nyumbarla
shut (see "enclose")	bünja	bunjani	bunjian	bunjala
sing	yarrabil	yarrabilen	yarrabilian	yarrabileila
sit	weina	weinani	weinian	weingala
sleep	nguram	nguramen	nguramian	nguramengala
slide	kadei	kadeien	kadeiyangan	kadeiyangala
smash	bathai	bathaien	bathaiangan	bathaiangala
smell	neumbinne	neumbinnen	neumbinnian	neumbila
smoke	jom	jomen	jomangan	jomangala
soak (see "wash")	junnba	junbnani	junnbian	junnbala
soften (see "love")	bujera	bujeren	bujerangan	bujerangala
sorry (see "sad," to be)	gijeri	gijeren	gijerangan	gijerangala
speak	ngaurai	ngauraien	ngauraiangan	ngauraiangala
spew	molong	molongen	molongian	molongala
spin (twist)	gurawalen	gurawalen	gurawalian	gurawaleila
spit	üngiri	üngiren	üngirian	üngirila
split	juba	jubani	jubayangan	jubayangala
spread	birangma	birangmen	birangmian	birangmala
spring (see "jump")	jülbalei	julbalen	julbalian	julbala
squeeze	nima	nimani	nimian	nimala
stand	jana	janani	janian	janala
stare	katarmila	katarmilen	katarmian	katarmileila
start	marere	mareren	marerangan	marerangala
starve	gabri	gabrien	gabriangan	gabriangala
steal	wurgä	wurgani	wurgian	wurgala
stick (adhere)	majen	majeni	majenian	majeila
stink	bugau	bugauen	bugauangan	bugauangala
strike (beat, hit)	baeir	baeirni	baeirnian	baeirila
strip (skin)	birreba	birrebani	birrebayan	birrebaleila
stun (see "charm")	biboro	biboren	biborangan	biborangala
suck	tunda	tundani	tundian	tunjala
surround	kalgulma	kalgulmunni	kalgulmian	kalgulmala
swallow	jogar	jogarni	jogarlian	jogarla
sweat	nyungul	nyungulen	nyungulangan	nyungulangala
sweep	bulara	bularen	bularangan	bularangala
swell	bumbumm	bumbummen	-bummangan	-bummangala
swing	jurei	jureini	jureian	jureila
take	kanga	kangani	kangan	kangala
tangle	gunnei	gunneien	gunnilian	gunneileila
tap	bunjei	bunjen	bunjeian	bunjeila
tattoo	biran	biranen	birangan	birangala
teach	nyeumba	nyeumbani	nyeumbayan	nyeumbayala
tear	dunmur	dunmuni	dunmunian	dunmunala
tease	mulgunmujumm	mulgunmunni	mulgunmian	mulgunmiala
tell	gta	giani	gian	giala
tell a tale	gaureima	gaureimen	gaureiman	gaureimala
think (let me think)	kungullanji	kungullen	kungullian	kungulleila
throw	bira	birani	biranian	birala
throw away	talba	talbani	talbanian	talbaleila
tickle	giz-gizba	giz-gizbani	gizgizbian	gizgizbala
tie	kunne	kunneni	kunnian	kunneila
tired (to be)	yilen	yilen	yilian	yilangala
touch	munai	munen	munian	muniala
track	charara	chararen	chararangan	chararangala
tremble	duralei	duralen	duralian	duraleila
trot	carburrabul	carburrabulen	carburrabulian	carburrabuleila
try (it)	yagulgoma	yagulgomen	yagulgomian	yagulgomala
turn	kurawallei	kurawallen	kurawallian	kurawalleila
undo	burä	burani	buralian	buraloila
walk (as "go")	yana	yani	yangian	yangala
warn	woba	woben	wobilian	wobileila
wash (as "soak")	junnba	junbnani	junnbian	junnbala
wear	gabullei	gabullen	gabullian	gabulleila
weep	dünga	dungani	dungian	dungala
whisper	yathgalen	yathgalen	yathgalian	yathguleila
whistle	wüngumbil	wungumbilen	wungumbilian	wungumbileiwala
willing to do	gulil	gulilen	gulilian	gulilangala
win (as "pass")	buggerawunna	-wunnani	-wunnandian	-wunnala
wipe (as "rub")	doroma	doromen	doromian	doromala
wrestle	biama	biamalen	biamalian	biamalala

ADJECTIVES.

alive	= mummeri
alone	= dagara
bad	= thung
bare	= bugiri
beautiful	= kubill
big (as "thick")	= gumai
bitter (as "sour")	= julai
black (see "darkness")	= doan-doa
blind	= mobi

blue	= ninyeiri
brave (without fear)	= duinjumm
bright (as "flame")	= talngai
brown	= tulgai-tulgai
busy	= kulil
calm	= durungul
careful	= nya-nya
careless	= karul-garol
chilly	= wogoru

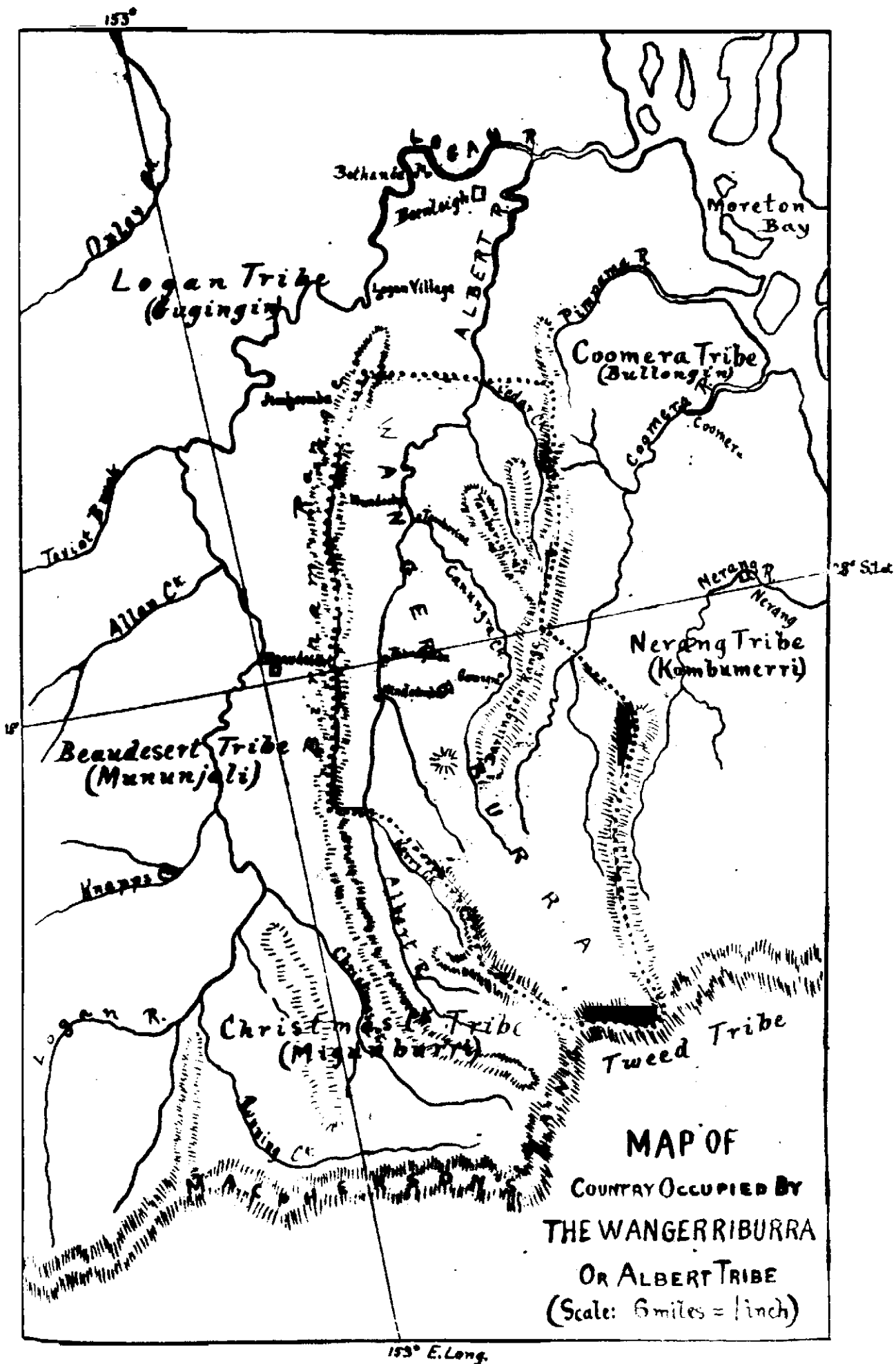
ADJECTIVES.—*continued.*

clean or clear (not dirty)	= talguljumm	one	= yabru
close	= tanyung	painful (as "pain")	= burragull
clumsy	= jumm	paralysed (without feel)	= munajumm
cold	= wuring	peevish (querulous owing to ill-health)	= karokarolen
crooked	= wundun	pregnant	= ngarraghai
dark (as "black")	= doan-doan	quiet	= ning-ning or nüm-nüm
dead	= dugai	reckless	= wu-i-wu-i
deaf	= wongul or kungajumm (not hear)	red (light)	= gogin, goging (= dark red)
deep	= gurul	red (bright)	= djai-ri
dirty	= talgul	ripe	= bogumm
dry	= darum	rough (not smooth)	= millerrijumm
dumb (nor speak)	= ngaurajumm	sacred	= bugeram
edible	= tabaigubi	scarce	= bulagalun
empty	= kumbunn	shallow	= junjeiri
expert	= wupin	short	= mul
false (as "lie")	= ungurra	short-tempered	= barul-barul
fast	= wogun	shrill (as "light")	= yalul
five (2 + 2 + 1) or (hand)	= bulá-bulá-yabru or dunngunn	sick (ill)	= yuljul
fat	= gajul	skyblue	= ngorung
four (2 + 2)	= bulá-bulá	slippery (as "smooth")	= millerri
fresh (as "young")	= bulin	slow	= munmul
full	= dumburra	smooth (as "slippery")	= millerri
funny (mirth-provoking)	= munyung-munyung	soft	= bújera
generous	= kanahngin	sore	= jigai
giddy (= "drunk")	= biboro	sorry	= gijeri
good	= baugull	sour	= julai
greedy (as "stingy")	= munum	stale	= malgun
green	= pujarbinn	stiff (or cramped)	= kirin
happy	= yalburru	stingy (as "greedy")	= munum
hard	= jungumm	straight	= jundi
heavy	= junduro	strong (muscular)	= narbullang
high	= barai	strong (generally)	= bullang
hot	= ngun	sulky	= morunbul
hungry	= gubberri	sweet	= minin
jealous (cover eyes)	= mibunjala	tall	= gurara
lame	= wungahn	thick (as "big")	= gumai
lazy	= il	thin (not fat)	= gajuljumm
lean ("not fat")	= gajuljumm	thirsty	= ngau-uin
light (weight)	= yalul	three (2 and 1)	= bulá-yabru
little	= bijung	timid (as "fear")	= duin
long	= gurara	tired	= yilen
low	= julogull	true	= jundi
mad	= wóng-wóng	two	= bulá
many	= wallull	wanting in health	= bumbung
middle	= kilei	weak	= narjumm
more	= kurrull	well (as "good")	= baugull
most	= kurrull-büngil	wet	= jabang
muddy (= dirty)	= tulgul	white (as "bright")	= talngai
new	= balingull	wonderful	= bugorám
noisy	= gurgungulli	yellow	= tharagumm
old	= kobüngil	young (as "fresh")	= bulin

ADVERBS, Etc.

after	= binji	least	= bijungulunn
ah (!)	= ka-ka	like	= ninyeire
also	= nga	nearly	= duggull
altogether	= karulbo	no	= yugumm
always	= yabrusma	now	= barang
alright (as "yes")	= yau	oh (!)	= pabó
and	= ya	outside	= burum
aside	= kurrin	perhaps	= wa-un
badly	= thung	slowly	= munwull
before	= ngulongbo	soon	= ngolongmai
beyond	= byggerrajung	there (not very far off)	= mulli
by and by	= yeu	there (far away)	= gilli
close	= tanyun	there (close)	= mamulli
day (for one)	= yabru nyunga-i	there (somewhere)	= munga
down	= djui	there (somewhere there- about)	= gagahna
end (as an affix)	= jimm	three (2 + 1)	= bulá-yabru
far	= gauwull	to-day	= barang
farther	= gauwulljung	to-morrow	= mobo
farthest	= gauwullbungil	up	= dugun
half	= bam	upwards	= burrai
here	= gulli	very	= yilen
hereafter (as "by and by")	= yeu	very much indeed	= baugull-baugullen
how (?)	= minyung	well	= baugull
hurrah (!)	= bau-bau	when (?) (interrogative)	= innjigunn
inside (generally)	= djuya	why (?)	= minyungi
inside (house)	= g'nulla	without (affix)	= jumam (ex. gwongjumm, rain-less)
if	= geung	wonder (exclamation of)	= gurai
long ago	= gurilabo	yes	= yau
(very) long ago	= gurila-bungil	yesterday	= mobobo
little	= bijung		
loss	= bijungai		

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