
NATIVE NAMES OF PLACES IN THE VICINITY OF LAKE TYERS, GIPPSLAND.

(COMPILED BY THE REV. JOHN BULMER.)

Name as given on Map.	Native Name.	Meaning in English.
Lake Bunga - - - -	Lāne Beuk - -	Good water.
Lake Tyers - - - -	War nang gatty - -	Big lake.
Ewen's Morass - - - -	Yā yung - - -	Morass.
Snowy River - - - -	Kārang gil - -	From great quantities of water-weed about.
Cape Conran - - - -	Kerlip - - -	A corner.
Broadribb - - - -	Wrak thun bälluk - -	Place of gum-trees.
Pearl Point - - - -	Tarlo wyak - -	A small seagull.
Point Ricardo - - - -	Marout ganny - -	A rocky point.
Sydenham Inlet - - - -	Birn - - -	A fish-hawk.
Stony Creek - - - -	Lāne glan - -	An edible root.
Boggy Creek - - - -	Nārkā kowera - -	A flint, being got there.
Yellow Water-holes - - - -	Wāth - - -	A shrimp.
Buchan station - - - -	Tirtäläck - - -	A frog.
Murrandale - - - -	Tooruk - - -	A bulrush.
Mount Dawson - - - -	Bārrät purk - -	Bald head.
Murrandale Hill - - - -	Koorag angy - -	A deep stony gully.
Black Mountain - - - -	Woorarra - - -	A mountainous place.
Rourke's River - - - -	Inja gut barapa - -	Flowing from a rock.

The Snowy River is also called *Doorack*; but I could not get the meaning from the blacks. The name (*Kārang gil*) I have given refers to its lower part, near the sea.—JOHN BULMER.

Is the custom of giving the name of any natural object to a man or woman common, and on the death of the person so named is the word disused and another substituted to indicate such natural object?—Each blackfellow has his Aboriginal name, which is no more mentioned after his death, except at fights; but none could give me a satisfactory answer to the question.

Such a custom, it is said, leads to great alterations in the language; are there any other obvious causes in operation leading to changes in the names of things?—It seems to me that the greatest reason of the many changes is, *that it is not a written language*, and, consequently, they cannot all be taught after the manner and in the same forms. The same changes would naturally take place in any other language. The construction of the language, however, remains the same, the personal pronouns ending in all cases at the end of the substantive or verb, which makes it short and beautiful.

F. A. HAGENAUER, Lake Wellington Mission Station.

LAKE TYERS.

Bundah Wark Kani, or the Swan Reach Tribe or Men.

English.	Australian.	English.	Australian.
Man - - -	<i>Brah.</i>	Star - - -	<i>Brayel.</i>
Woman - - -	<i>Woorcat.</i>	Sky - - -	<i>Note.</i>
Father - - -	<i>Mung-gan.</i>	Night - - -	<i>Bookang.</i>
Mother - - -	<i>Yackan.</i>	Day - - -	<i>Wurrin.</i>
Son - - -	<i>Latheba.</i>	Fire - - -	<i>Towera.</i>
Daughter - - -	<i>Turtbakan.</i>	Air - - -	<i>Watputjan.</i>
Brother - - -	<i>Tandha-gnunert.</i>	Wind - - -	<i>Krowaro.</i>
Sister - - -	<i>Landha-gonert.</i>	Earth - - -	<i>Wark.</i>
Head - - -	<i>Purk.</i>	Ground - - -	<i>Wark.</i>
Hair - - -	<i>Lit.</i>	Soil - - -	<i>Munduchan.</i>
Eye - - -	<i>Mre.</i>	River - - -	<i>Bowgari.</i>
Ear - - -	<i>Wring.</i>	Sea - - -	<i>Waring.</i>
Mouth - - -	<i>Kaat.</i>	Stone - - -	<i>Wallung.</i>
Tongue - - -	<i>Jelline.</i>	Tree - - -	<i>Nappur.</i>
Teeth - - -	<i>Nerdack.</i>	Wood - - -	<i>Kanby.</i>
Hand - - -	<i>Bret.</i>	Stick - - -	<i>Kalack.</i>
Finger - - -	<i>Tagara bret.</i>	Bird - - -	<i>Tuin.</i>
Foot - - -	<i>Ja-an.</i>	Egg - - -	<i>Bo-yang.</i>
Toe - - -	<i>Tagara ja-an.</i>	Snake - - -	<i>Kalang and thurring.</i>
Belly - - -	<i>Bullon.</i>	Eagle - - -	<i>Quornamero.</i>
Blood - - -	<i>Karndobara.</i>	Crow - - -	<i>Waygara.</i>
Bone - - -	<i>Bring.</i>	Mopoke - - -	<i>Wokuk.</i>
Sun - - -	<i>Wurrin.</i>	Kangaroo - - -	<i>Jirrah.</i>
Moon - - -	<i>Nerran.</i>		

JOHN BULMER, Lake Tyers, Gippsland.

Church Mission Station, Lake Tyers,
18th August 1863.

SIR,—I have the honor to acknowledge the receipt of yours of the 4th July. I am sorry I could not answer it sooner, but it arrived so late in the month that I had not time to get it ready by return of post. I have given you a list of words; I think they are correct; I have used every caution in collecting them. You will observe, on examining my list, that the blacks have two or three words to express the same thing.

It is customary among these blacks to disuse a word when a person has died whose name was the same, or even of the same sound. I find great difficulty in getting blacks to repeat such words. I believe this custom is common to all the Victorian tribes, though in the course of time the word is resumed again. I have seen among the Murray blacks the dead freely spoken of when they have been dead some time. I have seen them have a little *Uram* (fun) at the expense of a dead black, though I dare say the man had been dead nearly twenty years; though I do not think they would refer to the dead, even at that distance of time, in the presence of any relatives who might be alive. I have no doubt this custom alters the language a little. I know of no other obvious causes which might alter the language, though I should think languages which are not reduced to writing must alter in the course of years, more especially where they have customs similar to the Australian Aborigine.

With regard to the giving of names, they sometimes name a person from the country where he was born. The blacks have great objections to speak of a person by name. In speaking to each other, they address the person spoken to as brother, cousin, friend, or whatever relation the person spoken to bears. Sometimes a black bears a name which we would term merely a nick-name, as the left-handed (*Yanguia*), or the bad-handed (*Murra muthi*), or the little man (*Kato wirto*). They would speak of a person by this name while living, but they would never mention the proper name. I found great difficulty in collecting the native names of the blacks here. I found afterwards that they had given me wrong names; and, on asking the reason why, was informed they had two or three names, but they never mentioned their right name for fear any one got it when they would die.

With regard to the list of words, I found sometimes, when they had more than one word to express the same thing, that the other word related to something else. For instance, the word "brother;" they gave me the words *Thandhagunert* and *Thandhay*, which means an elder brother, while *Brammun* means a younger brother; and the word "mother"—*Yackan* and *Loombaruk*; the latter word refers to a mother's sister. While the mother is alive her sister is called *Preppa yackan*—that is, another mother—but when she is dead the *Preppa yackan* is changed to *Loombaruk*. Again, the kangaroo is called *Jirrah*, and also *Pangilonertan*; the latter word refers to the animal when he is full of grass, looking corpulent. I have found no words exactly to express mercy, justice, faith, and other words which it is so necessary for

Missionaries to know. I found a word among the Murray blacks to express compassion for anything; it is *Thangan-appel*, a word equal to "bowels of mercy," but literally it is the liver, as *Thanganya* refers exclusively to the liver, and all the affections are placed there, as *Thangan patolana*, to be hungry, *Thangan thillia*, to be hard-hearted or strong in the liver, &c. The above word is the only one I have met which expresses any feeling of compassion. With regard to "justice," I have not found a word to express it, though the blacks in this district have the word *Na-a* to express satisfaction when justice is done. The word "faith" I do not think is represented at all; they merely say, if they believe a person, "You are telling the truth," or, *vice versa*, "You are telling a lie."

I hope I have given you the information you require. Should you again need my services, I may state I shall be happy to get all the information I can.

I have the honor to be, Sir,
Faithfully yours,

JOHN BULMER.

R. Brough Smyth, Esq.,
Secretary to Central Board for Protection of Aborigines.

The Bundhul Wark Kan the Swan Reach Tribe.

English.	Australian.	English.	Australian.
Man - - -	<i>Brah, bragnolo.</i>	Moon - - -	<i>Nerran, waan.</i>
Woman - - -	<i>Woorcat.</i>	Star - - -	<i>Brael, tirnmil.</i>
Father - - -	<i>Mungan, mamang.</i>	Night - - -	<i>Bookang, lallat, booknat.</i>
Mother - - -	<i>Yackan, wandack.</i>	Day - - -	<i>Wurrin.</i>
Son - - -	<i>Latheba, gnowia.</i>	Fire - - -	<i>Towera, kumballan.</i>
Daughter - - -	<i>Turibackan, tharagunang.</i>	Air - - -	<i>Watputjan.</i>
Sister - - -	<i>Landhagunert, tatagunert.</i>	Wind - - -	<i>Krowero.</i>
Brother - - -	<i>Tandhagunert, gnuloi.</i>	Earth - - -	<i>Wrak, mundhukan</i>
Head - - -	<i>Purk, gnowang, whyera.</i>	Ground - - -	<i>Mrairra.</i>
Hair - - -	<i>Lit, mundha-mundha.</i>	Soil - - -	Same as ground.
Eye - - -	<i>Mri, meragut.</i>	River - - -	<i>Bowgari, warndwan.*</i>
Ear - - -	<i>Wring, nucko-nucko.</i>	Sea - - -	<i>Waring, nerkubundha.†</i>
Mouth - - -	<i>Kaat, gna-angat.</i>	Stone - - -	<i>Wallung, nerowera.</i>
Tongue - - -	<i>Jelline, mambarrang.</i>	Tree - - -	<i>Nlappur, kunbal.</i>
Teeth - - -	<i>Nerndack, yadat.</i>	Wood - - -	<i>Kallack.</i>
Hand - - -	<i>Bret, yowan, gnarranman.</i>	Stick - - -	<i>Kallack.</i>
Finger nails - - -	<i>Tagara, bret.</i>	Bird - - -	<i>Tarlo jaak (small meat).</i>
Toe - - -	<i>Tagara, jaan.</i>	Egg - - -	<i>Bo-yang, tha, thuja.</i>
Foot - - -	<i>Jaan.</i>	Snake - - -	<i>Kalang, thurrung.</i>
Belly - - -	<i>Bullon, wertan, tarndan.</i>	Eagle - - -	<i>Quornamero, thuronack.</i>
Blood - - -	<i>Karndobarra, krook, nurruk.</i>	Crow - - -	<i>Wa-gara, gnuro-jal.</i>
Bone - - -	<i>Bring.</i>	Mopoke - - -	<i>Wokuk, abin.</i>
Sun - - -	<i>Wurrin, kalyarro.</i>	Kangaroo - - -	<i>Jirrah.</i>

* The word *Warndwan* is at present not used on account of the death of a black. I was told the word in confidence; I was not to repeat it again.

† The word *Nerkubundha* refers to its being boundless. When they look upon the sea and see no trees, they say *Nerkubundha!* The sea-water is called *Karrang-garrang*, on account of its bad taste.

DECLENSION OF NOUN, USE OF POSSESSIVE PRONOUN, ETC.

The following papers were prepared at my request by the gentlemen whose names appear at the head of each list:—

(FROM THE REV. A. HARTMANN, LAKE HINDMARSH.)

English.	Native.
I see an opossum - - - - -	<i>Nyangan wille.</i> See I opossum.
An opossum is eating the leaves - - -	<i>Janga willetch gera.</i> Eating opossum leaves.
The tail of an opossum - - - - -	<i>Bereki wille.</i> Tail opossum.
I gave leaves to an opossum - - - - -	<i>Woyinan gerang* wille.</i> Gave I leaves to opossum.
I took the food from an opossum - - -	<i>Märiinan banyim willenyung.</i> Took I food opossum from.
The heart in an opossum - - - - -	<i>Woityibük mangaga willejal.</i> Heart inside opossum.
I found a young one with an opossum - - -	<i>Moityinan watyibi wille bapanyuck.</i> Found I young one opossum mother with.

English.	Native.	English.	Native.
Hand - - -	<i>Manya.</i> Hand.	Their hands - -	<i>Manyanganak.*</i> Hands their.
My hand - -	<i>Manyangek.*</i> Hand my.	Tree - - -	<i>Kalk.</i> Tree.
His hand - -	<i>Manyanyuk.</i> Hand his, or of him.	A tree - - -	<i>Kiapi kalk.</i> A (or one) tree.
Her hand - -	Same.	The tree - - -	<i>Nyuinma kalk.</i> The tree.
Your hand - -	<i>Manyangin.*</i> Hand your.	This tree - -	<i>Ginma kalk.</i> This tree.
Hands - - -	<i>Manya.</i> Hands.	That tree - -	Same as the tree.
My hands - -	Same as singular.	Trees - - -	Same as tree.
His hands - -	Same as singular.	The trees - -	Same as the tree.
Her hands - -	Same as singular.	Some trees - -	<i>Kiap-kiap kalk.</i> Some trees.
Your hands - -	Same as singular.		

* *Ng* as in "sing."

(FROM THE REV. JOHN BULMER, LAKE TYERS, GIPPSLAND.)

English.	Native.
I see an opossum - - - - -	<i>Takana wadthan.</i> See I opossum.
An opossum is eating the leaves - - -	<i>Dhanda wadthando jerrang.</i> Eating opossum an leaves.
The tail of an opossum - - - - -	<i>Wreka wadthanda.</i> Tail opossum.
I gave leaves to an opossum - - - - -	<i>Uhatha jerrang wadthango.</i> Gave I leaves opossum to.

- I took the food from an opossum - - - *Kinnga nath lak thunga wanga wadhana.*
Took I food from an opossum.
- The heart in an opossum - - - *Papaka wadhanda manyina.*
Heart opossum in an.
- I found a young one with an opossum - - *Mulbana latha wadhana uanga yakanart.*
Found I young opossum with mother its.

English.	Native.	English.	Native.
Hand -	<i>Bret.</i>	Your hands -	<i>Bret githa kara.</i> Hand of yours.
My hand -	<i>Bretitha.</i> Hand my.	Their hands -	<i>Brethana.</i> Hand theirs.
His hand -	<i>Bretha.</i> Hand his.	Tree -	<i>Ngleppur uatti.</i> Wood great.
Her hand -	<i>Bretha nungowa.</i> Hand hers.	A tree -	<i>Kallak jinanna.</i> Wood that is.
Your hand -	<i>Bretjinna.</i> Hand yours.	The tree-	<i>Ngarra kallak.</i> The tree or wood.
Hands -	No plural form. Would be expressed thus : One hand, two hand, or many hand. Thus : <i>Kootopana bret</i> , one hand ; <i>Boolomana bret</i> , two hand ; <i>Yail bret</i> , many hand.	This tree -	<i>Dinthaka kallak.</i> This tree.
My hands -	<i>Bret bathal.</i> Hand mine.	That tree -	<i>Mandthaka kallak.</i> That tree.
His hands -	<i>Bret hinna.</i> Hand his.	Trees -	<i>Yail kallak.</i> Many tree.
Her hands -	<i>Bretha.</i> Hand hers.	The trees -	<i>Manyina nara kallak.</i> That is the tree.
		Some trees -	<i>Wagut kallak.</i> Some trees.

(FROM THE REV. F. A. HAGENAUER, LAKE WELLINGTON, GIPPSLAND.)

English.	Native.
I see an opossum - - -	<i>Takana wadthan.</i> See I opossum.
An opossum is eating the leaves - - -	<i>Daanda wadthando yerrang.</i> Eating opossum leaves.
I gave leaves to an opossum - - -	<i>Uhatha yerrang wadthango.</i> Gave I leaves opossum to.
The tail of an opossum - - -	<i>Wrecha wadthanda.</i> Tail opossum.
I took the food from an opossum - - -	<i>Kinnga nattach thunga uango wadhana.</i> Took I food from an opossum.
The heart in an opossum - - -	<i>Papaka wadthunda manyina.</i> Heart opossum in an.
I found a young one with an opossum - -	<i>Mulbani latha wadthunda wanga yakan.</i> Found I young opossum with mother.

English.	Native.	English.	Native.
Hand -	<i>Bret.</i>	Your hand -	<i>Bretyina.</i> Hand you.
My hand -	<i>Bretitaa.</i> Hand my.	Hands -	<i>Yail bret.</i> Many hand. (No plural.)
His hand -	<i>Breta.</i> Hand his.	His hands -	<i>Bret kinna.</i> Hands his.
Her hand -	<i>Breta nungowa.</i> Hand her.		