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Illawarra and South Coast Aborigines 1770-1900

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Abstract

The following compilation of historical manuscript and published material relating to the Illawarra and South Coast Aborigines for the approximate period 1770 to 1900 aims to supplement that contained in the author's Illawarra and South Coast Aborigines 1770- 1850 (Wollongong University, 1990). The latter was compiled in a relatively short 18 month period between 1988 and 1989, and since then a great deal of new material has been discovered, with more undoubtedly yet to be unearthed of relevance to this study. As a result the present document contains material of a similar nature to that in the 1990 work, with an added emphasis on items from the period 1850 to 1900. Also included are bibliographic references which bring up to date those contained in the previous work. All told, some 1000 pages of primary sources and references to published works are now available on the Illawarra and South Coast Aborigines for the approximate period 1770 to 1900, though an attempt has been made to include items from this century which outline some of the history of the central Illawarra and Shoalhaven Aboriginal communities. Important documents reproduced in this volume included blanket issue returns from the period 1827-30; index entries concerning Illawarra and South Coast Aborigines taken from the Colonial Secretary's Correspondence and Aboriginal Protection Board files at the Archives Office of New South Wales, covering the period 1868-1900; 1820s material from the Alexander Berry Papers (Mitchell Library), including references to his collecting of Aboriginal skulls; dreaming stories from various sources; reports of the Lake Illawarra Aboriginal Mission from the turn of the century; and references to the Coomaditchie Reserve at Port Kembla, which survives to this day. References to numerous published and unpublished archaeological reports are also included. An alphabetical listing of over 2100 Illawarra and Shoalhaven Aboriginal words compiled from historic references is included as an appendix.

Keywords

Australian Aborigines, Illawarra, history

Disciplines

Arts and Humanities | Social and Behavioral Sciences

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Illawarra and South Coast Aborigines

1770-1900

Compiled by Michael Organ

1 December 1993

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Compiled by Michael Organ. With assistance from Jim Smith, Alan Clark, Eric Eklund, Link van Ummersen, Mick R. Roberts and Caryll Sefton.

Report for the Australian Institute of Aboriginal and Torres Strait Islander Studies

1 December 1993

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Michael Organ
1 December 1993

Introduction

The following compilation of historical manuscript and published material relating to the Illawarra and South Coast Aborigines for the approximate period 1770 to 1900 aims to supplement that contained in the author's *Illawarra and South Coast Aborigines 1770-1850* (Wollongong University, 1990). The latter was compiled in a relatively short 18 month period between 1988 and 1989, and since then a great deal of new material has been discovered, with more undoubtedly yet to be unearthed of relevance to this study. As a result the present document contains material of a similar nature to that in the 1990 work, with an added emphasis on items from the period 1850 to 1900. Also included are bibliographic references which bring up to date those contained in the previous work.

All told, some 1000 pages of primary sources and references to published works are now available on the Illawarra and South Coast Aborigines for the approximate period 1770 to 1900, though an attempt has been made to include items from this century which outline some of the history of the central Illawarra and Shoalhaven Aboriginal communities.

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An alphabetical listing of over 2100 Illawarra and Shoalhaven Aboriginal words compiled from historic references is included as an appendix.

Archives Office of New South Wales

The following Colonial Secretary Correspondence files were used in the compilation of this document.

4/2045	Aborigines 1827-30
2/8020.4	Aboriginal Outrages 1830-1
4/7092	Blankets for Aborigines 1832
4/2219.1	Aborigines 1833-5
4/6666.3	Blankets & Returns 1833-5
4/1135.1	Aborigines & Native Police 1835-44
4/2302.1	Aborigines 1836
4/1133.3	Blankets 1838-43
4/2433.1	Aborigines 1839
4/2479.1	Aborigines 1840
4/1141.2	Reserves for Aborigines 1848-9
4/2831.1	Aborigines 1849
4/1141.2	" "
4/1146.4	Aborigines 1851
4/7153	Aborigines 1852
4/713.2	Aborigines 1853
4/788.2	Reverend William Ridley's Reports 1871-5

These files usually contain material of relevance to the whole of New South Wales, with only Illawarra and South Coast material extracted and included in this report.

Aboriginal Dreaming Stories

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- * Ballima & Oorooma: Aboriginal Religious Views of God, Heaven & Hell (1844)
- * Billen Billen (Windang) Island, Lake Illawarra (c.1850s)
- * The Epacris
- * The Erring Maidens
- * A Sanctuary Legend
- * Stone-Throwers
- * Umbels and Stamens of the Eucalyptus Blossom
- * Vicious Birds
- * The Legend of the Shadow
- * Winged Lomatia Seeds
- * Baagoddah (Moruya, c.1900)
- * The Lyre Bird (Moruya, c.1900)
- * The Battle at Wallaga Lake
- * Wathagundarls

Ballima & Oorooma

Aboriginal Religious Views of God, Heaven & Hell

{Extracted from James Manning's `Notes on the Aborigines of New Holland, *Journal and Proceedings of the Royal Society of New South Wales*, 16, 1882, 155-73}

The following notes were compiled by Manning during 1844 at Cumbamarro, on the Murrumbidgee River in Southern new South Wales. They written down by him in January 1845 and transcribed by another in 1848. The stories were almost totally gathered from an Aboriginal man known as Andy. They describe the Aboriginal view of God, heaven and hell, death, and life after death, making specific reference to a heavenly locality lying to the north-east of Cumbamarro. Andy also refers to the significant part played by the coastal mountain called Mount Dallambangel (perhaps Mount Coolangatta on the Shoalhaven River, or Pigeon House Mountain) which was the stepping off point from earth to heaven.

During his talk Mr Manning emphasised that he obtained this material from Aborigines who swore they were not influenced in any way by European religious views. Unfortunately James Manning was himself Anglican and his influence on the transcription of the stories is somewhat obvious.

Notes on the Religious Creed, &c., of the Natives of New Holland.

The Aborigines of the southern part of New Holland have a belief in the existence of a Supreme Being; and, from connecting circumstances, I am of opinion that the same creed upon religious subjects exists throughout the whole continent of New Holland. The God of their belief is called "Boyma", who, they say, dwells at an immense distance to the north-east, in a heaven of beautiful and supernatural appearance, where the Almighty is represented by them as seated on a throne of transparent crystal of vast magnitude, which has its base in the great water, and rises to a stupendous height towards the stars.

In their notion of God's appearance he is great beyond conception, beautiful to look upon, and immovably fixed in this crystal rock, with only the upper half of a supernatural human body visible. Around Boyma and his throne are countless rays of rainbow colours, which are designated "curanguerang". On each side of the throne are seen a great many beautiful pillars of crystal, handsomely carved, and emitting prismatic colours. These pillars they designate "yamoon".

This description of the Godhead bears a striking resemblance to the description in 3rd

verse of the 4th chapter of Revelations.

They believe in the existence of a Son of God, equal with him in omniscience, and but slightly inferior to his Father in any attribute. Him they call "Grogoragally". His divine office is to watch over the actions of mankind, and to bring to life the dead to appear before the judgment-seat of his Father, who alone pronounces the awful judgment of eternal happiness in heaven, "Ballima", or eternal misery in "Oorooma" (hell), which is a place of everlasting fire (gumby).

Their belief in God's creation of His own Son was explained to me thus by the intelligent native from whom I derived my chief information: "Boyma", on his own creation, feeling "lonesome", wished for a son after his own likeness. He observed in the firmament a liquid, resembling blood, which, reaching with his hand, he placed in a crystal oven, and, in a short time, the Son of God was born, a being resembling God and man. Boyma is described as of an incomprehensible greatness in appearance; his Son they compare to the size of a mountain. Grogorogally is the active agent of his Father, who immovably presides over all nature. The Son watches the actions of men, and quickens the dead immediately upon their earthly interment. He acts as mediator for their souls to the great God, to whom the good and bad actions of all are known. The Son's spirit they represent as being in every part of the habitable world, spreading - as was expressed to me - over the supposed distance of England and Sydney. He does not seem in their belief to be co-equal with his Father; he sees and knows all the wicked and good deeds of mankind, but is not judge of their virtues and vices in the day of retribution; his office seems chiefly to be to bring at the close of every day the spirits of the dead from all parts of the world to the judgment-seat of his Father, where alone there is eternal day. There he acts as intercessor for those who have only spent some portion of their lives in wickedness. Boyma, listening to the mediation of his Son, allows Grogorogally to admit some such into Ballima.

There is a third person in their belief, who is of a semi-divine, semi-human nature, the great lawgiver to the human race. Him they call "Moodgeegally". He was the first man created, and being of the special formation of the Supreme Being, he is said to be immortal, removed from this to an indefinite distance in a happy region of his own, situated at the confines of the world, and in the immediate neighbourhood of the supposed heaven of Boyma. He, too, is perfectly cognisant of all events, and is revered by all for his virtues. He is the avowed enemy of all wicked men; misdeeds of such are transmitted by him to Grogorogally, and by the latter again to the supreme Boyma. Notwithstanding that both Father and Son are omniscient, Moodgeegally, alone of mankind, and himself living immortal in his own paradise on earth, has the power of visiting the heaven of Boyma.

The happy land of Moodgeegally is supposed to be within three days' journey ("nangery") of Ballima. Beautiful plains, with numberless and wonderful featherless emus, afford him eternal happiness in his human occupation when not engaged in his divine mission to the abode of God, and from thence again to the confines of this world, which he seems to be unremittingly doing. From this blissful region, far away to the north-east, and where land terminates, he ascends to heaven by a high and precipitous mountain, covered with beautiful trees. His ascent on foot is rendered easy by a path

winding round the mountain, called "Dallambangel", which he ascends in a three days' journey. A ladder or flight of steps from the top of this mountain leads him to the entrance of heaven, where he arrives in the presence of God to execute his mission to the Father and Son; and receiving from them such laws as may seem fit to the Almighty to transmit to the human race, especially such as relate to the changing ordinances of the sacred "corroberee". Moodgeegally then descends again the earth, and publishes the will and laws of Boyma to the northernmost tribes, and from them all others by degrees obtain the laws.

This description of Moodgeegally on Mount "Dallambangel" cannot fail to strike every reader of these notes as showing a strange similarity to Moses on Mount Sinai receiving the commandments from God, for transmission through him to the Israelites. (See Exodus, chap. 19). Ballima (heaven) is represented as being a most blissful abode for the good who have inherited eternal happiness. The rejoicings of the blessed, I was told, might be heard at a distance as far apart as "Sydney to Port Phillip". Their existence in heaven is of a spiritual nature, with their forms as human beings, receiving and requiring no nourishment, their enjoyments constant dancing and blissful shoutings. Grogrogally frequently visits them, and joins in the incessant happy jubilee. He is represented to wear a brilliant belt ("gurungerong") of rainbow colours, worn across the shoulder to the side. This is of a crystal nature. From the belt is suspended a beautiful crystal sword or wand called "gundungbillong", and which his Father made and gave him as a sign of his divine authority. Hence probably the use of and veneration for the small rock crystals which descend from father to son as amulets of supposed semi-divine authority to act as doctors and priests. Andy possessed one as a "doctor" - he specially prized and protected it.

The wicked Boyma condemns to eternal fire in Oorooma. Grogrogally then hands them over to the devils outside of heaven, which are called "Wawamolong". These evil spirits are described as being of most hideous forms, and emitting flames of fire from the elbows, the knees, and the knuckles of the hand. These convey the damned down to Oorooma, where may be heard the frightful yells of the wicked; they are then given in charge of lesser devils, and committed to the eternal "Gumby" fire. These devils are described as only half human in appearance; they have long claws to their hands, with which they seize the unhappy wretches committed to their care. They are monsters, having ugly "heads as big as a bullock". The miseries of those suffering eternal fire were represented to me by my informant by mock writhings of his body.

This severe description of eternal punishment by hell-fire is inconsistent with their other belief, that Boyma is never considered by them otherwise than as a benevolent, though dreaded, being. The dread of eternal punishment acts forcibly as a restriction upon their conduct in life, and restrains them from murder among themselves, or from slaughtering of their own race, unless in the spirit of united and justified revenge, which is not punished by "Gumby". No crimes, they believe, are so punishable but murder, falsehood, and adultery when committed by married men. The act of thieving among themselves is wholly unknown, swearing is also unknown to them in their own language.

Such blasphemies as are heard from them are entirely such as they have acquired by their intercourse with Europeans. They admit they rob the whites sometimes, but do not esteem this act punishable with fire.

I remarked to Andy that if I told the whites all he informed me of they would laugh and say "the blacks have been told all this from the whites", to which he hastily and shrewdly remarked,

Why, whitefellow no call budgery place `Ballima' (nice place heaven), or other place `Oorooma' (hell), nor God `Boyma', nor son `Grogrogally', only we blackfellow think and call them that way in our own language before whitefellow came into the country.

He seemed quite amazed that whites might attempt to disbelieve their statement on that ground.

Their women do not go to heaven. The men have an imperfect consciousness that there is another world for them, but not in Ballima. The strange reason assigned for this is, that Boyma and Grogrogally, having no wife and no mother, will not admit the female sex into heaven, whether they be good or evil.

I was asked by Andy if we white people thought white women went to heaven. On my expressing my assurance of it, he expressed his surprise at our strange belief in entertaining such an idea, Boyma having neither mother nor wife. "But we'll see when we die", was his final remark to this as to several other points in dispute.

To women the grand secrets of their religious belief are wholly unknown. They are regarded as inferior beings, and that there is a law given them by Moodgeegally that they should always be kept ignorant of these mysteries; for that, immediately upon the women becoming informed of them, there must be an immediate end put to the whole of their race by a general massacre, first of the women, and then each to sacrifice the other until the last man survives to sacrifice himself. So rigid are the men in the observance of this supposed divine law, that in no instance has a living woman been known to have an idea of their religious belief.

It is the dread of this necessary destruction of the whole race that has in a great measure precluded the whites from obtaining information on the subject. I had in the first instance the greatest difficulty to induce the men to speak to me on these points; they required such secrecy on my part, and seemed so afraid of being overheard even in the most secret places, that in one or two instances I have seen them almost trembling whilst speaking. In one case I examined a native, and for the sake of secrecy made him come into the house. He appeared willing to afford me information; but he went two or three times to the door and window to see if any being, black or white, might by possibility overhear him, although in this respect he was perfectly safe, yet for further security he stood in the wooden fireplace, and spoke in a tone a little above a whisper, and confirmed what I had before heard. Another cautioned me to be very secret lest the station servants might hear of it, and ask his gin (wife) something about it. This particular man was the most intelligent of those I obtained information from. He asked if I would publish my notes in England, as he seemed proud to think it should be done, and did not fear mischief through that course. He said if his wife were to hear of it and ask him a question about it, he should immediately kill her to save himself and the whole

race, as ordered by Moodgeegally.

Having examined a civilized native from the Lower Lachlan River, who came from a distance of 300 miles, and was living with a gentleman in the neighbourhood as servant, I had the opportunity of questioning him in the presence of by black interpreter, who explained all I could not understand. The Lachlan native's statements agree fully with all the others, excepting that he designated Grogoragally by the name of "Boymagela", which he told me meant Son of God or young god - a name as applied to Grogoragally that Andy had never heard before. The other, or Lachlan black, was aware of the name of Grogoragally, though not usually adopted in his country. The Port Phillip and the Murray natives have another name for him, which I do not remember.

The souls of the dead rise again soon after interment, by the agency of the spirit of Grogoragally, who they say administers "water" to the relicts of the deceased men, which water of life being sent from the great Boyma instils fresh life into the remains; and when these are brought before the throne of Boyma, they instantly fall before his presence, when their spirits die a second death, as if to become abased before God and to throw off their mortal nature. Half an hour after this they suppose the souls to rise again in a wholly new and regenerate state; or, to use Andy's expression in his broken English,

They no good first time when come before Boyma - only all wild fellow and bail budgery (no good), and very miserable.

After this new birth they become immortal. At this period it is that judgment of God is pronounced in command to his son Grogoragally. To those he has judged to be good, he orders the Son to put them into heaven - "Ballima warrior bungandinge". For those he judges to be wicked he pronounces the judgment "Gumly ganoo niagroo" ("Let him burn").

These awards to Grogoragally are the only ones supposed to have been uttered by God in the presence of resuscitated mortals. The only prayer used is that at the interment of men, when all the adult males of the tribe assemble, and having buried their deceased friend (ordinary men in the ground, and those who possessed authority in hollow trees), they all retire irregularly at a distance from the grave, and all kneeling together clasp their hands behind their backs, and all simultaneously utter a lamenting prayer respecting the praises and good deeds of their friend, and imploring Grogoragally to intercede for his soul that it may be admitted into Ballima.

After this prayer (which was represented to me), or just at its close, they have a strange superstition that always at this moment the dead man is heard to kick in his grave, which is the signal that his soul has just taken its departure to heaven. The poor women never kick in their grave nor rise to heaven - no prayer is offered for them. The custom of daily prayer to God is thought absurd; it is supposed to be only resorted to by those who have sinned and wish to escape punishment. As good men cannot have occasion for such supplication, and as they say bad men cannot profit by it, it is altogether omitted. The use of prayer among whites is ridiculed on this ground, that men pray to Boyma and praise him, and rise from their knees and curse and swear and commit rogueries.

Andy's curiosity had once or twice induced him to visit the Yass church recently, when he formed this opinion of the lower orders particularly; but he thought "real gentlemen" seemed to profit by the habit of attending churches, as he seldom heard them swear, and he seemed to entertain a much higher opinion of their moral conduct. Wicked men, though sometimes unknown to men to be wicked, cannot screen themselves from the searching eye of Boyma. They, in common with other offenders, are supposed to have a mark set on them, such as small-pox, coughs &c., which, if they persist in sin, infallibly produces death. These after death are conveyed by Grogoragally to Boyma, who pronounces the judgment on them before mentioned, and then they are handed over to Wawamolongs, to remain in eternal torture in Oorooma.

Thunder and lightning are regarded as the expression of Boyma's wrath at some wicked deed perpetrated or being perpetrated by a man. It is regarded with great awe by them as by all savages, or indeed by all men who are wholly ignorant of the cause and effect. These natives do not think that some malignant being is the cause, as most other savages do; they regard it (that is the men) as a powerful sound, proceeding from an angry God, who is never considered by them otherwise than as a benevolent though dreaded being. When any recover from sickness or other calamity, it is supposed their guilt has not been too great for pardon, and Boyma accordingly restores them to health and vigour after their temporary punishment. Early death is supposed to be a sign of Boyma's wrath, for in the beginning, they say, all men were gifted with longevity, but that sin cuts them off in their prime. Old men must be good men, as Boyma would otherwise have shortened their days. When the good old men become by their nature infirm and incapable of enjoyment, Boyma releases them from the world in compassion, and immediately they are transferred to the abode of the happy in Ballima.

The religious mysteries are not divulged to boys until they arrive at the years of puberty, and not until the ceremony of "Irangung" has been performed upon them, a practice which may be regarded as a kind of adult baptism, as the boys are then taught to know and believe in the mysteries of the religion of their forefathers, the nature of the creation of the world and of all things, and to believe in a future state of immortality and of rewards and punishments. The age of puberty is adopted for the ceremony evidently from expediency, and from a care not to trust younger boys with those secrets which their carelessness or their ignorance of the nature of a vow or moral obligation might lead them to reveal. The age of the boys on whom the Irangung is performed is about fourteen years.

The blacks consider this ceremony sacred, and to be especially sent from Boyma through Moodgeegally. The forms of ceremony involve the necessity of having the front tooth knocked out with sharp stone tools. At this ceremony all the neighbouring tribes for perhaps one hundred miles around assemble together in a secret place. The men select from the whole body of blacks such young men as they deem fit to be irangunged. They may find from twenty to thirty fit for the ceremony, in proportion to the total number congregated and to the length of time elapsed since the last similar occasion, which only occurs at periods varying from one to three years. These youths being selected by older men, are painted all over with red ochre and then formed into a ring. This being done, all the women and all the children over two years of age are

ordered to lie down and to conceal themselves under their opossum cloaks, which they must do at the peril of their lives. The men then heap upon them light leafy boughs of trees, to insure their safer concealment.

Upon this being done - and no white man dare be admitted to witness the ceremony - the grown and selected boys are, by a signal of one specially authorized, ordered to go off into the "bush" in a certain direction, and are accompanied by all the men, excepting one, who remains, spear in hand, as a guard over the women and children, and who is the one they say is gifted with sacred authority from Moodgeegally. Him they call a "Yaweyewa", and Andy compares his office to that of our priests or parsons. This Yaweyewa, soon after the other party is out of sight, tells the women to rise, and directing them a contrary course to that taken by the men and youths, accompanies them and remains on guard all the ensuing night. The same ceremony exists among the Darling River and Queensland blacks, where it is called the "Boree", for making youths men.

At this time all the grown boys are conducted by the men to a most secret spot, where the ceremony of the irangung is completed. The front tooth of each is knocked out, some ten or twenty men standing over each youth, pointing their spears in a menacing manner close to his person, and others holding his hair tight, make him swear most solemnly never to divulge to the women and children those sacred secrets about to be told him. To this the affrighted lad is forced to consent upon pain of his being instantly speared and cut to pieces. The solemn oath being thus administered to each youth, the authorized priests divulge to the youths their religious creed, and when the terrifying ceremony is completed, they are taught a sacred song sent by Boyma through his Son Grogeragally and Moodgeegally.

This song is held in such solemn reverence, and known under such severe secrecy, that I found it quite impossible to make my informant reveal it to me. My pressing him only seemed to make him impatient and angry, and as he said he dared not do so because it was against the laws received from Moodgeegally, I desisted from any further attempt. He then said he was sure that I already knew more of their secrets than any other white man did, and that he was satisfied that no others supposed his countrymen entertained any such religious belief as he and others had revealed to me.

Youths cannot marry until they have gone through the ceremony of irangung, and any boy dying before this kind of baptism does not go to Ballima, but shares the same fate as the luckless women. On the death of a husband the survivor is forbidden by Moodgeegally's law to marry for a long while. Should this law be broken, both parties are killed as soon as discovered, as it is thought their conversation on the deceased man must be prejudicial to him and would displease him.

The term corrobbery is generally understood to signify a dance, whereas it is a changing ordinance of Moodgeegally, and is supposed to be transmitted from tribe to tribe from the far north-east. I cannot clearly understand this strange mystery, but I am aware that the ceremony is a very solemn one among the adults when it does take place. It has for its form the most curious painting upon a sheet of bark, done in various colours of red, yellow, and white ochre, which is exhibited by the "Yaweyewa" before mentioned, who is

appointed by descent from Moodgeegally. This sacred ceremony is as secretly conducted as the "Irangung" or Boree of the north. A gentleman of my acquaintance chanced to come on a tribe whilst this ceremony was going on in a deep gully in the ranges. He had reason to apprehend that some violence would be done to him for his intrusion, but was saved by the intercession of one or two who knew him well. He saw the sheet of bark, and represented it to me as being most singularly painted, and was done so neatly as to resemble figured oilcloth. It is consequent on these sacred occasions that they meet and have those night dances which are ordinarily called "corrobory".

To Boyma is ascribed the creation of all the heavenly bodies. They believe the earth to be an immense plane, and fixed, the sun, moon, and stars revolving round it to give it light. On my representing the fixed position of the sun, the rotundity of this world, and its own diurnal and annual motions, he was quite amused at our strange belief, and endeavoured to convince me we must be wrong. This he did, not on the similar and false showing of Tycho Brahe to the same effect, nor against the true system of Copernicus, Galileo, Kepler, Newton, and others, but a fortiori by his assigning his own singular reasoning, that "if the sun never moves whereabouts is Boyma's Ballima?" This I could not understand until it was explained that the sun came from the neighbourhood of God's heaven every morning, and, after running its daily course to give them light, passed under the earth, and returned to Ballima for the night, causing eternal day in God's heaven. Nothing could induce him to regard my statement with anything but ridicule, saying, "I would not believe that if every body said so, but we will see when we die, but not before."

Knowing that the blacks assert the Ballima is fixed in the north-east, that it stands distinct, and that connection with the world is by their very high "Dallambingal" mountain, on the top of which is a step-ladder uniting earth with heaven, I felt that this argumentum ad hominem was too much for my logic, and consequently I beat an honorable retreat, on which my opponent gloried very much. I thought afterwards that Andy might, by his own reasoning, have asked what would become of the step-ladder which connects heaven and earth at the top of Mount Dallambangil if the sun was fixed and the earth revolved as I stated.

To Boyma is ascribed the creation of the whole universe; therefore they believe him to be self-created, and that he formed everything out of nothing. Upon this peculiar point I asked Andy how he accounted for God's own creation? He replied that he arose out of the glassy mountain which forms his throne, and to which he is supposed to be immovably fixed. I then asked him how came the creation of the primitive crystal mountain in Ballima. He replied that "it rose out of the great water and clouds"; but on being again asked to account for the creation of the great water and clouds, he replied that "Boyma made it, he believed", adding significantly, and looking fixedly at me, that "he could not tell, nor any one else - ('Bail me know') - do you?"

The sun, they believe, is only the orb of light, and not the means of producing heat, or by the greater or lesser ecliptical altitude of the earth producing the change of seasons. In endeavouring to undeceive my sable friend in this, too, I had the same difficulty as in the other instance of the earth's and sun's motions. In again ridiculing our assertions

that the sun was the cause of all heat, he remarked that "if the sun makes the warm weather come in summer-time, what for not make the winter warm as it is seen every day?" The influence which produces heat, in their belief, accompanies the Pleiades (mangudia). When the mangudia are visible at a certain altitude above the horizon it is spring (begagewog). When it rises to its highest altitude, it is summer, "winuga", and upon this cluster of stars sinking again towards the horizon in autumn, it is "domda". In winter, when the Pleiades are barely visible or lost to view altogether, it is then winter (magur) and cold. The ordinary stars (miunga) have no kind of influence on the seasons, but simply the Pleiades. The constellation Mungudia is retained by God during the night, and both are sent to give light and heat during their respective seasons. The clouds that obscure the sun in all seasons equally obscure the influence of heat from the Pleiades, and therefore they have no belief in the power of the sun's rays to produce heat, but only light.

The ancient Greeks determined their seed-time and harvest by the position of the Pleiades. The Latins designated them *vergiliae*, from their being first visible in the spring, "ver."

The above notes comprise all that is most interesting of what I have gathered from time to time. On further opportunities presenting themselves I may gain more information. The sense of Deity, like many other delicate senses, being in all savages faint and obscure, it is not easy to obtain information on these points without a great deal of premeditated questioning. These notes are, however, sufficient to prove that, however faint and obscure the religion and moral sense of the aborigines of this country are as compared with that of enlightened nations, enough is shown that, although very humble as the natives of New Holland are in the scale of human nature, they are not without a very high sense of the supreme Godhead, and of a moral conception of what is right and wrong; that their religious creed is far less erroneous and than that of most other savages, and that above all, their belief bears a most singular and striking analogy, excepting in its crudities, to the Christian and Jewish faiths. However, notwithstanding my own improved opinion of the character of our aborigines, I do not think it possible or perhaps desirable to confuse their faith by any attempt to enlighten them in the Christian belief.

I do not think them capable of understanding such truths, or of being brought to believe in any other creed than in that which was born with them and their forefathers; and if this difficulty were not enough, there would, I think, be an insuperable one in consequence of those supposed divine laws which so strictly enjoin secrecy on these subjects towards women and children. I apprehend, therefore, that any pious attempt of any class of missionaries will never prove otherwise than abortive, unless perhaps to the extent of gaining the natives to utter parrot-like and unmeaning mockeries of hymns and prayers of no lasting moral or religious value and effect. The natives of New Holland must, it is to be feared, continue in their ignorance; and those good men who might wish to reclaim them to the Christian faith will, I think, have to content themselves with a consciousness that those blacks have a religion implanted in them which exercises a beneficial effect upon their moral intercourse with each other; and that the hope that if they obey the Divine laws of their God as given to them by his Son "Grogoragally", through "Moodgeegally", their great law giver, on Mount "Dallambangel", they will inherit eternal

life and happiness in Ballima or heaven.

This latter remark, unfortunately only applies to the men and adult youths. It would be well if their women rejoiced in the same belief, and were not kept under such strange, debasing, and superstitious ignorance. It must be palpable to any one who has seen much of the natives of this country how very inferior they are to the men in intellect, - an effect which can readily be traced to the cause of their not sharing with the men the beneficial influence of a religion which, however strange and absurd in some respects, works for good in the development of the men, by producing on their savage minds a superstitious awe and reverence towards their ideal God and the God of their forefathers.

Cumbumuzzo, Jugyong Creek, January, 1848

Billen Billen Island - An Aboriginal Legend

(Written for the Children by Clio.)

{Undated Illawarra Aboriginal Legend, extracted from Mitchell Library Newscuttings file. The author was possibly Surveyor L. Harper who worked in the area in the 1850s}

During many year's residence in the Illawarra district I took great interest in the Aborigines. In my young days they were numerous, but of late years they have decreased so rapidly that I do not think there is a pure black to be found belonging to the district.

I recollect my father telling me of a great corroboree held in front of Berkeley House, and I have a faint recollection of having witnessed it. There were then present several hundreds, and very weird and uncanny they must have looked in their war paint, dancing in the moonlight. [Such a corroboree most likely took place during the 1830s, or at the latest the early 1840s. After this time the number of Aborigines in Illawarra and surrounding districts was greatly reduced. The last document Illawarra corroboree was one observed by the Rev. W.B. Clarke in January 1840, wherein tribes from all along the east coast of New South Wales were in attendance]

An uncle of mine, who was also present, was caught up, and hoisted on to the shoulders of a dark warrior and carried round and round in the dance, much to his disgust and my father's amusement.

I used to listen with great interest to their curious legends of the past, handed down from generation to generation. In reading them they lose much of what is most interesting, for the blacks illustrate their tales by imitating the cries of animals and birds, and their peculiar habits. They would become also greatly excited, and their manner while telling

their tales was most impressive.

The following legend I always thought was, no doubt, their idea of creation. It is the only one I ever gleaned from them of a beginning, for when I questioned them on the subject their invariable answer was "Everything came out of the sea during the great storm."

The story is described as having taken place on Billen Billen Island, at the mouth of Lake Illawarra [This island is at present known by the name of Windang Island. Mathews (1899) had referred to it as Gan-man-gang]. I am told there remains to this day a number of shapes of animals, fishes, and birds, marked on the rocks, and supposed to have existed since the meeting of the animals there to witness the fight between the whale and the starfish. A lady living on the Five Islands Estate kindly undertook the task of writing the story out afresh for me, as it was told to her by my old friend Marangual:

A number of animals were going to Billen Billen Island for a feast, and on arrival there made a gumbee (fire) to cunnunurri (cook). One of them wanted to steal from the jowla (pheasant), and the mullen (hawk) told the little dinggan (wagtail) to corongera (steal) the gumbee from the mullen and jowla, and while they were sleeping the little dinggan corongera the gumbee, and took it down to Billen Billen Island.

While there and during the feast the burri burri (whale) was currangeri (stealing) too much food from them, so the coonagong (starfish) began to bunmulleri (fight) him. The currillwa (native bear) got his cumma (spear) and speared the burri burri on the head (and that made the hole in the heads of all whales to this day), and he then sank to thulga (bottom of the sea).

The jowla and the mullen then woke up and missed the gumbee. The jowla said "Never mind, they won't have my gumbee long." So he began to call up a storm, saying "Kurroo, kurroo, kurroo" for an hour, and buma (rain) began.

When the currillwa saw the storm coming he said "We had better yunderi (go), or we will get numberri (drowned)."

The coonagong said "I can't go; I'll stop under the goorooba (rock)" - he is there still - and was torn to pieces by the burri burri.

At last they got into their mungerri (bark canoe), and the currillwa was pulling and saying "I'm nuggoo (good or strong) and can pull the best."

They all thought they had killed the burri burri, but the bungoo looked round and told the currillwa the whale had got up again to gooiooba (eat), and missing the canoe he said "I'll yunderi" (go too), and was nearly ashore when he caught them, saying "I'll punnurri (strike) you as you struck me." So he broke up the canoe, throwing them all out.

The currillwa said "I have the biggest hand and arm and could pull the best", and so he swam for the shore. All the others followed, except the whale.

The currillwa said, upon reaching the land, "I'm going to live in the goondoos (trees)."

The cooroora (opposum) said "I'm going to live in holes in the goondos."

The burrella (bandicoot) said "I'll mullen (live) in holes in poomeri (ground).

The moonda (snake) said "I'll live in holes in logs."

The kurrawinna (groper) said "I'll live with my little ones under the rocks" - (they live there now).

The burri burri said he would go out to sea, and he went.

The Epacris

{C.W. Peck, Aboriginal Legends, No. IV, *Sydney Mail*, 25 January 1928}

Fairies, or "little men of the bush," were very real to the Australian aborigines, and it was thought that they passed good on to people who behaved well, and ill to those who worked mischief. On a sandy tract some where near a broad creek these fairies used to play, and few young black people eared to visit the spot. Those who went there always saw in the sand between the plants and flowers the footprints of these elusive and generally invisible beings.

But during moonlit nights they could be seen and even beard to speak, and one young man had actually caught one, and was bringing it in to show to his people. He had the little thing in the hollow of his two hands, and was holding it just as some of us have held a captive bird that we did not wish to hurt, but yet wanted to show, or perhaps put into a cage.

The adventurous man was picking his way along the edge of the creek. He had to skirt around beautiful callistemons glowing with their brilliant crimson bottlebrushes - not the lanceolatus, but the broader-leaved one that has the most beautiful flowers. He passed between soft, shy white *Actinotus helianthi*, or flannel flowers, and amongst the big flaming blandfordias that hung out their clusters of bells at Christmas time, and the funny balls covered with flaring yellow fluff that be used for playing games of bowls, and which we call *Ispogen anemonefolius*, first because of the hair of the "marble," and, secondly, because the leaves are like anemones.

Suddenly, just like the captive bird, the "little man of the bush" gave a strong wriggle, and the black man was startled and he loosened his hands. Immediately the fairy slipped to the ground, but not before a finger-nail had so injured his tender little body that blood began to ooze out. Immediately other little fairies who were following their captive playfellow, and were invisible, Plucked a prickly spray that bore tiny white flowers, and with it brushed the eyes of the man and nearly blinded him. However, he started after the "little man of the bush," but he tripped and fell amongst a cluster of these sprays. He called loudly to his people, the braves of whom came running to see

what was the matter. Every fairy had disappeared. Each had become as small as a fly, and had taken refuge by slipping into a tiny white flower that grew on the prickly spray. The flower bent over to hide the tiny fairies, and in that way, so the natives say, these fairies can always be hidden from men's sight, for no one thinks of looking into one of the flowers. Yet the blacks still believed that the hiding was by magic.

The flower into which the wounded fairy had gone was white like the rest, but his blood trickled down and formed a sort of bubble around the opening, and that is why some of these flowers have a beautiful crimson band. So we have the pure white and very small epacris with the prickly leaves, called *Epacris reclinata*, and the other, the *Epacris longiflora*. They are often called "native fuchsia," but that is a wrong name entirely; they are "heaths."

The Erring Maidens

{C.W. Peck, *Aboriginal Legends*, No. VII, *Sydney Mail*, 15 February 1928. Aboriginal story of the Lake Illawarra area}

Near the entrance to Lake Illawarra are two peculiarly-shaped rocks. Both bear a remarkable resemblance to a woman, and anyone can easily imagine an excrescence on the back of one of them to be the dilly-bag that aboriginal women so often carried hanging by a rush of fur string over one shoulder.

The day was away back in the alcheringa, and rain was falling and becoming heavier. Two women broke a tribal regulation. They went without company out of the sight of the old women along the beach and round the bluff and even into a cave. During their absence the people moved to the shelter of a pretty grove where the eugenias were prolific and hanging heavily with white juicy edible berries, and the casuerinas were carrying wonderful clusters of platerceriums and the livistonia palms bore natural umbrellas. In the cave the young women were sheltered, too; but Nemesis in the shape of sleep came upon them, for when they awoke it was quite dark. They had to wait until daylight, and when they were back to the place of the camp all they could see was a dog, and, like Baalam's ass, it had a message for the girls. They had to dance until the return of their people, but they failed, and immediately they stopped they were changed into stone.

All down the years, every time the people passed these stones some old woman who knew the story told it to the group of girls, and in that way it was taught them that no young person should wander out of the sight of the proper guardian.

("Alcheringa" - the prehistoric time; "eugenias" - lillipillis; "casuerinas" - oaks; "platerceriums" - staghorns; "livistonia palms" - cabbage-trees)

A Sanctuary Legend

{C.W. Peck., Aboriginal Legends, No XII, *Sydney Mail*, 21 March 1928}

One day, in the Alcheringa, a being who was not then fully a man was in a transitory state, growing from spirit to man. It was believed all over Australia that human beings were not always in the form that is ours now. There were many stages, and the very first was a sort of spirit form.

This one had been roaming about in an unformed way or in a nebulous condition for ages, with the rest of the embryo, and needed no food, but now he felt hungry. Though he was more spirit than flesh, he had begun to feel the needs of the flesh. That part that was spirit was gradually being absorbed by a tree. The old man who told the tale said that he himself was descended from that very thing, and he was therefore a tree man, and a tree was his totem, which he had represented by spirals drawn on a little flat piece of waratah wood. This totem was very old, for it was as smooth as glass and the marks were nearly worn out altogether. He carried it wrapped in a piece of the bark of the maleleuca or ti-tree. He only showed one end and one spiral, though there was room for four or five.

Gradually the half-man began to step heavily, and the time came when he could tramp and make a great crashing as he passed on his way through the bush. And when his hunger became acute and painful he disturbed a wallaby, which in a few great leaps reached the foot of a bare cliff that had at its foot a hollow or hole so deep that when the wallaby stumbled into it he could not get out. This was food. The half-human grasped at it, but it eluded him. Sometimes it was close to him, and then it would bound across the hollow and be out of reach.

The pursuer placed himself in a comfortable position and decided to wait until the wallaby was asleep. He watched its every movement. The animal sat still at the far part of the hollow and waited too. The sun sank beyond the bush and gradually the shades of night blackened the spaces and darkened the foliage. A zephyr moved softly and rustled the leaves. Opossums and flying squirrels came from their hiding-places and many other forms of nocturnal life scurried amongst the branches. Every time the wallaby made an effort to escape the long arm of the changing being reached out and the capture was almost made. Then the darkness began to be slowly dissipated and the light of the rising moon took its place. It slowly grew stronger, until there was a clear, mild light reaching amongst the trees, though the shadows still made black spaces, and in them the rustling of the moving creatures grew more and more. Then, just before the spirit part entirely left, the pain of its going increased so much that the man began to groan, and his groaning was heard by human beings who were too frightened to search for the source of it.

Then he became wholly human, and that evening, without any wind, a big tree near him began to shake. Its leaves rustled and its limbs rubbed one against another, and that night the moon was full again. Many people heard the tree shaking, and they knew it was a great happening that caused it, and they stood afar off and watched, some even remaining alert all night in the hope of seeing the spirit that was entering, and about to

settle in, the tree. Next morning some men were on the top of the cliff. They had gone by way of a difficult track in order to convey a message to the tribe that occupied the country on the other slope.

The strip of land that separated these people was about half a mile wide, and no one would trespass upon it. It was sacred. The messengers shouted across it, and the other people answered from their side. It was during this harangue that a few came to the edge directly above the hollow in which was the wallaby and before which still lay the man: and at that moment, being fully human, he fell asleep, and immediately the wallaby endeavoured to jump across his prostrate body. But as often as it tried, so often it fell back.

From the top a man hurled a nullah, and the sound of it falling awoke the sleeper. He jumped up, and then the other men knew that they would not see any spirit shaking the tree. It had become completely enveloped and the tree was now quite still. The new man bade the nullah-throwers to cease, and he proclaimed his origin and blessed the spot, making it a sacred place and a sanctuary. The wallaby was allowed to go, and the men were only too pleased to say that they would minister to the needs of the new-made man.

He told them that the tree was now his totem; that he would never interfere with it, but would use other trees for the making of his spears and other things, and he was looked upon as a priest.

There are many such sanctuaries in Australia, and in some such way all became sacred. The aborigines were most particular to tread reverently when near them, and they never continued the chase of any animal that ran into one of them.

On the mountain side just below the post-office at Hampton is a sacred place. It is a bare and level patch surrounded by thick bushes, and it is not many years since the last priest of the group there performed his rites. Some periods were, for some reason, specially set apart for frequent communing with the Almighty, and during those periods the priest was in attendance every morning. He went alone, and was most careful to see that no one followed or watched and no one ever pried into his business.

Stone-Throwers

{C.W. Peck, Aboriginal Legends, No XI, *Sydney Mail*, 14 March 1928. Aboriginal story of relevance to the Georges River area, north-west of Illawarra. The "Wullundigong" referred to in this story are similar to the Wallthegang (a small, long armed, hairy man who lives in trees and caves) of the Shoalhaven area and Cambewarra Mountain}

Two young aborigines - brothers - were journeying up George's River in order to inspect a piece of country in which the *Persoonia* grew plentifully. Its berries, called by us "geebungs," were green and unpalatable a few weeks before, and these two men

thought that by this time they must be ripe; so without telling anyone else of their intention they set off. Sometimes they heard people not far away and they hid, and even when a wallaby or a bandicoot made a noise by scampering through the undergrowth they stopped and remained still until all noise had ceased. But when a large stone fell just in front of them they were completely nonplussed, and they peered up amongst the branches of the great eucalypti and looked carefully along the top of the high bank and amongst the boulders and the undergrowth of myrtles and ferns. They saw no sign of anything that could have caused the stone to fall, so they went on.

They had not gone far when they were again startled by the crashing down of another big stone. This one they examined, and their keen eyes detected hair on it that they knew came from no animal they had ever seen. They had no sooner touched this hair than there appeared before them a "wullundigong." He was a little man completely covered with hair, and immensely strong. He barred their way, and the two men were so afraid that they fainted. When they came to their senses again the "wullundigong" had gone. They knew then that they should not continue their journey to the place of the Persoonias; but, thinking that the "wullundigong" had gone for good, and that no one would again disturb them, they did go on. They reached the place, and found that the berries were quite ripe; but when they went to shake the tree in order to make those quite fit to eat drop to the ground they were horrified to find that the "wullundigong" sat in the branches. He looked very fierce, and grinned at them and made a horrid barking noise. In this fright they each seized a stone and hurled it at the hairy animal. The stones both found their mark, and with a cracked skull the "wullundigong" dropped to the ground.

The men were overjoyed and seized him by the arms, intending to drag him from under the trees to a clear place so that they might better examine him, and perhaps get his kidney fat, for they believed that if they ate this fat they would be possessed of the strength of the animal.

But the moment they touched it its spirit entered into each of them, and they became stone-throwers. Their arms grew long and of great strength, and hair grew all over them and over their bodies. They became human "wullundigongs." They ate all they wanted of the Persoonia berries, and then went back to their people. But they felt that they could not mix with them as they did before; so they climbed up amongst the boulders, and could not forbear the inclination to hurl stones down amongst the tribe. They were seen and with cries of "Wullundigong! Wullundigong!" the people ran away. They followed, and being human they could sometimes shed their "wullundigong" persons and become men.

In this form they married, and their children were natural stone-throwers. They have never died. As "wullundigongs" they go away and live for periods in rocky places, and as men they join a tribe and are received in silence, and they choose wives; but if they can be caught just before the change takes place or while it is in progress they are killed.

And Jhola's son was accused of being a "wullundigong." The little chap was certainly very hairy, and Jhola knew that the old doctor was watching him, hoping to find him in

the state of transition. The child had shown no inclination whatever of any stone-throwing disposition. His father was just a stranger who had come limping into the tribe one day, and because he limped he was kindly treated. He was not known to be a "wullundigong." No one had ever seen him turn hairy or throw stones. Jhola, too, was watchful, and the day came when the boy became very angry because a dog persisted in rubbing up against him, and he seized a stone. The doctor saw him, and he raised his spear. But Jhola could certainly throw a stone, and before the spear was hurled the doctor lay with a skull just as cracked as had been that of the old "wullundigong." No one blamed Jhola. She succeeded in persuading the people that her son was no hairy stone-thrower, and the new doctor never at any time tried to make out that he was.

Umbels and Stamens of the Eucalyptus Blossom

{C.W. Peck, *Aboriginal Legends, Sydney Mail*, 9 May 1928}

A man whose totem was a gum-tree was once walking through a forest of them. He heard his ancestor, whose immediate son he was, calling him, but, no matter how far he went or how fast he travelled, the ancestor was always just in front. Sometimes he was in the tree and sometimes he escaped from it and went on, and as he went he called to his son. Often other people were met, and questions were asked about where this young traveller was going, and sometimes other people, too, had heard the calling; but more often he was only laughed at. It was the people who belong to the trees who could ever hear them calling. This pursuit went on for a very long time. The man was very young when he started, and he was growing old; but ever he went on and on, always hearing the voice of his father, the tree-spirit, calling to him. He was not able to catch up.

At last he came to the highest mountain in Australia, and there at first he could not hear the voice. Very disappointed and very weary, he built for himself a gunyah, and there he intended to rest, and he called the place "Carinya." He had failed to find his father, though he saw many wondrous things in which the spirit of the trees sometimes lives; but now he intended to go back by the way he had come. However, one morning when he awoke he found a black man gazing into his little bush house. He was leaning upon his spear, and his other weapons were on the ground at his feet. He, too, had heard the voice of a "waurat" spirit, for he also was of the tree totem, and at first he thought the sleeping man was he.

The two agreed to go to the top of the mountain, but the newcomer insisted that each take a different path. The old man tried hard to persuade the younger to go all the way with him, but his begging was of no avail. So, after a breakfast of wallaby and the berries of the eugenia, or lillipilli, they parted, and each ascended the mountain by a different route. The day was very hot, and the old man grew more weary. He began to think of cooeeing to the young one to say that he was giving up the journey, but near sunset he came to a place where water gushed from out of a crevice in a rock and fell

into a pool on the ledge. This water was clear and cool, and the old man hastened to a part where he could lie at its edge and drink. He drank very deeply, and, his thirst satisfied, he went into the shade under the rock and fell asleep.

Now, this water was magical, or, as we would say, enchanted, and it caused one who drank of it to grow young again. When the old man awoke he felt strangely strong. He spoke, and his voice was no longer that of an old man. He raised his arms and stood up and skipped, and felt as he had felt when he first started out to follow his tree ancestor to hear what he had to tell him or find the reason for his calling. He went round to where the pool was still and saw his reflection there, and found that in very truth he had become young again. He drank again and again, and stayed until it was quite dark. Then he made a bed of leaves in the sheltered place where he had fallen asleep, and he listened to the water dashing down the side and falling into the pool.

Next morning he climbed quickly and reached the top, and there was only one tree there. Under its shade he waited for his companion. Now, this man had no idea that he would be beaten in the climb, and he only leisurely walked. When he had to haul himself by root or stem from one foothold to another he took much pains to select the firmest. Besides, he was accompanied by his wife and his daughter, and that is why he insisted upon going by a different way. It was towards the evening of the second day before he arrived at the top, and, of course, he saw the tree, and sitting in its shade the man, whom he did not recognise. Signing to his wife and daughter to hide, he went forward to speak to the stranger, but then he recognised him and marvelled at his youth. His jealousy greatly increased. All the more was he determined that he would keep his womenfolk in the background. So he sat, too, in the shade of the tree. And he was very thirsty.

As has been written, both were tree men. The wife was a bird woman, but the daughter, too, was a tree person. It was the law that no people of the one totem could marry, and if any such did so, even if they escaped the just wrath of their fellows, they were subjected to malevolent magic of their ancestors and many harms came to them.

When the man complained of his thirst they searched for water, but none could be found. Then the one who had been rejuvenated told the other of the magical water in the pool far down the mountain-side. By this time it was quite dark. However, the thirsty man said that he would go and find it, but he looked as if he were not speaking the truth. So the other let him go, and he stealthily followed. Great was his astonishment when he saw him join the women.

He went back to the tree, and there he slept. It was late in the morning before the other came back. He had not only found the pool and drunk of its water, but he had brought some back to his womenfolk, and that delayed him. Now, as the three were already young, the water made them change slowly until they were very small. They grew much afraid when they found themselves shrinking so, and they went to the mountain-top and to the tree. The man there at once saw the great beauty of the changing girl, and he asked her to become his wife. The mother grew feathers and became the bird that she was descended from, and she soared away. The father became a spirit, and entered the tree and became part again of its life. Shortly after becoming the wife of the man

the daughter entered into the flowers.

When she had consented to be the wife of the man there was no time for the usual question to be asked in order to find of what totem she might be. All formality was evaded. There were no people to offend. All were going back to be the embryo that they had been so recently before becoming human. They would have to once again suffer the penalties accompanying the change, and the young wife, now a flower, at once became aware of the fault. The mother as a bird came to drink of the honey of the flower, and recognising her daughter she flew off again. The father, within the tree, groaned in pain, especially when the wind came and swayed the branches.

The other lay at the foot of the tree bereft of everything and only did he move when his hunger and thirst caused him to search for food and water. He felt too lonely to live. For drinks he was depending upon the dews that made little drops on the tussocks.

Then one day it struck him that if he again drank of the magic pool he might return to be the spirit of the tree that bore his flower wife. He made his way down, drank deeply, and slept. During his sleep he changed, and he entered the tree as the spirit of it, and in that form sought his wife. Then the blossoms shot out on their umbels, and they sent out myriads of stamens, and somewhere amongst them the spirit hid. There is no chance at all of her ever being found.

This story is somewhat embellished, but in effect it is firmly believed by all the aborigines throughout Australia.

Vicious Birds

{C.W. Peck, Aboriginal Legends, *Sydney Mail*, 23 May 1928. Story from the Illawarra district}

It is well known that some Australian birds will attack human beings. Most of us will remember the Canberra magpie that had a spiteful shot at everybody, not excepting Federal Cabinet Ministers, and most schoolboys have received a vicious stab of Maggie's powerful bill or know of someone else who has so suffered. The eagle, too, and the hawk are savage in certain circumstances, and they have been known to attack people, while the butcher-bird, the crow, and the hawk will kill other birds, sometimes for food and at other times out of, apparently, sheer love of killing or of cruelty. One of the aborigines native to the Illawarra district told this legend concerning these dangerous birds:-

She said that on one of the upper reaches of the Shoalhaven River, where the bounding cliffs are many hundreds of feet high and the water tears down in gorgeous cascades, and here and there are great waterfalls, two beautiful young women were bathing in a pool surrounded by rocks that lay at the edge of the swirl. This clear, cold basin was only stirred by the tiny eddies that found their way back from the edge of the crashing

river, and went peering in the shadows between the rocks to find a still water in which to sleep, but when these two young women bathed there the pool danced in unison with their gambolling and mixed its little song with their laughter. The rest of the tribe were some distance away, some busy about the camp and others far off on foraging expeditions. Suddenly the playing of the women ceased. They crouched in the water and clasped hands. Together they had spied a strange man of huge size standing with one foot on one rock and the other on another and back under the thick shrubbery. Directly above him was a shelf of rock. Almost immediately above the women towered the verdure-clad bouldered cliff for many hundreds of feet, and above that the bare scarp of sandstone. Away on top the trees against the sky gently and slowly swayed and the patch of the heavens was deep blue, for up there the sun was shining strongly.

The women were frightened, yet fascinated. Though they lived in times far before the people became as human as they are now, and though they were consequently near to spirit form, they were human enough to feel just as those who are wholly human feel. The man was a giant. He simply beckoned, and slowly, step by step, through the now almost still pool, they waded to him. He reached forward and took a hand of each, and he told them to come from the "akuna," or river. He led them quickly amongst the fallen rocks until they reached a dense scrub-clad gully, and up that he strode a very long way until he came to a place where they had to climb. At last he reached a ledge that he called his "carinya," and there he made them comfortable.

They stayed many days, and one day when the women were out looking for "borinkoot," or raspberries, they saw what they called a "darri" (footmark). So they watched and waited. They knew it was someone searching for them, or rather biding his time until they knew of his presence, for he was as much spirit as they and their captor. They saw him, but he had to be cunning, and he did not come forward until night time, when the giant was asleep. The moon shone brightly through the tall, swaying trees, and the women laughed. The giant awoke and wanted to know at what they laughed. They replied that there was no "yowie," and they were "boolang," or cold, and therefore they coughed. Three times that occurred, and the fourth time there was no response from the giant, for he was fast asleep.

Then the rescuer came up and the three crept away. In the morning the giant knew that they had escaped him and were being aided by one of their own kind, and he followed and was heard. The women were much afraid. They begged to be allowed to go back; but the young man assured them that they need have no fear, that he could always outwit the giant, and that he knew exactly where he was going. The girls begged to be told, but the only answer they got was that it was the country of many birds.

Now at that time all birds were gentle and shy, and the young women failed to see how such timid and beautiful creatures could aid them. Once or twice when the giant was near and seemed to be on the point of capturing them they broke back to rejoin him voluntarily in order to escape severe punishment by throwing themselves on his mercy, but when they realised that he was still searching for "darri," and they heard his terrible yells, they ran on. The way they were led was through vines such as smilax and Kennedyea, and through nettle, and over hidden brooks, and the giant, being so much bigger, had much difficulty, and often fell into the little creeks that were hidden by the

mosses and ferns.

At last they broke out into clear country and then they rested. The few trees there were laden with birds. There were probably millions, just as if all the birds of Australia had assembled in this one place to perform the work. The young man was of a bird totem. He was a "karrakal," or magpie, man, and his affinity was the hawk. One there was his pet.

By-and-bye the giant broke through the bush, and when he saw the three sitting down he raised his spear. The young man called, and immediately the birds rose in an enormous flock. They obscured the sunlight. They enveloped the giant. Then the magpie darted at him, followed by the other named. They jabbed holes in his head and face and shoulders. First he tried to shield himself by raising his arms before his face. Then he turned and ran roaring from whence he came. The young man returned to their home.

Ever since all people who are not bird people will be attacked for certain reasons by these birds. Those whose totem, whether black or white people, is a bird are never harmed.

Only the aborigines know this. White people do not know to what they belong, and do not recognise any totem. But they belong to something just like the blacks, and, according to the teller of this tale to the writer, that is why some people are very fond of either bird, animal, or flower. And that is why some people are never hurt by what will attack others. It is all a matter of totem, which is only a way of recognising descent from the embryonic beings of the alcheringa.

The Legend of the Shadow

{C.W. Peck, *Aboriginal Legends*, *Sydney Mail*, 3 October 1928}

That the Australian aborigines had a well-determined belief in "wullundigongs," or "little men of the bush" (goblins and fairies), has already been published in my series of aboriginal legends, and one very ingenious one tells of the connection of these fairy folk with the creation of shadows. According to it shadows were first given to men. A young man of the people who lived in the southeast of South Australia (the Booandicks) was fond of everything belonging to the bush. It was expected of him that he assist in the fishing, but he was afraid of the waves. For that fear he was constantly being reprovved by the old men and sneered at by the young ones, while the women loudly abused him.

But all the same he, by many and various subterfuges, evaded the duty of catching fish for his people and himself, but betook himself into the scrub, and on account of the antipathy of his people he remained there overnight.

At that time nothing had a shadow. The fairies could make themselves invisible whenever they wished, but human beings could not. When in the morning the young

man returned, and, as was often the case, empty-handed for that inhospitable coast was never very prolific in game excepting that usual to semi-aquatic country, he was set upon and severely beaten. He was forbidden to go into the bush again, and the sorcerer of the tribe undertook to put the wullundigongs against him. This punishment seemed to him to be about the acme of impositions, and he quailed before it and smarted under it. When the next fishing party was being organised he was assigned his place in it, but his fear of the sea absolutely prohibited his going on. Taking advantage of the temporary abstraction of the leader he bolted, keeping to the hollows amongst the sand dunes that border the beaches in that part. He ran as he had never run before. The stunted and straggled tea-trees that grow there came right up to the rushed and mesembryanthemum covered sandhills that stretched to the edge of a peaty bog. In that bog was danger. The bunyip was supposed to inhabit it, and all had heard it in the night giving vent to its strange grunting expressions and splashing heavily in the mud and the water.

Pausing for a while the fleeing man listened for the sound of pursuers, but there were none. Cautiously he climbed to the top of a dune, keeping a rush between him and the point at which he had left his companions. From there he could see them scattered about on the rocks. On the beach he could see a number of women. He thought that amongst them was the one he intended to marry, but he was too far off to distinguish her from the rest. Slowly he slid through the soft sand to the bottom of the hollow again, and he lay there under the hot sun and gazed up into the blue cloudless sky. A slight breeze stirred the tea-trees, and he sprang to his feet. The noise might be made by the wullundigongs! He went to the edge of the bog and, mustering all his courage, waded in and got through.

He then entered a forest of low, straggled gum-trees, and standing motionless beside one of them was the young woman of whom he thought. She shyly advanced and gave him the "churinga" that would keep off the wullundigongs, and then she bounded away. No doubt had she been detected in having such a thing in her possession death would have been the penalty, for the native administrators of the law brooked no transgression of rules pertaining to sacred things such as a churinga.

Then, when the man was alone, the wullundigongs, under the influence of the sorcerer or occultist, came to seize him. He unwrapped the churinga. He held the bark that was its covering in one hand, and in the other reposed the bare, sacred emblem. He became invisible to the wullundigongs just as they were about to lay hands upon him, and instead of the man all they saw was a newly-created shadow. This they thought to be the man they wanted, but they could not grasp it. He rejoiced because of this strange weapon that was his. Wherever he went the shadow went, too, on one side or the other, and whatever he touched became possessed of a shadow also. Without fear he returned to his home. When the women saw his shadow they taunted it, believing it was the man himself. The men beat it. But they saw that he was not hurt, and they then begged him to give them a shadow also. He touched them all, and immediately they had shadows. They recognised the shadow to be a means of defence against all invisible things, and for that reason and in that way shadows were given.

Winged Lomatia Seeds

{C.W. Peck, An Aboriginal Legend, *Sydney Mail*, 23 January 1929}

There is in our bush a plant called lomatia. It is so named because its seeds have wings, and the Greek word "loma" means a wing. There are four varieties of this plant in New South Wales and two in other States. One is quite a tall tree, but the others are only very small shrubs. The best-known is very small indeed, being only about two feet high. It is called sometimes "wild parsley." Its flowers are creamy-coloured, and its seed-bearer is just a tough follicle, having seeds inside with wings packed one on top of the other.

Now, many of our plants carry winged seeds. In fact, most of those that belong to the Protean order - and we have about twenty - have such seeds. The wings are much like the long veined wings of a locust or a wood bug.

About the wings on the seeds of the lomatia the aborigines of the Upper Nepean and adjacent country told a rather pretty tale. They said that a "wullundigong" - that is, a little being of the bush, or a fairy as we have it, for she was good and she had wings - was being pursued by another wullundigong of a different family. The second was surely a goblin, for he was not good and he had no wings. He was in league with the horrible being that causes all the tempests.

The night was beautifully fine, and the end of the Milky Way was close to the earth. Several spirits were about to start the journey to the other world, and were clustered at the foot of the way awaiting a leader. First one spirit offered to take charge, and then another; but none had the confidence of the rest, and therefore none was trusted to lead correctly. The post was a most important one, and the spirits were most anxious to get to their world. The "pukkan," or track, was plain enough. As has been told in another legend, there are the pitfalls in what we call Magellan's Clouds, and there was also the Unseen River. The writer has a very wonderful legend about that Unseen River, in which it is told that a tortoise proved a treacherous guide and so lost his tail.

By-and-bye the frightened fairy, running without hindrance because the night was so clear, came upon the group of spirits. Though she was a spirit, too, she was not of the same class of the spirits of human beings, and therefore she could not be seen. Still, she mingled with them and heard the discussion. She saw the trouble, and she knew that they could never get to the other world when they trusted no guide. She saw, too, what they could not see. Other spirits who were better disposed were passing them and entering upon their last journey with joy.

Many beautiful flowers were growing on the spot, and amongst them was the lomatia. Its oval-shaped pods or follicles were near to bursting, and, of course, each one was carrying its little burden of seeds. The fairy hid first amongst the flowers. She peered from behind the waratah, and she skipped to the lambertia, or honey flower, that is as

beautifully crimson as the waratah. She crept, too, into the callistemon, which is perhaps the most attractive red of all the reds. All the flowers growing there got some grace from her presence.

She did not like to make her presence known. It is a fact that throughout the tribes of Australia the people were most considerate with regard to sudden actions or sudden appearances that might be calculated to startle someone. They were all kind and gentle, and sensitive and timid. In all their doings, and in many of their stories depending upon beliefs in invisible creatures, they show this regard for the timidity of their fellows. Indeed, because of the stories they were taught to be thus considerate.

Presently the pursuing goblin also reached the group of spirits, and he had not the same care. He, of course, saw the fairy, and he dashed in in such a way as to dreadfully scare every being, and with terrified cries the spirits scattered. They dashed into some flower or other, but the influence of the fairy calmed them, and none went far away. They saw the fairy caught in the claws of the goblin, and they heard her beg for time in order to assist the spirits who were about to gain the other world, but were delayed and injured by their failure to find a leader whom they could trust to lead them successfully. She pointed to a pod of the lomatia, and told the spirits to crowd in and enter the seeds.

They trusted her and did exactly as they were bidden to do. They only went into two of the seeds. Suddenly eluding the grasp of the goblin, the fairy skipped to that pod, and hastily she tore off her own wings and fastened them to the two seeds. The goblin stood back, not daring to interfere, and astonished to see the tearing off of the wings. She then turned to him and she begged him to ask that a great west wind be sent. At first he refused. He was more than angry. He was disappointed because the fairy had spoiled her looks, and, besides, she seemed on the point of death herself. However, she implored so earnestly that he consented, and he called to the emperor, or whatever we may call the idea of the western source of our great tempests. The emperor acquiesced. We all know the signs of the coming of a sou'-westerly. There were first distant rumblings or shocks of thunder. Huge clouds rolled up, and as the sun went down from the zenith towards his bed in the west he was hidden by great masses of cloud. Even if he lit his golden lamp to light his way in the dark of his palace, and its glow reddened the sky and sent gleaming shafts and beams of brilliance, as we know it does, they could not be seen. It had taken not only portion of that clear silvery night to do all this, but most of the following day, and now comes the following night apace.

A portentous silence pervades all Nature. Birds and animals cowered, some hiding their heads, and others hurrying in an aimless, agitated way first to one shelter and then another, unable to satisfy themselves of its efficacy: and those best governed and most disciplined of all insects, the ants, scurried to their colonies, and all that were far away on foraging excursions were being hunted for by rescue patrols of ant police. High in the air swifts and swallows were reaping a harvest. Insects, driven before the oncoming terror, were flying in mass and were easily caught.

Then came the little heralds. Faint zephyrs piloted the roaring deluge. They went ahead to tell all who can hear and understand of what was coming, and the autochthonous people of this land heard and understood all such things. Few white people know anything about it. There fore it is that these legends were told, for in them

is all the Nature knowledge possessed by the black people.

Then the blast was upon the fairy and the goblin and the lomantias. It was upon every living thing. As night came the trees were bent and twisted, and many of them snapped and crashed. Birds were flung to the ground, and that easily-got meal of the swifts and the swallows was, for many of them, the last. The animals of the bush stayed in their lairs and their burrows, and the opossums that build nests clung to them as they swayed and were water-logged.

The fairy crept into the creamy flower, and there she died; and if one is examined closely before it is quite open it takes but little imagination to find its likeness to her, and to be seized with a sense of her presence. At any rate, the aborigines sense these things. And they can point out the scars that came to mark the fact that she tore off her wings.

The goblin went with the wind.

The follicles opened, and the winged seeds with the spirits that sheltered in them were borne along the Milky Way, not needing a leader.

Perhaps any of the Protean seeds might be used to illustrate this story. Most likely it is the fanciful explanation of the fact that there are winged seeds.

Baagoddah

{A Moruya story, collected by Catherine Stow (K. Longloh Parker) about 1900 and published in her *Woggheeguy - Australian Aboriginal Legends*, F.W. Preece & Co., Adelaide, 1930}

Baagoddah was an old bent man; he had greedy wives who kept him always hunting for food for them. One day he had collected a great load of the roots of a kind of reed called Comberra. Tired and worn out, the poor old man carried them up to the camp, threw them down and called out, "Baagoddah! Baagoddah! I have broken by back!"

The wives only laughed at him and greedily took the roots.

"Baagoddah! Baagoddah!" he called again, and even as he cried out he was saved from his greedy wives by being changed into a small crane bird whose cry to this day is heard in the Moruya country.

"Baagoddah! Baagoddah!"

The Lyre Bird

{A Moruya story, collected by Catherine Stow (K. Longloh Parker) about 1900 and published in her *Woggheeguy - Australian Aboriginal Legends*, F.W. Preece & Co., Adelaide, 1930}

Long, long ago a blackfellow, leaving his two wives and his little girl at his camp, went hunting.

While he was away another blackfellow, who had been watching for this chance, came within sight of the camp.

The wives saw this stranger, and so that he would not camp too near them they sent the little girl with a light to make a fire for him where he was.

At first he seemed very grateful, but presently pretended that the ants annoyed him, so that he could get no rest, so the girl moved the fire a little nearer to her mother's camp. First by one excuse, and then another, he got his fire moved nearer, and nearer, until he was quite close to the women's camp.

Watching his chance he sprang upon the two women, and with his waddy knocked them senseless. He then took them away to his camp which was in a very deep opening in a steep mountain.

There was no water there, yet there he kept them strictly prisoners.

Each time he went away hunting he drew after him a rope of twisted vines which was fastened to a stringy bark tree at the top of the cliff.

In their rocky prison the two women were kept and cruelly treated. Sometimes he kept them for days without water, then when they were almost mad with thirst he offered them a loathsome draught.

This treatment made them watch for a chance to escape. At last it came. The man forgot to draw up his ladder after him.

The women used it to get to the top, where they hid themselves in the scrub until the blackfellow returned. As soon as he had gone down to his camp they drew up the rope, leaving him with no means of escape.

He begged them to let down the rope, but they only taunted him all the time, talking as hard as they could at him.

When they last saw him he was frantically scraping up and scratching together little heaps of sticks and stones, uttering all the time most doleful cries.

Cries which are heard to-day in the sweet notes of the Lyre Bird, whose haunts are in those Southern Mountains, for it was into a Lyre Bird this blackfellow was changed.

And the Blacks say they have seen his old camp in a range on the south bank of the Moruya, between Wambean and Kulwarry.

The Battle at Wallaga Lake

{Told to Roland Robinson by Percy Mumbler, of Wallaga Lake. Roland Robinson, *The Shifts of Sands - An Autobiography 1952-62*, Macmillan, Sydney, 1976, 94-6}

Old King Merriman, lived on the rocky island, that's called Billy Goat Island now, in the middle of Wallaga Lake.

King Merriman's `moodjingarl' was the black duck. Every blackfeller has a moodjingarl. It's given to him before he's born. It's his power, his spirit. It looks after him an' warns him danger.

My moodjingarl's the mailbird, the owl. If there's danger comin', that owl will sing out in the night to me. If I don't take any notice, that bird will fly down through the camp an' hit me with his wing as he passes. If I still don't take any notice, he'll swoop down an' flutter in the ashes of my fire. He'll lie there flutterin' in the ashes as though he's hurt. He'll get up an' flutter away an' try to lead me off.

I know there's danger then, close up. Someone, a Bugeen, perhaps, is sneakin' up on me to kill me with his guneena, his devil's stones. I've got to grab my swag, straight away, an' go. That mailbird, my moodjingarl, will lead me away until I'm out of danger.

No one could ever sneak up on old King Merriman without him knowin'. No matter from how far away danger was comin', the black duck would always know. It would fly past the island in the darkness, cryin' out. It would sweep down onto the water an' lie there in the darkness cryin' out an' thrashin' its wings.

This was how King Merriman knew that a big army from a Victorian tribe was comin' to clean the Wallaga Lake tribe right out. This was King Merriman's power. He could understand what that black duck was sayin' an' he could talk to it like talkin' to another blackfeller.

Then King Merriman stood up on his island an' called out to all the Wallaga Lake tribe. 'Walthow!' he sang out. 'Look out! A big mob from Victoria are comin' to clear us right out. Gather up all your spears. Gather up all your boomerangs an' nulla-nullas an' get ready!'

The Wallaga Lake men took all their women an' children an' put 'em on a point of land that runs out into the lake. Then, about sundown, the men went to the approach to the lake where the reeds stand thick an' tall. They went down into the reeds and hid

themselves an' waited for the Victorian tribe.

All the time King Merriman stood on his island lookin' out. He could feel that tribe comin' from a long way off. Just on daybreak the Victorian tribe was close up to where the Wallaga Lake men was waitin' for 'em in the reeds.

King Merriman saw 'em first an' song out from his island. Then the Wallaga Lake men sprang out from the reeds, shoutin' their battle cries. Spears were flyin' in flights an' flights an' boomerangs was whistlin' through the air.

Men were fallin' down in all shapes. From both sides came the flights of spears. More, an' more, an' more they came. The air was that thick with spears flyin' you could not see through 'em. King Merriman could see the warriors bein' hit with the boomerangs. He saw rushin' crowds of men fightin' close up with the boomerangs. He saw rushin' crowds of men fightin' close up with nulla-nullas an' stone axes. He heard 'em shoutin' an' cryin' out as the spears went through 'em.

At last, King Merriman knew that the Victorian tribe was too strong. It was cleanin' up the Wallaga Lake tribe. Then the Victorian tribe started to put out across the water for the island in canoes.

From a long way off King Merriman started throwin' his spears. Them spears had great power in 'em. They went through the warriors an' into them kinoes. King Merriman's spears was sinkin' them kinoes. But more an' more them kinoes came on across the water. There was so many kinoes that he could not clean 'em out. At last his spears was finished.

Then the old King started to throw his boomerangs. Them boomerangs was black an' greasy. They had even more power in 'em than his spears. They whined an' whistled down onto the warriors in the kinoes, cuttin' off their arms an' cuttin' off their heads. When them boomerangs hit the warriors they would cut through 'em an' come flyin' back to King Merriman.

Arr, that old King was makin' his last stand. He was throwin' his left hand an' his right hand boomerangs. He stood on his island catchin' his boomerangs out of the air or pickin' 'em up from his feet an' sendin' 'em whistlin' back again.

But still the kinoes come on across the water.

At last, King Merriman knew that his power was finished. The Victorian tribe was too strong. They had cleaned out the Wallaga Lake tribe, everyone: men, women, an' children.

Before them kinoes reached the island King Merriman was gone. He changed himself into a whirlwind an' flew away to the Shoalhaven tribe. He passed over the fierce an' terrible Kiola tribe. The Old-Men of that tribe felt him passin'. They knew with their power that the Victorian tribe had cleaned out the Wallaga Lake tribe an' that they was comin' to do battle with them.

This Kiola tribe was the tribe who saw the ship with white sails of Captain Cook tryin' to put in to land a Kiola. But a big wind come up an' blew the ship out to sea again.

King Merriman flew, rushin' over their country, an' come to the Shoalhaven blackfellers. 'Walthow!' he cried out to 'em. 'Look out. A big Victorian tribe is comin'. They've cleaned by tribe right out. We couldn't stand up to 'em. They were too many an' too strong with their spears an' boomerangs. Walthow! I'm the only man left alive to tell you.'

No, the Victorian tribe never got past the Kiola tribe. The Kiola men was too fierce an' terrible. They met the Victorian tribe an' cleaned it right out.

But old King Merriman, his power was broken. For a while he stayed at the Shoalhaven. Then he travelled away. Where he died, no one knows.

Percy gave me another reference to Captain Cook. He told me:

There was a terrible tall woman who lived at Ulladulla. Tungeei, that was her native name. She had six husbands, an' buried the lot. She was over a hundred, easy, when she died. She was tellin' my father, they were sittin' on the point that was all wild scrub.

The big ship came an' anchored out at Snapper Island. He put down a Boat an' rowed up the river into Bateman's Bay. He landed on the shore of the river - the other side from where the church is now. When he landed, he have the Kurris (Aboriginals) clothes, an' them big sea-biscuits. Terrible hard biscuits they was.

When they was pullin' away to go back to the ship, them wild Kurris were runnin' out of the scrub. They'd stripped right off again. They was throwin' the clothes an' biscuits back at Captain Cook as his men was pullin' away in the boat.'

Wathagundarls

{Told to Roland Robinson by Percy Mumbler, of Wallaga Lake. Roland Robinson, *The Shifts of Sands - An Autobiography 1952-62*, Macmillan, Sydney, 1976, 96-7}

They're the little people. They live in the rocks an' caves at Tilba-Tilba. We don't interfere with 'em. If you tread on their corns, they'll whale into you. They're very strong, very powerful. I couldn't handle one of 'em. They'd get a stick an' knock you down. They'd tear the clothes off you. They'd grab hold of you an' drag over to the bull-dogs' nest. You know them big, blue bull-dog ants. They'd hold you over their nest while the bull-dogs bit you to death.

Bull-dogs don't hurt them little people. Them ants are their moodjingarls, their spirits, in their own way. Them little people never wear clothes. They're naked, they don't

understand clothes. They've got bows an' arrows. They're a different people to us. They live on birds. That's what they hunt. They never make a fire, that would but 'em away. They eat their food raw an' that's why they're so strong. They'd do a 'Kelly' (reference to Ned Kelly) together. They come out in the evenin', just about dark. Many a time I've seen their little tracks in the dust.

Them Wathagundarls won't leave one another. They got no language, they only grunt. They're still here. They're just livin' wild in their own little wild state.

The Voyage of Cook's Endeavour

Along the New South Wales South Coast, April 1770

Between 20 and 28 April 1770, Captain James Cook's Endeavour sailed north along the coast of New South Wales, towards Botany Bay where she arrived on the 29th (precise dates vary according to method of recording).

The journals and diaries of James Cook, Joseph Banks, and numerous members of the crew all record brief notice of the Aborigines of the region, as seen from the vessel. Mostly they are reports of seeing smoke, however individuals were observed on beaches near Mount Dromedary and Bulli on 22th and 28th respectively.

Brief extracts from the journals (which are printed in full in *Historical Records of New South Wales. Vol. I, Part I. - Cook, 1876-1780*, Government Printer, Sydney 1893) are reproduced below. It will be seen that they mostly repeat each other, however Richard Pickersgill's records in detail the attempted landing near Woonona, during which some Aborigines and their canoes were observed.

[NB: Relevant extracts from the logs of both Cook and Banks were reproduced in *Illawarra and South Coast Aborigines 1770-1850*]

Captain James Cook's Log (Palliser Copy)

Saturday, 21 April - 2 p.m., Saw the smooch of fires on several places upon the land; a sure sign of its being inhabited.

Sunday, 22 April - 2 p.m., Saw a smoak on ye shore.... 11 p.m., Saw a fire ashore.... 8 a.m., Saw severell people on the beach.

Wednesday, 25 April - Noon, Severell smokes seen along shore in the course of this day's sail.

Saturday, 28 April - 2 a.m., Saw severell fires along shore.

Lieutenant Zachary Hicks's Journal

Saturday, 21 April - saw a smoke on ye shore.

Sunday, 22 April - saw some Indians on shore.

Gunner Stephen Forwood's Journal

Saturday, 21 April - 1 p.m., saw a smoke on shore... 6 p.m., a smoke on shore.

Sunday, 22 April - 9 a.m., saw several Indians on shore.

Tuesday, 24 April - a bluff head near which were two large smokes, N. 72 W.

Wednesday, 25 April - 10 a.m., saw several smokes on shore.

Thursday, 26 April - 8 p.m., saw a fire on shore.

Richard Pickersgill's Journal

Saturday, 21 April - P.M., saw a smoke on shore.

Sunday, 22 April - saw several smokes on shore; ... saw a fire on shore... A.M., as we stood along shore we saw four or five of the Indians sitting near the fire; they appeared to be naked and very black, which was all we could discern at this distance.

Wednesday, 25 April - At 10 a.m. saw several columns of smoke on the shore, which had a very pleasant appearance.

Friday, 27 April - At noon off shore 4 or 5 miles; saw several smokes.

Saturday, 28 April - At 5 p.m. the boat returned, having been close to the shore, but could not land for the surf; they saw two people who came down to the beach, but soon after retired to the woods, where they saw them no more; the shore appeared very pleasant, with tall trees, having little or no underwood, and some fine plains in the woods; they saw some trees like cabbage-trees, a hut, and two small boats, ill made.

Able Seaman Charles Clerke's Journal

Saturday, 21 April - saw a smoke on ye shore.

Sunday, 22 April - saw some Indians on shore.

Master's Mate Francis Wilkinson's Journal

Saturday, 21 April - saw several smokes on shore.

Sunday, 22 April - saw a smoke on shore... At 10 p.m. saw a fire on shore.... At 9 a.m., saw several Indians on shore, distance 4 or 5 miles.

Wednesday, 25 April - At noon ... saw several smokes on shore.

Saturday, 28 April - At 3 a.m., saw several fires on shore.

Midshipman John Bootie's Journal

Sunday, 22 April - At 3 p.m., a smoke ashore.... A.M., saw several Indians on the beach.

Wednesday, 25 April - saw several smokes ashore.

Saturday, 26 April - At 6 p.m., saw a fire ashore.

Saturday, 28 April - At 3 a.m., saw several fires along shore.

Astronomer Charles Green's Journal

[Dates have been corrected to allow for travelling east]

20 April - 3 p.m., saw a smoke ashore.

21 April - saw a smoke ashore.... 9 a.m., 4 or 5 miles off shore; saw several Indians thereon.

23 April - Pigeon-house Hill, S. 62 W.; a bluff head, near which were two large smokes.

24 April - 11 a.m., saw several smokes ashore.

25 April - 7 p.m., saw a fire ashore.

27 April - 3 a.m., saw several fires ashore.

1812

George William Evans - Surveyor & Explorer

25 March -17 April 1812: *Anonymous journal of an exploration overland from Jervis Bay to Mr Broughton's [Appin] ... 25 Mar -17 Apr 1812* {Mitchell Library C709, FM3/482}

This journal has been attributed to surveyor George William Evans. It records Evans' journey north along the coast from Jervis Bay to Appin, via Wollongong. No Aborigines were seen (or noted) until 3 April when Evans' party gave a group some tomahawks, a blanket, tobacco and fish hooks in exchange for oysters. The journal identified members of the party, 2 of whom could swim - Mr Overhand and the Aboriginal guide Bundle. The latter was a native of Wollongong. A partial transcription is contained in W.G. McDonald (ed), *Earliest Illawarra, By Its Explorers and Pioneers*, Illawarra Historical Society, 1966, 21-7.

[3 April] Several natives who were very friendly ... on taking my departure an old man who Bundle gave his shirt cried very much.

[4 April] Another party of natives came near, but on observing us were much alarmed & run off.

[6 April: reference to Bundle conveying some men over a creek by canoe and canoe crossing]

10 April: Meet another group, gave them tomahawks and tobacco. Kennedy killed a sheep on the party's arrival.

1817

Cattle Station at Lake Illawarra

Bobbie Hardy, *From the Hawkesbury to the Monaro: The Story of the Badgery Family* (pp24-5). Includes an account of a visit to Wollongong in December 1817 by a group including James Badgery and his son Henry:

In or about December 1817 I went with my father and his men to form a station for some of our cattle at South Creek. We went by what is known as Five Islands, near Wollongong. We intended ... forming the station on the southern side of Lake Illawarra, and knowing that if taken round the island side of the lake [the cattle] would come back in the direction of their previous home, we took them across the neck of the Lake near the sea, driving them across without much trouble - in mid-channel they had to swim a little, as did the horses. One calf was carried out by the sea current, but it later struggled

ashore and the next morning was back with its mother.

Taking the cattle to the hut we camped for the night; the place was quite a wilderness of grass, having never had anything on it but a few kangaroos. A boat had arrived from Sydney with provisions and the men told us they had had a very rough time on the way, and at one time they despaired of ever reaching the shore alive.

The blacks were not hostile and were always glad to get articles of cutlery or food.... The wild or untaught ones were extremely timid, especially if anyone handled firearms, which were of the old flintlock style, the percussion firing pieces being a luxury not very common....

Upon a later occasion we got over a gap west of the swamps on the northern side of the Shoalhaven River into the Kangaroo River where we found a splendid open flat of black soil and a tribe of Aborigines (whom we managed) to get into good terms with. They were very much pleased to see our dogs catching kangaroos which we allowed them to take after being killed.

1819

Oxley & Meehan in Illawarra

October 1819: Surveyors John Oxley and James Meehan, along with Hamilton Hume and the Aborigine Broughton of Coolangatta, visit Illawarra to carry out land surveys. Their survey books and maps refer to local Aborigines and place names {Archives Office of New South Wales}

Alexander Berry and the Collection of Aboriginal Skulls

1819-1827

Alexander Berry, doctor, merchant and native of Scotland, settled at Coolangatta on the Shoalhaven River near Nowra in 1821. He brought with him to the Colony an interest in natural science, geology and the `science' of phrenology (the study of human skulls/crania), supposedly developed during his years of medical training at Edinburgh.

According to the research of Link van Ummersen of Sydney, upon arrival in New South Wales Berry went about collecting Australian Aboriginal and New Zealand Maori crania for his friends at the Edinburgh Museum. Skeletal remains were also collected from the Shoalhaven area, however in order to obtain some Tasmanian material he sought the assistance of the Reverend Robert Knopwood of Hobart Town.

Berry first met Knopwood - who would later supply him with some Tasmanian Aboriginal skulls - on 5 July 1819 at the Magistrates' Court following his arrival there aboard the City of Edinburgh. Berry called on Knopwood at the court the following day and many more occasions, visiting him at his home four times and interacting with him as a fellow dinner guest on five occasions during his 3 week stay in Hobart. Some of these were attended by one Captain Briggs of the Admiral Cockburn and his wife.

Berry, along with another passenger Mr Vernon, departed Hobart on the 29 July for Sydney aboard the Admiral Cockburn, arriving in Sydney on 31 July. A number of letters were subsequently exchanged between Berry and Knopwood during the following 6 months which describe the efforts of the latter to obtain Tasmanian Aboriginal crania.

{The above information and following letters are taken from research carried out by Link Van Ummersen of Sydney in connection with his study of the Shoalhaven Aborigine Broger. Sources include Rev. Knopwood's diaries (Mitchell Library C237, Reel CY1679, 1814-1820). The Knopwood diaries do not include any information on Aboriginal skulls, however the Alexander Berry papers (ML MSS 315/46) record this subject in detail}.

11 August 1819: Rev. Robert Knopwood to Alexander Berry, informing him that he had procured a Tasmanian Aboriginal skull {Mitchell Library MSS 315/46, CY2025, pp.9-10}:

Hobart Town 11 Aug 1819

Dear Sir

I hope you have arrived safe at Sydney, and have met with every good success you could wish. I have procured for you a very fine Native Skull, and have the promise of two more, which, when I receive them, will send them to you. I am likewise preparing for your M. Howes information taken by Mr Humphry with the letters &c., part of which I shewd you when you favourd me with a visit. /This is inter nos/.

The Dragon Brig from India by Batavia is now come to anchor, with Spirits, Sugar, Tea, &c. Allow me to suggest if you have Rev. White's Sermons among your books, you will favour me with them. I think Mrs Briggs has them. I will pay any person whom you will appoint.

Tomorrow Mr Abbott, Humphry and self, appear in the cloth made of Sidney wool. I think the Rev. Mr Marsden might consider the poor parson here, and gather from some of his fleece.

Beg my respects to Mr & Mrs Briggs. I shall be happy to hear from you at all times.

Believe me Dear Sir
Yours truly
R. Knopwood

A. Berry Esqr.

Spectacles & glasses

5 October 1819: Rev. Knopwood to Alexander Berry, referring to the "Native Caputs" [skulls] which he had sent him {ML MSS 315/46, pp.13-14}.

Hobart Town 5 October 1819

Dear Sir

By the arrival of the Cockburn I had the pleasure of your letter, and spectacles from Mr Archer. I am very sorry the sight is too young for me, being greatly at a loss for a pair. You were so kind to say that you would receive them again. I have therefore given them to Captain Briggs.

I am glad you received the Caputs safe, and I have two people now looking for another, which you shall have at the first opportunity. The weather has been so bad that I have not heard from the interior of the country some days. I will not forget you be assured. I beg you will accept my thanks for the books. I shall be happy to hear from you at all times. Wishing you health and happiness.

I am Dear Sir
Yours Truly
R. Knopwood

A. Berry Esqr.

I think it probable that Capt. Briggs will be here again before he leaves the Country.

19 November 1819: Alexander Berry writes from Sydney to the Rev. Knopwood reminding him to continue his search for Tasmanian Aboriginal crania {ML MSS 315/46, p.21}.

Sydney 19th Novr. 1819

Dear Sir

I have received your favour of the 5th ultimo and the Spectacles which I am sorry to find do not answer. I have in consequence purchased another pair which I now forward along with this by the hand of Capt. Briggs. They are common but if the Glasses answer I hope you will be satisfied as they are the best I can procure, if not please to return them.

I am glad you have not forgot the Craniological specimens, which if possible I beg you

will forward by Capt Briggs.

I am
Dear Sir
Yours Sincerely
Alexr. Berry

18 December 1819: Rev. Knopwood writes to Alexander Berry, referring to his lack of success in the continuing search for Tasmanian Aboriginal crania {ML MSS 315/46, p23}.

Hobart Town 18 Dec. 1819

Dear Sir

I received the favour of your letter and spectacles by Capt. Briggs, and must beg leave to return the latter, being unable to use them.

I am sorry to say, that after my repeated efforts to obtain some of the Native Caputs, I have been, as hitherto unsuccessful, but I assure you I will not give over my search, and shall, I hope, be able to send you some before you leave Sidney, especially as here are vessels that will soon be there. I have now two men in the bush after them.

I shall be happy at all times to hear from you,
and believe me, Dear Sir
Yours Truly
R. Knopwood

A. Berry Esqr.

17 January 1820: The Rev. Knopwood again writes to Berry from Van Dieman's Land re his search for skulls {ML MSS 315/46}:

17 January 1820 V.D. Land

My Dear Sir

Think me not remiss, though I have been unsuccessful in procuring any Heads. I do assure you I have had people out a long time. If you will favour me with your address in London, I will not fail in sending you one or two, the first I get.

I have enclosed you an account of the General Musters, which I hope will be some information to you. Hearing you will probably sail soon to England, I wish you a safe voyage and return to New South Wales.

We are anxiously expecting His Excellency and Mrs Macquarie. Likewise the Commissioner and Mr Scott of whom we hear much praise of. Rev. Saml. Marsden we hear is returned from New Zealand. I beg you will let me hear from you and remember me to Mr & Mrs Briggs.

I remain Dear Sir
Yours Truly
R. Knopwood

A. Berry Esqr.

Tell me all the news you can.

29 January 1820: Draft copy of a letter from Alexander Berry to the Rev. Knopwood re craniology and Mr Scott {ML MSS 315/46, pp.1-3}.

Sydney, January 29th 1819

Revd. Mr Knopwood

Mr Dear Sir

I have received your favour of the 17th instant with its enclosure for which accept my best thanks. I am also aware of the trouble you have taken to procure me Skulls of the natives and therefor the obligation on my part is equal as if you had been successful.

I sail for England in the course of February, but my partner Mr Edward Wollstonecraft will remain untill my return and most likely will visit Van Diemans Land in two or 3 months, therefore if you succeed in procuring a native Skull I will thank you to send it to him.

As you had a visit so lately from the Dromedary, you can be in no want of English news and therefore what you require must no doubt be with respect to this country, with respect to any changes likely to take place in the Government. I am entirely ignorant as also when you may expect a visit from His Excellency and Mrs Macquarie.

At present the Commissioner [Bigge] and Mr Scott are about on a voyage of observation to the Coal River and Port Macquarie, and are hourly expected back and most likely will embark for Van Dieman's Land some weeks after their return.

They are well adapted for their mission and it is therefore rather ludicrous to observe men of their most discordant and jarring opinions all expressing themselves equally satisfied with what they suppose the countenance which has been given to their opinion. Mr Scott is a good agriculturist and therefore may be the best judge of the physical state of the country, and the Commissioner perhaps of the moral and political.

[Allow me also to observe that although it is not generally suspected in New S. Wales, still I know it to be the case that Mr Scott is a Craniologist]

Allow me also to observe that Mr Scott is a craniologist. This is not generally suspected

here, still I know it to be the case, therefore you will oblige me by procuring him if possible a native cranium but it may be as well if you advise such of your friends as have any reason to be doubtful of their own heads not to allow him to feel their bumps, lest he should discover what is inside - in fact I cannot better close this letter than by copying Robie Burn's address to his countrymen on the bust of Capt. Grose the Antiquary

Hear, Land o' Cakes, and Brither Scots
Frae Maidenkirke to Johny Groats
If there's a hole in a' your coats,
I rede you tent it,
A chield's among you, taking notes,
And faith he'll prent it.

[Extract from Robert Burns' 1789 poem 'On the Late Captain Grose's Peregrinations thro' Scotland, collecting the Antiquities of that Kingdom', lines 1-6]

Specimens to Edinburgh

c1820: Labels listing various articles sent by Alexander Berry to a Mr Constable for deposit in the Edinburgh Museum {Berry Papers, ML MSS 315/54, Item 5, Miscellaneous, pp.1-2, attributed to circa 1820}.

The two labels include reference to two Australian and one New Zealand Aboriginal skulls/heads despatched in one of the two cases.

List of articles forwarded to Constable for the Edinbr Museum - 6 bulbs + seeds formerly sent
A.B.

Case No 1 Contains at bottom of old matt of New Zealand Flax. Stones nearly as to catalogue marked and numbered -

N.B. - many of the numbers are loose and only in Pencil. A few specimens from the Western Country of N. S. Wales - neither marks nor numbers as they were sent with indications of the locality. A few detailed specimens presented by Fraser who accompanied Oxley in his journey into the interior.

[1]- 4 bundles including skins of non-descript from the interior also by Frazer

- Skin of a Flying Squirrel
- Specimens of gums
- Specimens of Australian manna or sugar

Case No 2

Male Skull of New Holland Female

Ã New Zealanders head

Skull of a native of Van Dieman's Land

2 papers Botanical specimens

2 varieties of platypus

- New Zealand mat made of the pteridium aquilinum

Sundry Shells to fill up the box amongst which is the paper nautilus from
Basses Straits -

The Skull of Arawarra of Shoalhaven

20 August 1827: Letter by Alexander Berry to an unnamed party, possibly a correspondent at the Edinburgh Museum, re the dispatch of the skull of Arawarra, a former Aboriginal chief of the Shoalhaven {ML MSS 315/46 CY2025, pp.247-8}:

Cooloomgatta Shoal Haven
20th Augt 1827

Dr Sir,

I have now the pleasure of sending you a Craniological Specimen, being the skull of a former chief of the neighbourhood, valuable on account of part of the History of the Personage to whom it originally belonged being known. He was of the rank of a German Prince, or the chief of a Highland clan, and renowned for many dark deeds of Blood.

Many years before Shoal Haven was settled by Berry & Wollstonecraft it was resorted to by Parties of Cedar cutters. In course of time these were either all destroyed or driven away by the natives.

Arawarra - the owner of the present specimen - attacked and destroyed a Party of these sawyers who were employed at Black Head seven miles to the north of Shoal Haven River and utterly destroyed them, and if report speaks true, afterwards feasted on their flesh.

He has left a numerous Progeny behind him, and notwithstanding the bloody deeds of his youth lived to an extreme old age and died in peace. On our arrival here he was tottering on the verge of human life.

About 2 or 3 years ago I met Charlie his youngest son, a peaceable well disposed native like another Pious Orcus carrying this once formidable warrior upon his shoulders. The venerable old Gentleman merely came to take a last look of Cooloomgatta now occupied by strangers, died two days after & was buried in the neighbourhood.

He was buried in the sand to the depth of ten feet, laying on his face & with his head pointing to south. Thus although this man of blood escaped punishment and died in peace, yet mark eternal Justice his bones have not been allowed to rest in their grave, & it is to be hoped that his skull will throw such light on science as may sufficiently expiate the crimes which he committed.

The above letters indicate that Alexander Berry was one of the first phrenologists to work in Australia.

1821

Five Islands Tribe - Body Markings

26 November 1821: Letter from William Walker, Parramatta, to the Reverend R. Watson, mentioning the distinctive body painting of the Five Islands Aborigines {Mitchell Library, Bonwick Transcript, Box 52, pp1040-2}:

Wesleyan Mission House

My dear Father

Being desirous of communicating all the information I can possibly acquire, of the state of the Aborigines of New South Wales, I went on Saturday evening, Nov 24th 1821, to one of those festivities known as **Corrobbarara**.

Many of the surrounding tribes were encamped in the woods. The Five Islands blacks, when darkness had shrouded nature in her mantle, began to undress; and immediately to paint themselves with a kind of white earth that resembles our pipe clay. The figures displayed neither taste nor ingenuity. Longitudinal lines on the legs and arms, and curved lines from the breast to the arms, and a spheroidal figure on the breast, intersected without the least display of art, constituted their principal pencil display. Some were disfigured with a soft excrescence of iron ore which made them red; and around the eye they struck a circle with the pipe clay.

Before the men were prepared for the Corrobbaraa dance, the females assembled at the order of one of the songsters, who muttered the song, beating time with two waddies, to sing. This was the invitation to commence the dance. And, presently, was heard the imitatory snorting and stamping of the Kangaroos.

The dance was introduced by the louder singing of the man, and females. The females continuing to beat time with their hands on a bundle which they held before them. Their motions did not display great agility; and, as far as **gracefulness** of the scene, it was of too shocking a nature, too unseemly - too **disgraceful** to describe. Were not my duty concerned, my curiosity could never prevail on my sense of delicacy, to visit a Corrobaraa. To a sensible and susceptible mind it is sufficient to say, they were naked. For the sustenance of the indelicate I have no descriptive food.

Before the commencement of the dance, a Roman Catholic Priest made his appearance. he sought out all the infants, and baptized them! A little girl, not more I should conceive than twelve years of age, officiated as sponsor, and while the Priest was gabbling his Latin forms of Prayer to the gaping blacks, this girl was responding, where it is required, in English!! Unfortunately for the poor Priest's discernment, he gave one a double portion of holy water, a double portion of salt and two names! However as soon as the double baptism was discerned, he dismissed the question with "**Oh! Never mind!**"

You would not be able to accredit the assertion of the fact, did you not know its source, that a female, an English woman, should be present at such an assembly as the above mentioned. Females, I am assured, are frequently at these obscene assemblies.

These festivities are frequently marked with horrid barbarity. One of the singing females, not singing sufficiently loud to meet the approbation of her husband, he was incensed by this frivolous aberration; so much as to strike her on the head with his tomahawk. Her shrieks pierced the heavens; but his obdurate heart, unused to sympathy, affection, and feeling, pursued his amusement with the greatest activity, and looked upon the suffering female with all the **sang froid** of a canibal barbarian.

Parramatta
26 Nov. 1821

I remain etc.
W. Walker

Clyde River Fish Trap

December 1821: During an exploration of the Clyde River near Batemans Bay, Lieutenant Robert Johnston records upon his map of the river the locality of an Aboriginal fish trap made up of an arrangement of rocks. See Pleanan (1990) for a copy of the map.

Broughton of Boon-ga-ree (Coolangatta)

8 April 1822: Letter from Charles Throsby to Alexander Berry, Sydney, introducing the Aboriginal guide Broughton {ML MSS 315/46, Reel CY2025, pp.81-2}. Broughton was a native of Coolangatta, the site by the Shoalhaven River where Berry intended to form his settlement.

Glenfield April 8th 1822

Dear Berry

The bearer (Broughton) a native was born at the spot (Boon-ga-ree) where you purpose to take your farm. He is well acquainted with every inch of that part of the country, speaks good English, and I think may be usefull to you. I have therefore told him if he will accompany you and explain to the natives there, that they are not to touch any thing you have &c., &c., &c., that you will give him some tobacco, a pair of trousers, and he adds, he must have an old shirt.

I hope you will let me know when you set off, for as I am writing, I must go to my own farm in Argyleshire. Perhaps I may take it into my head to visit you, I think I can get to the place where Brooks has his cattle [Kangaroo Valley] the first day, and be with you on the second, early, but in all probability I shall see you before you set off.

I beg my compliments to Wollstonecraft - say he must come up the country, if he continues unwell the sooner the better.

Yours very truly
Chas. Throsby

A. Berry Esqr.
Sydney

{Reverse: Ap. 8 1822 / per Broughton a Native / Alexr. Berry Esq. / George Street / Sydney / C. Throsby}

Alexander Berry's Expedition to the Shoalhaven

21 June - 23 July 1822: Alexander Berry, *Diary of an Expedition to Shoalhaven River, June 21st - July 23rd, 1822* {ML MSS 315/53, Item 19}.

This diary includes details of Berry's first efforts in establishing a settlement at Coolangatta, by the Shoalhaven River. It contains specific reference to "an old [Aboriginal] man who had men and who claimed the Ground named Wagin", plus also to Yager, Chief of the Jervis Bay people, and the Aborigine Charcoal Will (of Bulli?) who accompanied the party to the Shoalhaven.

Diary of an Expedition to Shoalhaven River

June 21st 1822 at nine A.M. the Blanch 2 left the wharf and proceeded down the river, passed the heads at 12. At 2 p.m. strong Southerly wind obliged to return. At 3 anchored in middle harbour. Walked over Bungaree's farm which is the only piece of ground in that neighbourhood of any utility. There found some of Piper's cattle. Got some milk at the salt works. Made a fire to sleep on shore. At 8 wind became favourable & embarked passed the heads at 10 a.m.

22nd June pleasant night - light wind at 8 a.m. off Bullerige [Perhaps Ballangarie. There was a place called Bulanaming, north of Cooks River (Botany Bay) after 1815 {Ummersen, 1992}]. Wind light returning to south. Mainly calm all day. Vessel lying nearly abreast of Coal Cliff at 5 pm. Fine NW breeze sprung up - ran until 12, having sailed about 25 miles & then lay to for the night, as we supposed abreast of Black head.

23[rd June] At 6 set sail. At 6 1/2 am saw Cullingatty hill (hummock of Shoal Haven) bearing at SW by W distant about 10 miles wind north west.

At 4 pm Davidson, Kelly, Dunn, Turner and Charcoal went in the Boat to examine the bar, at the urgent desire of Davidson on their approaching the breakers. Alarmed at their danger I called & made signals for their return. They heard & saw and even put about the boat, but again proceeded.

In a short [time] the boat and they were all seen struggling with the breakers & clinging to the boat, after a little they appeared all washed away & shortly another boat near [the] men were to be seen.

Night was fast approaching & the vessel was nearing the surf. We therefore pulled her out with the sweeps and made for Crook Haven. On entering it we perceived a man coming along the outer beach, which from his walk we discovered to be Charcoal Will. On reaching the beach we sent the boat & brought him on board. He confirmed us that they were all drowned. I however sent some men with refreshments along the beach.

After about two hours they returned with Turner who had floated ashore on the boat, and informed me that they were just in time to save Dunn's life who had also floated ashore but was so exhausted that his companion was only able to haul him ashore out of the reach of the surf. He was almost expiring, but a fire being kindled he began to survive & by and by swallowed a little spirits & was then recovering. At 11 he was brought on board, very weak and much bruised. The boat was also recovered.

24th. Got the boat through the surf along the beach with Shoal haven river. Went across and examined all the north shore and outer beach with[out] seeing either of the bodies of the missing men. Saw the bow sprint of a small vessel on the beach. Took the boat up to the crossing place, hauled her up & left her and then returned to the vessel along the beach, but sustained considerable injury in getting her along from the violence of the surf. Entrance of the river seems totally unpassable. Cutter well supplied with fish by natives.

Monday 25th. Attempted to pull the cutter up the river, wind however blowing strong and squally obliged us to desist after proceeding about 1/3rd of a mile. Wind Southerly. Mr Hume then proceeded up the river in the small boat & left 3 men at the Isthmus to build a hut and cut a passage. He returned in the evening, wind still very strong.

Tuesday 26th. Wind still SW - blows strong with rain, therefore impossible to bring Blanch. Came in the boat with Charcoal & Mr Hume, and O'Brien to remain, found the people had nearly completed their hut. Found an old man who had men and who claimed the Ground named Wagin.

Wednesday 27th. Wind still southerly but more moderate. Got underway and proceeded up. Got aground in a narrow crooked part, but by the flowing of tide got into deep water. About a mile higher up got fast aground near the top of the Tide. Remained fast, although we discharged and sent ashore the four [kegs] of water in the hold and Mr Hume carried up to the Isthmus two boat load of cargo.

Thursday 28th. Very rainy, not able to get her afloat during the night. Next morning [surveyed] the channel & sent up another boat load. About 3/4 tide got the vessel up to deep water & on the return of the boat, towed and swept her up to the clear ground near the men's hut, when we arrived in the evening.

Friday 29th. Slept aboard and next day examined the bay.

Saturday [30th] Went up the river and slept on the clear flat. Found the grass as formerly excellent but the extent limited to a few hundred acres being bounded by swamp and brush at 1/4 of a mile from the banks of the river. A good run of water falls into the swamp on the west.

Saturday 30th. Dragged small boat across the Isthmus and went up Shoal haven river which might drive a mile. All my expect[atations of] fine meadows now turn out to be only brown reedy swamps. Many of them however may be drained.

Slept on the same spot as during my former visit. Here we met a party of natives who left us at night and went down the river to their wives.

Sunday July 1st. Examined the Island which seemed rich and well for pigs, then passed down the river and breakfasted on the edge of Broughton's Creek. After breakfast ascended the Sugar loaf [Mount Coolangatta] which we found steep but soil rich black mold generally excellent timber and fine luxurient grass.

Returned to the vessel in the evening where on the shore found Steward (Throsby's constable) [A man named Stewart was the first overseer at Numbaa. He was dismissed on 23 March and succeeded by D.S. Souter who was referred to on 8 July 1822 as the first overseer at Coolangatta {Ummersen, 1992}], and a black attendant had left Mittagong on Tuesday and brought me a letter from Throsby. Slept at our hut.

Monday July 2nd. Went across with Hume, Broughton, Steward and his man and

dispatched two black boys with a boat to the top of B[roughton]'s Creek. Walked across the country to the top of the creek almost uniformly an excellent rich grazing country. In the evening the boat arrived.

Tuesday 3[rd July] Went up to the top of the creek, to a meadow in a fork of the rivulet. After breakfasted, separate from Steward who went ashooting, and after dispatching the boat he, self and B[roughton] trapsed to Black head hill and excellent country, nearly bounded toward the sea with a chain of swamps beyond which a barren sandy beach extends from crooked river near black head to the Shoal haven r[iver], along the seashore forming a good natural defence of the sea winds. Walked across the beach and reached the north shore in the evening. Found a musket when boat was sent to bring us across. Slept in tent.

Wednesday 4th. Went across and selected a spot on the foot of Cullengatty west of the rivulet.

Thursday 5th. Again went across & procured bark for the huts with a party of natives. Again found Steward, on his return having only procured one pheasant.

Friday 6th. Went to Cullengatty with Dunn and Hume, with a party of natives to clear the Ground, soon however obliged to give over all our axes and tomahawks giving away.

Ascended the hill and found the chain of ponds toward the sea to run near the north & south distant say 1/2 a mile from the Sea Beach. Little Sugar Loaf hill a little west of the north which discharges itself near crooked river, bore north by compass from the peak. Part of the swamps west of Broughton's Creek on fire, therefore cannot be very wet.

Saturday 7th. Canal of 209 yards being finished. Went across and began falling for the stock yard and collecting palms leaves for thatching the huts. Returned in the evening.

Sunday 8[th] Took a long walk with Souter over the clear ground on the south bank and a dry slope river. The rest very swampy with high and dry patches. In the evening a party of natives from Jarvis bay headed by Yager arrived.

Monday 9th. Took across six men to Cullengatty and there left them to commence, beginning with their own hut. Also Hume and the natives, who proceeded on their way to cut a passage across the mountains. Had much difficulty on returning on account of a violent westerly wind and tide.

Tuesday 10th. Wind still so violent that I could not cross.

Wednesday 11th. Wind moderate. Went across and inspected the men.

Thursday 12th. Went across and found Mr Hume who returned to report proceedings.

Friday 13th. Went across with Hume and inspected his road to the head of the mountain, indifferently formed and in some places steep and rugged, Still, with a little trouble may be rendered passable with a cart.

Saturday 14th. Slept at the head of the mountain. Breakfast and at 8 1/2 accompanied Hume over the swampy butte of the top until I had a view of the Five Islands and O'Briens lake. Returned and reached the head of the mountain at 12. Was 1 1/2 hours in descending. Reached Cullingatty at 4 1/2. Found Steward waiting and immediately returned with the boat.

Sunday 15th - took a short walk ashore.

Monday 16th - Tuesday 17th. Variously employed, filled water.

Wednesday 18th. Took a cargo to Cullengatty.

Thursday 19th. Examining the south shore.

Friday 20th. A cargo to Cullingatty and brought back wood as Ballast Store completed with the exception of the door.

Saturday 21st. Dispatched the remainder of the things to Cullengatty and went down the river in the small boat and towed the channel. Souter brought three men to assist in getting down the vessel.

Sunday 22nd. Got up the anchor at 8 am being about young flood. Slept at the point ashore the flat until nearly a high water then went down aided by the sweeps and foresail. Arrived without accident at the sandy point at 2 and wind being unfavorable, ballasted and trimmed the Blanch and dispatched Mr Souter and his boats crew.

Monday 23rd. Light wind, got up anchor at 8, young flood and proceeded out assisted by sails, and sweeps. Light baffling winds all day from the northward. Beating off the entrance of Shoal haven river, without being able to make much progress.

At 9 pm saw a large ship on the same tack close to us and beating up to Sydney. At 12 midnight passed black head. Much lightning in the south east quarter. Wind north west moderate and cloudy.

Yager and Wagin

July 1822: Note written by Alexander Berry circa July 1822 re the male Aboriginal chiefs of the Shoalhaven and Jervis Bay area {Berry Papers, ML MSS 315/46 p.89}.

This is to certify that Yager the native chief of Jervis Bay and Wagin the native chief of Shoal Haven, have generally conducted themselves with propriety, and that Broughton the native Constable is a steady discerning individual and superior to most of his brethren.

Hamilton Hume's Road to Shoalhaven

27 August 1822: Letter from Hamilton Hume to Alexander Berry re his efforts at taking cattle to the Shoalhaven, and forming a road {Berry Papers, ML MSS 315/46 p.95}.

Appin August 27th 1822

Dear Sir,

I have just return'd from Shoal Haven all the cattle arriv'd safe at Cooroogarter on Tuesday last 20 August 1822; But some way or other, two strayed from the flock the first night; and return'd to Momanoomoo. I seen them on my return home.

I brought with me one Man and some Natives: I marked and cleared some of the road along the top of the Mountains towards Merigung. Every thing was well both at Number and at Cooroogarter when I left.

I am, dear sir
Your most obedt. servant
Hamlt. Hume

To
Alex. Berry Esqre.

P.S. In respect of the Sawyer: he is not yet quite finished; as soon as he has done I shall forward him immediately.

Shoalhaven Breastplates

1822: Around this time Alexander Berry issued breastplates to a number of Shoalhaven Aborigines. The following are known:

- * Broughton / Native Constable / Shoalhaven / 1822
- * Yager / Chief of Jervis Bay [Shoalhaven, c.1822]
- * Wagin / Chief of Shoalhaven [c.1822]

Refer *Poignant Regalia* (1993).

1824

Cannibals at Camden

26 January 1824: Letter from the missionary Rev. William Walker referring to a fight between Aborigines at Cowpastures (Camden) and talk of cannibalism {Mitchell Library, Bonwick Transcript, Box 53, vol.5, pp.1370-3}.

(Wesleyan Mission House)
Parramatta, 26 Jany. 1824

Very dear Fathers,

To write unto you, on any subject connected with the work of God, in these Colonies, forms no inconsiderable source of gratification. Even if nothing transpires that is specially interesting, it is a relief to my mind to write a statement of facts to procure your sympathy. My last letters contained one expressive of my fear that some evil had befallen the majority of my communications.

By our District Minutes you will perceive that I have again crossed the Blue Mts. In this journey I have been better rewarded for the labourious travelling, than in my last. I met with great numbers of natives, that excited considerable interest in my heart. The men are strong, active, and generally robust; the females cheerful, pleasantly featured, but diminutive in stature; and the children are lively, interesting, and present some hopeful ground to cultivate but all are excessively idle and vagrant.

The more I see of the disposition and habits of the New Hollander, the more rigidly am I confirmed in the opinion that a great length of time must elapse before any extensive good will be effected. And that it is not with the adults, but with young men, and children that the great work must be commenced, and through them the saving plan of redemption be disseminated to the uttermost bounds of their scattered, uncivilised, unsocial, and cannibal tribes. Traversing the woods in their tribes, and living in a kind of domesticated manner with them will never do the work, nor will it prove conducive to their more quickly and readily receiving the blessed and saving truths of religion.

We must use our utmost endeavours to select the most promising youth, from tribes that are the most distant from our residence, and keep them under a course of tuition and religious instruction. These will learn, and of them there is not the probability of loosing everything by their running away into the bush. For these youth the special prayers of God's people must be offered up, that they may be the favoured object of his mercy, and the harbingers of Jesus to their lost and guilty brethren. These few lines contain the outline of a plan, which, if prudently, jealously and piously carried into effect, will not fail to do good. But the expense of this plan must be amazing, and much as these destitute creatures need assistance, it is a subject that requires great consideration to determine, whether or not, that part of God's treasury, over which you are the Stewards, shall be as profusely bestowed on this Mission as its Necessities require.

Do not, however, understand me, as pleading for the relinquishment of this Mission. I trust that God will never suffer it to be blotted from the Stations of a Methodist Mission Society. For, how inefficient soever my efforts may appear, I do think, that upon the plans which I have prosecuted, and failed, no one else will succeed.

The Native Institution, of which I should have been the Master, (and to which drudgery I would willingly have submitted,) had not the base duplicity of the Rev. Messrs. Marsden and Hill prevented me, is far from doing well. From the Sydney Gazette of the 1st & 7th Inst. you will see the Govt. Order of their dismissal. This has struck a panic through all ranks. I embrace the opportunity of tendering my services, in any possible way, for the promotion of the Native Institution in all its objects. To my communication I have not yet recd. an answer. Vast sums of money have been expended, and where is the good that has arisen? Yet the general plan upon which Govt. has proceeded is the best, provided it were better executed.

To Bathurst I hope you will soon appoint a Missionary. It is more than probable that I may be there, making another effort to do good to the natives before this meet your eye; and I shall deem it to be my duty to do all I can to open a door for some one. The Population of Bathurst is about 900, and is rapidly increasing. The compass of ground occupied by this number is like one of our small English Counties. Just in the neighbourhood of Bathurst Town, there are many settlers. Many of them are Roman Catholics, and are altogether inimical to Protestantism in any of its forms.

At the Cowpastures the Blacks have been fighting: a few were killed, several dangerously wounded, and many slightly hurt: Four were eaten!! The Blacks sent a piece of one to the Governor! by the hands of Major Ovens! To two Brothers of mine, these monsters exposed several pieces of human flesh, exclaiming as they smacked there lips, and stroked their breasts, "boodjerry palta! murry boodjerry! - fat as junbuck!! i.e. good food, very good, fat as mutton. There is no doubt of their cannibalism. Pray for me, and for them.

I am, etc.
W. Walker

To the Gen. Secretaries

1826

Blankets for Illawarra and Shoalhaven Aborigines

April-May 1826: {AONSW 4/2045} Summary of blankets issued to Aborigines at Illawarra, Shoalhaven and within the southern Sydney region. This is the earliest such listing known.

Return of the quantity of Blankets distributed to the Natives by order of His Excellency the Governor, in the Months of April and May 1826.

Date
1826

April 26	Cowpasture, Notty Richmond Tribe	37
"	To Six Chiefs	6
28	Bungary and Tribe	4
May 1	Jager Shoalhaven	26
"	Niah	4
5	Illawarra	10
12	Fifteen Natives	4
"	Bullii	3
16	Broken Bay	8
17	Botany Bay	3
"	Bigore Biggu	3
18	Five Islands	8
19	Penrith	3
22	Kitten	1
24	Nagengi and Tribe	7
		127 Blankets

1827

Aborigines at Bong Bong (Berrima)

7 March 1827: Letter from Charles Throsby to the Colonial Secretary re the subject of Blankets and clothes for Aborigines of the Bong Bong (Berrima) district {AONSW Col Sec Correspondence 4/2045, letter 27/3651}.

Court Room, Bong Boong
7th March, 1827

Sir

No Magistrate but myself being here, I have the honor to acknowledge the receipt of your letter of the 31st of March respecting the tribes of black natives to whom it is His Excellencys intentions to give blankets and stop clothing.

The natives of these parts, particularly those of the more remote districts, not being much accustomed to wear clothing I am of opinion it would be most adviseable, for the present, to confine the donations to blankets alone, particularly as I have found by experience, that by commissions to be too liberal to them, has been attended with will rather than food.

I would therefore respectfully recommend, that six, or even ten blankets be sent for distribution as a function, to the most usefull and deserving of the tribes who frequent these parts, the same number to those of the districts around where Dr Read resides, the same number to those of the districts around Limestone Plains, where the Honorable Mr Campbell has a station and the same number to those of the districts around where Mr McAlister resides.

The Magistrates endeavouring to press on the minds of the most intelligent natives amongst them, that the donation is given as an inducement for good behaviour, and promises a reward for any public service they may perform (the example set by the natives about Liverpool in assisting the police will soon become known amongst those of the intension) and a prompt reward for any particular service, will have the best probable effect, by which means I have no doubt an efficient auxiliary police will be established, that by a little pains being taken, may become of great public benefit.

I have the honor to be
Sir
Your Obedient
Humble Servant
Chas Throsby J.P.

The Honble Alexr. McLeay Esqr.
Colonial Secretary

Blankets for Illawarra Aborigines

12 April 1827: Letter from the magistrate at Illawarra re the issue of blankets {AONSW Col Sec Correspondence, 4/2045, Letter 27/3735}.

Illawarra 12th April
1827

Sir

In reply to your Circular of the 31st ultimo, which only reached here the 11th April, stating it being His Excellencys intention to issue Blankets & Slops to the Natives, on the 23rd of this month in commemoration of His Majesty's Birth-Day, and for me to send a List of the Number of Aborigines in my District, and distinguishing the several Tribes &c. &c. &c.

In reply, I have the Honor to inform you for His Excellency's information that it is impossible I can comply with those wishes in consequence of all the Natives being at present in Sydney & Parramatta, who are waiting there, I understand, in expectation of getting Slops &c., but the moment they return, I will send in the full particulars required

by His Excellency.

I have the Honor
to be Sir
Your obt. humble Servt.
J. Fitzgerald
J.P.

To,
The Honorable. Alexr. McLeay

List of Illawarra Aboriginal Chiefs

3 May 1827: Letter containing details of Aborigines at Illawarra, including tribal and chief names, and census details. A total of 105 Aborigines are recorded {AONSW Col Sec Correspondence, 4/2045, Letter 27/4459}

Illawarra, 3rd May 1827

Sir

In reply to your Circular of the 31st March, respecting the issuing of Slops &c. &c. to the Natives of this District, I have the Honor to enclose you a list of the different Tribes &c. as required by His Excellency.

The Shoal Haven Natives are not included, not having, as yet obtained a list from Mr Wollstonecraft.

I have the Honor to be
Sir
Your obt. humble Servt.
J. Fitzgerald
Lt. 39th Reg. J.P.

The Honorable. Alexr. McLeay

Return of Aborigines in the District of Illawarra 3rd May 1827

Chiefs Names	What Tribe	Number of		
		Men	Women	Children
Cratherea	Thapma	12	5	3
Paddy Gally	Garramah			
Timberry	Five Islands	10	6	5
Bundong	Illawarra	15	11	9
Sillee	Crooked River	6	5	3
Timmulang	Kangaroo Ground	5	9	1

Total 48 36 21

J. Fitzgerald
J.P.

Treatment of Shoalhaven Aborigines

6 May 1827: Extract of letter from Alexander Berry to Edward Wollstonecraft re possible treatment of the Aborigines at Shoalhaven {Berry Papers, ML MSS 315/46 p.403}.

...Take care you are not humbugged by the natives. Endeavour to get them all away. Poor Lieut. Lowe is committed to take his trial for shooting one of them at Hunters River. Tom tells me that they are fully determined to kill Wylie. I shall therefore send down a couple of excellent riffles.

10 May 1827: Extract of a letter from Edward Wollstonecraft to Alexander Berry regarding dealing with the Aborigines at Shoalhaven, in reply to that of the 6th previous {Berry Papers, ML MSS 315/46, pp.87-89}.

Coolangatta 10th May 1827

Dear B.

...You desire me to turn away the Natives from the Farm - meaning, of course, to keep them away altogether. Pray how is that to be done!

Shoalhaven Native Snake-bite Cure

14 May 1827: Extract of a letter from Edward Wollstonecraft to Alexander Berry {Berry Papers, ML MSS 315/50, pp.91-93}.

14th May 1827

Dear B.

Another Snake bite - and another cure!

A boy named Elliott who came by the Albion was sent over to pull the Maize and was bitten on the head by a Brown Snake, on Friday the 11th about 3 o'clock. The bitten part was roughly cut out by Lesley and a Black Fellow was induced to suck the wound.

He was brought over here the same evening, about 6 o'clock, and Souter again scarified the wound and administered some liquid Ammonia. The Boy was, however, by this time in a state of complete torpor - the eyelids nearly closed, the eye fixed, the head drooping, the limbs without strength. He could not stand and there seemed little chance of his surviving.

By keeping him, however, in constant motion, which was rather dragging than walking, supported by two men, during the whole night, and by doses of Ammonia and Wine alternately, he had, by 6 a.m., very much recovered, and was then permitted to rest for a short time. The walking was subsequently, with the aid of one additional only, and by 4 p.m. he was out of all danger, and is now perfectly well....

Census of Illawarra Aborigines

2 July 1827: {AONSW 4/2025} Extract from a summary of blankets issued to Aborigines at Illawarra, as per order of the Government Gazette of 31 March.

2 July 1827

Abstract showing the number of Aborigines who have been recommended by the Magistrates of the several Districts in which they reside, to receive Blankets and Slops, distinguishing the several Tribes, and the number of Men, Women and Children belonging to each Tribe respectively, as requested by the Col Sec Circular dated 31st March 1827 No 19.

Blankets Issued

	Number of			
	Men	Women	Children	Total
Thapmah Tarramah	12	5	3	20
Five Islands	10	6	5	21
Illawarra	15	11	9	35
Crooked River	6	5	3	14
Kangaroo Ground	5	9	1	15

Broughton, Chief Constable of Shoalhaven

3 July 1827: Letter of introduction from Alexander Berry to the Colonial Secretary Alexander Macleay, introducing the Aborigine Broughton, Chief Constable of Shoalhaven {AONSW Col Sec Correspondence 4/2045, Letter 27/6118}.

3 July 1827

Dear Sir

Permit me to introduce to your favourable consideration the bearer, Mr Broughton - Chief Constable of Shoal Haven, who comes to Sydney deputed by his Native Brethren of that District, to solicit from His Excellency the Governor the accustomed presents of Blanket, &c, as a defence against the rigors of the present inclement season.

The numbers of his Constituents extend to about 40, who are as tenacious of their preserved privileges as some of their lighter coloured contemporaries; but who, unlike those Brothers, will be well satisfied to give up their questionable rights for certain real benefits.

I have the honour to be

Dear Sir
very truly yours,

Edwd

Wollstonecraft

Return of Blankets Issued

1827: {AONSW Col Sec Correspondence, 4/2045} Summary list of clothing and blankets issued to Aborigines in 1827.

Return of Black Natives and of Articles of Clothing issues to them in the year 1827.

District - Camden

	Number in Tribe			
	Men	Women	Children	Total

Cawdor

Burraborang	5	10	15	30
Cowpastures	12	9	11	32

Illawarra

Thapna & Yarramah	12	5	3	20	
Five Islands	10	6	5	21	
Illawarra	15	11	9	35	
Crooked River	6	5	3	14	
Kangaroo Ground	5	9	1	15	
Shoal Haven		17	13	10	40

Budjong

6 5 4 15

[Also includes 50 Blankets for Illawarra, and the following for Cawdor: Male frocks (15), Male Jackets (15), Male trousers (15), Female skirts (25), Female flannel jackets (5), Female bodice & skirt (5), Blankets (10)]

1828

Aboriginal Men of Sutton Forest

c.1828: List of Aboriginal men of the Sutton Forest area, compiled by the Illawarra Magistrate, John Fitzgerald {AONSW, Col Sec Correspondence 4/2405}.

Nominal List of native Blacks to whom Rugs were distributed in the District of Sutton Forest, County of Camden.

- 1 Neddy
- 2 Wollamorra
- 3 Jemmy
- 4 Jackio
- 5 Jacky Durong
- 6 Joe Wild
- 7 Johnny Pourwong
- 8 Charley Murrogood
- 10 Morrongally Pourodrang
- 11 Mongally
- 12 Jacko Collindilly

J. Fitzgerald J.P.

Return of Illawarra Aborigines

7 May 1828: {AONSW Col Sec Correspondence 4/2045} Census of Aborigines in the Illawarra district and their usual place of resort. A total of 89 are listed, covering the area from Wollongong to Jamberoo.

Return of Black Natives in the District of Illawarra May 7th 1828

Name of	Usual places	No. of	No. of	No. of
---------	--------------	--------	--------	--------

Tribe	of resort	Men	Women	Children
Five Islands Tribe	Chip baroley	10	5	3
Illawarra Tribe	Bunadorough	8	6	5
Thapma Tribe	Thapma River	9	6	4
Yarramagh Tribe	Yarramagh	6	4	3
Wangeyuana Do. Lilly, or	Mangey	4	2	1
Jamorroo Tribe	Jamorroo	6	6	1

Number of blankets recommended to be issued: (50) Fifty

Other articles recommended to be issued: Trousers for the Men & Petticoats for the Women

The Shoalhaven Return of the Black Natives I have not as yet been able to procure.
J. Fitzgerald J.P.

Blankets for Illawarra Women

9 May 1828: {AONSW, Col. Sec. Correspondence, 4/2045} Issue of blankets to Aboriginal women at Illawarra. Extract from proposed distribution of 600 Rugs ordered for Natives throughout New South Wales.

	No. of Women	No. of Rugs
Illawarra	54	30

Aborigines at Sutton Forest

12 May 1828: Return of Aborigines of the Sutton Forest district {AONSW, Col Sec Correspondence 4/2045, Letter 28/4074}.

The author of this letter was James Atkinson, father of the author Louisa Atkinson who latter wrote reminiscences about the Aborigines of the Sutton Forest district, based on her own experiences and those of her father (refer 1853 below).

Sutton Forest 12th May, 1828

Sir

I have the honor to enclose herewith a return of the Black Tribes in this neighbourhood as called for in your letter of 29th April last.

The Black Tribes in this district have greatly decreased in number within the last few years, and it is probable in a short time, will be nearly extinct; - When I was first acquainted with this country about 8 years since, the Sutton Forest Tribe consisted of at least 50 Men, Women and Children. They are now reduced to 18.

I have the honor to be
Sir
Your obedt. humble servant
Jas. Atkinson J.P.

The Honble.
Alexr. McLeay Esqr.
Colonial Secretary

Sutton Forest 12th May 1828

Return of the Black Natives in this neighbourhood shewing the particulars required in the Colonial Secretary's Letter of 29th April 1828

Name of Tribe	Usual place of resort	No. of Men	No. of Women	No. of Children
Sutton Forest Tribe	Sutton Forest, Kangaroo Ground, &c.	4	9	5

Blankets recommended to be given: Six

Other articles recommended: Three suits of slops. Red serge shirts instead of Cotton, Parramatta frocks in lieu.

Name of Tribe	Usual place of resort	No. of Men	No. of Women	No. of Children
Budjong Tribe	Sutton Forest, Kangaroo Ground, and the Banks of the Shoalhaven river in the County of Camden, and opposite side.	8	8	12

Blankets recommended to be given: Eight

Other articles recommended: Six suits of slops, as above. This Tribe, although one of the most docile and peaceable possible have never had any Slops given to them. The

principal person among them is Thomas Errombee an elderly man of the most quiet inoffensive disposition, and greatly respected by his countrymen. I beg to recommend that a plate should be presented to him inscribed "Errombee Chief of the Budjong Tribe."

Jas. Atkinson J.P.

List of Sutton Forest Aborigines

11 August 1828: {AONSW, Col Sec Correspondence 4/2045, Letter 28/6848} Return of Aborigines of the Sutton Forest district.

Sutton Forest District
11th Augst, 1828

Sir,

I beg to acknowledge the receipt of your letter of the 17th of May last regarding the distribution of fourteen Rugs to the Native Blacks in this neighbourhood who have recd. them in the manner directed. I also send you the Returns required.

I have the honor to be,
Sir,
Your obt. Servt.
Jas. Atkinson
J.P.

The Honble.
Alex McLeay Esqre.
Col. Secretary

A Return of the number of Native Blacks in the District of Sutton Forest Argyle County

Men	Women	Children	
12	15	7 Male	5 Female

Also a Return of the names of Native Black Men belonging to the District of Sutton Forest

Mallong
Errombee
Nullutt
Eting
Marroowallin
Hopping Joe
Carbon
Punkamundy

Jibberuck
Coonda
Nemmett
Deirong

Jas. Atkinson J.P.

Massacre of Whites at Twofold Bay

18 September 1828: Letter from Edward Wollstonecraft to Alexander Berry, re a supposed massacre of white whalers by Aborigines at Twofold Bay {Berry Papers, ML MSS 315/50 pp.115-117}.

Coolangatta 18th Sepr. 1828

Dear B.

I wrote you yesterday a hasty note by a Soldier, who came escorting two Prisoners to Campbell Town. These men had been found at large in the Illawarra District, without Pass or License, & were consequently brought down here; but having both previously been before the Campbell Town Bench upon other charges, I sent them to Mr Hume for his decision.

I am sorry to say that the Report which I mentioned of the murder of the Whaling Party at Twofold Bay, appears to be confirmed, so far as my enquiries have enabled me to judge. I yesterday closely examined one of the Natives who first brought the account - a very intelligent Boy named Bloody Jack - who speaks good English, and the result of his information affords the following particulars - viz. - That he being down below Kendall's place about a week since, there met with two Black Fellows belonging to Jervis Bay who had just returned from Twofold Bay, down to which place they had been on some expedition of their own.

That they had remained there, living amongst the White Fellows, the Whalers, for some time, but that one night the Natives of the neighbouring District came down secretly and killed all the White Men together with two Sydney Blacks who were with them, and that these two - the Jervis Bay Blacks - were only allowed to escape as being known to some of the assailants. To this account was added, that the Bodies of the White People were eaten by the Natives, and that all their stores were also taken away or destroyed by the Blacks.

In confirmation of this account, my informant says, that he saw one of the Musquets in the possession of the jervis Bay man, who gave him the account, and that the name of Chapman was mentioned as being one of the White People destroyed.

This circumstantial detail bore so much the appearance of truth, that I had made up my mind to send Souter with a Party of Military down to Twofold Bay to save any People

who might have escaped the general Massacre, and in possession of which had given the Master of the Sally orders to hold himself in readiness to start on the first fair wind for that place. I had also called upon the Sergeant to supply a Corporal and four Privates, or a Detachment for the Expedition. Both these requisitions were readily and cheerfully complied with, & the stores were provided ready for a start.

The wind however has set in from the Southward, and blows so strong and so steadily that I fear there is no chance of my being able to carry my views into execution. I have therefore determined to allow both vessels to run to Sydney with the information, as in the present state of the weather, it would be impossible for me to afford any family assistance, and indeed, I am satisfied that by this means, help may be afforded from Sydney equally soon as it could be from hence.

It now blows a gale from the southward, and besides the almost impossibility of the Sloop beating down to Twofold Bay against it, I should be apprehensive of her foundering in such weather.

You had better make an immediate Report of these circumstances to Mr McLeay, and also to Capt. Rossie, that they may take such measures as they may think are called for on the occasion.

I am really so unwell as be quite unfit to write you on other matters. This, however, is of less consequence & an opportunity will be afforded in a day or two by way of Campbell Town.

Edw. Wollstonecraft.

1829

Blankets & Clothes for Argyle Aborigines

19 January 1829: Various natives in the Argyle district are given blankets, slop suits, or rewards for assistance given in capturing bushrangers {Link van Ummersen (1992): ML MSS Index, Australian Aborigines - Colonial Secretary to Magistrates Inventory, 29 January 1829 (?1828); 12 February - 1830 Letters from Government Offices pp.28-29}.

Return of New South Wales Issues to Aborigines

14 February 1829: List of clothes and blankets issued to New South Wales Aborigines during 1828 {AONSW, Col. Sec. Correspondence, 4/2045}.

Civil and Convict Branch

Statement of Slop Clothing Rugs &c. issued to Black Natives between the 25th
December 1827 and the 24th Dec. 1828 inclusively

Sydney	15 Rugs
Cockbundoon	12 do
Goulburn Plains	12 do
Inverary	12 do
Sutton Forest	14 do
Bathurst	100 do
Wellington Valley	40 do
Cawdor	15 do
Illawarra	30 do
Bringelly	5 do
Brisbane Water	15 do
Liverpool	5 do
Parramatta	10 do
Penrith	5 do
Windsor	5 do
Wisemans	25 do
Merton	15 do
New Castle	100 do
Patersons Plains	20 do
Patricks do	50 do
Wallis's do	25 do
Port McQuarie	50 do
Thos. Tomara Chief	3 Blankets
Bolgabrough do	do
Charcoal Will do	do
Segenhoe	10 Rugs
Naravan Chief	1 Brass Plate
Campbell Town	5 Rugs
Mulhall Native Chiefs	3 Blankets
Burringer of	3 Shirts
Bunnin Argyle	3 Trowsers
	3 Jackets
	3 Tomahawks
Tooghar Chief	6 Rugs
Jacky Street	1 Lint Slop Clothing
	1 Tomahawk

Commissariat Office
Sydney 14 Feby. 1829
Jas. Toogood Snr.

Certified
James Laidley

[Total: 592 blankets, 1 brass plate, 11 rugs, 3 shirts, 3 jackets, 3 trowsers, 1 tomahawk and 1 issue of lint slop clothing]

Return of Illawarra Aborigines

1 April 1829: {AONSW 4/2045, Col Sec Correspondence, letter 29/2884} Return of Aborigines issued with blankets at Illawarra. This is the earliest extant listing of individual Illawarra Aboriginal men, with a total of 30 cited. The list contains a mixture of Native and European names.

Illawarra
April 1st 1829

Sir,

I have the Honor to acknowledge the receipt of your circular No 29.18 dated March 13th and beg to inform you that I have received 30 Rugs for distribution amongst the Black Natives in this District. I shall practically observe His Excellency's directions in the selection of those to whom I deliver them and forward nominal Lists of the Men as soon after the 23rd as possible.

I have also the honor to acknowledge the receipt of your circular of the 14th respecting the receipt of female prisoners under Colonial Sentence into the Second Class of the Factory.

I beg to state that I only received these circulars on the 29th instant which must account for the length of time which has elapsed since their date without their receipt being acknowledged.

I have the honor to be Sir
your most obedt. Servant
John Fitzgerald Butler
Comdy. Illawarra

Nominal List of Natives to whom the Issues of Rugs were made at Wollongong

No	Names
1	Old Settler
2	Old Bundle
3	Young Bundell
4	Timbery
5	Doctor
6	Bundo

- 7 Cagna
- 8 Wamonera
- 9 Frying Pan
- 10 William Brulick
- 11 Billy Hooker
- 12 Charley Hooker
- 13 Manby
- 14 Wabungo
- 15 Tall Boy
- 16 Billy Woob
- 17 Caubaun Jack
- 18 Bil Wallo
- 19 Garano
- 20 Jackno
- 21 Puss
- 22 Barrett
- 23 Shoal Haven Jack
- 24 Bundo
- 25 Tullembar
- 26 Nunkly
- 27 Silly
- 28 Mary
- 29 Jemmy Charcole
- 30 Narang Jack

Fitzgerald Butler
Illawarra

Illawarra and Botany Bay Aborigines

28 April 1829: {AONSW} Note re the issue of blankets to Aborigines at Illawarra and Botany Bay.

28th April [1829]
Ordered 830

The undermentioned Blacks are now here and say they do not belong to the Sydney Tribe. The number of Blankets which they appear to have had last year is noted.

	Blankets			last
	Men	Women	Total	year
Thomas Tomara (Botany Bay)	5	3	8	
Botany Bay (another chief)	4	2	6	3
Bullie	4	3	7	3

[Total] 13 8 21

Shall they have any now? / Yes / Mr. Gregson

Thomas Tomara 4 men 3 women 1 child

Bolgoborough Chief of Botany Bay 3 men 2 women 1 child

Charcoal Will Chief of Bulli 3 men 2 women

Order 3 blankets to each, the same as last year

5 July 1829: {AONSW} Note from the Governor or Colonial Secretary re the distribution of blankets at Illawarra.

A proportion of Blankets for them and all the other Illawarra Tribes to be immediately sent to Mr Fitzgerald for distribution and inform them.

Dpty. Comm. Genl.
Mr Fitzgerald 5 July 1829
Mr Wollstonecraft

Return of Illawarra & Shoalhaven Aborigines

2 September 1829: Return of Aborigines issued with blankets at Illawarra. A total of 69 are listed {AONSW, Col. Sec. Correspondence, 4/2025, Letter 29/7245}.

Wollongong Sept 2nd 1829

Sir

I beg leave to acknowledge the receipt of your letter dated 29th Augt. No 29/43 and in obedience thereto have the honor to Enclose a Nominal List of the Natives belonging to the Districts of Illawarra and Shoal Haven distinguishing in the remarks the Individuals to whom the Issue of Rugs were made.

In reference to your Letter No 29/18 not having been noticed by me before, arose from waiting for the different Tribes to assemble here, so that a more accurate account of their Number could be given and was through this advertently omitted to have been

answered.

I beg to call your attention to the state of the Working Bullocks of the District, some of which being unable to draw an empty Cart arising from the long drought & scarcity of pasture. I should recommend the Government to direct that these Animals be allowed a proportionate quantity of Maize Forage until an improvement be effected in them.

I have the honor to be
Sir
Your obedt. Hmble. Servt.
Fitzgerald Butler
Comdy. in Illawarra

The Honble.
The Colonial Secretary

Nominal list of Native Blacks in Illawarra and Shoalhaven

- ✓ Timberee Chief
- ✓ Doctor Son
- ✓ Old Bundle
- ✓ Young Bundle
- ✓ Bundong Brothers
- ✓ Charley Hooker
- ✓ Billy Hooker Brothers
- ✓ Woomera
- Crethena Chief
- ✓ Frying Pan
- ✓ William Brulick
- ✓ Old Settler
- ✓ Shoal Haven Jack
- ✓ Manby
- Billy
- Timothy
- Bib of Bread
- Old Sulky Jack
- Young Sulky Jack
- Tom
- ✓ Caubaun Jack
- ✓ Narang Jack
- Bulanore
- Mangelong
- Jack Campbell
- Sawyer
- Water Charley
- Narung Charley
- ✓ Billy Lilly
- Jack Carral

Doctor Scott
Paddy Gally
Bob Chitter
✓ Tall Boy
Silly Billy
Young Billy
Crooked Toe Tom
Hoping Joe
Parrott
Phillip
Sulky Jack
Brougle
Long fellow Jack
Young Bloody Jack
Major Paddy Gally
Nengle
Old Busemy
Jonny Allan
Charley Ningle
River Jem
Mangy
Old Silly
Capn. Brooks
Old Iago
Scotchman
Kangaroo Tom
Wornel
✓ Tullenbor
Wannalang
Dab Toe
Old Tolla
Wimmara
Numera
Charley Tullur
Parramatta Tom
✓ Puss
Moror
Commorrang
Worbine

Illawarra & Shoalhaven Aborigines

With John Batman & G.A. Robinson

Tasmania & Port Phillip 1829-36

The following account is taken from A.H. Campbell's *John Batman and the Aborigines*, Kibble Books, 1987; and N.J.B. Plomley's *Friendly Mission - The Tasmanian Journals and Papers of George Augustus Robinson 1829-34*, Tasmanian Historical Research Association, Hobart 1966. It outlines the experiences of ten Illawarra and Shoalhaven Aborigines as associates of John Batman (1801-39) and Aboriginal Protector George Augustus Robinson (1788-1866) in Tasmania and Victoria between 1829 and about 1836.

The following individuals are known to have been involved, based on lists compiled by Batman and Robinson and reproduced in Plomley (473-4). Alternate spellings are given in brackets:

- * John Crook (Tommy) - Kan.nin.bay.er (Janingbaya, Jonninbia, Yunbai, Janenbia), native of the Bare.wurrer (Bereworrah) tribe, mainly near Five Islands, Illawarra. Named after missionary William P. Crook.
- * Joe (Joe the Marine) - Quan.mur.rer, native of the Koor.ram.bun tribe near Jervis Bay.
- * Lewis - Macher (Maccah), chief of the Kill.em.bar.gon tribe, Shoalhaven.
- * Pigeon (John Pigeon) - Bee.wur.her (Waymorr, Warroba, Warrora), brother of Macher (Lewis) of the Kill.em.bar.gon tribe, Shoalhaven.
- * Jack Radley - Gar.ram.mil.ly (Tanambilly, Terro'mallee), native of the Mul.lo.wong tribe.
- * Sawyer - Num.bung.hun.dy (Nombargundy, Nambardo), native of the Kair.her.mywur.her (Germioworrah) tribe.
- * Stewart - Nil.lang, native of the Kol.lal.lec tribe, near Jervis Bay. Found drowned in the Yarra River, Victoria, on 16 March 1839.
- * Jack Waiter or John Piper - Bul.ber.lang (Bollo'bolong), native of the Bar.wur.rer tribe, ?headwaters of the Shoalhaven river.
- * Waterman - On.nore.rong (Monowara), native of the Ber.wer.ry tribe, near Jervis Bay.
- * William - Budg.er.gor.ry (? = Willimanan), aged 25 years, native of the

Koonametta tribe (Port Egan, ?=Eden). Left tribe as a boy. Employed on a farm, then on a whaler. Early in 1832 brought to Launceston where he joined other NSW natives.

On 14 August 1829 Governor Arthur of Tasmania approved the employment of two New South Wales Aborigines - John Pigeon (Warrora) from Shoalhaven, and John Crook (Tommy, or Yunbai or Johninbai) from the Five Islands, Wollongong - to assist John Batman in an expedition to round up Tasmanian Aborigines.

Batman had most likely met up with Pigeon and Crook around 1821 when he lived at Parramatta and worked with his father who was a cedar cutter at Illawarra and Shoalhaven. By 1829 Pigeon had been on the Bass Strait Islands with sealers, and Crook was with Batman at Launceston.

On 1 September Batman's roving party began its task - one which masqueraded as a humanitarian one, but which in hindsight is seen as genocidal, with many Tasmanian Aborigines killed as a result. Crook and Pigeon were present during these 'incidents', often being used to make initial contact. On 26 September 1829 it was reported that the party had captured eleven natives.

In early April 1830 Pigeon and Crook were sent into the bush with 4 Aboriginal women captured the previous September (they had been held in Launceston jail since then). The aim was to force more Tasmanian tribes to surrender, however the women eventually escaped and the plan failed. Despite this, Batman wrote to the Governor's secretary as follows on 29 November:

I beg to state that I addressed a letter on the 27th instant to the Colonial Secretary offering my services to lead roving parties again in pursuit of the natives but at the time I forgot that His Excellency mentioned to me at Captain Wentworth's tent as soon as the Line was brought to a close that Pigeon and I should go to Sydney to bring the Sydney natives to be attached to the roving parties. Will you have the goodness to inform me of His Excellency's determination on this subject. (Plomley, 473)

At the end of 1830 Crook and Pigeon agreed to join Batman as volunteers in a campaign to round up more Tasmanian Aboriginal people, as part of Governor Arthur's dreaded Black Line campaign. G.A. Robinson would this time lead the various parties. Batman, Crook and Pigeon were despatched to Sydney to obtain more Aborigines, and returned with 5 on 31 August 1831. When Robinson met Crook and Stewart (one of the new group) on Monday, 19 September, he recorded the following:

While we were waiting for the return of the tide I got the two native lads of VDL and the Sydney natives to exercise themselves in throwing the spear, and found they could not throw the spear as my natives did, and could not throw it with any precision. Their manner also if shifting from those weapons was quite different; they held in their hands two sticks with which they occasionally struck away the spears.

They are great drunkards and since their arrival in Launceston have been rolling about the streets in a beastly state of intoxication. It is a mistaken notion to bring them down here. They are small effeminate creatures and know nothing of the language of these people. The natives of this country would soon destroy them. They cannot throw their spear without a womera. (Plomley, 428)

By October Peter and Joe the Marine were also with the party, based at Batman's Ben Lomond residence. From 13 October 1831 Pigeon, Crook and the others, under the supervision of Anthony Cottrell, began searching east from Campbell Town. Their campaign was relatively successful, though during late January 1832 Pigeon was nearly killed when a white shepherd, assuming he was Tasmanian, shot him down from a tree and then tried to finish him off. Pigeon narrowly escaped and recuperated at Batman's home.

On 30 March 1832 Cottrell's party was at Port Sorell, then moved on to Macquarie Harbour later in the year to join Robinson. The 3 Aborigines who accompanied Cottrell there (Macca, Stewart and Joe the Marine) eventually absconded on 19 February 1833 and returned to Batman's. Five others (Crook, Waterman, Sawyer, Peter and Radley) had been at Batman's since May 1832. It seems members of the group were not satisfied with their conditions, and possibly wanted to go back home.

By January 1833 the Governor had officially terminated use of the NSW Aborigines in roving parties, however during that month Pigeon and Crook accompanied a party exploring the Ben Lomond area, and in February grants of 100 acres each were marked out for them at Buffalo Brook, south of Ben Lomond. However in March Pigeon and 5 other Sydney Aborigines were sent back home, with a £10 reward for services in the Black Line campaign. In April Batman applied for rewards on behalf of Macca, Stewart and Joe the Marine, who were still at Ben Lomond. William had left for Sydney in January. The fate of the group throughout 1833-4 is largely unknown - perhaps all returned to Sydney at some stage, while some were back with Batman by the beginning of 1835.

In February 1835 two of the NSW Aborigines accompanied Frankland and Wedge in their explorations at the source of the Derwent River.

On 9 May 1835 Batman left Launceston on an expedition to explore the Port Phillip area and 'purchase' land from the local Aboriginal 'chiefs'. Among the eight New South Wales Aborigines accompanying him (or later joining him there in July) were John Crook, John Pigeon, Joe Marin, Bill Bullets, John Stewart, Chief Mackey, Old Bull and Joe Bangett. During June Batman attempted to form a permanent settlement at Indented Head on Port Phillip Bay, with Pigeon one of the settlers. It survived until about October 1835, having been joined for a period by local natives.

In mid 1836 Batman removed to Melbourne, where he remained until his death in 1839. The fate of the ten New South Wales Aborigines is largely unknown.

c1830s

Kiama Aborigines

c1830s: {Undated newscutting, possibly from the *Kiama Independent* of about 1900}
Reminiscence of Aborigines at Kiama during the 1830s.

Reminiscences of Old Kiama

(By an Old Kiama Boy)

I well remember the Norfolk Pine in front of the school as a very small plant with its secure fence enclosing it. The old figtree, where the first religious service was held, was a wonderful old tree, and still is. I think that some of the limbs have been lopped. That was the visiting place of the aborigines when they shifted camp from the Minnamurra River to the stream that flows on to Kendall's Beach. All that low land was bush and it was in that bush adjoining the beach, that most of the picnics in days gone by were held. The fallen logs were utilised for seats. It was a glorious picnic ground then.

The blacks camped in the bush on the southern side of the stream. I should say there would be about 30 in the camp. Probably they shifted for hygienic reasons, but they frequently moved from one place to the other and then back again. The figtree was where they rested and regaled themselves in the midday. The men wore coats and pants, and the lubras wore blankets around their bodies down to the knees. They all went about barefooted. The lubras carried the picaninnies on their backs quite comfortably in the fold of the blanket they wore.

Blankets were issued to each and all every 24th May (Queen Victoria's Birthday), just before winter. There would be a great roll-up of the tribe on that day at the Court House to get the blankets. Mrs. Robertson states that the natives sold brooms and boomerangs. I never saw the latter offered for sale, but well remember the cabbage tree brooms. The handle was a fairly straight stick from the bush, and the brush was like a very big mop. That consisted of dry fibre obtained on the head of the cabbage trees, and would be a foot long and six or seven inches in diameter. They were neatly bound up with string, but the brooms were cumbersome articles and were hawked round from house to house and the price was 1/6. I remember King Mickey and also Mary, who was fat, and Lucy, who had a large lump on the back of her hand.

On my farm I have picked up quite a number of the blackfellows' axes. They were of hard stone, a little larger than a tomahawk and sharpened on one end. A vine was wrapped round the stone and that acted for a handle, with a good spring. I have seen the niches made in the side of the trees where a native wanted to climb a tree. He used a vine round the trunk of the tree and chopped the nicks in the tree so that his big toe could get a grip and up he went in steps.

1830

Aboriginal Outrages at Murramarang

10 March 1830: Note for the Governor re methods to be adopted to deal with 'Aboriginal outrages' at Murramarang, County St Vincent {AONSW, Col Sec Correspondence 4/2045}.

Copy

Memo 1237

10th March, 1830

Mr. Sydney Stephen was here this morning, and wished to see the Governor. His object was to ask advice as to what course it would be best to pursue with respect to the Blacks to the Southward. They have assailed his Servants there, some of whom have left his property in alarm. His overseer wants to know, if he will be justified in resisting their aggressions by force of arms; and the lawyer feels scrupulous in giving an opinion which would perhaps involve that part of the Country in Hostility with the Blacks. He said a great deal more.

I asked if Mr. Morris who resided close to Mr. Stephen's property had made any representations on the subject; and it will perhaps be the best course to write to him on the subject.

I had written so far, for the Governor's information, and decision; but it is hardly worth saying anything to him on the subject. I will inform Mr. S. Stephen that you have been requested to communicate with Mr. Morris, in order to ascertain the cause of the Hostility on the part of the Black Natives, and the extent to which their inroads have been carried. He states that they have assembled to the extent of 500 Men leaving their Women behind them, and have plundered his Corn Fields, and threaten the Whites with expulsion or extirpation.

Signed H. Dumaresq

I shall write to Mr. S. Stephen to the above effect.

Mr Morris to inquire & Report.

Blankets for Mooramoorang Aborigines

26 April 1830: Letter re the distribution of rugs to the Aborigines at Mooramoorang {AONSW Col Sec Correspondence, 4/2045}.

Moramoorang St Vincents

26th April, 1830

Sir

I have the honor to acknowledge the receipt of yours of the 10th April informing me that the Deputy Commissary General has been instructed to forward to me twenty rugs to be distributed to the Black Natives in my neighbourhood and shall be happy to give them to such individuals as have distinguished themselves by good behaviour, & by whom I know they will be thankfully received. But any correct return of their numbers I cannot make an account of their migratory habits for sometimes there are one or two hundred close to me & sometimes but five or six.

I have the honor to be,
Sir,
Your most obedient servant
W. J. Morris

To the Honorable
The Colonial Secretary

Are not Blankets ordered to be sent to him for distribution?

Note to Mr Laidley to arrange with Mr Morris for their transmission 26 April 1830

Skirmishes at Mooramoorang

26 April 1830: Letter re skirmishes with Aborigines at Mooramoorang {AONSW Col Sec Correspondence, 4/2045, Letter 30/3231}.

Moramoorang St Vincents
26th April, 1830

Sir

I have the honor to acknowledge the receipt of yours of the 1st March requesting an immediate reply. I have to request you will not think me negligent in not replying earlier as owing to the uncertain communication between this place & Sydney I received it not until 22nd April & have to say that the Black Natives evinced some signs of hostility, but have done no Acts of outrage except stealing some Maize, & I believe they were intimidated from any further Acts by seeing the White people were well armed.

I believe the best way to keep them quiet will be, in addition to seeing us prepared to meet any encounters, to now and then give those, who are well behaved, andy little article of clothing, as a mark of our approbation of their conduct.

I have the honor to be

Sir,

Your most obedient servant

W.J. Morris

To the Honourable
The Colonial Secretary

Illawarra and Shoalhaven Aborigines

8 May 1830: {AONSW, Col. Sec. Correspondence 4/2045, letter 30/3673} Distribution of blankets to Aborigines at Illawarra, including a nominal list of Males present and comments by Governor Richard Bourke re general policy on this matter.

Wollongong - Illawarra
May 8th 1830

Sir

I have the honor to acknowledge the receipt of your letter of the 10th ultimo informing me that the Deputy Commissary General had been instructed to forward to this District Thirty Rugs for the purpose of being distributed to the Black Natives in the neighbourhood on the King's birth day; and to state that these Rugs and Six Blankets for Thomas Tomara and Charcoal Will (Native Chiefs) only reached this place on the 4th Instant.

The Natives have been assembled in this neighbourhood in great numbers from very distant parts for some weeks past expecting the arrival of these Articles from Sydney, and I beg to report for the information of His Excellency the Governor that I yesterday distributed the Thirty Rugs amongst the most useful and deserving of these individuals, distinguishing as much as my means would allow me those who appear to possess influence amongst them.

As there were several elderly persons almost in a state of nudity who appeared greatly distressed and disappointed at not receiving any thing, I was induced to issue Six Blankets from the stores here, to them, which I hope will meet the approval of His Excellency the Governor.

I beg to enclose a Return of their number, together with a nominal list of the men, and to state that as neither Thomas Tomara or Charcoal Will was present yesterday, the Six Blankets intended for them will be given to them when they arrive.

I have the honor to be

Sir,

Your Mst. Obt. Servant

Geo. Sleeman
Lt. 39th Regt.
Commanding

To/
The Honorable
The Colonial Secretary

List of Native Blacks who assembled at Wollongong, Illawarra on May 7th 1830.

No	Names	Remarks
1	Old Bundle	Chief of Wollongong
2	Young Bundle	
3	Yager	Chief of Jarvis's bay Tribe
4	Geroone	Chief of Unanderra
5	Tommy Patulick	" " Coolangatta
6	Manby	" " Wonara
7	Broughton	Constable of Shoalhaven
8	Timbery	Chief of Five Islands
9	Hopping Joe	" " Muddigong
10	Euroongall	" " Geroongong
11	Macka	" " Killinbacong
12	King Charles	of Geroongong Tribe
13	Wajin	Chief of Shoal Haven Tribe
14	Manggy	" " Wangewara
15	Lilly	" " Chamberoo
16	Billy Hooker	
17	Charley Hooker	
18	Bil Davis	
19	Charles Davis	
20	Big Jack	of Jarvis's Bay
21	Little Jack	" Do
22	Billy Wingle	
23	Frying Pan	
24	Puss	
25	Timothy	
26	Tall Boy	
27	Philip	
28	Dab Toe	
29	Chit chat	
30	Paddy Gally	
31	Sawyer	
32	Jack Waterman	
33	Gilbert	
34	Billy Manby	
35	Crangi	
36	Black Harry Tommy Tomara	

Charcoal Will

The total number of Natives assembled was 150 including Men, Women, and Children.

Geo. Sleeman Lieut. 39th Regt.
Commanding

[Colonial Secretary] Mr Sleeman reports that 150 Natives had assembled at Wollongong to receive Rugs, and that after distributing all the 30 Rugs which had been sent to him, several elderly persons nearly naked had appeared, and he gave them Six Blankets from the Stores. Is this to be approved.

[Governor Richard Bourke] No. It was never intended to supply the whole Black population and he should not have given the Blankets to those who did not arrive in time. I would have thought one Rug or Blanket for each of the Chiefs would have been sufficient. Rd. 14th

Lieutenant Sleeman informed 9th June 1830.

1833

Bushrangers at Gerringong

Monday, 28 January 1833 {*Sydney Herald*} Report on a bushrangers at Gerringong, near Kiama, and assistance given by a local Aborigine in apprehending them.

Bushrangers

To the Editors of the Sydney Herald

Gentlemen.- On the 25th of October last, at about 3 o'clock a.m., I was awakened by the smell of burning linen or cotton, and on examining the different rooms and finding nothing wrong, returned to bed, but soon discovered the smell was increasing. Upon getting up again I found the house full of smoke, and, entering the parlour, I saw a door that leads out of it to the street, standing half open, which I had previously shut and bolted, and on searching about in the dark, came in contact with a man quite naked; being unarmed, and also undressed, I was unwilling to grapple with him till I returned to the bed-room for a gun.

Whilst there, he got out, and I pursued him so close that he left his shoes behind him. It was then day-break. I stationed watchmen at every place, thus left him no alternative

but to lay for the whole day in a wheat field. I then proceeded to examine the house, and found many things misplaced but nothing missing except one knife.

That evening I housed the pigs and shut up the milking cows and calves. I went to the stock-yard again after night and found the cows turned out and the gate open. I then went into the calve's-house and there found the burglar, with a rope in his hand; and, with the assistance of my men, made him a prisoner.

We took him into the house, and on searching him found the knife I had missed concealed in a long leather breast pocket which he had for that purpose. During the day I carefully examined the house and discovered a breach made in the chimney by the removal of some stones and mortar, and a descent made from thence into the parlour fire-place. Doubtless his chief object was to get possession of a double-barrel gun which is generally kept over the mantel-piece in wet weather.

I gave him some food, tied him to one of my men and marched him to Kiama, six miles, by torch-light. His name is Robert Robertson, a Convict servant, belonging to Mr Smith of this place. He broke out from the Liverpool Hospital, and I believe is now awaiting his trial in Sydney Jail for a previous robbery.

Shortly after I came here I lost potatoes and corn, frequently blaming the blacks for it. About a year since I gave an aborigine named Joram a plate, and made him a chief, under the hope that he would look out for thieves, which he promised to do; but I found him quite a useless fellow; since which I made some presents to one of the same tribe, a stout fellow named Black Harry, and held out promises to him for the same purpose.

Last Sunday morning he came to me and said, "white fellow b___y robber at my gunya, and gon to look out pig, to kill him and eat him." So I armed him with a gun and taking a case of pistols with me proceeded to the place and found the robber was not there, but had left his jacket and bag in the blackfellow's hut.

Concluding he would return, I went to a convenient distance in view of the hut, and hid myself in the bush. I had not laid long until I saw the robber return without "pigs". I suddenly pounced upon him, and made him my prisoner, and (with the assistance of Black Harry) tied him and marched him to Kiamma, and there delivered him into the safe custody of Mr Garrity, the chief constable. His name is Reaver, a convict servant to Mr Richie, near this place.

I hope, by means of Black Harry, to pick up more of these villains, and thus to set a good example for other settlers to follow.

Excuse errors, as this was done on a log at the beach, and the boat going off in a hurry.

I am, Gentlemen, your obedient servant
Thomas Campbell

Bark hill Farm, near Geringong,
January 7th, 1832.

Death of a Five Island Aborigine

Thursday, 8 August 1833 {*Sydney Herald*} Report of an inquest into the death of a Five Islands Aborigine at Sydney.

Coroner's Inquest

On Tuesday [6th], an Inquest was convened at Mr Brett's, the St John's Tavern, George-street, on the body of an Aborigine, supposed to belong to the Five Islands, which was found in the inner Domain the previous evening, by Mr John Fraser, who was in attendance upon John Bourke Esq. when he saw the body in a state of nudity lying on the foot-path, the head on the grass towards Government House.

The man at the time was quite dead, and ants were crawling over the body. About three or four yards from the body on the soft ground, there were marks as if a struggle had taken place.

Mr Surgeon Neilson gave a certificate to the effect that the deceased met his death from some acute disease induced by excessive intoxication. The Jury returned a verdict of died by the visitation of God.

A Blanket for Timothy

22 November 1833: Letter from the Police Magistrate at Wollongong to the Colonial Secretary seeking a reward for the services of the Aborigine Timothy {AONSW, reprinted in the *Illawarra Historical Society Bulletin*, August 1984}:

Police Office
Wollongong
22 Nov. 1833

Sir,

The aborigine named in the margin ["Timothy" of Illawarra] conducted a road Gang coming into this District to assist in getting in the harvest, across the Mountain. They had lost their way and but for him must have remained out one or more nights. I consider him entitled to a shirt and pair of Trowsers.

I have the honour to be
Sir your ob servt
F. Allman J.P.
Police Magistrate

Give him a blanket

Issued a Blanket to this man 28 Nov. 1833. [Allman]

1834

Baron Charles von Hugel

Charles von Hugel (1795-1867), *Journal of a Visit to New Holland, 1833-34*, Mitchell Library, Sydney.

Von Hugel was in Illawarra at the end of July 1834. The following extract is taken from the transcript by Dymphna Clark and refers to local Aborigines met with there.

[Monday, 29 July] At last, with great difficulty, we reached Wollongong and Mr Brown's inn. The evening was spent laying out plants and preparing crabs for a meal. I had a few of them boiled which were excellent.

Tuesday the 29th of July. We wanted to have Murphy (mentioned above) as a guide but he was away. Although lame from his earlier injury, Fraser accompanied us. When the packhorse arrived we started out. We planned to visit the Long brush, a mighty forest situated between Illawarra and Kiama and which begins about 36 to 40 miles from Wollongong. From here we wanted to cross the mountains to Bong Bong to give me some idea of Argyle. Our route took us once again past the immense fig-tree and through the forest described earlier, but my expectations were somewhat dashed - I had hoped that the onset of the spring season in Sydney would also have filled this district with flowers but this was not the case. In general the large-leaved plants of this region appear to bear smaller and less numerous blooms than the small-leaved plants, although this is not invariably the case either, The Sassafras Tree (*Cryptocaria glaucescens*), for example, bears a magnificent crop of flowers which covers the whole tree in very fragrant white flowers.

From Charcoal Creek the route was for my benefit, and ran through several miles of excellent soil and fairly open forest. It is only a Mullet Creek, 8 miles from the other, that farmland begins.

In the forest we heard someone coo-eeing. When I asked Jacki what it was, he said 'My mother' and galloped off in that direction. I wanted to witness the scene of their reunion. Jacki had not seen his mother for a number of years. He was riding a lively Timor pony, was dressed all in Manchester cotton and looked quite imposing in comparison with the naked figure with a dirty woollen blanket hanging over her shoulders. When he came up to her he stopped and remained proudly sitting in the

saddle without bending down towards his mother, who put her arm round his neck and kissed him. During these proceedings Jacki had been fumbling in his pocket with his right hand and then pulled out a couple of coils of Negrohead tobacco, gave them to his mother without saying a word and galloped away after the rest of the party.

We stopped for an hour in the dense forest at Mullet Creek, cutting down trees to find flowers at the top. On the other side of this river - the main stream flowing into Lake Illawarra - great stretches of cultivated land begin, in a splendid district which combines the products and beauties of the tropical zone with a cooler climate. I was particularly struck by one river-flat on which the black soil was almost covered by a luxuriant crop.

A few groups of palms had been left standing there, and beyond the cultivated fields these palms form the highest points of the dense forest which extends as far as the rocky summits of the high mountains in the background. There were a few openings in the dense vegetation here and there where one could see that cultivation was just beginning.

We stopped about 8 miles from Mullet Creek, where a series of waterholes ('a chain of ponds') presumably indicates the former bed of the rivulet, which now flows at a distance of a few hundred paces. We were to camp here. Jacki and another blackfellow soon brought great sheets of treebark, many of them 12 feet long and 8 to 10 wide, so heavy the old men could hardly carry them.

One species of Eucalyptus, Stringy Bark, is eminently suitable for this purpose. Its thick bark - 2 to 3 inches - is easy to peel off. The natives do this with great skill and speed. They begin by cutting a circle round the tree with diagonal cuts like these: V V V using their Tomahawk, then they cut in a vertical straight line as high as they can reach and from there, by using small notches cut into the bark for their big toes, they climb to whatever height they wish to peel the bark off the tree, cutting through the bark all the way and then cutting a horizontal line round the tree, as lower down. To do this they swing their hatchet (which is precisely the same as what Austrians call a Hackel, with a peculiar cross stroke above their heads. When it has been cut through like this the bark is not always easy to detach from the trunk.

We were escorted by the blackfellow mentioned above, who belonged to the same band as Jacki's mother. The road is not easy to find on account of the many side-tracks leading to the various establishments. While we were looking for plants at Mullet Creek we had sent the packhorse ahead with the blackfellows. In order to indicate to us the route they had taken, they lit a fire from time to time, and if we had been overtaken by darkness, this would have led us safely to the campsite. In an hour we had completed our hut. It certainly laid no claim to artistry but fulfilled its purpose to perfection. We made our supper of boiled tea, potatoes and cold provisions, dried off the paper and the plants by the fire and after a short time fell asleep under a woollen blanket in the pure fresh air.

Wednesday the 30th of July. There is always one difficulty about camping in Australia, and that is how to prevent the horses from wandering off and getting lost. If you tie up horses that are not used to it they are too nervous to lie down; if you tether them with a long rope they get tangled up in it and next morning, when it is time for them to start

work again, they are lame. This is what happened to Mr W. Macarthur's horse. My old bay was still standing, neither tethered nor tied up, where I had left him the evening before. We left the packhorse behind here and set out alone with Fraser who was provided with a mount.

One mile from our campsite we came to a large open area, really a plain, apparently swampy, on which a station belonging to the wealthy Sam Terry is situated. We went past this and then travelled for several miles through an arid, stony forest, only slightly elevated above the plain. On the other side once again a swampy plain and several small establishments.

Here we saw a blackfellow of the Bong Bong tribe with a white feather in his hair, a sign that he was acting as a messenger to the Illawarra tribe. These messengers are received in a singular fashion: the band to which the messenger has come sits on the ground and he sits down in front of them and then follows a long silence, during which they look at each other. Then there is an exchange, one word at a time, until the reason for the mission, usually war or peace, comes up for discussion. We arranged for the man to come into our camp in order to show us the way to Bong Bong the next day, which he promised to do.

Shortly afterwards we found some natives of the Shoalhaven tribe who were living with a planter and working for a few days. They included three grown-up girls, dirty and ugly.

1838

Murder of Old Bundle

Tuesday, 11 September 1838 {*Sydney Gazette*} Report on the death of Old Bundle of Wollongong.

Murder

An aboriginal named "Old Bundle", well known about Sydney for several years past, was killed last week under the following circumstances.

In the early part of the week two tribes assembled at Elizabeth Bay, the tribe of Shoalhaven and that of Wollongong. On Monday evening while the greater part of them were in a state of intoxication a quarrel ensued, in the course of which, Old Bundle who belonged to the Wollongong tribe was struck on the head with a nulla nulla by one of the other party. The blow was so severe as to cause a considerable fracture of the skull.

The native who struck the blow immediately disappeared. Old Bundle had his head tied up with some rags and no more notice was taken of the circumstance, until Thursday when information reached the Police, and a party was sent out who removed the wounded man to the Hospital, where he died on Saturday or Sunday.

A strict search has been made for the murderer, but up to the present moment without effect.

1841

Charlotte Barton: *A Mother's Offering to Her Children*, Gazette Office, Sydney, 1841.

The Barton family were resident at Sutton Forest. A chapter on *Anecdotes of the Aborigines of New South Wales* (pp.197-214) includes reference to Sutton Forest and Shoalhaven Aborigines. Refer also Louisa Atkinson (1853), daughter of Charlotte Barton.

Wreck of the Rover, Broulee

25 & 30 October 1841 {*Sydney Morning Herald*} Reports on the wreck of the Rover at Broulee, whereby 11 people were saved from drowning due to the efforts of local settlers and Aborigines. Refer also 15 April 1858 below.

1842

Broughton Requests Blankets

15 April 1842: {AONSW Col. Sec. Correspondence, 4/1133.3} Letters re efforts by Shoalhaven Aborigine Broughton to obtain blankets for his people at Shoalhaven.

Sydney, 15th April 1842

My Dear Sir

The Bearer Mr Broughton is my oldest surviving Black prince and the virtual Head of the Shoalhaven Aboriginal Aristocracy. As the Winter has set in, He has come to Sydney to enquire whether his Tribe are to receive any Blankets this year from the Government, & I beg to refer him to yourself.

Mr Broughton has always conducted himself a Good and Loyal subject and has been the means of capturing many Bushrangers.

Yours very truly
Alex. Berry

Honal. E.D. Thomson Esq.

Blankets were not sent to M. Berry's station in consequence of the enclosed. M

[Governor George Gipps] Inform Mr Berry that I shall be very happy to give a Blanket or a higher reward to every native of the Shoal Haven Tribe who may assist in the capture of a Bushranger, or render any other service to the Govt., but I consider the indiscriminate giving of presents to the Aborigines to be highly objectionable, and of a very evil tendency. G. G. Ap 15.

Mr Berry 16 April 1842

Draft formal reply: {AONSW Col. Sec. Out Letters 4/3546)}

Colonial Secretary's Office
16 April 1842

Sir,

Having laid before the Governor your letter of yesterday's date, respecting the supply of Blankets to the Aborigines at Shoalhaven, I am directed to inform on that His Excellency will be very happy to give a Blanket or a higher reward to every native of the Shoalhaven Tribe who may assist in the capture of a Bushranger, or render any other service to the Government. That He considers the indiscriminate giving of presents to the Aborigines to be highly objectionable & of a very evil tendency.

I have etc
Sd. E. Deas Thomson
M.C.

A. Berry Esq.
etc - etc - etc

1844

Vivienne Rae-Ellis: *Black Robinson - Protector of Aborigines*, Melbourne University Press, Melbourne, 1988, 308p.

Includes reference to G.A. Robinson's expedition to Twofold Bay and Bega between 13 April and 20 October 1844, in his role as official Protector of Aborigines.

1847

1847: Breastplate presented to Boongong Nimmitt of the Shoalhaven area. Inscribed as follows: Boongong Nimmitt / Chief of the Burrier Tribe / 1847. Refer *Poignant Regalia* (1993).

1848

Isaac Nathan: *The Southern Euphrosyne...*, Sydney, 1848. Nathan was a Sydney songwriter/composer who also collected Aboriginal songs and stories. The following tale of the Aboriginal Devil includes reference to the Five Island people.

An Aboriginal Devil

It is odd enough that the aborigines of Australia should, in the category of their fancies, have enrolled a belief in a spirit of evil, and according to their own accounts, the awful demon is by no means famed for his beauty. All the spiritual agents whom they acknowledge are remarkable for their size, but this ugly old gentleman seems to be the most gigantic - horns, wings, and a garment of chains, are but slight adjuncts to the fire emitted from his nostrils, or the crimson tongue that lolls from his mouth; and the untutored savage gives a shudder when the Debbil Debbil gives token of his vicinity. All this we have heard, but we are really much disposed to doubt whether the native tribes of Australia entertained any idea of the existence of a devil, before their credulous brother of the north instructed them in the belief. We have had many opportunities of corroborating this opinion, but the following instance we may adduce as one among the many to evince that if superstition is found to hold its sway over the ignorant and untutored, this fault is more to be attributed to the ignorance of a semi-civilization, in encouraging, through its own weakness and want of knowledge, the errors of the untutored races of humanity with whom it is brought in contact.

We have been permitted to transcribe the following incident from some rough notes which have been with much taste collected in the interior, by a gentleman now residing in Sydney: - "I halted at B.'s station - he was exactly one that I should have termed of the yeomanry class in England, a component portion of society of which Australia is so woefully deficient. B. was not without intelligence, but he was only a half read man. Our conversation in the evening turned upon the habits and manners of the aborigines, and I was not a little surprised when he assured me that they believed in the existence of a demon of evil. We had some little argument on the matter, and B. grew a little evasive upon the subject, but I thought my laughter would have had no end when he assured me that he also believed that there was a naughty fiend who played "puck-little tricks" upon the poor children of the soil. "I tell you it's a fact sir - why, it's not a month ago since a black fellow, called 'black John,' came to the hut and asked me for some flour: I told him he was a lazy vagabond, and that I should not give him any flour unless he would work for it: he said he was sick and not able to work: I gave him a piece of

damper and away he trudged. Now sir do you know, that on that very night the cock never ceased crowing. I was certain there was something up and I felt very uneasy, and the very first thing the next morning, all the gins of the camp came up in a body, and declared the gentleman John was dead. `The devil!' exclaimed I; "and sure enough sir it was he" they all vociferated; and then told me that the devil had come down upon them during the night, and had struck poor John several times across the chest until he died, and that the gins had followed the tracks of the fiend, which had actually scorched the grass. Talk of the devil sir! (and B. struck the table with his clenched fist,) I do believe sir, that he exists, and think he walked off with John that night; and I say that whoever says it's not a fact' - "stop there said I - I'll believe anything you like, but don't let us quarrel."

We think we may ask, after this specimen, who is the most likely to have coined a faith in the Prince of Darkness? the civilized man or the savage? The belief in the existence of a demon would appear, from all analogy, to be foreign to the Australian aboriginal. Derwent Convey remarks, "the superstitions of one country differ from another, according to the peculiar character of its scenery and productions, the latitude in which it lies, and its proximity to or distance from the sea;" and pursuing this enquiry through the primary races of the world, we shall find reason to conclude that Australia was not favored by the visits of any walking gasometer, or gas-vomiter, in the opinion of its earliest inhabitants.

Among the many superstitions of the aboriginal natives of Australia may be noticed, that no inducement whatever, not even extreme sufferings of hunger, will tempt them to eat a particular small fish which they use for bait, from the belief that if they did so all future success would forsake them; that the fish in the sea would, as a punishment for such ingratitude, all swim far away from their reach.

The Wollongong or Five Island tribes, like those of Yas Plains, before going into the water, where they swim like ducks, first wet their ears; and before taking water from a pond or river, they invariably throw in a stone or pebble. No precise reason for this custom or superstition has hitherto been ascertained. These natives, as well as all the other tribes of Australia, are, without exception, the most abominable liars under the sun: lying seems almost consentaneous with their natures, for they will actually lie for lying's sake; and it is only by the greatest perseverance and severe questioning that any true explanation of their manners and customs can be extracted from them.

It is a singular fact, that there is as much difference in the language of the various tribes of the aborigines, as there is between that of the French, Italian, German and English. We here subjoin a few words which we have collected from the Wollongong or Five Island Tribe: -

In reading these Aboriginal words let every consonant be distinctly pronounced observing throughout the true intonation of the Italian u and French a.

Duckan	Thunder
Narraga	Lightening
Bunha	Rain
Nawah	Sun

Curredelella	Stars
Mulla-Mulla	Pleiades
Parrawarry	Morning
Burrai	Night
Kian	Big-large
Bengah	Old man
Mouletha	Old woman
Murragangan	Small
Bundowrie	Tall-high
Bunbarree	Young man
Nabung	Mother
Coudjagah	Child
Culliagh	Good
Weirah	Bad
Goyngah	Ghost
Gerromah	Devil
Nadjung	Water
Taygne	Fish
Goundah	Tree
Weyahgany	Spear
Ourraih	Camp
Warrangal	Native dog
Wulloah	Tree-for poisoning fish
Meagh	Eyes
Tanne	Feet
Wallah	Chin
Gerarah	Hair
Wallarah	Head
Yiyrrah	Teeth
Tullegan	Dead tree
Cudgea	Green Tree
Weagh	Fire
Canby	do. (Shoalhaven tribe)
Karmung	To Speak
Eatamogoh	I must, or I'm going to drink
Thaumogoh	going to eat
Palmogoh	do. to fight
Nangayogon	do. to sleep
Goulougan	Short
Gourogomah	West
Ganangan	East
Baleng	North
Warrangang	South
Pollyogoh	going to die
Jowahgoh	do. to run
Yandahgoh	go away
Canangahn	to burn myself
Ajaja	Brother
Narangul	Woman

Baba	Father
Couledgah	Broken
Prurramul	Hand
Nugora	Nose
Gelling	Mouth
Pandeire	To see
Eiribie	To hear
Courourah	Opossum
Nurrowry	Shells
Bango	Squirrel

Although the unfortunate aborigines of Australia cannot justly be termed the most intellectual race of known savages that are scattered over earth's surface, they are, by no means, by nature so viciously disposed as they have been portrayed: the origin of many of their propensities, their insatiable cravings after tobacco, ardent spirits, &c., may, without difficulty, be traced to those who are designated their civilized brethren: certainly not to their present hospitable and intelligent race of currency brethren, but to some of those heartless and depraved emigrants, mere adventurers, whose idol is gold, and who land on these shores for the sole object of enriching their coffers at the expense of every feeling of honor and humanity.

1849

Blankets for Wollongong Aborigines

Friday, 8 June 1849 {*Sydney Morning Herald*} Report on the issue of blankets to Aborigines at Wollongong, and the subsequent resale.

Wollongong

The aborigines have had their blankets given to them by the Government, and we observe with pleasure a wise preventive has been used against their selling them for drink, by branding them with large letters. It would, however, be better to brand them all over, instead of in one part, as that part might easily be cut out without spoiling the blanket. many of the blacks offered their blankets the very day they got them for sale, at from 3s. to 5s., and even less.

Lt. Colonel Godfrey Mundy: *Our Antipodes*, London, 1849, 3 volumes.

Includes an account of meeting with local Aborigines during a visit to Wollongong.

1850

Effects of White Settlement at Shoalhaven

5 October 1850 {*Sydney Morning Herald*} Report on the increase in the white population at Shoalhaven, the introduction of a public-house, and the subsequent effect on the local Aboriginal population.

Odds and Edds from the Shoalhaven River

I had lately occasion to visit this locality, after an absence of several years, and was surprised to find how rapidly it is rising into consideration. The population has greatly increased, especially for the last two years, since the landowners hereabout adopted the system of letting land extensively. A large leasehold tenantry has in consequence settled down, most of whom are doing well: Those who are not, can ascribe it only to their vices and improvidence....

I believe it is generally assumed that with an increase of population may be expected an increase of crime in an equal ration. This assumption may not be correct in all cases; here, however, it is exemplified. Bacchus has many more votaries than he used to have; and the aboriginal tribes hereabout, especially, have become great drunkards - a habit of recent acquisition among them; and yet there is only one public house in the neighbourhood.

1851

Stabbing of Fisherman

10 January 1851 {*Sydney Morning Herald*} Report on incident at Wollongong involving the stabbing of the Aborigine known as Fisherman by an ex-convict.

Wollongong

January 8.- By way of contrast, not a very pleasurable one, to the placid monotony of life, as it is in Wollongong and surrounding neighbourhood, considerable excitement has arisen during the last few days from the violent and disorderly conduct of two ticket-of-leave holders, named Walsh and Kent, respectively. The former person appeared before the magistrates on Monday [6th], when he was sentenced to a week's confinement in the cells for being drunk and disorderly on the Sunday week previous;

but the charge against the latter was of a much more serious aspect, being nothing less than a ferocious attempt to deprive a fellow creature of life, by stabbing with a knife, and which, but for the merest chance, or may we permit to hope, the merciful interposition of Providence, might have had a tragic and fatal termination.

The circumstances, as we learn them, appear to be these:- On Monday evening, between the hours of six and seven o'clock, as Constables Shannon and Moore were perambulating the town, when nearly opposite to the Presbyterian Church, in Crown street, they observed Kent, who was partially intoxicated, maltreating an intelligent half-caste aboriginal, well known by the name of Fisherman.

The constables endeavoured to apprehend Kent, but from his fierce threats and well known violent character, they were apprehensive of closing with him. Shannon called on Fisherman to assist them, who, on approaching Kent for that purpose, the latter drew a knife and gave the poor fellow a fearful gash of from three to four inches long and about as many deep, but luckily the knife entered transversely in the fleshy part of the thigh; and, as we are at present informed, there is no immediate danger to be apprehended. Do Hosking sewed the wound and dressed it; but we have not as yet had the advantage of hearing that gentleman's opinion of the case, though, we presume, from the fact of Fisherman being able to limp about, it cannot be a very serious one.

Kent still kept the police at bay, threatening with brandished knife and fearful imprecations. Constable Moore then went to the police-office for Tom Farrell, the watchhouse-keeper, when, during his (Moore's) absence, Kent got clear away from Shannon. Farrell and Shannon afterwards traced him with the guidance and assistance of one of the townspeople, and finally succeeded in apprehending and securing the desperado in a bush track about a mile and a half outside the town. A cart had to be procured, in which he was brought to the watch-house, he having, with dogged gameness refused to move an inch on foot - a feat that, could he have witnessed it, would have been a source of everlasting amusement to the facetious Mr Charley Bates, the worthy compeer of that other most amiable character, the Artful Dodger.

The prisoner was brought up yesterday, and remanded for the attendance of a second magistrate; the worthy Justice who sat in the case (Mr C.T. Smith) assigning as a reason for its postponement the weighty nature of the charge, and his reluctance in dealing with it without the advice and co-operation of a brother magistrate.

1853

Sutton Forest Burial Ground

Louisa Atkinson: The Native Arts, No.1, *Illustrated Sydney News*, 26 November 1853. Description of an Aboriginal burial mound and carved trees at Mount Gingenbullen, Sutton Forest.

The Native Arts

No.1.

In wandering over this vast continent, we cannot fail to be struck with its utter absence of ancient remains. No sign of antiquity exists - not a structure of former art. A piece of common pottery would be an object of interest, and set us questioning: "Who made it, and how long is it since it was constructed?"

The native graves - the only artificial elevations we can trace, are of recent date. But, if the field of speculation is limited, it is likely to become lessened, as the aborigines have almost relinquished the little attempts at art we find. We have mentioned the graves as the only durable constructions existing, and will devote the present paper to the subject, reserving the articles of dress, and domestic and war implements, for a future number.

Sir T.L. Mitchell describes the Tombs on the Bogan as covered like our own, and surrounded by carved walks and ornamented grounds. On the Lachlan, under lofty mounds of earth, seats being made around. On the Murrumbidgee and Murray, the graves are covered with well thatched huts, containing dried grass for bedding, and enclosed by a parterre of a particular shape, like a whale boat. Others, on the Darling, were `mounds surrounded by, and covered with, dead branches and pieces of wood. On these lay the singular casts of the head in white plaster.'

We have inspected a grave, or perhaps we might call it a tumulus, which resembled a large hillock some 100 feet long, and 50 in height, and apparently formed the burying place of many persons. The last interred there was the body of an old man, and this was upwards of thirty years ago. The mound is oblong, and to all appearance, entirely formed of earth, probably on a low natural elevation. The large trees surrounding the mound, are carved with various devices, and others, at intervals, on the slope leading to the valley below. The tumulus is situated on the level of a mountain side, at an elevation of about 2,700 feet above the sea, and 700 feet above the level of the wooded table land. Below the tumulus, on the slope of the mountain, are extensive marks of excavations of the soil.

The construction of this mount must have been a work of labour and time; and, in strong contrast, we may mention a few instances of interments within the last few years. A native black of the locality died, but was not buried in this tomb - a large nest of the Termites being scooped out, and the body tied into a sitting posture, and enclosed within it. No trees were carved. It was a melancholy instance of the degraded state of the wretched aboriginal race, as a care of the body of the dead seems inherent in the human breast, in proportion to the advance of civilization.

In the case of an infant who died, or was probably murdered, some time since, the corpse was burned and interred in such a shallow grave, that portions of the half consumed bones were perceptible.

The accompanying sketch will give a correct view of the locality. Even in connection with the idea of death and mortal decay, it is a pleasing spot, richly clothed with grass and flowers, and shadowed by fine trees, while between the forest boughs we catch a

rural scene of fields and dwellings. How great the change from the time when the native blacks toiled in the erection of that tumulus! Now their foot rarely, if ever, treads there, and the sleepers are unknown and forgotten.

Report on Pambula Aborigines

31 December 1853: {AONSW, Col Sec Correspondence 4/713.2, letter 54/1002} Report by the Crown Lands Commissioner on the Aborigines of the Pambula district.

Commisr. Manning
Crown Lands Office - Maneroo
Pambula 31st December, 1853

Reporting on the state of the Aborigines in his District

Sir

In forwarding the usual annual Report on the state of the aborigines in the district of "Maneroo", I do myself th honor to inform you that in all respects they continue as noticed in my Report for the past year 1852.

From coastal and interisle connection with Europeans their habits are gradually becoming assimilated. Quiet and orderly in their deportment, when not ill used, they are willing to labor for wages so small that their services are in general demand. There earnings are very generally expended in procuring clothing and other comforts which they begin to regard necessaries. Though in some instances the fruit of their labour is pasted in the purchase of intoxicating liquors, I think the will is on the decrease - certainly not extending. It is impossible altogether to prevent the sale of these liquors by publicans and others, who know the difficulty of proving a charge unsubstantiated by admissible evidence, and who thus not the ignorant native with impunity.

With reference to the above practise I would state that during the past year two murders have been committed by blacks on their own species, while intoxicated, and various broils have occurred which induced me to refer the matter to the Honorable The Attorney General for his instructions; but I regret to find that any interference on such occasions is prohibited. I have reason to believe that their number is about the same as on the date of my last Report - say Six hundred but, for the reasons there is given, it is impossible to arrive at any exact estimate. The supply of Blankets is no criterion - the issue during 1853 being considerably under four hundred - while to my own knowledge many have never made application.

By a comparison of the accompanying Returns from the Medical Attendant with those forwarded in my last Report it will be seen that far less sickness has prevailed. This may be attributed mainly to the five seasons, and perhaps to the proper issue of Blankets before the severe cold set in. Consumption appears to be the most prevalent disease and it would, of course, be very much aggravated and far more prevalent when no provision is made for protection during the wet and cold months of winter in so Southern a district as Maneroo.

I have the honor to be
Sir
Your Most Obedient Servant
A.W. Manning
B.C. Lucus

J. Larmer: Native Vocabulary of Miscellaneous New South Wales Objects, *Journal & Proceedings of the Royal Society of New South Wales*, 32, 1898, 223-9.

Includes lists of words compiled by Surveyor Larmer at Bateman's Bay, Ulladulla and Braidwood prior to 24 November 1853.

Bateman's Bay

Bejea	Old Man
Bid doo	High range
Binjee	Belly
Birre bine	Emu
Birrega	Large
Boo ee	Make haste
Boo goo ya	Sun set
Boo mo ah	Thunder
Boora	Rock
Booraja	Morning
Boo roo	Kangaroo
Bud da	Creek
Bug green	The sun
Bun-goo	Squirrel
Bunna	Rain
Burleen	Salt water
Burrall	Wolloby
Cobboba	The devil
Cog goo	Gully
Cor ne na	Bad
Currung adeta	Grog
Duro yo	River
Era	Tooth
Eurong a	Young man
Fajoworoo	Hair
Gin gee	Stars
Go.en	The devil
Innull-nurrowan	Flat Country
Jag goola	Pheasant
Jirrung gala	Whitefellow
Jumaga	Good
Koondoo	Head
Koong a ra	Opossum

Kulla	Warm
Kooree	Ear
Kooroo gama	Wind
Kuna ma	Snow
Kurraloo	Monkey
Mangara	Bark
Mar rah	Fish
Mena	What
Miare	Sit down
Mirrega	Dog
Mitta la lee	One
Moolootha	Old woman
Moorh	Tobacco
Mubbara	Eyes
Mud ja ree	Canoe
Mugga	Snake
Muln a	Girl
Muna minga	Four
Mundaba	Tomahawk
Mundaja	Meat
Mungaroo	Clouds
Mung ung dara	Two
Munna	Hand
Muno al	Ten
Murraba	Kangaroo
Murrera	Whale
Nad jung	Fresh water
Nadjara	Canoe
Nai	Yes
Narree	Leg
Purdoo	Foot path
Ta	Tooth
Tag ula	Pheasant
Tha	Tooth
Thundala	Lightning
Thun na	Foot
Toorung gow aree	Three
Towara	The moon
Tu ba ra	Night
Tuckite	Frost
Tugga	Cold
Tugga e lee	No
Tugon	Hut
Tundulla	Small
Tung ah	Bread
Ullung brotha	Five
Wabine	Go
Wadthung	Grass
Warang	Boy

Wil lee
Win gun
Woom barra
Yarramun
Ya woi
You een

Lip
Black Gin
Duck
Horse
Come here
Blackfellow

Ulladulla

Boonbal
Burroo
Coonjee
Cumboo gullock
Eu roka
Judcho
Ka an dee
Koonna
Mar rah
Mondagai
Nawa
Niara
Tookun
Tug gi
Tung ah
Warrang
Wob a ra
Wonaga-wey ou
Yan yee
Yi

Wood
Kangaroo
Hut
Bullock
The sun
The moon
Tobacco
Duck
Fish
Bread
Yes
Look there
Hut
No
Bread
Child
Go
What is your name
Fire
Come

Braidwood

Bimbal
Bondung
Bullalla
Bullamatung
Bullinjan
Bullon
Cadthung
Jad jung
Jerrung
Jou woi
Koolumbroo
Kooralala
Kooroo bun
Kooroo gama
Mittung

Wood
Rain
Two
Three
Grog
Black Gin
Salt water
Moon
Star
Come here
Cloud
Whitefellow
Rock
Wind
One

Mun numalee	Make haste
Murring	Blackfellow
Nadjung	Fresh water
Nerang	Four
Nulla	Wood
Nung lee	Beef
Tithijung	Bread
Woodthung	Grass
Yarra bunye	Go away

1854

Sutton Forest Aboriginal Culture

Louisa Atkinson: Native Arts No.2, *Illustrated Sydney News*, 4 February 1854. Description of Aboriginal possum skin rug and other ornaments, from the Sutton Forest area.

Native Arts No.2

In their native state, when independent of the Government blanket and the worn clothes of the charitable, the skin of the opossum was a valuable article to the aborigines of Australia, and preserved with some care. When the skin is not required, the animal, before cooking, is merely plucked of its fur, which is, if requisite, employed in the formation of yarn, a description of which will follow. But when the native intends to make a cloak, the skin is carefully removed and pegged by means of numerous wooden skewers to a small sheet of bark cut for the purpose. In some cases the raw surface is rubbed with fine wood ashes, and the fur always put next the bark. When dry, the skin is squared, and the process of carving commences; this is done by the females, and is a very tedious task.

The operator seats herself on the ground, and folding the skin, still with the fur inside, places it within her knees, and with a sharp stone removes portions of the inner skin, or that part which formerly adhered to the animal, the process is very slow, and in cases where the carvings are in waves and circles, the operation is the work of patient labour of some days' duration. So far prepared, the bark of the currijong is stripped and the fibres next the wood selected: two skins are placed together and pierced, and the currijong fibres passed through, securing and neatly sewing the skins together. The cloak is thus gradually enlarged, often to a great size, and is, when completed, a warm and durable robe. During the process of carving, the skin is softened by fat and ochre, and becomes, in consequence, of a red hue within.

The yarn, as before stated, is made of the fur alone, and twisted between the palms of the hands, which primitive spinning is performed with great rapidity; the yarn, when

finished, is simply passed many times round the waist, falling in numerous pendant ends. This, in the wild state of the aborigines, was there sole summer's dress.

Of the more ornamental part of the costume we may mention the smooth white bone passed through the cartilage of the nose, and the Kangaroo teeth suspended from the ends of the hair. But perhaps the ladies of Sydney should like to have a complete description of a native belle - here, then, is her portrait. The naturally glossy black hair falls in many ringlets round her swarthy neck; but, with a copious lubricative of fat and red ochre, has assumed a sanguineous tint. A band, netted with currijong cord in round meshes is passed round the head, and the teeth before mentioned clatter gently when she moves; her necklace, many yards in length, is passed in increasing circles round the neck. It is of a golden yellow, and made of the jointed stalks of a parasitical rush found on decaying timber, which are cut into oblong beads and strung. The opossum skin cloak is placed beneath one arm and secured on the opposite shoulder, falling with some taste round the slender form. The foot and ankle are always small and without ornament.

An essential part of the dress is the netted wallet, suspended over the shoulders, and in which the extra raiment and food, and the carefully concealed and mystic charmed pebble are carried. The net is similarly made to the head-band - the latter, in cases of mourning, is whitened with pipeclay, and the face also. The arrangement of the cloak displays the tatooing on the arm and shoulders, which is effected with great agony. Such is an aboriginal girl in full costume; and with her large dark eyes and white teeth, her free movements and retiring manner, when as yet she is free from the evils gained about the settlements of the white men and public houses, she is an interesting object.

Shall nothing be done for the souls of such? If the Prophet had bid us do some great thing, would we not have done it? We send our missions to the north and south - east and west, while at home our black, aye and white populations are heathers. In a future number we hope to describe the missions of the Blacks, and illustrate the articles here described.

1856

Aboriginal Whalers, Twofold Bay

14 July 1856 {*Illawarra Mercury*} Report on Aborigines manning whale boats at Twofold Bay.

Twofold Bay: - The whaling season has commenced in right good earnest, five whales having been caught within the last fortnight. These, it is anticipated, will yield at least 8 tuns of oil. This may be regarded as the result rather of good fortune than of anything else, inasmuch as there are only three whale boats here, miserably manned by aboriginals, who are continually drunk. A few enterprising whalers stationed here now

for about three months would pay well.

Death at Shoalhaven

Monday, 15 September 1856 {*Illawarra Mercury*} Report on the death of an Aboriginal woman at the Shoalhaven.

Shoalhaven

Death of a Black Gin - A black gin was found dead yesterday morning near Mr M'Carthy's Inn. From marks of violence on the body it is expected the deceased was murdered, but whether by white or black is unknown. September 12.

1857

Murder Near Broulee

13 April 1857 {*Illawarra Mercury*} Report on the murder of an Aborigine near Broulee.

Bega, Twofold Bay

Our active chief constable (by the bye, his residence is at Eden, some thirty-five miles from this) and two others, had a terrible affray in attempting to execute a warrant, issued by H. Wren, J.P. for this place, for the apprehension of a Herculean blackfellow, who had committed murder on one of his color some moths back. They did not succeed in taking him, although his arm was broken by a shot from Mr Walker's pistol. Another blackfellow had an eye knocked out, and a pistol ball in the back, which was fired by the intended prisoner, who had possessed himself of a pistol belonging to one of the constables. Doubtless, he intended the shot for one of the whites. I may send you futher details in the next.

I cannot help remarking the need there is for some more protective influences at this place. The affair I have above stated took place fifteen miles beyond bega, in the direction of Broulee, consequently fifty miles from the police-office at Eden, and there is neither constable or lock-up nearer than Pambula, 25 miles from this. February 26, 1857.

Murder & Alcoholism at Twofold Bay

13 April 1857 {*Illawarra Mercury*} Report on murder and problems with alcohol amongst Aborigines at Twofold Bay.

Bega, Twofold Bay

I am sorry to inform you that another of those terrible murders has been committed among the aboriginals, in consequence of indulging in the use of ardent spirits. The individual slaughtered on this last occasion was a remarkably quiet and useful black. Comment on the fact of the blacks being able to procure rum in almost unlimited quantities would be superfluous in this place.

In my last, I perceive I made a mistake in stating the distance of the locality where the attempt to capture the blackfellow took place. From this place, I should have said twenty-five miles instead of fifteen; which, of course, will make the necessity for some arrangement for police protection still more apparent.

We have two public-houses at present; but, I am informed, it is the intention of some of the magistrates, if not all, to refuse the license until we have constables to protect the neighbourhood. One of the publicans was fined £5 for serving the blacks with spirits.

Murder at Ulladulla

1 August 1857 {Shoalhaven Correspondent, *Yass Courier*} Report on a murder by the Aborigine Jamie Woodburn.

Murder of a Black at Ulladulla

A murder has just been committed here by a black fellow named Jamie Woodburn, lately employed by Mr James Murray. It appears he had been drinking at the public house all day with his gin, and on returning to his employer's he murdered his gin by splitting her skull with a tomahawk and mutilating her body most horribly, displaying all the savage barbarity of a cannibal. A short time back he made an attack on one of our most respectable settlers.

Louisa Atkinson: *Gertrude: A Tale of Colonial Life, by an Australian Lady*, J.R. Clarke, Sydney, 1857.

A novel which includes Aboriginal references based on experiences with the Shoalhaven and Sutton Forest Aborigines during the 1830s and 1840s.

1858

Blankets for Ulladulla Aborigines

15 April 1858 {*Illawarra Mercury*} Report on the issue of blankets to Aborigines at Ulladulla.

The notice of Jerry Jerry's successful efforts in saving 11 people from a shipwreck at Broulee refers to the wreck of the Rover there on 13 October 1841.

Ulladulla

Black's Blankets:- For the last ten days we have had more of the aboriginals encamped in this neighborhood than for some time past, awaiting the annual distribution of blankets. Yesterday they gathered round the Court-house, and their worships gave each one a blanket.

King Peiken was present, and received the same as his subjects, although he has been very useful to the inhabitants of this neighborhood. The only other dignitary present was Jerry Jerry, who had a brass plate on his breast: he saved the lives of eleven persons about fourteen years since at Broulee harbor, by rescuing them from a wreck.

After the blankets had been distributed, three cheers were given for the queen by the blacks.

Blankets for Kiama Aborigines

26 April 1858 {*Illawarra Mercury*} Report on the issue of blankets to Aborigines at Kiama.

Kiama

The Aborigines:- The sable natives of this district came, yesterday, to the court house here for the blankets usually given them at this season. The muster was not numerous although there were present, in addition to the Kiama blacks, several from Wollongong and Shoalhaven.

There is a marked falling off, during the last few years, in the number of the tribe. And we noticed that the complexion of nearly all the children is a great deal less dark than that of the full grown forming the group; and that their features preserve not the form peculiar to the darkie of this country. In a few years the native tribe belonging to this locality, though once numerous, will have become extinct.

Three and twenty blankets were served out to them, and this number supplied each with one. Evidently pleased with their covering for the winter it was hinted to the others by one of the chiefs, Doctor Ellis, that three cheers should be given for Queen Victoria. They all cheered lustily three times for the Queen, and then dispersed.

Bird Shooting

19 August 1858 {*Illawarra Mercury*} Report on the shooting of a rare bird at Lake Illawarra by Paddy Burrangalong.

Rara Avis ("Rare Bird")

Last week, a noble specimen of the Gigantic Crane (or Stork) was obtained at the Illawarra Lake. The bird was shot by the well-known aboriginal "Paddy Burrangalong", whilst out on a shooting excursion with Mr Marr and some other gentlemen.

The specimen was a male bird, and measured about six feet in height when standing erect, and between five and six feet from tip to tip of each wing. In appearance it resembles the Native Companion, although the plummage is entirely different. The feathers on the head, and about half way down the neck, are of a glossy black colour, shot with purple and green. The body was milk white, with a broad longitudinal stripe of feathers, corresponding with those of the head and neck. The tail - very short - was principally white, mixed with a few black feathers. The legs were a bright red, and the beak - which resembled a bayonet in shape and length - was of a dull green colour. The birds are solitary in their habits, rarely more than a pair being seen together.

Murder of Billy Baily, Gerringong

4 September 1858 {Shoalhaven Correspondent, *Yass Courier*} Report on the murder of the Aborigine Billy Bailey near Gerringong.

Murder of a Black

The Shoalhaven correspondent of the Illawarra Mercury says:- On Sunday we discovered that an aboriginal, named Billy Bailey, was lying murdered in Terara Brush, within a hundred yards of the church. He was lying in a bed of nettles, and the ground was saturated with blood. The poor fellow evidently died hard, but who killed him will probably remain a mystery, as there is little doubt that it is the handiwork of the blackfellows.

He was seen drunk on Saturday night, and the farm labourers of Terara heard the yells of the blacks that night, but it was supposed to be one of their usual drinking rows, and caused little attention.

He was buried where he fell, by some labourers at Terara, under the supervision of the district constable.

A Shooting Expedition Upon the Illawarra Escarpment

9 September 1858 {*Illawarra Mercury*} Report on a shooting expedition near Mount Keira, in which three local Aborigines took part.

Grand Battue

On Tuesday last, a party consisting of Messrs Davis, Marr, P. Kelly, Kerns, Baker, and three sable henchmen, who acted as beaters on the occasion, met with great success wallaby shooting.

The party left Mr Marr's cottage, Mount Keira Road, about 10 a.m., and proceeded on foot to the scene of action, everyone in high spirits, and the dogs in what is termed in sporting parlance "great buckle". On reaching the ground, each man took his respective station, and the blackfellows commenced their duty, hallowing and beating the brush vigorously. Before many minutes the melodious note of Mr Kelly's renowned Coolie dog "Old Ponto" gave warning to be on *qui vive*. Then the work began in real earnest.

Bang, bang, on every side, indicated that the fire was pretty hot, and after the first beat was over, picturesque figures were seen to emerge from the scrub, all well laden with game. Old Paddy bringing up the rear, carrying a huge wallaby and a "murry" little gun.

It was proposed, and unanimously carried, that Colonel Hawker's plan should now be adopted of procuring a little wadding for the inner man. The party proceeded to the home of Mr Gwynne (who was a successful shot) and regaled themselves. Ham sandwiches and cold mutton disappeared as if by magic, and the addition of a little *frigidum sine*, rendered everyone ready for the fray again.

The mountain was the next ground, but the success was not so great here as before, owing to the party being too small for a brush of such magnitude. The dogs were drawn as soon as possible, and the first brush became the scene of action again. Old Ponto's unmistakable music became audible once more, and the fire became hotter than ever, and luck better. Phoebus, by this time, was gilding the crest of Mount Keira, and a sage remark from Joey the blackfellow, to this effect - "Don't kill all this ere wallaby, you better leave some to *bulmere* some other time", persuaded the party to bring their sport to an end.

The actual number killed could not be correctly ascertained as there were several strange scouts and skirmishers who decamped with their spoil when all was over. The original party bagged 30 wallabies and paddy melons, besides pigeons, &c., and then steered homewards, well satisfied with the day's amusement.

Capture of Scabby Harry, Rapist

Thursday, 7 October 1858 {*Illawarra Mercury*} Report on the capture of the Aborigine Scabby Harry in the vicinity of Bombala. He was wanted on a charge of raping a white female the previous April.

Bombala
(From Correspondent of Herald)

Pursuit and Capture of the Aborigine "Scabby Harry"

Some months ago, as may be remembered, we published particulars of an attempt at murder by this noted desperado. For the sake of connection, however, we may briefly state that in April last this black, having surprised in the bush a girl of eighteen years, named Margaret Mahon, of Coolamatung, district of Cooma, committed a rape on her person, and afterwards beat her brutally with his nullah until she appeared dead, and finally piled earth and branches over her and decamped. His unfortunate victim, however, shortly returned to consciousness, and succeeded in escaping from her living tomb, and after much suffering reached home to relate her tale of horror.

Pursuit was immediately made after the ruffian by the Cooma police, but although they at one time came so close to his retreat as to have him in view, he evaded them, and continued at large. He lurked in the neighborhood of Corrowong, and, having taken to the dense scrub, there defied detection. Intelligence at length having reached Bombala of his whereabouts, our active and energetic chief-constable, Mr Witts, accompanied by sub-constable Zoellner, immediately proceeded in search of him, both well mounted and armed.

Owing to the very scrubby and mountainous nature of the country they were obliged to traverse, and impeded too by the late heavy floods, twenty-six days and nights were expended in constant and anxious search before they were sheered by any prospect of success. But on Sunday, 19th, when in the vicinity of Tubbutt, at the station of Mr Thomas Simpson, Mr Witts, by promise of pecuniary reward, induced four blackfellows to betray this Harry, whom he found he could not otherwise secure, from his invariably keeping in the densest scrub, and never showing to any white man.

They then informed Mr Witts that the object of his pursuit lay concealed about five miles ahead, and measures were at once concerted for surrounding and capturing him. The party then dismounted, and the blacks went on to secure him as he lay in his camp

unaware of their intention. Mr Witts and his party creeping among the vines and ferns of the scrub close behind, the party having been augmented by the addition of Messrs T. Simpson, C. Shepherd, B. Allen, Hayden, Mr M` Loughlin, and Charles W. Bell, J.P.

After waiting concealed for a considerable time in a state of great suspense, a struggle was heard, and the blacks calling for help. All rushed forward, Mr Witts at their head, armed with a revolver, and on arriving at the scene of action found the blacks unable to secure their man, who had laid three of them prostrate and was struggling with the fourth, when our brave chief closed with the ruffian, and, with revolver in hand, forced him to yield. The others of the party were by this time around, so that escape was impossible. He was then strongly ironed and escorted to Bombala, whence Mr Witts and the sub-constable, who assisted in the capture, started with him this day to deliver him to the authorities at Cooma. Mr Witts ascribes his success, in some measure, due to the assistance afforded him in fresh horses, &c., by that venerable and well-known colonist, Mr John M` Loughlin, the pioneer of the Maneroo district.

September 25.

Cooma
(From the Goulburn Chronicle's Correspondents)

Capture

Yesterday (Sunday) the Bombala police brought into Cooma the black fellow who stands charged with the brutal assault on the girl McMahan, some months ago. They lodged him in the lock-up, but as they left here early this morning without giving evidence, the particulars of the capture are not known.

This morning he was brought before the Police Magistrate and F. Smith, Esq., and remanded, to give time for the attendance of witnesses. he said he was known by the name of Harry, and knew what he was brought there for. He appeared a powerful fellow, broad-chested, about the middle height, and one that would require a good man, if not two, to take him.

Supposed Murder of Sam Cundawait

Monday, 29 November 1858 {*Illawarra Mercury*}: Report on two Shoalhaven Aborigines, Onee and George (or Georgy), charged with the murder of fellow Aborigine Sam Cundawait (or Conduye) whose body was discovered on the 16th near Gerringong.

Shoalhaven

The Murder of a Blackfellow: Two aboriginals, Onee and Georgy, were sent by Mr Hindmarsh's verbal order, from Gerringong to Shoalhaven, in custody of Constable

Chisholm, charged with the murder of Sam Cundawait, and aboriginal who has been missing for two months, but as there was not the shadow of any evidence against them, they were discharged by Mr Elyard. A body supposed to be that of the missing man was found in the bush near the Crooked River. The skull, I understand, was taken to the police office at Kiama.

Thursday, 2 December 1858 {*Illawarra Mercury*} Further report on the supposed murder of Sam Cundawait.

Kiama

Murder of a Blackfellow

On Friday last, information was received in town that a blackfellow had been murdered in the bush between Gerringong and Broughton Creek, and Constables Hines and Chisholm went out to make enquiry. After some hours searching, they found the body of a black man lying in the bush, with a large hole in the top of his head, as if made by a tomahawk.

Report fixed the crime on two blacks, named George and Onee, in the employ of Mr Berry; and, as these men happened to be going from Shoalhaven to Gerringong just after Hines had discovered the body, they were apprehended on suspicion, and forwarded to Numba lock-up in charge of constable Chisholm.

A magisterial enquiry was subsequently held before Messrs J.M. Gray and Michael Hindmarsh, Justices, when a man, named Livingston, deposed to finding the body in the bush, on the 16th instant. He recognised it as the body of a black, Conduye, and sent information of his having found it to Kiama. There was no evidence to fix the crime on any one, black or white, and nothing but rumor points to George and Onee, who, it is most likely, will be released from custody without delay; for even supposing them to be the guilty parties, unless a European happens to witness the crime, and testifies to it, they could not be committed, as the aboriginals are incapable of being witnesses in our Courts; and, besides that, there is a very knotty question, which I believe the lawyers have not yet quite untied, as to how far the aborigines are amenable to our laws for crimes committed amongst themselves.

1859

Louisa Atkinson: *Cowanda, the Veteran's Grant*, J.R. Clarke, Sydney.

A novel which includes Aboriginal references based on experiences with the Shoalhaven and Sutton Forest Aborigines during the 1830s and 1840s.

Blanket Day, Wollongong

28 March 1859 {*Illawarra Mercury*} Notice re the issue of blankets to Aborigines at Wollongong.

Blacks' Blankets

With considerable promptitude the Government have placed the blankets in the hands of the police for distribution earlier than usual this year. They are to be distributed on the 4th proximo, instead of the 24th May.

Shoalhaven Blanket Issue

18 April 1859 {*Illawarra Mercury*} Report on the issue of blankets to Aborigines at Shoalhaven.

Shoalhaven

The Blankets for our sable brethren were served out at the steamer's store on Tuesday. Only 59 recipients of Her Majesty's great bounty were present, a large proportion being picanninies. The blankets were pronounced good but narrow.

In consequence of the evident non-attendance of many who were known to be in the neighborhood, the giving out of the remainder was postponed till Sunday. Still their number will fall short of any preceeding year, for various reasons.

The Burrier tribe has left the district altogether: it is said they are gone towards the Murrumbidgee, but whether on the war path or not I cannot say. Three have been executed by their laws since last blanket day; one or two have paid the debt of nature; and the increase of children is but small, and mostly half-caste. One of the black women is married to a New Zealander, and has five children. Two half-castes have inter-married, and have four young ones.

The blacks, generally, are much debased by the use of ardent spirits; but I must otherwise bear testimony to the general kindness with which they are treated here, and which probably is the reason for their clinging to the spot.

16th April, 1859.

Ulladulla Blanket Issue

25 April 1859 {*Illawarra Mercury*} Report on the issue of blankets to Aborigines at Ulladulla.

Ulladulla

Black's Blankets,- The annual distribution of blankets to the aborigines took place on Tuesday last. Forty-three blacks received a blanket each, but none were given to the youths and picanninies. This is really too bad, for they are as much entitled to, and require them as much, as adults. For some unexplained rason only one bale of blankets arrived here instead of two.

Moruya Blanket Issue

2 May 1859 {*Illawarra Mercury*} Notice re issue of blankets to Aborigines at Moruya.

Moruya

The Aborigines were served with their blankets during the past week. It is to be hoped the practice indulged in by these unfortunates in selling their only comfort for little or nothing to whites will be closely looked after.

A Case of Assault, Moruya

10 October 1859 {*Illawarra Mercury*} Report on assault case involving Aborigines Charley Bighead and William Benson.

Moruya
(From our correspondent.)
Police Court

(Present, The Police Magistrate, and W. T. Collett, J.P.)

Charley Bighead, a blackfellow appeared in custody, charged with having assaulted William Benson, a half-caste in the employ of Ernest Hawdon, Esq., of Kiora House.

Some particulars conected with this brutal assault as well as with the capture of the aborigine, appeared in a late issue of the Mercury - the delinquent was now produced by virtue of the warrant granted for his apprehension. The complainant related the circumstances of the mal-treatment which he had received - his testimony, however, being that of an "unchristened", could not be taken under the sanction of an oath, and seemingly, all through went for nothing.

Bighead, being questioned by the Bench as to any provocation on Benson's part for the alleged assault, gave a rambling account of divers supposed insults, dwelling particularly on the fact(?) that Benson and he had met on the evening of the alleged assault; at the Widgett Inn, and that Benson had taken a knife out of the house with the vowed intention of murdering him - all this, he added, could be testified to by Fred. Brice.

Mr F. Brice, of the Widgett Inn, deposed, on oath, that he did not on the evening in question see Benson in the kitchen, where, by the blackfellows statement, the quarrel had occurred. He further deposed that, while he (Brice) was sitting in the parlour, two blackfellows rushed in, and informed him that Bighead and Jackey Barratt - the latter it may be recollected escaped from the constables grasp - had killed W. Benson. Deponent thereupon hastened out, and, with the aid of others, brought the complainant into the kitchen. He had been very seriously abused - one of his fingers being nearly cut off, and blood flowing profusely from several deep gashes inflicted on his head.

After hearing some other evidence, which was found irrelevant to the case, the Bench asked the complainant if he would object to the acquittal of the prisoner. The complainant stated in reply that, knowing as he did the vindictive character of the aborigines, and the threats uttered against him, his life would not be same in this district if Bighead was let go - and that, indeed his life was in greater danger now than if Bighead had never been arrested.

The Bench acquitted the prisoner. This is not all - the case, which resulted in this strange decision, was inaugurated with a kindred exordium from the P.M. - "From the reports I have heard, I judge that the parties concerned are both equally to be blamed." Shades of Blackstone, and of adjurisconsults. Suffice not these vagarirs to make a blush mantle upon the cheek of justice? - if, indeed, the eye-bandaged Goddess has not clean left the neighbourhood!

1860

Aboriginal Orgies - Bega

31 January 1860 {*Illawarra Mercury*} Report on an Aboriginal party which was causing an affront to the white settlers at Bega.

Bega, Twofold Bay
(From our correspondent)

Aboriginal Orgies

About half-past ten o'clock last evening, some twenty of the fast decreasing Aborigines commenced a saturnalia of noise and obscenity, almost incredible, and kept it up, with more or less intensity, till eight o'clock this morning (Sunday). Mask, this took place

within the township without let or hindrance, as it has too frequently done before, I am sorry to say. Twyford, the only constable we have located among us, without doubt did his duty to the utmost of his ability, and at the hour mentioned succeeded in prevailing upon them to leave the township, but not until he had been struck on the head by some of the "gins," who appear to be more difficult to manage than even their lords and masters, when under the influence of drink.

Without more protection is afforded, this place, which is by nature intended for very different purposes, will become a perfect pandemonium. What can one constable be expected to effect in a case of this kind? We have two magistrates in the neighborhood; one, it is true, lives out of earshot, and other might just as well do the same. Children are wakened and kept awake all night in terror, as also persons of weak nerves or indifferent health; and the strong, if they have not lost all conception of common decency, cannot choose but be wakeful too, to hear with what startling accuracy the benighted sons and daughters of the forest repeat the oaths and execrations of their white compeers.

Upon expostulating with one of them: - "What for you stupid cobra - Beelzebub?" "What for patter grog?" he quickly retorted, "Well, what for white fellow patter grog? Bale me stupid cobra, me most like it white fellow; close up; noder one glass, then."

That was a poser. I shut up, and inquired (mentally) - "Where do they get the grog?" but Echo, in this case, did not answer where. An old English proverb says - "What can't be cured, must be endured", and certainly, at present, there appears no prospect of relief. All human laws upon the subject must, of necessity, become a dead letter until those with whom the responsibility lies are enabled to act in accordance with the dictates of conscience and reason.

Jackey Weyman - Thief

9 March 1860 {*Illawarra Mercury*} Report of Aborigine Jackey Weyman charged with stealing.

Bega, Twofold Bay

A Native Thief

Jackey Weyman, an aboriginal, was placed in the lock-up at this place on Tuesday charged with stealing £2 from the person. He was to have been examined yesterday, but only one magistrate being to be found (H. Wren, J.P.,) the darkey was forwarded this morning to Panbula, or Eden, for greater security.

It appears the prisoner is a very intelligent black, speaking English considerably better than many Englishmen of our acquaintance, but his intelligence is of a decidedly questionable character. It is feared that with the language he has acquired many of the vices - or, if you will, "failings" of his white teachers, and, having a stronger set of nerves

- or having had a reduced quantity of rum compared with the share his companions had imbibed, his head was clearer than theirs, and, while his victim was sleeping, it is said he picked his pocket. In this case, as it is represented, rum was something more than a leveller, as it left a member of the so-called superior race at the mercy of an aboriginal of New South Wales.

February 28, 1860.

Spearing of a Cow

Friday, 6 April 1860 {*Illawarra Mercury*} Report on the injuring of a cow at Wollongong with an Aboriginal spear.

Dastardly Conduct

On last Monday evening, a cow, the property of Mr Samuel Miller, of Spring Hill, an old and generally respected resident of this district, was speared with an aboriginal's spear in the udder, and was found dead from the effects thereof on the following morning when the cattle were being brought up to milk. She was found lying on her side near a crossing place, with four punctured wounds, thus :: on the side of her udder which was uppermost, from which, as well as her posterior, blood was oozing, showing that she was injured internally.

Mr Miller says the only way he can account for the perpetration of this malicious and dastardly deed is, that some person had passed over the crossing place near to where the cow was found, having a black-fellows spear in his hand (with which parties are in the habit of spearing fish in the Lake on moonlight nights) and that, seeing the cow lying on the ground, he had, prompted by a devilish spirit of malignant mischief, coolly speared the poor brute as she lay. This is the only supposition by which Mr Miller can account for the cows death, and, as it is known that many parties in the neighborhood have black-fellows spears in their possession, and are in the habit of going fishing with them, crossing near the spot where the cow lay, it is not at all an improbable one. The cow was a very valuable one, worth £16 at least, being in full milk.

A reward is offered for such information as will lead to the discovery of the perpetrator of the foul deed. It is to be hoped, for the sake of the credit of the neighborhood, that the perpetrator may be discovered. Should it have been done thoughtlessly or by accident by any lad, the parents of the same, should it come to their knowledge, are bound in common honesty to compensate Mr Miller for his loss.

Blankets for Wollongong Aborigines

Tuesday, 17 April 1860 {*Illawarra Mercury*} Report on the annual distribution of blankets to Aborigines at Wollongong on Monday 16 April.

Distribution of the Queen's Bounty to the Blacks

Yesterday, about fifty blacks, half castes, and quadroons, assembled at the Wollongong court-house to receive the Queen's Bounty in the shape of a blanket each. The number of claimants was much larger than they have been for many years past, and a considerable proportion were half-caste, and quadroon children. One child, with beautiful blue eyes. attracted much attention, and many of the spectators expressed their opinion that she could not be the offspring of an aboriginal; but her mother stoutly maintained that the child was hers. The blankets having been distributed, at the call of Dr Ellis, who was present in gold-braided jacket, three cheers were given for the Queen, three more for the Governor and three for Mr Hildebrand, the C.O., whom they dubbed magistrate.

Aborigines at Milton, Ulladulla

27 April 1860 {*Illawarra Mercury*} Report on blanket issue and cricket game at Milton Ulladulla.

Milton, Ulladulla

The Blacks were served out their blankets by Constable McFarlane on the 14th instant at Ulladulla.

A game of cricket was played between the Natives and the Europeans on Saturday, the 14th instant, at Mr Miller's Flat, which resulted in favor of the "sons of the soil," with all the ease imaginable.

Influenza at Milton, Ulladulla

13 July 1860 {*Illawarra Mercury*} Report on the disastrous effects of the influenza at Milton Ulladulla.

Milton, Ulladulla

The influenza is playing up "Old Harry" among the aborigines, no less than four of their number have been swept into eternity last week - to wit, Old Charlie Pickering, king of the Pidgeon House, a man supposed to be well-nigh 100 years old; and his queen died

about the same time, a very old woman. The next is old Burriel Paddy, another man about 80 , and, to finish the catalogue, old Burriel Tommy, as old as any of the others. Old Pickering was remarkable for sobriety and gentleness of disposition,, and, old as he was, he was the best bark-stripper among the race in this neighborhood. Paddy was still more remarkable for sobriety; he never having been known to taste grog of any kind, and what is still more strange for his class, he did not smoke tobacco. Tommy was not very remarkable for anything but old age.

There is a tradition among the blacks of this place that about "forty years ago a vessel was wrecked on one of the Ulladulla heads, and that her crew landed all safe; but shortly after landing they were surrounded by the blacks - who had never seen a white man before - and, without exception, they were all killed and eaten by the savages. Paddy and Tommy were amongst the number; and many of the younger blacks talk of the thing. They were only boys at that time, but they recollect sharing in a "horrible feast."

There are Europeans living here yet who are fully convinced that the above tale is true, and some of them even know the exact spot of the wreck - it having often been shown to them by the blacks. It is a great wonder that no white man has ever had sufficient curiosity to examine the spot, for if the tale be true, the anchors and chains and other iron work of the vessel will still remain there. If some of our enterprising townsmen would examine the spot with drags, it would at least be satisfaction to get any clue as to the truth of the tale.

July 9, 1860

1863

Murder of White Sawyers

Louisa Atkinson: A Voice from the Country - A Winter's Picture in the Table Lands of the South, *Sydney Morning Herald*, 2 July 1863.

Reminiscences regarding the murder of some European sawyers in the Shoalhaven forests by Aborigines, possibly during the 1820s.

A Voice from the Country

A Summer Picture

Another picture on a summer's day, long passed, will lead the reader away from peaceful harvest fields and sheepcuts, to a tract of country where the red cedar grew. Here were employed two sawyers, far away from all other white men. "Alone in the desert," leading the life that other sawyers lead, a bark "shanty" for their home; going

once a fortnight, or perhaps once a month, to some settled district for a supply of provisions; seeing no one but the occasional drivers of the dray which comes for the timber sawn - not that the dray can approach the pits, in all likelihood, but has to be relinquished at some distance, and the cedar dragged by bullocks to it.

The peculiar life they led made these cedar-sawyers a class. I have heard of such men pondering over hidden lore, and counting the rings in the trees they fall, and drawing inferences therefrom, but fear they are the exceptions to establish the rule, that the sawyers are a reckless, improvident brotherhood, who earn much money, and spend it in drunken outbreaks when they leave the gullies.

Whether the two sawyers in question were rustic philosophers of "good fellows" at the Sawyers' Arms, I cannot say. There were blacks in those days who occasionally frequented these cedar brushes, and in the hearts of two awoke a growing cupidity, which fixed its longing eyes upon the rations of the white man; a plan was laid, and the unsuspecting victims fell into it readily. Feigning to know where cedar trees of great size were to be found, they led the men along a shelving ridge of rocks. A black proceeded as guide; his comrade walked between the sawyers. They were going in single file along this "kangaroo path," on the side of the cliff; at a given signal, each turned on his victim, and with one blow of his club felled him to the ground, and hurled him over the pass.

Fearful that their work was not completed, they hastened, by a circuitous way, below. One only was there - dead - but in their dread of discovery, they cut out his tongue, that he might not speak if the body were ever found; probably having an idea that his ghost would "walk", and it too might be tongueless. The other man was not to be found; however he must be dead, and they hastened to the shanty for their reward - the food and clothes of the victims.

The protecting hand of God had lodged the second sawyer among the tangled brushwood, thus breaching his fall and concealing him from view. In time, he aroused, weak and in pain, but not mortally wounded, and succeeded in struggling through the friendly branches to the ground, and thence to a settler's hut, where his tale of horror was told, and information given to the police.

Their task was a difficult one. In that unbroken twilight forest, where were they to seek the aggressors? The brother-in-law of one was applied to, and ordered to give them up. He declined, was threatened with consequences, but was immovable; so he was marched a prisoner before my father, the head magistrate. The man professed his ignorance of the whole affair, yet there was reason to suspect that he knew where his relative was, and a metal crescent which had been given him for former good services it was decreed should be removed till he redeemed his character. Meekly, with tearful eyes, he bowed his head while the much-cherished ornament was taken from his neck; his gun, too, was forfeited. In course of time both were, however, restored to him.

One of the murderers had been discovered and tracked by men on horseback. Mile after mile fled the savage, hotly pursued and gained upon, till, though out of sight, the distance was so lessened that, faint not, of, lady reader! he was smelt out. Let us suppose that some Bimmel or Ferica of this Southern land had surrounded him, as with

a cloud, in delicate aromas, rather than in rancid opossum's fat, or the grease of snakes, intermingled with yellow earths and the red of iron.

He was caught, and bore the punishment of his misdeeds in transportation; returning years afterwards to his native tribe, a wiser, if not a better, man.

Sutton Forest Aborigines

Louisa Atkinson: *A Voice from the Country: Recollections of the Aborigines*, *Sydney Mail*, 12 September 1863.

Reminiscences regarding the Aborigines of the Sutton Forest district from the 1820s and 1830s.

A Voice from the Country

Recollections of the Aborigines

These unhappy races have become rather a tradition, than reality, already in many districts.

Their personal appearance is very similar, although the dialects of different tribes vary considerably. They are usually short, particularly the women, slender and active, with dark - but not African - black skins. Black hair, frequently curling, never woolly, or straight, and large beautiful eyes; the nose is broad and spread at the nostrils, the point compressed towards the up; the lips thick and prominent, mouth wide; the teeth a fine white.

The habits of these races were wandering; they lived by the chase, having no idea of cultivating the soil; and it is a note worthy fact that the Allwise has implanted no indigenous cereal, excepting grasses, in this wide region, which commands so vast a difference of climate and soil. Nor have we roots to take the place of the taro, sweet potato, and yam of the South Sea Islands. Thus, while the American Indian tills his maize, the African his rice, and the inhabitants of the Pacific these esculent tubers, the Australian tribes seemed destined for a race of hunters - hence wanderers. To the European was reserved the developing these sources of wealth and plenty.

That a people, whose lives are bound by no tie to particular localities, should display the habits of this people, we might reasonably expect; yet these movements were circumscribed, as any infringement on neighbouring territories was fatal in its results.

Their dwellings were of a description most readily constructed, soon dilapidated, and forsaken without regret. Sometimes a sheet of bark supported on end in an inclined position by a small pole, at others, a few branches placed round a triangle, formed by partially severing a sapling so as to bend both ends to the ground, and supported in the

middle by a sloping forked stick, were the materials almost always employed; but occasionally these were rendered more comfortable, and impervious to wind and rain, by being built over with grass.

As the tribe travelled together, or in parties of several families, a number of these gunyahs might sometimes be seen near each other; yet each was so arranged that its open side was turned from its neighbours. On one occasion, when the remnants of three different friendly tribes had assembled for a grand corroboree or dance, I made a plan of the encampment; each tribe was slightly apart from the other, divided by a sort of street. Thus, the inviters were clustered in the centre, having, I think, seventeen camps; the Picton tribe on the right hand, five camps; and the Shoalhaven on the left, comprising ten or eleven gunyahs; consecutively forming a village.

In a few days' time, the leaves on the branches of which the shelters are formed, wither and fall. The light spray with which alone they supply their fires, is gathered; the small arboreal animals killed, and the larger game driven away; while the refuse of the slaughter, the May Fair scatterings of rags (since they have received old clothing from the whites), and the piles of ashes conspire to make change desirable. Accordingly, the girl forms her few movables into bundles, swings them across her shoulder with her babe and net containing any provisions she may possess, a charm-stone, &c., and follows her lord, who carries his spears and weapons, to some other convenient spot where an al fresco hamlet is improvised.

In their domestic life their habits were simple; food was always roasted by being flung on the glowing embers, and scorched rather than cooked. Although infanticide prevailed, such children as were suffered to live were treated with indulgence - spoilt, in fact. The men were sever to their wives, striking and even killing them when under the influence of anger; but I believe these cases were far less frequent when they had not lost virtues and acquired vices from the so-called Christian people who invaded them. Plurality of wives was practised occasionally. Their government was extremely simple, being vested in a chief, for whom they appeared to feel much deference, but no state or wealth was attached to the honour.

In the Shoalhaven district was, some years since, still a number of aborigines, perhaps a hundred. The chief of this tribe was called Jim Vaugh, a European designation of course. He was a short, stout man, with a large face and head, pre-eminently plain, to which was added pockmarks, he having suffered from smallpox when it proved so destructive to the natives, shortly after the founding of the colony. He remembered and described the visit of the first white people to Shoalhaven, being at the time on the coast and seeing them, while hidden among the rocks, land from a boat.

Jem had a large family; one of his sons was six feet high; a daughter and her family were rendered conspicuous by suffering from leprosy in the head, which destroyed the hair; another son known by the name of Burrura Jacky, having lived at a station with some white persons, wished to settle, and selected an island in the Shoalhaven River at Burrura; here he erected a log hut for himself and wife, and cultivated maize and pumpkins, but as soon as his crops were eatable the tribe collected around, and never left till they had consumed all that his industry had raised; he tried this several times with the same result, and then relinquished it in despair, and returned to the wandering

habits of the tribe. Burrura Jacky was a sensible, proud, independent man, and good looking. During my stay on the river, he and some other men, in conformity with their custom, went to a distance to the "wild blacks," as they said, and stole some women; one of these women was accompanied by a very pleasing child. After a short time the mother escaped, but could not take her little girl. The distress of the child was most effecting; day and night her shrill tones, calling on her mother, might be heard. Often we saw her wandering along the river's bank uttering the Cooee, or some words. Probably the woman was unwilling to leave her, for, after a short time, she was seen in the tribe again.

Jim Waugh lived a similar life to the others, hunting his own game, sleeping in a rude gonyah, and fishing in the river. It was known that at different periods he had eight wives, but at this time he was alone. Just below the navigable part of the river, where its bed is no longer impeded by pebbles, is a low island covered with casuarina paladosa. On this, or the neighbouring shore lived two aged women, one, Nelly the wife of Jim, a dethroned sovereign evidently, the other her blind companion. Both of these women were remarkably small and ugly. It was but necessary to mention Nelly to the chief to arouse the savage in him; then would he swear, stamp his feet on the ground, yell, and threaten her with instant death. Had he been so disposed he might have gone to the place where she was, but perhaps life was spared her on condition of a perpetual banishment to this spot.

If these threats of Jim Waugh were repeated to Nelly, they produced the most extravagant laughter and enjoyment; she would beg again and again to have the pigeons scene rehearsed, at each time clapping her hands, dancing, shrieking, and laughing in all the extravagance of savage mirth. Her enjoyment was shared in a lesser degree by the little blind dame. What was the foundation of this antipathy and banishment from home and tribe it could not be ascertained - Nelly was so old and ugly as to hardly provoke "the green eyed monster." The women were generally met with on the river, in a canoe formed of a sheet of bark tied together at either end, and appeared to support themselves by fishing.

Another son of the old chief was named Jemmy Meretts, and was a handsome though rather short man, sensible, and able to speak English fluently; his wife was a beautiful young woman, mother of three boys, fine little fellows; she appeared to be sinking in a decline. A fourth son, Jackey Urutta, was also distinguished for his good sense and great conversational powers.

The blacks are close observers and great mimics, and go where they will they gather all the news and will repeat in a circumstantial manner. Whenever Jackey Urutta visited us he would tell where he had been, whom he had seen, and repeat their conversations with the utmost minutia.

The only direct instance of exertion of authority which I ever witnessed was under the following circumstances; - Jem Waugh and his tribe were encamped on Oldbury, in the neighbourhood of Berrima, and the old chief came to visit the friends he had known on the Shoalhaven; he found some of the family engaged in making pastry in the kitchen, and while he stood talking, a Bathurst black who was visiting the tribe entered and asked for flour, thus for an order on a miller on the estate, and finally for sixpence; all

these requests being denied he retired, and it was presently discovered had stolen a six penny coin which lay on the table. Jem was made acquainted with the loss. He stepped into the verandah and uttered a rapid: "hi, hi hi." The culprit, who was at some distance, immediately returned, put down the money in a silence, and withdrew, evidently bowing to the rule of the chief whose subject for the time being he was. This was the only sort of dishonesty I ever knew any of them guilty of, and their honesty arose not from want of opportunity, as the reverse has frequently been the case.

Their dispositions are fitful, easily depressed or elevated, their feelings are quickly moved to tears of laughter. They attach themselves warmly to those who show them kindness, and are ready to exhibit their friendship in various ways. A curious instance of this occurred some years back, and might have led to tragical results.

A widow lady and her family, who had suffered much and been forced to seek a shelter at her cattle station, was one day accosted by a black who had been employed by the police in tracking bushrangers and had formed one of the mounted police force. He wished for a confidential conversation; the lady walked to a short distance from her dwelling, still in sight of her rather anxious family, for the aboriginal in question was not regarded with much confidence.

"Mrs. _____," he said, in a mysterious tone, "you need to have big house and plenty jumbucks (sheep); me kin say where are they all gone?"

A reply that those who should have guarded the orphans' property had abused their legal power, excited him to fury; with an oath he exclaimed, referring to one in question, "I'll shoot him."

"No, no; that will never do," was the alarmed reply.

"Bail shoot? I see! make too much noise, I'd spear him." Quite satisfied with the prudence of this arrangement, the man explained where he could surprise his victim on a solitary path he occasionally had occasion to traverse.

Much alarmed lest he should carry this murderous intention into effect, but unable to make this zealous sable friend see any moral objection, the lady suggested that she would tell the Governor. This idea was seized upon warmly. "Yes, tell Mister Gubbener; say Mister Gubbener currajong him - currajong him." This meant hang.

To appease him, it was promised that the Governor should be requested to have the extreme penalty of the law put in force upon the delinquent.

Sad as such a code of action is, the feeling of devotion on the part of the black was certainly to his credit, while his rude ideas of right would be all in favour of summary punishment upon the offender. To such an extent is this the case, that should one of a neighbouring tribe commit a murder, the relatives of the sufferer consider it right to kill the first person of that tribe they can, irrespective of its being the actual offender.

Many instances of fidelity and affection in a more commendable shape exist; many have been employed as guides to exploring parties. On one occasion Jem Vaugh was acting in this capacity, and being taken beyond his accustomed haunts, actually lost himself

and party; provisions were exhausted, and the frightful end of starvation in those intricate wilds stared them in the face; the quick eye of the savage, however, detected a supply, and on two days he cut down trees containing the comb of the native bee; the honey supported the gentleman who was with him till they recovered themselves from their unpleasant position.

The aborigines appear to pity the Europeans, as persons under self-imposed slavery to toil, holding themselves as quite their superiors. The difference of employer and employee they appreciate, and distinctions of Australian born, or otherwise: " You brudder of mine; all same as me, native," is a high mark of esteem.

The man, to whom reference has been made as the champion of the rights of his bereaved white friends, was a small, ugly fellow, who had met with a severe wound on the mouth at the time his tooth was knocked out, in consequence of which, that always wide feature was rendered crooked; his brows were beetling and scowling, his neck so thin as to appear wasted, while the chin and back part of the head protruded greatly. His name in his tribe was Woomby, but he was commonly called Neddy, to which was added King, but this title was only nominal and not recognised by his tribe, where territory was the district of Berrima and Bong Bong; they spoke the same dialect as the blacks of the Shoalhaven, and were friendly with, and visited them.

Self-esteem was strongly developed in Neddy. On one occasion he was going as guide to an exploring party, and a horse was provided him. He complained that the stirrup irons would hurt his bare feet, and begged for an old pair of boots, which were given; a servant standing by began to laugh at the poor creature, say, "You are no gentleman - you are no better than a beggar." Instantly irate, the black turned from one to another, demanding if he was not a gentleman. The scene was excessively ludicrous; the tattered clothes of the claimant of honours was like a burlesque upon his assumption. It required repeated assurance that he was quite a gentleman, and his tormentor an ignorant fellow who did not know a gentleman when he saw him, to appease his feelings.

Some time after this he said to a member of the family he was then about to act as guide for, "If you want me write to me Missta _____,"

"Indeed," she replied, "Whereshall I write to you, Mr. Neddy."

"Write to me," he returned, with the air of a sovereign, "Mr. Edward Rex, care of Mrs. _____."

"Edward Rex! Are you a king, then?"

"Yes Missis _____; yes, ma'am, you write me, Edward Rex, when you want me, an' I come."

Of course some person had called him by this title.

On another occasion when the tribe were moving, the same lady was surprised to see Neddy apparently waiting near the house when she arose in the morning. On surprise

being expressed that he had not accompanied the tribe, he returned with numerous bows, amounting to salaams,

"O Misses - do you think I would go without saying, good morning Missis; good morning Missis," and he bowed himself from the presence, to hasten after his fellows.

A natural politeness is very general among them; the manner of the women is often graceful and modest, where they live retired from the contaminating influence of the dregs of society, with whom alone they have the misfortune to mingle.

Intemperance is one of the vices so sadly prevalent among them; they know what its fatal results are, lament them, but have not courage to resist. How frequent is the paragraph in the country paper of an aborigine's death from this cause; how many have sunk unrecorded? A great sin lies on us as a people, for much has been done to injure, and little to benefit the poor original possessors of our farms and runs.

Neddy, of whom mention has been already made, fell a victim to this vice. He had been drinking, was taken to the lock-up, and turned sour, after a week's confinement, in a dying state. A gentleman who had ridden into town, was addressed in a careless manner by a person, with the remark, "There is a black fellow dying." Shocked at the intelligence he crossed the street and found the wretched sufferer exposed to a cold wind and rain; powerless and speechless, but sensible, for when addressed by the familiar voice he turned his great black eyes upon the speaker. The gentleman's expression of indigestion and astonishment in various quarters brought the subject under the notice of a publican who had Neddy conveyed to his place, where he died.

"Only a black fellow," is carelessly uttered. The soul is unheeded and untaught, or it is said, that they are incapable of instruction. I must confess that in most instances I do not think that the "right person has been in the right place." Is it likely that one who cannot attract, or hold the attention of those whose countryman he is, and whose language he speaks, could arrest the attention of savages, or speak through the ear to the heart? In instances where the reverse has been the case, good has resulted. In educational matters the aborigines are quick to learn. To as they appear destitute of all systems of theology, all religious worship, but they so love to draw a veil of mystery round their beliefs and actions that it is not improbable that we are, and ever will be in the dark on these subjects. Visible deities, that is idols, they have none; no act of worship is ever seen, perhaps ever practised. A black who was travelling with a gentleman through a lonely and mountainous country, pointed out a stone placed in the forked branches of a tree, stating that some black man had put it there that the sun might sink no lower till his mother had crossed the mountain. Was this a rude indication of sun or fire worship? - the most primitive of all references.

Louisa Atkinson: A Voice from the Country: Recollections of the Aborigines, *Sydney Mail*, 19 September 1863. Refers to the Aborigines of the Sutton Forest district from the 1820s and 1830s.

A Voice From The Country

Recollections of the Aborigines

The aborigines freely admit their belief in evil spirits - and the existence of souls after death. Thus, at first, they believed the white-skinned races to be the dead, alive again, and called some by their supposed former names. Under ordinary circumstances the name of the departed of his death is never mentioned; "him tumble down," is the only information that can be obtained relative to one deceased.

A gentleman, to whom they were much attached, had died, leaving a widow and young family; a number of natives assembled to visit her, and see the new inmate - born since they had been there last; after gratifying their wish to see all the orphans, the widow exhibited a lock of her deceased husband's hair. Instantly horror and grief seized upon the party; men and women bowed their heads and wept, till at length one woman approached and whispered, "Missis, neber you show that to blackfellow; neber any more."

All the possessions of the dead are buried with them, and anything they may have made use of during their illness. The mode of interment is to confine the bands round the knees, drawing them up to the chest; a shallow grave is then dug, the corpse placed in it, and built over with earth - the stems of the trees in the vicinity being carved with simple devices.

On a high hill, a few miles from Berrima, is situated a tumuli. Forty-four years since an old man was buried there; but there is reason to believe the mound contains other remains. The grave is probably one hundred feet long, by forty high, of a gentle conical form, covered with herbage, and surrounded at its base with trees, which, on their sides fronting the mound, were carved in forms suggesting the native shield and boomerang - weapons used chiefly in war. There could be little doubt but what the tumuli is all, or is part artificial, rising thus abruptly from the hanging level in the mountain side; on the slope beneath it are traces of extensive digging and removing of soil, and rocks, and a line of trees are marked to the level, natural cleared, land below; this has given rise to the supposition that the flat has been the scene of a battle, the dead being carried up the hill, and the mount erected by the number of survivors assembled. But beyond supposition nothing can be ascertained. The blacks themselves either cannot, or will not, give any information.

Of late years they have excavated the large ant hills, and buried their dead in them, neglecting the carving of the trees. It was the custom of the women to assemble round the grave, probably those related to the departed only, wailing and lamenting, striking and lacerating themselves with sharp instruments, and drawing strings across the lips till they bled.

A peculiar custom was the breaking out one of the front teeth of the male and, among the coast tribes, cutting off the first joint of the female's fourth finger. When the lads were about twelve or fourteen, this was done by a man upon whom was conferred magical powers; a man called Mullich, belonging to the vicinity of Picton, was the only one I ever heard particularised; he was unusually tall, and was supposed to walk on the tops of the trees, and perform other marvellous feats.

For some time the lads are not permitted to mingle with the tribe, or eat particular food. The tooth is knocked out by the point of a boomerang, thrown at them. Should they disobey the regulations deadly consequences ensue. Mullich is supposed to have cognisance of their movements and notions. On one occasion two lads partook of a duck, which they had by some means killed; Mullich learnt it, no doubt holding the boys in such terror that some of them would inform him; in consequence the lads were surprised when asleep, stunned by the blow of a club, and an insidious poison, administered to them, under which they sank in about three months.

Dancing was their great pastime, and required great practice; it was confined to the men, the women being mere spectators, or musicians; an opossum skin cloak was folded, the skin side out, and beaten with small sticks, the women droning a monotonous chant. The figures were varied - the movements generally slow, and displaying great physical strength.

I witnessed two dances on the Shoalhaven. A Bathurst black had been some months located in the tribe - the dancing master, in fact, teaching them new dances; the result was what I saw. A small flat, thinly wooded, was the spot selected, the night was dark; when the party of spectators arrived nothing was to be seen or heard; presently, with a sudden peculiar inflection of the voice, a number of men sprang from behind trees, holding in their hands a tuft of lighted ferns and bark, which they deposited on the ground; the partial illumination revealed the white or yellow lines painted on them in the form of skeletons, while the sable skin, where ever exposed, was lost to view in the obscurity of night. It was a dance of Death. A circle was formed, each performer leaning at an angle impossible to a civilised being, unless after great practice, then with a pave-driver's breath they simultaneously fell at an opposite angle. After several such changes of attitude, a more stirring movement took place; the heels were brought with great violence to the ground, and a tremulous agitation given to the muscles. A vibratory motion was communicated to the ground for some distance.

One of the Bathurst dances was an imitation of the bounding of an emu, the hands being raised before the face to represent the flat bill; another was the kangaroo dance. Two large sheets of bark had been cut and painted, to rudely resemble giant figures, a head and shoulders being cut out and painted, the rest lined in the skeleton fashion which imparted so ghastly an appearance to themselves. The pigments employed were pipe-clay, yellow ochre, and red clay. What part the figures were to play we did not learn, or only a scenic effect, not usually employed by them. The whole thing bore evidences of having been arranged with an eye to startling effectiveness; the painting, the sudden appearance from behind the trees, the fires, the extraordinary feats of muscle testified to the pains and time devoted to this sole amusement.

I was told by a medical gentleman that many years ago he witnessed a dance in which

two figures were introduced, daubed over with spots of paint, and that the performance was a representation of the sufferings of the blacks under the small-pox.

For a considerable time before these corrobories take place the natives assemble and practice, messengers are sent to all the detachments of the tribe, and sometimes neighbouring tribes; a general encampment takes place, and the dance is repeated for some nights in succession. The heavy beating of their feet can be heard for at least a quarter of a mile. The corroboree is kept up far into the night.

After these exertions the men pass a great part of the day in repose; the women wandering about with the children begging, or catching small animals, such as the opossum. If they require the skin for cloak-making it is stripped off and pegged out on a small sheet of bark, the fur within, warm ashes are rubbed over it to expedite its drying; after this it is carefully scraped with a sharpened flint or bit of glass and then carved, by being folded in peculiar forms, and the inner skin removed, so that the pattern, usually angles or curves, is rough; into these red ochre is rubbed; so slow is the process that a single skin will occupy a woman all day to carve. They are squared and neatly sown together with sinews - a slender piece of bone constituting the needle in former days.

If the skin is not required the fur is merely plucked from it, and probably spun into yarn, between the fingers; this yarn is worn many times twisted round the waist, and depending in ends round the body; it was the usual dress of the men formerly.

The currajong, *Hibiscus heterophyllus*, has a fibrous bark; from this they form fine cors, which, by means of a hooked bone, is netted into the bag, always carried by the women, and fillets to bind round the head; when mourning, this band is whitened. The hunting the kangaroo, emu, and native dog is confined to the men; near streams the men are expert in spearing fish; the women will stand all night in water fishing for eeling: they employ a hook.

Their personal decorations are almost confined to general lubricating of the skin with the fat of the animals they kill, and colouring the hair with ochre. The women are tattooed about the arms and shoulders, and put whitened bones through the cartilage of the nose. They also suspend the teeth of the kangaroo and native dogs from their hair. Occasionally, feathers are stuck round the band binding the hair; but this is not general.

While the child which is reared is treated so tenderly, carried in the warm cloak or the mother, hanging at her shoulders, and the orphan is adopted unto some family, many infants are destroyed not only at birth but even days afterwards; some are left in the bush to perish.

The songs of the aborigines are monotonous, the same sentence being frequently repeated. One is an imitation of the noises of the laughing jackass, *dacelo gigantea*; in this, the acme of perfection seems reached when an abrupt pause can be made while running up the gamut. Another stave was interpreted thus, by a black -

"Him gib 'backs, tea, and sugar,
Ball wheelbarrow come up yet,

Mr, ---- break him neck."

and so forth, the chorus being an aside comment of the disappointed claimants of the oft made and ever broken promised; the wheelbarrow - meaning the dray - not yet arrived from Sydney with supplies.

A third song hinges on a tradition. Once upon a time a boy developed so great a partiality for the flesh of the quail that he ate so much as to cause him to change into one of the birds in question, and he ever wanders about singing in "quail's language" his history; a warning to all gourmands. Their name for the quail is guenonbetong, by which name the bird boy is known. The inflections of the voice in singing are a peculiar, spasmodic gasp, loud utterances, dying away to under breath, sudden pauses and starts.

Their names were frequently given in reference to some peculiarity of their birthplace - that place being their inheritance; thus a many named Philip was called by his tribe Burrengumbie, having been born at and inherited a place of that name, so called from the hills. A man named Cobbon Jack, i.e. Big Jack, had a son which received the diminutive of Jackey Nerang (little or the less). This man's gin was given to he practice of infanticide, which he objected to, and requested a lady to adopt his son should he die, and leave it to the heartless Jenny's care. She promised to do so, and inquired by what name the child should call her, "howar," (mother)? queried Cobbon; on her assenting and repeating the word, he manifested great delight; little Jackey was henceforth called Gerrida, from his birthplace, the blacks explaining that he was going to be gentleman now, implying that a name emanating from landed possessions carried rank with it, as the Scotch lairds were called by the names of their estates.

Some had more than one property; the son did not appear to inherit from the father. Jim Vaugh, whose native name was Yarrowambie, claimed several mountains on either side of the Shoalhaven, and used to delight in gaming and bestowing them on the lady to whom reference has been made. Their names were Coolondo, Cooloolondal, and Illarro. The name lady, in the territory of another tribe, was presented by an aged woman with land, which she used to say, spinning round on one foot, with her arms extended, belonged to her "all about, all about, all about." I never heard of another instance of a woman possessing land.

Places, like people, were named after some peculiarity. Jindenda, on the Shoalhaven, was so called from the apple tree, angophera lanceolata. Tom Thumb's Lagoon at Illawarra was called Bettria Berrie, which means "make haste," in reference to the waves tumbling in.

The boys early learn to throw the spear and boomerang, having small weapons suited to their strength. So expert do many become in throwing the latter - a curved piece of wood slightly convex - that they can make it describe a circle in the air, and return to them again; it is used in war and hunting. The spear is formed of two parts: the shaft, usually the flower stem of the grass tree, xanthorihaea hastile, to which a sharp heavy end is attached by being bound with fillers cemented with the yellow resin of the grass tree; this point is usually like the boomerang and clubs, formed of the roots of trees, indurated in hot ashes. The spear is held by means of a stick, on which it rests, while a

sharpened end folds the spear; this is called a wammera, and is held between the thumb and middle finger, the first being raised to its extremity; the arm is then drawn back, and then propelled forcibly forward, the spear being projected to a great distance; the wammera is retained.

The fishing spear is three pronged; a jagged one is used in time of war, for which purpose, alone, the clubs are constructed. The shield, melathon, is of wood, a small handle being carved out of the solid substance, for the hand; it is a diamond shape, so that the point presented a sharp pointed edge, yet skilfully used, it would catch and turn the direction of the assailant's spear. The melathon was carved, and painted red and white.

A kangaroo hunt was an animated scene; a number of black men armed themselves with spears, and surrounded a tract of land frequented by those animals, narrowing their circle until the game were within the reach of their weapons, when a general spearing began.

The method of fishing was very similar; at the season when the fish were returning to the sea, after having ascended the rivers to spawn, they barricaded the stream across with branches, so that the water percolated, and the fish were retained, and easily speared and piled on shore; fires were kept up, and roasting and feasting, followed by the lethargy of repletion, were continued for days.

A very favourite food is honey. The bee of Australia is small, and the sting almost free from pain; it formed its comb in hollow trees; the keen eye of the savage detects the bees at their hive, and he quickly ascends, having previously provided himself with a bark bowl cut off the bend of a tree, or a small bangalee made of a small sheet of bark, tied together at each end.

The agility displayed in ascending a tree is surprising; supposing the Aborigines with a mago or stone hatchet, or the iron tomahawk of the whites in his hand; a small notch is made in the bark, in which to rest the large toe, a second about a yard further up, supposing he started with the right foot, a little to the left to this he strides, and so on, clasping the trunk of the tree with one arm. Or twinning a tough creeper round the tree and his body, he works himself up the stem.

The hive reached, some dark comb is discovered containing a liquid fine-flavoured honey. The English bee has thriven so well, and scattered itself so widely, as almost to have usurped the place of the native insect, which it kills to possess itself of its honey.

Both men and women are agile climbers. The opossum, and squirrel and bear are all found in holes in trees or their branches, and could not be reached without great exertion. In addition to such food the women eat ants' eggs, and, with both sexes, the flesh of snakes and iguanas are held in high estimation. The women are not permitted to partake of all food.

My own impression is, that in all of these customs, connected with the knocking out the tooth, the severing the female's little finger, the smooth white stone she carries in her wallet, and indeed the whole practises, there is a reference to spirits, a recognising of

Deity, in some crude, uncertain, mystic way - a mystery which shall be carefully kept a mystery from the curious white invader.

It is a matter of course to pronounce them the lowest scale in the human ladder; the last link between man and monkey; a degraded people incapable of improvement; beyond the pale of civilization, and destitute of religion, and recognising only an evil spirit. An idolator accustomed to worship the ostensible would look on the Christian religion as a mystery - bowing the knee to the Invisible - our stand point is not such as to enable us to clearly limit the beliefs of the Australian aboriginal. For my own part I would be loath to come to any conclusion, and state it is a fact.

As a characteristic anecdote, mention must be made again of Jacob, the tall son of the old chief, Jem Vaughan. he had dreamed that he should die, and in conformity with their custom set about making the prophecy correct by refusing all food; his despondency and evident sinking attracted the attention of a lady, who, by dint of coaxing, laughing at, and remonstrating, succeeded in getting him to partake of nourishment, and his life was saved; had no such friend been at hand, he would have succumbed to an imaginary decree.

Attempts have been made to seduce the blacks to settle and cultivate the soil; but unsuccessfully. A "black school" was established at Blacktown; the children returned to their tribes as soon as they could. "Liberty's sweet," said a gin, as she mended an old dress which had been given her; "I can work and read too; but it's confined living with white people, and I get tired of it - these are inconveniences; but then I'm free--" A gunyah and a scorched possum before a house and white bread, and the bowing to another's will -

"For Britons never will be slaves,"

might have been the benighted creature's catechism. "I was at black school, and can read," was a decided boast, but there the scholar's satisfaction ended.

The wife of Cobbon Jack, already alluded to, used to live at a farm-house as domestic servant, for weeks at a time, and could cook and wash, and she was said to be a very proficient laundress; she dressed neatly, was clean and useful, but would tire of settled occupations, and return to her tribe and husband.

Many men and lads are employed as drovers and horse breakers - pursuits they like, and are valuable assistants in these capacities. They likewise learn to reap and hay make, and succeed well; but the cruel practice of repaying them in great measure with rum yearly proves fatal to many. They are predisposed to inflammatory attacks, which are aggravated by intemperance and exposure to the weather when stupified, and the mortality is proportionate.

"They give us rum; and lots of blackfellows die each year," sorrowfully said one sensible man to the writer. That the spirit is greatly diluted is true, but a very little will intoxicate them - even strong sugar mixed with water; the washings of the sugar bag is sufficient.

Soon will the tribes have passed from the land. The Richmond tribe is reduced to one;

the formerly large tribe in the district of Berrima is nearly, or quite, extinct; and so it is throughout the settled districts.

When drinking, they often murder each other; a very handsome young man, named Joe You-no-You was clubbed to death in a drunken affray many years since; and many others at various times. Another, an aged man, with a white beard, called Colonel, became deranged, and wandered away into the woods, alone, and feeble, and it is believed, perished, as he has never been heard of since. The few Aborigines for considerable distances collected to seek him, and if they found his body, interred it in sorrow, as the last of his tribe, and with their usual love of mystery concealed having done so; their idea being, that to speak of the dead angers them, and disturbs their repose.

Shoalhaven & Sutton Forest Aborigines

Louisa Atkinson: *A Voice from the Country: Incidents of Australian Travel*, *Sydney Morning Herald*, 9 November 1863.

Makes reference to Shoalhaven and Sutton Forest Aborigines during the approximate period 1820s - 1840s:

....Many tribes are now extinct, their voices are silenced; but that very silence pleads eloquently for the living - they went down untaught, except in evil - wasted by disease introduced by civilised sins, - the "place that once knew them knows them no more for ever" - their very graves are generally unknown. But thousands live, the echoes of thousand feet sound in the far interior, the young and the old are there; they have shown us that the feelings of common humanity animate their breasts, that there are materials to work upon; would that my

1865

Blankets for Shoalhaven Aborigines

11 April 1865 {*Illawarra Mercury*} Report on the issue of blankets to Aborigines at Nowra.

Blankets for the Blacks

The Government supply of blankets was distributed to about 115 blacks to-day at the Nowra Court House, and others who have not yet applied for them will be supplied with these articles, so necessary to their comfort during the ensuing winter. This is independent of blankets for the blacks of the Ulladulla district, who either will be, or have

been, supplied at that place.

1867

9 December 1867: On this date six year old Shepherd Edgecliff Laidley was rescued from drowning in the Shoalhaven river by an Aborigine named Baraban. He was later presented with a breastplate illustrating the event and inscribed as follows:

Presented to Baraban by Shepherd Laidley / In Remembrance of 9th Decr 1867

Refer *Poignant Regalia* (1993).

1868

1868: {AONSW Colonial Secretary Correspondence - Index to Registers} Entries extracted regarding Illawarra and South Coast Aborigines. Details are given of Subject plus Letter No.

* Boat constructed for Blacks at Jervis Bay 896
[NB: The original letters for this AONSW material have yet to be located]

1869

Decimation of Kiama Aborigines

September 1869: {Papers of the Reverend T. Sharpe, Mitchell Library ML MSS A1502 pp.209-10} Includes comments by the Reverend Sharpe regarding the rapidly diminishing numbers of Aborigines in the Kiama area.

1870

Return of Aborigines

1870: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Bench Camden, Return of Aborigines 4277
- * Bench Berrima, Return of Aborigines 4349
- * Bench Wollongong, Return of Aborigines 4377
- * Bench Sydney, Return of Aborigines 4381
- * Bench Campbelltown, Return of Aborigines 4382
- * Bench Shoalhaven, Return of Aborigines 4442

Shoalhaven Floods - 1870 & 1800

28 May 1870 {*Shoalhaven News*} Report on historical floods in the Nowra area.

Follow up to Devastating Flood - We find upon reference that the flood of April last was the largest known since April 1842, but not so high by five feet as that flood. In 1800 a much higher flood than either occurred, and several very old blacks tell us that their forefathers told them that 'one coburn murrum bidgee' set down along there, pointing from the top of Nowra Hill to the top of Coolangatta.

1871

1871: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Andrew Mackenzie respecting appointment as a commissioner re Languages of Aborigines 5102, 5218

Louisa Atkinson: The Fitzroy Waterfalls, *Sydney Morning Herald*, 2 January 1871. Article referring to Aborigines in the region of the Shoalhaven River during the 1820s and 1830s [Part of original newspaper mutilated and unreadable].

The Fitzroy Waterfalls

Not far from Moss Vale a lane leads from the main road and crosses the line - by this we started to the Waterfall.

.....One of the deep glens a few miles from Fitzroy Falls was the scene years since of a fearful tragedy. Two sawyers were engaged in felling timber in the dense woods of Merilie, when some blacks visited them - they were numerous then - and offered to conduct them to far finer trees. The men fell into the trap and started with their sable guides.

The path selected was along the ledges of a cliff overlooking a deep wooded dell. A native went first, then the two sawyers, and the rear was brought up by the second aboriginal. On this narrow ledge where cruelty was centred in securing a, and at a signal turned upon the sawyers and with a single blow from a club cast them into the glen. One was knocked out and did not immediately die. The other sawyer did assistance

Both the aboriginals, I believe, were captured; one escaped and ran for miles, but was ultimately retaken. The motives assigned was the desire to possess the sawyers' flour.

These very gullies were the witness of very different conduct on the part of an aborigine, - conduct showing affection and generosity. My father [James Atkinson] had been out exploring, accompanied by a black, the chief of the Shoalhaven tribe, and making their way back over the grassy mountains, were lost in the valley of the Merilie.

We must remember that each tribe had its certain hunting grounds, beyond which it could not pass without intruding upon, and provoking the vengeance of the neighbouring tribe; hence the old king's ignorance of the country.

In those massive woods and gully-riven tracts it was not easy to find a way of escape - the provisions, already exhausted, came to an end. In this emergency the black sought some alleviation of their difficulty, and killed a large iguana, which he roasted for his white companion, positively refusing to partake of it himself; so, when he discovered a bees' nest, the comb was transferred to a bangale, or small bark basket or vessel, and served to support my father for three days, until they found their way on to the tract; but the black did not eat any of it, his relief was to tighten the belt of opossums' fur yarn around his waist as hunger gnawed.

"Masser (he said) could not do so well as blackfellow without food." Even then Jim Vaughan was an old man. He could remember seeing the French ships off the mouth of the Shoalhaven River [Most likely the Dumont D'Urville expedition which visited Jervis Bay in November 1826.], and the terrible destruction among the native tribes by smallpox - he was much marked by it himself. In after years, when very aged, he loved to dwell on those days in the Merilie gullies, and recount his care of "Masser."

Poor creatures! with their sins and good qualities; friendships and hatreds, so quickly to have passed away! We may spare their memories a few minutes, even when standing on the summits of the cliffs overhanging the sunken course of the creek, which has just hurled itself from our level to that below, in the fine Fitzroy Falls.

A conspicuous object from where we stand is the rock-crowned mountain rising before

us, as if filling the mouth of the gorge. There is Bobatoo, and said to be not only unexplored, but, that it cannot be scaled in consequence of its rock-bound walls. The summit appears level and wooded. The marshes and woods around the top of the falls, while very barren, are adorned by numerous flowering plants. Many ferns grow in the crevices of the rocks and I observed some parasitical orchids. The creek appears deep, and is reputed to be stocked with fish, worth catching. There are two other falls within a few miles, one near Merilie, the other at the Sassafras.

L.C.

Funeral at Berkeley

4 August 1871 {*Illawarra Mercury*} Report on an Aboriginal funeral at Berkeley Creek.

An Aboriginal Wake

While Senior-Sergeant Sheridan and constable Dunn were going their rounds last Wednesday, in the direction of Charcoal [Unanderra], they discovered that the remains of "Black Betsy" were still uninterred, and that about thirty of the blacks were continuing a "wake" over her on the banks of Berkeley Creek.

They found the wake party in the place indicated, with all that remained of "poor Betsy" securely and neatly lashed up in two sheets of bark by means of bands of stringy bark. Around the rude binding "sheets" and their contents, were placed at some distance a considerable quantity of logs &c.

Senior-Sergeant Sheridan demanded of "Paddy", the chief mourner, that the remains should be buried at once. After some reluctance and delay the demand was complied with, and a funeral procession moved towards a grave which had been previously opened for the reception of the body. The procession then numbered about fifty individuals, including several of the settlers who had by this time arrived upon the scene.

The grave was found to be about five feet long and three feet wide. The sheets of bark and their contents were lowered into their last resting-place with all solemnity and aboriginal ceremony. The tin can and other articles owned by "Betsy" while in the land of the living, were securely placed side by side with her remains in mother earth. The grave was then filled in carefully by alternate layers of clay and wood, the latter having been provided and cut in proper lengths for the occasion.

There is no telling how long the `wake' might have been kept up if the police had not interfered in the matter. Only a few years ago such a ceremony as we have described would have been no novelty in Illawarra. A few more years and such will be a thing unknown amongst us.

Death of Jemmy

5 September 1871 {*Illawarra Mercury*} Report on the death of Jemmy at Berkeley.

Death of Jemmy the Blackfellow

Another of the remnant of the Illawarra tribe of blacks went to his long home last Sunday. It appears that Jemmy, who was very old and infirm, was also blind for some time previous to his death.

After the police buried Betsy on the Berkely estate, some time ago, the blacks, it seems, took a superstitious alarm to the effect that "Betsy's Ghost" was walking about, and consequently they decamped from these parts, leaving poor old Jemmy behind them, to contend with life and death as best he could. Since then Jemmy was cared for most kindly by some of the families residing on the Berkely Estate. One the day mentioned, however, the vital spark took its flight, and Jemmy was no more.

His remains were buried yesterday on the Berkely Estate, by Constables Dunn and Brewster, not far from the spot where those of Betsy were so recently consigned to their last resting place.

It is asserted by old residents of this district that Jemmy's age at the time of his death could not have been less than the allotted three score years and ten.

1872

1872: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

* Andrew Mackenzie - enclosing specimens of languages from the Shoalhaven district 2913, 3957, 4392, 4677, 8564, 9230, 9827, 10056

7 November 1872: {Reverend William Ridley Papers, AONSW, Col. Sec. correspondence 4/788.2, letter 72/8564}

Paddington 7 Nov. 72

To H. Halloran Esq
Chief Undersecretary

Sir

With thanks I return Mr Andrew Mackenzie's "Story of Bundoola", in the language of Ulladulla and in English. Of this, as of other papers from the same source, I can say, though I am not acquainted with the Shoalhaven dialects, that these specimens contain valuable information bearing on the general subject of Australian languages.

For instance, I observe in line 5 the word `guiangal' answering to "Southerners". The termination "gal", signifying people, is found over a large part of Australia - in Gulligal, Warrigal & like "folk" in Norfolk and Suffolk.

I remain
Sir,
Yours very truly
William Ridley

[Refer Illawarra and South Coast Aborigines 1770-1850 for a copy of the story of Bundoola referred to above]

27 December 1872: {AONSW, Rev. Ridley file, Letter 72/9827}

Paddington 27 Dec 72

to H. Halloran Esq.
Under Secretary

Sir,

Herewith I return Mr McKenzie's version of the aboriginal story of "Bundoola". Anyone acquainted with the habits and thoughts of the aborigines would say this is a true representation of them. And to those who in future generations may desire to know which kind of people lived in Australia before the English came, this will be a valuable historical document.

I am,
Sir,
Yours truly
Wm. Ridley

[Refer *Illawarra and South Coast Aborigines 1770-1850* for a copy of the story of Bundoola referred to above]

1873

1873: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Andrew Mackenzie forwarding specimens of languages 963, 1964, 2834, 2939, 4275, 7293
- * Judge Alfred McFarland - submitting plan of certain lands in County of Dampier proposed to be set apart for Aborigines 7417, 4632
- * Andrew Mackenzie respecting formation of a school for Aboriginal children, Wandandian 7530, 10001

1874

1874: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Police Magistrate, Berrima, re blankets for Aborigines 4067
- * Police Magistrate, Goulburn, Aboriginal Vocabulary 4608

1875

1875: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Wandandian Boat 8434, 9063

1876

1876: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Andrew Mackenzie, Boat for Wandandian Blacks 112
- * Andrew Mackenzie, Aboriginal Poetry 778
- * Wollongong Boat 4228
- * Illawarra Tribe Boat & Gear 4513
- * Damage of Boat near Numba belonging to Aboriginal & general remarks in reference there to 4523, 4876
- * Tuross River Boat 6108
- * R. Dansey. Thanks for boat given to Blacks, Tuross River, conveyance of 6409
- * Boat at Nowra, application by Blacks to be handed over to Police 7153
- * R. Dansey, Boat for Blacks, Tuross River, can be sent by Moses Fletcher 8022
- * R. Dansey will take care of Boat for Blacks, Tuross River 9077

1877

1877: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * R. Dansay as to boat for Aborigines, Tuross River 840
- * Andrew Mackenzie, further as to Boat, Wandandian Blacks 5503
- * Andrew Mackenzie, George Dent given tender, £16 Boat Jervis Bay 6521

1878

1878: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Residents. Boat to be sent to Bermagui for use of Blacks, Bega 3746
- * Shellharbor, fishing net for William Walker, Aboriginal 4255
- * Boat for Bega Blacks 4780

- * E.S. Hill Boat, Shellharbor Blacks 9257

1879

1879: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Hon. George Thornton MLC, food for Blacks, Southern District 2911, 3459
- * Thanks for clothing for Blacks. Repairs to boat Tuross River 4011
- * Richard Dansey for supply of clothing, Moruya District 5791
- * Clothing to Aborigines Moruya district 8044
- * Twofold Bay boat 8709
- * Thomas Garrett, M.P., boat for Aboriginal Roger, Shoalhaven 9977
- * £100 to be placed to credit of Police Magistrate, Illawarra for a Mission Station M17961

Blankets for Shoalhaven Aborigines

29 May 1879 {*Shoalhaven Telegraph*} Report on supply of blankets to Aborigines at Shoalhaven.

The Aborigines' Blankets.

In reply to a communication on the subject of the delay in forwarding the usual supply of blankets to the aborigines on Saturday (Queen's Birthday) and the supply of a boat to them for fishing purposes, intelligence was received yesterday that the matter had been laid before the proper authority, and that the supply of blankets and boat would be forthcoming without delay.

Arrest of Jimmy Rutter

12 June 1879 {*Shoalhaven Telegraph*} Story on the jailing of Jimmy Rutter for creating a disturbance in church.

Shoalhaven Police Court
Nowra - Tuesday, June 9

Before their Worships John Monaghan, B. Brown, J. Fraser and D. M'Lean Esq.'s

"Jimmy Rutter", an aged and waife-like aboriginal, was understood to plead not guilty to a charge of being drunk and disorderly in Nowra on the night of Sunday, the 8th instant. The charge was proved by Sergeant Grieve, who said that the defendant, in company with others of his race, created a great disturbance during the time service was being conducted in the churches, and that he accused was particularly ill-behaved. Fined 5s and costs, or the alternative of 24 hours in the lock-up, which was accepted. In reply to the Bench, Sergeant Grieve said the spirits were supplied to the aboriginals by "white men" who purchased it at the hotels. One of the cases to be heard at next court was one in which a charge of that kind was instituted.

Blankets for Shoalhaven Aborigines

12 June 1879 {*Shoalhaven Telegraph*} Report on distribution of blankets to Aborigines at Shoalhaven.

Blankets for the Blacks

Those were distributed on Saturday last at the Court-house, much to the satisfaction of the Sable Brethren of the neighbourhood. We noticed that a benevolent lady supplied them liberally with tea and some eatables, a proceeding much to be commended, as compared with the practice obtaining in our midst of supplying them with fire water. It is to be hoped that the poor creatures will be allowed to keep their blankets.

Arrest of Billy Badgery

16 October 1879 {*Shoalhaven Telegraph*} Report on Billy Badgery, a well-known local Aborigine, being drunk and disorderly.

Shoalhaven Police Court
Tuesday, October 14

Before B. Brown, Esq.

"Billy Badgery", a well known aboriginal, was dealt with for being, as he admitted, a little drunk and disorderly, and being fined 2s 6d and 2s 6d costs, with an alternative of 24 hours in the lock-up, reluctantly accepted the accommodation supplied by "Host Grieve".

Note:"Host Grieve" is Police Sergeant Thomas Grieve.

Obscene Language

23 October 1879 {*Shoalhaven Telegraph*} Report on Roger Matthews in court for obscene language.

Shoalhaven Police Court
Tuesday, October 21

Obscene Language

Roger Matthews, an aboriginal, pleaded guilty to having made use of obscene language at Nowra, on the 12th instant. Fined £1 or 7 days in the lock-up, alternative was accepted.

Collection of Shoalhaven Artefacts

30 October 1879 {*The Telegraph*, Nowra} Report on a collection of Aboriginal artefacts from the Shoalhaven area which were to be placed on exhibition at the Garden Palace building, Sydney. Unfortunately the Garden Palace burnt down in 1882, with a consequent loss of all its contents.

Shoalhaven at the Garden Palace.

It will be gratifying to our readers to learn that although other efforts to place before the world the industrial progress of this district, together with its resources, have failed, our friend, Mr. Henry Moss, of Greenhills, has succeeded in making a most interesting and valuable collection of exhibits, representing the primitive life of the aborigines of this district, and the indigenous products of its soil. The latter will be of special interest, as being comprised of much that has hitherto passed unnoticed, and which will probably prove that not a few of our indigenous plants embrace properties of high commercial value. As a whole, the collection will be of much value, and a credit not only to Mr. Moss but to Shoalhaven. Some of the exhibits have been conveyed to Mr. Moss a distance of thirty miles, and altogether its completion has been expensive and troublesome. The greater part of the collection, we understand, leaves for Sydney by

this day's steamer. We will proceed to notice the various exhibits as we found them in Mr. Moss' storing room:--

Two canoes, 14 and 16 feet long; each canoe is constructed out of one sheet of bark; paddles and balers after the primitive style, which is very rare now-a-days, although the early settlers, or those few who remain, can recollect when they were used on the river.

Aboriginal implements connected with their hostile and peaceful pursuits, such as spears, bomerangs, nulla-nullas, jerks for throwing spears, and shields for defence; fishing-lines made out of the currajong and wattle fibre, and hooks in their primitive simplicity, composed of mutton-fish, generally known as pearl-shell. This shell has the appearance of the real pearl-shell, by reason of its rainbow colours and enamelled appearance. Only one aboriginal - a very old gin - could be found in the district to manufacture the fish-hooks after the old style, which must be a great curiosity.

A splendid sample of native alum, in large crystalized pieces.

Currajong fibre ready for use either in lines of cording, grass-tree gum in its natural state. This resin is used by the natives for connecting their spears, tomahawks, handles, etc. A large cake of this gum is prepared for commercial purposes, as it possesses many qualities, and will, no doubt, be an article of value if generally known. When lit, it emits a very odorous perfume, as a varnish it is unrivalled. Between the coast range and the sea it abounds in inexhaustible quantities. The grass-tree has the appearance when growing, of a black stump about three feet high; it is composed of fibre and a peculiar vegetable formation, throwing upwards a tall reed. This reed, of which some are exhibited, is used by the natives for spears, and they are enabled by means of friction - that is, by inserting one end into a little aperture of another piece, and violently rubbing will ignite small fragments of bark purposely scattered about. This humble unnoticed denizen of the forest appears to have been charged by nature with most practicable utility for the natives of the soil, as it supplies the most essential and important articles. For instance - the reed to make their spears, the gum to glue them, and again the reed to supply the light to melt the gum for this and other uses.

A number of stone tomahawks, both heavy and light, to suit the able warrior and the stripling: also some handled in the primitive style, showing how the wild savage moulded a keen weapon out of a useless pebble. The handles are so aptly and dexteriously fitted to the stone, that it seems surprising how the conception of such mechanical invention should have dawned upon the mindless savage. There are joint handles to each, which are fastened by currajong, and cemented with grass-tree gum.

The burrawang nuts from the root of the burrawang palm, which the wild blacks formerly used for food, their plan was to place it in a bangloe under a fall of water in its rough state for some hours, when they would then pound and eat it. It is strange how they should discover that water is necessary to purify it from the pernicious oil which it contains. Mr. Moss also exhibits a sample of arrowroot extracted from the nuts. At the Paris exhibition he was awarded a bronze medal and diploma for an exhibit of the same description. Mr. Moss also exhibits a sample of arrowroot manufactured from the root of the burrawang, a new and important discovery, as the root weighs from twenty to forty lbs. and contains from 30 to 60 per cent. of starchy matter. Some native vessels called

bangloes for carrying water, etc., also some sheets of the bangloe palm, out of which the natives manufacture their carrying utensils.

Two blocks of granite from Cambewarra, one a greyish and the other micaceous, when polished presents a very glittering surface, and very ornamental - superior to the Moruya marble, used in the pillars of the General Post-office.

Some heavy pieces of rich copper ore from the promising lode at Tim's Gully, within 45 miles of navigation, with a good dray road. This must be clearly demonstrated, when a ton has lately been brought down to Nowra. This ore consists of red and black oxide, and grey and malleable copper, together with sulphate and carbonates, which are very rich with strong indications of malachite. This ore contains a large per centage of silver, and the lode has been exposed by the action of the elements on a flank of a ridge about 200 feet from the table-top, and can be shot out on to the main dray road below.

Some cabbage-tree fibre, out of which the blacks make brooms for sale; also exhibits of rope, made from the same fibre, and from stringy bark.

A bundle of duong or native hemp very suitable for supplying the great want in this colony - for the manufacture of sugar bags for our Queensland neighbours, also one bag for holding sugar, made out of the same hemp. It is grown like a weed from seed. Skins of opossum, bear, and kangaroo, and to have an idea of the animals which the blacks hunted for food and clothing. One slab of musk wood from 10 to 12 inches through. This giant trunk of musk is a great marvel, and is looked upon as a vis-a-vis in comparison with the characteristic slender barrelled trees of this description. The sample was obtained for the exhibitor by Mr. Charles Robinson, at the Sassafras range, 30 miles from Nowra: also an exhibit of lichen from the same place by Mr. Gregg. The great peculiarity which this lichen, denominated by the exhibitor, coral moss, realizes are its absorbing qualities, and being of a snow whiteness, has the appearance to the eyes and the touch, as white coral. Some Sassafras bark, its medicinal qualities are so much prized in Europe, and realizes a great value.

A block of Sassafras timber showing its bark covering. An exhibit of native lavender, remarkable for its fragrance, obtained from the leaves green or dry.

A number of Petrifications of native timber, of which myrtle and oak are conspicuous; also fossiliferous sandstone of the carboniferous era.

A swamp fern producing a soft silky fibre like pulu, which the exhibitor has called "Native Pulu."

And last, though not least, to astonish our foreign visitors. a mass of solid rock from which the rock lilly is growing in clustering magnificence.

Boat for Shoalhaven Aborigines

25 December 1879 {*Shoalhaven Telegraph*} Report on the supply of a boat to the

Aborigines at Nowra.

Aborigines of Shoalhaven

It will be gratifying to many readers who take a humane interest in the welfare of the aboriginal natives of the country, to learn that efforts made on their behalf by Mr Moss, of Nowra, has been crowned with success, as may be seen by a copy of a letter received by the abovenamed gentleman during the week, and of which following is a transcript:

Colonial Secretary's Office, Sydney

19th December, 1879

Sir,

In compliance with Mr Moss's application of the 12th instant forwarded by you, I am directed by the Colonial Secretary to inform you that Captain Hixson, President of the Maritime Board, has been instructed to provide a suitable fishing boat with the necessary gear for the use of the aborigines at Shoalhaven, and the Inspector-General of Police has been requested to instruct the police at Nowra to see that proper care be taken of it.

I have the honor to be Sir,
your most obedient Servant,
Critchett Walker

1880

1880: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter Number are given below.

- * Revd. Mr Curtis. Aborigines at La Perouse 35
- * J.F. Burns, Boat for Broughton Creek [Berry] 523
- * Tilba Tilba 668
- * Court of Petty Sessions Moruya District - Aborigines: Police refuse to act 1373
- * E.W. Palmer. Assistance for 5 families of Aborigines at Wallinga Lake 3098
- * F.H. Barlow. Destruction of boat Aborigines Tuross River 3503
- * Shoalhaven boat 8138
- * Hon. George Thornton, boat Shellharbour 10458

Death of Billy Badgery & Jimmy Rutter

13 May 1880 {*Shoalhaven Telegraph*} Obituaries of Billy Badgery and Jimmy Rutter, both elderly Aboriginal men in their 60s.

Death of Aboriginals

On Thursday last, the old and well-known son of the soil, Billy Badgery, the aboriginal "doctor" succumbed to the effects of, we learn, inflammation of the lungs. Only a few months ago, an aged 'darkie', "Jimmy Rutter" died of the same complaint at Bomaderry, where "Dr. Billy" sleeps. Both were of advanced age; and judging from their appearance, one would take them to be at least sixty years of age.

1881

1881: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Aborigines living in boatshed, Circular Quay 446
- * J.G. Police. Aborigines in Sydney 779
- * W.P. Magistrate report Aborigines camped Government Boat Shed, Sydney 1127
- * Aborigines Ulladulla District 2492, John Roseby MP
- * Aborigines Ulladulla may not be compelled to take a license under Fisheries Act 2934
- * Captain Sheaff, boat for Aborigines Ulladulla 3625
- * Ulladulla re Boat 3938

Blankets for Wollongong Aborigines

27 May 1881 {*Illawarra Mercury*} Report on the issue of blankets to Aborigines at Wollongong.

Blankets for the Blacks

Aborigines, or, more properly speaking, halfcastes and their progenies, to the number of 3, attended at the Court-house in the forenoon, to receive their blankets, in accordance with time honored usage. Mr. Turner, P.M. handed one of the Government blankets to each applicant, and the recipients walked off as pleased looking as if such articles were of great intrinsic value. Truly, rich Australia has been a gift to its present possessors!

1882

1882: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Camden District assistance to Aborigines 3271
- * Treasury inquiry - blankets required by Aborigines Tilba 5696
- * Police Reports Tilba Tilba 6117

Blankets for Kiama Aborigines

Friday, 26 May 1882 {*Kiama Independent*} Report on the issue of blankets to Aborigines at Kiama.

Queen's Birthday

"Queen's weather" is generally understood to be calm, fine, and sunny, suitable alike for outdoor occupations and holiday recreation; but Wednesday last, the sixty-third natal day of her Majesty Queen Victoria, was an exception. In town the day was unusually quiet; private excursions were confined to one, or at most two; and the only public demonstration, namely, the Catholic picnic on Kendall's beach, suffered much financially and in the matter of social enjoyment from the light drizzling rain which fell at short intervals from "early morn till eve."

During a lull in the rain about noon, the annual distribution of blankets to the aborigines took place in front of the Court house, the Police Magistrate, H.C. Connell Esq., being, as usual, the representative donor, assisted by Sergeant Healy and other members of the police force.

The blankets, of really good quality, distributed this year were thirty-nine in number, being one more than last year, but ten less than in the year 1880. The number of real dark skins who put in an appearance on Wednesday last was some five or six less than in 1881; but the total and one in excess were made up by youngsters of questionable colour and "Captain Cook" from Jervis Bay, who, we have since learned, obtained a blanket a month ago at Shoalhaven, but came to Kiama for another. Mary - "Queen Gooseberry" - the oldest aboriginal of this district, put in an appearance, and looked as hale as she did ten years ago. There were three families of parents and three children each, and two of parents and four children, one husband and wife without children, old Mary and two girls, and seven single young men. After the distribution was over the blacks gave three hearty cheers for the Queen, and one more for Mr. Connell.

A considerable quantity of crackers, &c., were exploded during the evening by the youngsters, and a very respectable display of fireworks, including coloured lights, Roman candles, rockets, &c., were discharged by Messrs. D. King, S. Major, and - Haverstein; in the case of the latter gentleman the display was particularly good, including, as it did, a number of Chinese lanterns suspended to the eaves of the balcony in front of his residence in Manning street.

1883

1883: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Boat to Aborigines Illawarra 261
- * Boat net Illawarra Blacks 477
- * Wollongong Boat for Aborigines 2313
- * E.W. Palmer - Blacks La Perouse taking children from Mission Station 2640
- * Broulee Bay 4347
- * Point Bass land resumed 10048

1884

1884: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Illawarra Lake Reserve 1643

1885

1885: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Kiama rations 2054
- * Bench recommending application, Aborigines Kiama for rations 3145
- * Blankets 11030

31 December 1885 {*Shoalhaven Telegraph*} Report on christmas festivities for the Aborigines at Jervis Bay.

1886

Broughton Breastplate

28 April 1886 {*Shoalhaven Telegraph*} Story on the discovery of the breastplate of Broughton, dated 1822.

Aboriginal, Broughton King Plate

A Relic of By-gone Times

Last week a son of Mr Doyle, Public School teacher of Worragee found, embedded in the ashes of a large spotted gum, which had just been burned down, a metal plate about 4 inches square, on which the following words, in ornamental lettering, are engraved, `Broughton, Native Constable of Shoalhaven, 1822'; persons desirous of seeing it may do so by calling at this office.

1887

1887: {AONSW, Col Sec Correspondence 2/8349, Reel 2847} Aborigines Protection Board - report on expenditure at Illawarra and South Coast Aboriginal reserves.

Tabulated Expenditure
1887 - 8

Entry No.

Barrier	5
Jervis Bay	32
Kangaroo Valley	35
Moruya	41
La Perouse	37
Shoalhaven	49
Ulladulla	62

1887: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Aborigines Eden Boat returns 5266
- * Boat for Aborigines at Nowra 5568
- * Report on application, Aborigines Eden 6952
- * Mrs G. Pottie - Aborigines at La Perouse 10724 & 14046
- * Illawarra Boat 11180
- * Report re boat for Billy Saddler 11344 or 11544

1888

1888: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Report re Aborigines, La Perouse 1253

J.H. Maiden: Some reputed medicinal plants of New South Wales, *Proceedings of the Linnean Society of New South Wales*, 1888, volume 3, part 1, p355...

Blankets for Shoalhaven Aborigines

9 May 1888 {*Shoalhaven Telegraph*} Report on the distribution of blankets at Nowra.

The annual distribution of blankets to the aboriginal inhabitants of this district took place at the Court-house, Nowra on Wednesday last. Upwards of 100 blankets were given out, the majority of the applicants being half-castes. Today (Wednesday) Mrs Scott of Nowra and several other ladies propose giving them a feast.

1889

1889: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Establishment of School Walago Lake Tilba Tilba 53
- * Trustees proposed sent for Aborigine children Wallago Lake 4465

R. Etheridge: Report on supposed Caves, with Aboriginal Drawings, on Harris Creek, and Georges River, near Liverpool, *Records of the Geological Survey of New South Wales*, 1, 1889, 146.

Aborigines Protection Board - Report for 1889, *NSW Legislative Council Journal*, Sydney, 1890.

Wollongong	Total population 7
Rations and centreboard for boat	£10.2.8.
Medical expenses	£ 3.0.0

1890

1890: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

* Removal of reservation 370 acres Kangaroo Valley 4119

Reserve for South Coast Aborigines

Friday, 12 December 1890 {*Sydney Morning Herald*} Report on efforts by a number of whites to place all the Aborigines of coastal New South Wales in a Mission Reserve at Jervis Bay.

The Maloga Mission

The Revs. Dr. Steel, Dr. Roseby, J. B. Anderson, and Messrs. J. Saxby, J. J. Warr, E. Hogben, and D. Matthews waited upon the Premier yesterday morning as a deputation to ask Governmental aid in carrying out the Maloga mission to the aborigines. The mission, it was explained, was commenced on the River Murray in 1874, and since that time it had been extended to many parts of the colony. With the object of gathering together all the blacks on the coast between Port Stephens and Twofold Bay, it was asked that a piece of land at Jervis Bay should be granted on which might be formed a camp. A petition signed by 16 aboriginals, and in the following terms, was handed to the Premier:-

"We , the native blacks about Sydney, ask you if you will be kind enough to give us a piece of land at Jervis Bay, where we can make a home for ourselves and our people. We have been hunted about a good deal from one place to another, and we find it hard to get a living for ourselves and the children, but if we get a chance and some help from the Government we might in time get a living. As it is we find it very hard. Drink and a hard life are killing us off. White people ought to be very good to us for they got our good country for nothing. We don't want them to pay us for it but they ought to help us to live. We would like our boys and girls to learn to read and write like white children, and we want boats and nets for fishing so we can get money for our work and learn to live like Christians."

Sir Henry Parkes, in reply, said his experience of the aborigines was that they did not like to be forcibly or in any way removed from the places in which they were born or reared. He sympathised with the object of the deputation, and promised to lay the matter before his colleagues, and until he had taken this step he could give no definite answer.

1891: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Reserve County Dampier (Wallaga Lake) be set apart for Aborigines 1985
- * Destitution of Aborigines in District of Bombala 6280

1892

1892: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject plus Letter No.

- * Portion of Recreation Reserve County St Vincent to be set apart for Aborigines 15344
- * Papers re Aborigines Reserve County St Vincent 14989 + 14990
- * Re reserve for Aborigines County Dampier (Wallaga Lake) 5026

Shipwreck at Jervis Bay

27 April 1892 {*Shoalhaven Telegraph*} Report on efforts by Aborigine Jemmy Dan in assisting sailors from the HMS Orlando who were wrecked in a boat at Jervis Bay.

The body of the unfortunate sailor belonging to HMS Orlando (whose proper name we learn was Johnstone) who was drowned in Jervis Bay on the 16th instant, through being washed off a boat whilst in the act of pulling up the anchor, was found by Mr J. Penniston on Sunday last, washed up on the beach near the spot where the accident happened. The body was much swollen, Having obtained assistance, Mr Penniston removed the body to a safe place, and sent word for the police. The body was dressed in a shirt and boots, but no trousers, which were probably washed off by the action of the water; the nose was missing, no doubt having been eaten away by fish. A hat band with the name of HMS Orlando on it was also found near the same spot. An inquiry will be held at Kallala Beach this morning, at 11.30 a.m. by the Coroner, Mr Z. G. Bice, J.P. We learn that an officer and eight men from the Orlando left Sydney yesterday morning, for the purpose of paying a last tribute of respect for their unfortunate comrade. In connection with this sad occurrence, we are informed had it not been for the prompt action of a blackfellow named Jemmy Dan, who was an eye witness of the accident, probably one or both of the other occupants of the boat would have been drowned. He immediately ran to their aid and assisted them ashore; both the poor fellows being much exhausted.

Boat for Shoalhaven Aborigines

27 July 1892 {*Shoalhaven Telegraph*} Report on the issue of a boat to Aborigines at the Shoalhaven.

A Boat for the Blacks

Some time ago an application was made to the Aborigines' Protection Board for a boat, by the Mayor of Nowra, for the blacks at Jervis Bay. The matter was referred for report to Sergeant Sykes, who has always taken more than official interest in this honorary duty relegated to him. Needless to say, the Sergeant looked carefully into the matter, and recommended the Board to grant the application. It seemed, however, that boats previously given to the blacks had not been as well cared for as could be desired, and that the cobra and the weather tended to speedily destroy the little crafts. The Mayor, however, had been informed that the want of a shed and appliances to pull the boat up out of the water was the chief cause of the decay of the black's boat; and he undertook to initiate small subscriptions to make a fund for erecting shed, rough wingless and ways to haul the boat upon, if the Board acceded to the application. The Board has now instructed through Sergeant Sykes that as soon as the shed, etc. is ready for its reception the boat will be sent on from Sydney. Subscriptions will be received at the office of this paper in stamps or coin.

The following contributions have already been paid or promised: the Mayor of Nowra 5s, Alderman Graham 2s 6d, T. R. Peak 2s 6d, - Hamilton 2s 6d, A. Pollock 5s, G. Muller 2s, J. T. Herne 2s, F. W. Flatt 5s, Mrs Lawrence (Prince of Wales Hotel) 5s, S. D. Asher 2s 6d. As only a few pounds will be needed, small sums will be sufficient.

Shoalhaven Land Claim

28 September 1892 {*Shoalhaven Telegraph*} Reports on efforts by Shoalhaven Aborigine Paddy Swift to be granted land on Comerong Island, Shoalhaven River.

Aboriginal Settlement

At a meeting of the Aborigines' Protection Board held recently, an application was made by Paddy Swift, and aboriginal, for a grant of land on Comerong Island, rations for five families, and also for sixteen tents. The application was refused.

Thirroul

October-December 1892 {*Illawarra Mercury*} Story on the supposed mis-naming of Thirroul, according to the opinion of Aboriginal elder William Sadler.

Thirroul - A Misnomer

"Throon" - the Native Name

William Sadler (the last native), of Port Kembla, supplies the following:

My attention has been drawn to the ugly, meaningless name, `Thirroul,' recently given to the railway station previously known as Robinsville. I am told that the old aboriginals are credited with having named the place referred to `Thirroul,' but the old natives never gave a name without a meaning. The original name of Robinsville was `Throon,' and it was so called because the place was infested with mountain leeches, which sucked more or less of the blood of every native who invaded that hunting ground. The name was impressed - perhaps more than any other - on children, as it was not considered safe to take them within the precincts of the leech dominions. The native name of mountain leeches is Throon.

1892-3

On the Shoalhaven electoral roll for 1892-3, James Milligan is listed as a `half caste' with residence at Coolangatta. This is the only such listing sighted to date.

1893

1893: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject and Letter No.

* Crown Land at La Perouse 1902

1894

1894: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject and Letter No.

- * For reply re land at La Perouse for Aborigines 12424
- * That boat lying at Twofold Bay be handed over for Aborigines at Eden 16324

Aborigines Protection Board - Report for the Year 1894, *NSW Legislative Council Journal*, Sydney, 1895.

Wollongong

The Aborigines have done, and are still doing, a lot of hard work on the reserve at the mouth of Lake Illawarra. They are well sheltered, and have made many improvements for their own comfort and convenience rarely found in an Aboriginal camp.

1895

Aborigines Protection Board - Report for the Year 1895, *NSW Legislative Council Journal*, Sydney, 1896.

Wollongong

Population 37.

10 Aborigines receiving assistance at Lake Illawarra.

Two huts, purchase of boat and gear. Total £92.1.0.

1896

Aborigines Protection Board - Report for the Year 1896, *NSW Legislative Council Journal*, Sydney, 1897.

Wollongong

Population 25.

Lake Illawarra - 12 receiving aid. £32 spent.

Coronation of King Mickey

23 January 1896 {*Illawarra Mercury*} Report on the coronation of King Mickey Johnson to take place at Wollongong Show on Thursday, 30 January 1896. Ceremony to be performed by Mrs A. Beatson (wife of the mayor of Wollongong) and Archibald Campbell, MLA.

"King Mickey" at the Wollongong Show

The "coronation" of "Mickey Johnson", of the Lake Illawarra Aborigines colony, as "King", is to take place on the second day of the Wollongong show. The Aborigines Protection Board, of Sydney, have forwarded to Mr Archibald Campbell, M.P., a "half-moon" coronet, with which Mickey is to be invested as a Royal Highness. The coronation will take place either in the parade ring or on the grandstand.

Saturday, 1 February 1896 {*South Coast Times*} Report on the Wollongong Show of the previous Wednesday and Thursday, including an account of the ceremonial crowning of Mickey Johnson as King of Illawarra.

Opening and Luncheon

The Hon. J. N. Brunker, Colonial Secretary, arrived to open the show. He with Mr. A. Campbell M.L.A. was met by the Illawarra half-squadron, who in plain clothes and without arms constituted a demonstration of protest against the treatment the corps has been receiving. On the ground, in declaring the show open, Mr. Brunker's oratory was of the general kind; he said it was his first visit to Illawarra, he dwelt on the magnificent resources of the district and the well-to-doness - bar bad season - of the people, and commended the traditional fiscal policy of the colony. One or two protectionists were disposed for a controversial duel with the hon. gentleman, but he was too old a soldier for that. The luncheon provided by Mrs. J. Makin was an excellent one, as Mrs. Makin's luncheons always are. The toasts were "The Queen," "His Excellency," and "The Parliament" proposed by the Chairman. Mr. Brunker replied to the latter toast, but did not reveal any Cabinet secrets. Mr. Alex. Campbell M.P., also spoke.

Second Day

The weather was fine and breezy and the attendance quite up to second day average. The programme in the ring was well filled, and moved along satisfactorily. The first class, ponies in harness were a good lot; when the award was made an exhibitor from "the Park" way who was not ribboned, expressed his disappointment and dissent in a loud voice. There were 10 gents' hacks, 7 buggy horses, 4 ladies' hacks and 4 in the trot in saddle race. The winner, who had the event at his own convenience, is a Sydney trotter, next to him was the roan galloway, which, this season, has trotted well in other

show-rings. After one of the jumping events R. Wilmot rode his mount over the jumps without saddle or bridle. The mare got away with him after the first jump, and he was mistakenly permitted to ride at the jump facing the crowd. He was carried in among them, a child being knocked down and somewhat hurt, and a vehicle upset before his career was stopped.

One of the centre pieces of the programme was the investiture of King Micky with the symbol of royal rank. The act was performed by Mrs. A. Beatson, mother of the Mayor, at whose hand was Mr. Campbell, M.L.A. Round the neck of Micky was suspended a brass-plate, inscribed - "Micky Johnson, King." Thanks were returned by Micky, who expressed the opinion that Mr. Campbell was the best member Illawarra ever had. A subject of the King's with an eye on the crowd suggested the taking up of a collection, but the suggestion did not catch on. At the luncheon the toast list was dropped in favor of getting on with the work an innovation which seemed to give general satisfaction.

8 February 1896 {*Shoalhaven Telegraph*} Report on the coronation of King Mickey Johnson at Wollongong Show.

Coronation of "King Mickey"

An Interesting Ceremony

Two or three months ago "Mickey Johnson" of the colony of aborigines at Lake Illawarra, requested Mr. Archibald Campbell, M.L.A., to try to get him a brass shield setting forth that he was "The King." Mr. Campbell, asked for information as to the kingdom or dominion over which his majesty reigned, in order that it should be forthcoming (writes the "Wollongong Mercury") of February 1. His royal highness considered over the matter for a moment. With a lofty dignity becoming the situation, after which he admitted, with due gravity, that there might be diplomatic difficulties in the way in regard to his assuming the designation of King of Illawarra," as he was not actually a native of the district, having first seen the light in the Richmond River district, whence he came to Illawarra in his early days. A moments kingly reflection on his part, however, solved the difficulty in true Alexander-the-Great style. With the courtly air of one "born to command" and who was "monarch of all he surveyed," he said "King of New South Wales. Illawarra in that, all right." Mr. Campbell communicated accordingly with the authorities, and request was complied with in the main, the brass "half moon" plate that came to hand bearing as an inscription the words "Mickey Johnson, King," instead of "King of New South Wales." In the official dispatch to Mr. Campbell, forwarding to him the shield to have the coronation carried out in some manner worthy of the august occasion, it was explained that the change of title had been made "for obvious reasons." Considering the second day of the Wollongong Show the best time available for so regal and rare a ceremony, that opportunity was taken advantage of for the purpose. At Mr. Campbell's request Mrs. A. Beatson, the worthy mother of a worthy son (Lieutenant Beatson, Mayor of Wollongong, secretary of the Agricultural Association, &c., &o), kindly consented to perform the "crowning act" on behalf of her

Majesty Queen Victoria, under whose sovereignty the new "king" was to assume and exercise the "royal" prerogative.

Shortly after 2 o'clock, the distinguished personage, who was about to become the recipient of such an unusual honor, was, with "Rosie" his wife, and other members of his family and several followers, escorted to the centre of the show-ground to the accompaniment of cheers from the assembled spectators, few of whom doubtless had ever thought it would ever be their privilege to take part in a coronation ceremony. Mrs. Beatson and the officers of the Association joined the group in the centre of the ring, and so eager were hundreds of those present - especially the young people - to obtain a good view of the proceedings and of the dusky royalties, that they crowded on to the ground, and it was only by the intervention of Senior sergeant Grieve and his staff that a reasonable space for the performance of the ceremony was preserved. "Mickey was the "cynosure of all eyes," and when he stepped forward and Mrs. Beatson affixed to his breast the shield proclaiming his kingship there was another burst of cheering. The newly-crowned king announced that he was desirous of making a speech thanking all who had come to do him honour. He said he was grateful to Mrs. Beatson, Mr. Campbell, Sergeant Grieve, and all the other officers of the association, and then he dropped into politics and expressed his opinion that Illawarra could not have a better representative than Mr. Campbell. He went on to say that he hoped England or Australia would never be engaged in war; he trusted Queen Victoria would live for many years yet, and should she ever need his assistance it would be readily given her. (No doubt when England's Queen hears this declaration she will breathe more freely, and when it reaches the ears of those nations who are now apparently eager to have a trial of strength with Great Britain they will immediately abandon the idea as being futile.) King Mickey having concluded his remarks, a descendant of the original inhabitants of Illawarra in the person of Billy Saddler, at one time noted as an athlete stepped into the centre of the ring and said he wished it to be publicly known that he thoroughly approved of what had been done that day. "King Mickey" was a Richmond River native, and he ("Bill"), who was a real Illawarra native, was, strictly speaking, the person who should have been crowned king. He, however, did not desire the honor, and he wanted all to know that he was quite agreeable that " Mickey" should be king.

The group having been operated upon by several photographers, more cheers were given, and the newly crowned king, who evidently felt very proud, and looked as dignified as possible, with his followers joined the spectators outside the ring in order to watch the hurdle jumping, which was then continued.

Death of Braidwood Aboriginal Elder

11 February 1896 {*Illawarra Mercury*} Report on the death of an Aborigine from Braidwood, at the head of the Shoalhaven River.

The Last of the Braidwood Blacks

The following mournful paragraph is from the Braidwood Dispatch:-

The last of the aboriginal stock in this district are Nellie Wallace and her daughter. The latter, 25 years of age, who has been in domestic service and is spoken of very highly by those in whose employment she has been as a tidy, hard-working girl, is in the Braidwood Hospital, and Nellie, the mother, was for a second time within a week locked up by the police on Thursday last for drunkenness and obscene language, overcome, as she excuses herself, by her grief over poor Nellie's sad condition. It is indeed pitiable to contemplate the extinction of the race that little more than a century ago were the undisputed owners of the soil, governed according to their hereditary tribal laws as well, if not better, than the pale faces who have supplanted them, whilst their usurpers have no more regard for them than they have for the native animals, the last of the mammalian species so closely allied to the human race which existed in pre-historic times and found surviving only in Australia. They, as well as the old lords of creation on this side of the world, are being alike ruthlessly swept off the face of the earth, "unwept, unhonored, and unsung." All the beautiful mythology, the language, religion, and every relic of the origin of this disappearing race, with their interesting weapons and curious stone implements for one in the hunt and the war, are being lost to the world, and all trace of the existence of the race will very shortly have vanished away like smoke. Alas, this is our so called civilisation.

Shoalhaven Bunan Ceremony

R.H. Mathews: The Bunan Ceremony of New South Wales, *American Anthropologist*, IX, October 1896, 327-344 & plate VI.

The following account of a South Coast Aboriginal initiation ceremony is based on one held in the vicinity of Mount Coolangatta, by the Shoalhaven River, in 1888.

The Bunan Ceremony of New South Wales

R.H. Mathews

Among all the aboriginal tribes of Australia, when the boys approach the age of puberty a ceremony to initiate them into the privileges and responsibilities of manhood takes place. In this paper I propose to describe the initiation ceremonies of the native tribes occupying the southeast coast of New South Wales from about the Victorian boundary northerly to Bulli, a distance of about 300 miles, and extending inland from 80 to 100 miles. Among the tribes inhabiting this district and parts of the counties of Wallace, Cowley, and Murray the ceremony is called the bunan.

The tribes occupying the territory to the westward gradually merge into the Wiradthuri community, and the latter extends westerly down Murray and Murrumbidgee rivers to somewhere near their junction. The initiation ceremonies of the Wiradthuri tribes referred to are known as the burbung.

The Wiradthuri and coast tribes attended one another's meetings for the initiation

ceremonies, as old men of Shoalhaven river have told me that they attended the burbung on Tumut river, and some of the Wiradthuri people about Yass have stated that they were present at the bunan at Queanbeyan or Braidwood. Along the zone or tract of country where the Wiradthuri and coast tribes join each other the ceremonial of the burbung and bunan respectively would probably be found to have some modifications of detail to meet the views of both communities.

As a type of the initiation ceremonies throughout the coast district comprised within the limits previously laid down, I shall select the tribes who occupy Shoalhaven river and adjacent districts, and will endeavour to have a detailed description of the bunan as carried out among them.

The main camp and Bunan ground. - The tribe in whose country the bunan is to take place finds a suitable locality within its own territory and selects a ground which has previously been used. The women know nothing of these arrangements, but the camp is shifted to some place not far from the selected spot, and the men commence renovating or making the ring. In the evening they assemble at the wurrawurrudthang, and the headman, followed by the others, all with a bough in each hand, runs through the camp, taking a serpentine course. They make frequent pauses, first swaying their boughs downward and then raising them over their heads, uttering guttural noises the while. They then form into a group in a clear space, shout out the names of the principal camping places water holes, etc, in their country, and disperse.

When the women who have been to a bunan before see this procession and hear the noise they know there is to be a general gathering of the tribes for the purpose of initiating the. The whole tribe - men, women, and children - next day remove to the place selected for the general encampment, generally on a moderately level piece of ground, not far from water, and where plenty of wood for fuel is obtainable. The local tribe is the first to pitch its camp, and the other tribes encamp around this. On a cleared space in the central part of the camp corroborees are held almost every night. (Plate VI, figure 1, a , b, c.)

At a retired spot in the bush, a short distance from the general camp, the headmen have a private meeting place called wurrawurrudthang, where they congregate to consult on such tribal concerns as may be brought before them by the leading men of the several contingents present, and also to arrange the various details of the ceremonies. Here they have a fire around which they sit, and none but the initiated men are allowed near it. (Figure 1, d.)

As soon as the local tribe have erected their camp the initiated men proceed with the preparation of the bunan ground work, generally carried on while the messengers are away gathering the tribes.

The last bunan which was held by the Shoalhaven river tribes took place about eight or ten years ago, at a place two miles and a half N. 13 degrees W. from Cooloongatta trigonometrical station, in the parish of Cooloongatta, county of Camden, New South Wales. Last year I visited the bunan ground with some aboriginal natives and found it in a tolerably good state of preservation. I took careful and complete sketches and measurements of all its surroundings, from which I have prepared accurate drawings, which will now be described.

The general camp (figure 1) was pitched on level land in a forest, near a small water course rising in the western side of the Moean range and flowing southwesterly into Broughton creek, a tributary of Shoalhaven river.

About six chains from the centre of the camp was cleared a circular space, called the bunan, measuring 34 feet 9 inches in one diameter and 32 feet 6 inches in another. The loose soil scraped off in making it smooth was used to form the boundary and was about a foot or more in height. A narrow pathway led from this circle to a smaller cleared space, whose diameters were 18 feet 6 inches and 16 feet 6 inches (figure 4). This circular space, like the larger one, is bounded by a raised earth wall. In each of these circles there is an opening left as an entrance for the pathway, and the embankment is continued out ward about 8 feet along each side of the pathway in both instances (figures 3 and 4). Standing at the larger circle the magnetic bearing therefrom to the smaller one is N. 50 degrees E. and the distance from one to the other is 265 paces.

Starting from the larger ring and proceeding along the track, at the distance of 158 yards, on the left side, is a raised earthen figure of a human being 7 feet long and surrounded by an embankment similar to those used in defining the boundaries of the rings, but not so high (figure 5, g).

At the distance of 236 yards from the starting point, or 29 yards from the smaller ring, on the same side of the track as the figure last described, was a heap of earth a foot high, having a basal diameter of about two feet. It was surrounded by a raised earthen wall, like the preceding figure, a space about a foot wide being left between the heap and the circular embankment, along which some of the old men danced, waving their arms to and fro (figures 1 and 6, h).

Inside the smaller ring (figure) was a horizontal representation of Dharamoolun, about 8 feet long, formed by heaping up the loose earth, the height of the earth at the man's breast being about a foot. During the ceremonies a quartz crystal is laid on the head of this figure.

At the time of my visit the foregoing were the only figures distinguishable on the turf, but my native guides stated that when the bunan ground was freshly formed a number of nondescript patterns and devices were cut in the soil similar to those shown in the plates illustrating my papers describing the initiation ceremonies of the Kamilaroi and Wiradthuri tribes. My guides also pointed out some faint, indistinct forms of animals, also made by means of raised earth or by cutting a nick or groove into the surface of the soil along their outline. There were thus represented the porcupine, the kangaroo, fish, snakes and others. In the raised figure of the porcupine the quills were represented by inserting numerous small sticks.

Around the small ring and for a distance of 130 yards near each side of the track toward the larger circle a number of trees were marked with the tomahawk, some often close to the track and others at various distances. I counted 29 marked trees and copied the devices on nine of the most representative of them, which are shown in figure 8, a to i. All the figures and devices, whether raised or graven upon the ground or cut upon trees, are known by the native name of muttima.

Around each important figure on the ground a space was cleared on which the men could walk, and a similar space around each of the marked trees, the loose soil being scraped into heaps encircling the butts of the trees.

Gathering the tribes. - The headman of the tribe whose turn it is to call the community together sends messengers to the various tribes whom he wishes to be present at the ceremonies, and in this matter the totems are regarded - that is, the messengers are generally of the same totem as the sender of the message, though they may be chosen on account of their fitness for the duty, irrespective of totemic distinctions. It not unfrequently happens that a messenger is sent on his mission alone, but men are generally sent together, one of whom belongs to a different tribe to the headman who issues the message. The tribe to whom the two messengers are sent pay more attention to them if one is from a remote part of the territory. The strange man merely accompanies the messenger, who is provided with a bullroarer (mooroonga or mudthi), a quartz crystal, and all the articles worn by a man when fully dressed. In some tribes a "message stick" is carried in addition to these emblems. He carries his own weapons with him and has yellow or white paint on his legs from the knees down and same color on his forehead band. His companion is similarly decorated.

On the arrival of a messenger at a camp, usually in the afternoon or early in the morning - because at these times the men are at home - he sits down in sight of the camp of the single men. Some of the men go and speak to him, lighting a fire and offering him food and water. On learning that he has a message to deliver they go and inform the chief men, who come to where he is sitting. After some conversation the messenger opens his bag and produces the mooroonga, the crystals, and other articles, and delivers the message, stating who it is from and time when and place where the bunan is to be held. He then proceeds with the rest to the single men's quarters, and all the initiated men in the camp are called and informed of the message. All then run in a serpentine line through the women's camp, making a peculiar noise, by which the women know of the call for a meeting for the bunan, and there is general rejoicing. Having gone in this manner through the camp, the men form into a group in a clear space close by and dance round a few times, calling out the names of a few camping places, etc, after which they disperse to their own quarters. That evening, after dark, the messenger swings his bullroarer a short distance from the camp and the women commence singing the songs usual on such occasions.

The next day or perhaps in a few days' time the messenger leaves this camp and proceeds on his journey to deliver a like message to another tribe. He would thus proceed until he reaches the farthest tribe or section of a tribe whom he has been directed to summon. Sometimes, however, the messenger goes no farther than the first tribe, the headman of whom sends the message on by one of his own men, of the same totem as the original messenger, who carries the message to a man of the same totem in the tribe to whom he has been sent.

At the several places where the tribes camp at night by the way corroborees are generally held at night at the camp fires. When within a few days' journey of the bunan ground a man is sent forward to inform the headmen there that the tribe will arrive about a certain day. Frequently no such notice is given, because the men at the main camp are expecting arrivals from different places and are always ready painted every

afternoon. Moreover, it adds to the excitement of the meeting for these contingents to come without warning.

Arrival of contingents. - When a strange tribe arrives to within half a mile from the general encampment a halt is made while the men paint themselves with pipe-clay, drawing lines on their faces, chests, and limbs; they also put on all their articles of dress and arrange feathers in their hair.

When all is ready the messenger who has brought them sounds a bullroarer somewhere out of sight, and the men, about two feet apart in a single zigzag line, follow their headman. The women, children, and novices of the contingent follow in a group. Every man holds in each hand a green bough about 18 inches long [Sometimes the men have a boomerang or other small weapon in one hand and a bough in the other.]. At short intervals the leader pauses and, turning half round to the right, swings the bough in his right hand into the air, and this action is repeated by all the other men. Then he turns toward the left, and swings the bough in that hand into the air, which is also repeated by all the others. As they swing the boughs they give a shout. They thus go through the main camp, looking in at every hut or gunyah, after which they march toward the large circle, shouting and swaying their boughs. They are now joined by the men of the local tribe and other men who have arrived on previous occasions, and all approach the circle, the newcomers being in the lead. The women and novices are all standing in a group in the centre of the ring, having come straight on while the men were going through the camp [Infirm old men and women and small children would not go into the ring, but would sit down close by].

The men now enter the ring through the opening in its wall and form a cordon around the women (figure 2). If the tribe is a numerous one, there may be two or three circles of men. The men dance for a few minutes, and then close in around the women, in the centre of whom the novices are standing, and raise their bushes into the air. Each man then walks outward to the boundary of the ring and lays his boughs outside of the embankment. As every man goes to the part of the wall nearest to him, the boughs are scattered all round it. After this the women and novices withdraw, and sit down outside of the wall on the side farthest from the pathway, with their backs toward the latter, and the women commence to sing and beat their rugs. The headman of the local tribe then calls out the names of a few of the chief camping grounds, water holes, or remarkable places in his country, and all the men present shout. The headmen of the other tribes follow in succession, each naming a few chief places in his country.

The headman of the local tribe now starts along the pathway, followed by his own people; the headman of another tribe, accompanied by his people, follows, and thus all the men leave the ring. The women remain sitting, and continue to sing and beat their rugs, the novices remaining with them. The newly arrived men are shown the drawings on the ground and trees. At the chief figures the men stop and dance and shout, but some of the muttima are only looked at in passing, or a short halt is made in front of them. The wizards go through various forms of jugglery, pretending to bring different substances out of their bodies. On arrival at the small enclosure the old men enter it and dance round the figure of Dharamoolan (figure 4), the rest of the people going round outside the embankment. All the men then return along the track and go into the large circle and dance round. The women now cease singing and get up and go away

to the camp, the men shortly following. The men and women of the new arrivals, visiting tribes, erect their quarters on the side of the main camp nearest their own country.

That night the local tribe makes a corroboree for the benefit of those who arrived during the afternoon. On nearly every succeeding night a corroboree is held, the tribes taking their turns to provide this amusement in the order of their arrival.

Daily performances at the bunan ground. - While waiting for the arrival of other tribes, the men and women already assembled daily go through preliminary performances similar to those just described, beginning a few hours before sunset.

After partaking of the evening meal the young men of the tribe whose turn it is to make the corroboree that night commence to paint. While this is being done one or two bullroarers are sounded at short intervals in the adjacent forest. Fires are lit on a cleared level space in a central part of the camp convenient for all (figure 1, c.) This corroboree ground is used by all the tribes present. As the men of each tribe corroboree in turn, the women of each tribe beat time and sing for their own men.

Every morning at or before daylight and every evening about dusk a bullroarer is sounded by one of the single men in the vicinity of the camp. When this is heard in the camp the elderly women begin to sing, and at intervals the men raise a shout in unison with one another. Every evening the boys go and sit among the women as they sing.

Taking away the boys. - When all the tribes expected at the bunan have arrived, the headmen hold meetings at the wurrawurrudthang and select the yooroonga or band of men who accompany the novices and their guardians into the bush. The yooroonga are strong, active men, well acquainted with the tribal customs, who perform the different pantomimic feats and assist the headmen to carry out the various rites and maintain discipline. The day of taking away the boys is also fixed at these meetings, and a guardian (jumbi) is assigned to each novice. This guardian is one of the brothers, own or tribal, of the women from among whom the novice could obtain a wife in accordance with the tribal laws; in other words, he is the brother-in-law, actual or titular, of the novice he has in charge.

About sunrise on the appointed morning the men go through the camp in single file, with bushes in their hands, and muster all the women, novices, and children to that side of the large ring farthest from the pathway. A sister or some near relative accompanies the mother of each novice and remains with her and carries her yamstick and a net bag in which are a headband and other articles of dress which she is entitled to wear after her son is taken. This woman also paints the mother in the manner customary in her tribe. One of the headmen takes the yamstick, with the bag attached to it, and inserts it in the ground a little way inside the ring, by this means defining the place where both mother and son are to sit. The mother of each novice is then seated outside of the embankment opposite her own yamstick, her relative sitting behind her. The other women and children sit on the ground farther back.

Each novice is painted with red ochre and grease by his brother-in-law, assisted perhaps by other relatives (figure 3, b). The boys are now also invested with the belt, headband, and other articles of a man's attire. The other men of the tribes gather wood,

and they kindle a large fire, mulleech or mulleej, in the middle of the ring (figure 3, a). When the painting and other preliminaries have been completed the guardians take the novices on their shoulders and carry them into the ring, followed by several other men, who keep up a guttural chant. Each guardian then lets his novice down and seats him on the bank immediately in front of the mother of the boy, who puts her arms around his waist, he being within the circle and she just outside (figure 3). He is directed to gaze intently into the fire, which by this time is a mass of blazing embers, his guardian remaining near him to watch that this instruction is strictly complied with. The novices of each tribe are generally placed in groups on the side of the ring which faces in the direction of their own country, their mothers and the other women of their tribe being also in a group by themselves just outside. In the plate, I have shown both novices and women all in one place to save space and prevent confusion.

All the novices, who are called yangomidyang, are similarly placed in a row along the inside of the embankment, at the opposite side of the circle to that from which the track emerges. Their mothers, who are behind them, are also required to look into the fire. If the mother of a boy is dead or is absent, the mother of one of the other boys looks after him as well as her own son, or perhaps a tribal mother or relative of the boy takes him in charge. The headmen walk about, directing the proceedings generally, and the other men stand in different groups, most of them being on the side of the ring opposite to where the women are.

As soon as the boys have been placed, a number of men walk several times around the fire, between it and the novices, clapping their hands and repeating an exclamation at each step. At a sound made by the headman these men fall down with their heads toward the fire, where they lie still for a short time. When the headman considers that boys and men have been sufficiently exposed to the fire, he hits the ground with a piece of bark which he holds in his hand, and the other men, half stupefied by the heat, rise. They then step back and stand outside the embankment. All the women and children are now told by the old men to lie down, and are covered over with rugs and bushes, some of the men walking about to see that the covering is not removed.

When all is ready the principal headman gives the signal, and two men sound bullroarers near the ring, walking along, taking up their position near the side from which the path emerges (figure 3, g). Each guardian then catches his novice by the arm, leads him along the pathway, the boy, dazed and stupefied by the heat of the fire, keeping his eyes cast on the ground and remaining silent. All the men beat their boomerangs and other weapons together and shout, making a great noise, which some of them keep up till the boys and their guardians, accompanied by most of the men, are out of sight. The covering is then taken off the women and children by the men whose duty it is to watch them, and they are set at liberty. The women who have charge of the mothers now invest the latter with the articles carried in the bag. After this all the women and children proceed to a new camp, which will be described in subsequent pages.

Ceremonies in the bush. - When the novices get out of sight of the women a halt is made and a rug is thrown over the head of each boy in such a manner that he can see only the ground at his feet. The novices are told by their guardians that a number of things will be shown to them by and by, and that they must pay attention to what they

see and hear, but must not speak or laugh or be afraid. They are then taken along the pathway and are shown the drawings on the ground and on the trees, a short stop being made before all the principal figures, around which the old men dance. During this time the doctors or wizards go through various tricks of jugglery, pretending to bring up out of their mouths certain substances, such as quartz crystals, pieces of bone, string, etc, collectively known by the name *joea*.

The novices are next placed standing around the outside of the smaller ring. Some of the old men enter it through the opening in its wall and dance round the figure of Dharamoolun, extending their arms toward it, then drawing them back again exclaiming "Dharamoolun! Dharamoolun!" several times in succession. The novices, standing outside of this cordon of old men, wave their arms in a similar manner (figure 4). The novices, the rugs still on their heads and their eyes cast down, are next taken farther into the bush and seated on the ground.

All the men now paint themselves a jet black with powdered charcoal and grease. As soon as this painting is completed they go into the bush to a place which has been previously selected as a suitable camping ground. Here and there on the journey saplings are bent over, under which the novices have to pass in a crouching attitude, and at other places are logs under which they have to crawl on their hands and knees at the bidding of their guardians and the other men. Several stoppages are made and at each the men go through different performances. Sometimes they imitate flying foxes. Several men go on ahead unknown to the novices, and one man climbs up a tree and hangs on with his hands and feet to a branch, another man hangs on to the first, and so on till there are as many as one man can support. The novices are then directed to look up and see the suspended men. In succession these men drop on their feet and all then dance up in front of the novices. At another stopping place a number of men are covered with bushes, under which they make a humming noise like bees. At a signal the bushes are thrown down and the men dance before the boys. Sometimes a number of men go ahead and climb trees and saplings and imitate the song of the locusts. The novices are brought on under the trees and are told to look up, after which the men descend to the ground and dance about.

On arriving at the camping ground a space about 60 feet or more in diameter is cleared. In the centre of this space, which is called *mudthiwirra*, is raised a heap of earth about a foot high, called *thalmoor*, and on top of this a fire is lighted. Around this space the men of the various tribes make their camps, each in the direction of their own district. The guardians and novices camp by themselves at one side of this cleared space, in a semi-circular yard of boughs, having one or more fires lighted at the open end. The boys lie down on bushes and leaves, their heads being covered with rugs, some of their guardians remaining constantly beside them. During the time that the novices are out in the bush with the old men they are forbidden to speak; if they want anything they must make signs to their guardians.

After the camping place has been arranged another small space is cleared and a line of holes the size and shape of a human foot are dug about six inches deep [Sometimes only one pair of holes are made, and the novices are placed in them and operated upon one after the other]. When these preparations are completed the novices are brought out and are placed standing with their feet in the holes described, with their guardians

beside them. The yooroonga, fantastically disguised, then kneel down in a line in the clear space, the outside man at each end having a piece of bark (boonboon) in his hands (figure 6, a, a). These pieces of bark are about 2.5 feet long and 6 inches broad at the widest end. One of these outside men hits the ground in front of him forcibly with his piece of bark and all the men utter a low, rumbling noise, each man in succession bending his head toward the other end of the line. When the movement reaches that end the other outside man now hits the ground with his bark in a similar manner and the men bend their heads the contrary way. This performance, which is repeated several times, is intended to represent the breaching of the waves on the seashore and their recoil. The line of the performers is approximately at right angles to the nearest seacoast, so as to correctly indicate the direction of the waves.

Each guardian then comes behind his boy and, kneeling down, puts his head between the boy's legs. The guardian remains in the kneeling position, with the novice on his shoulders, while another man stands behind him, with one hand over the eyes of the novice and the other hand holding his chin in such a way as to keep his mouth open. A man accustomed to the work of extracting the teeth or who has watched the operation on previous occasions then advances and placing one end of a small wooden chisel (dthungan) against the tooth gives it a smart blow on the other end with a wooden mallet (bunyah), which forces it out. More than one blow is frequently required to dislodge the tooth. Sometimes the headman rubs the boy's gum with a large quartz crystal for the ostensible purpose of loosening the tooth and making it draw out easily. The tooth is either spat out or is taken out of the mouth with the fingers, but all blood flowing from the wounded gum has to be swallowed. During the operation the headman stands by directing the proceedings, and a large bullroarer (jummagong) [The jummagong is a very large bullroarer used by the men when away with the boys in the bush; the mooroonga is a smaller instrument, and is used in mustering the tribe, and on all occasions, when it is required, in the vicinity of the women's camp] is sounded impressively by a man standing in the rear. The ceremony of knocking out the tooth is done either on the afternoon of the day of arrival at the mudthiwirra or the day following, according to circumstances. As soon as this ceremony is concluded the men take off their queer disguises and throw them on the ground where the footholes are made, together with the pieces of bark used for hitting the ground, and everything is covered over with the loose rubbish which had previously been scraped away. The mallet and chisel are either burnt or driven into the ground.

The novices are then taken back to the mudthiwirra and are given human excrement, of which they have to eat a small quantity. At night the fire on the thalmoor is kept burning brightly to afford light to the men, who continue to play various games and dances the greater part of the night, very little sleep being indulged in. These performances consist for the most part of imitating animals with which the people are familiar of scenes from their own daily life, and, like the ceremonials of other savage races, are mixed with obscene gestures. During the day the men hunt to provide food for all the party, but the novices remain in the camp in charge of a few of their guardians.

These proceedings occupy about three or four days, the performances at the camp fire being somewhat varied every night. All then leave the mudthiwirra early in the morning, carrying with them all their belongings, and go to some place where there is a large water hole, the novices walking with their guardians, still silent and with their faces cast

downward. Before leaving the fire at the mudthiwarri the novices are given pieces of dry bark lighted at one end. As soon as this piece of bark smoulders they renew it with another. On the way to the water hole some of the yooroonga go on ahead, unknown to the novices, and one lies down in a hollow place, such as a hole where a large tree has been burnt out or in a natural depression, or a shallow hole is dug in some soft or sandy soil. This man is covered over with a light layer of bushes or rubbish, and holds in his hand a small bush as if it naturally grew there. When the guardians and novices reach this spot a halt is made, and the man begins to groan and move, thus causing the bushes and rubbish with which he is covered to shake and heave up and down. Some of the old men go through various incantations around this figure, and at a signal the man gradually rises out of the ground, throwing aside the bushes, and stands up in front of the boys.

All hands arriving at the water hole, the boys are stood upon the banks. The men go into the water hole, pretending to look for turtles, crayfish, eels, or the like, but in reality to wash off the charcoal powder with which their bodies had been painted. They splash or lave water with their hands upon the boys standing on the bank, the latter waving their arms to and fro in the direction of the water hole, imitating the actions of the men. These then come out of the water hole and walk about till they are dry, or light a fire to warm themselves if the day is cold.

A start is now made toward the place where the women have erected the new camp. When they have gone on a short distance some of the yooroonga, who are a little way in the lead, stop and two of them stand out in a clear space, one of whom is sounding the jummagong and the other the mooroonga. The boys are now brought to a stand and are told to look at the men who are swinging the bullroarers. The headmen then tell the novices that what they now see and hear is the instrument which they heard at the large ring and at the other places since they have been out in the bush. They are cautioned under pain of death not to reveal anything they have seen or heard to the women or children or any uninitiated person. The bullroarers are then handed to the boys for their inspection, and they are invited to use them. They are now permitted to walk erect and to look around. When the day is far advanced a suitable camping place is chosen, where they remain all night. Next morning the journey is resumed, and on coming near the new camp men and neophytes lay down their weapons and other articles which they have carried and decorate themselves to meet the women. The men and boys are painted with stripes and patches of white, according to the manner of their tribe, and the boys are invested with the belt, kilt, head-band, and other articles of a man's attire. The men are also dressed in their full regalia. As soon as these preparations are completed, one of the men swings a bullroarer and the others raise a loud shout or cooee and are answered by the women at the camp.

The new camp. - Immediately after the departure of the boys with their guardians from the bunan circle the women and children and some of the men who are left to supervise and assist them pack up all their belongings and shift to a suitable place which has been chosen by the headmen, and there erect a new camp, each tribe occupying the side next its own country. Sometimes this camp is formed only a short distance, in other instances it may be several miles from the original camp. Close by it is a partially inclosed space, called the dhurrawangan, built of saplings and bushes, with an opening in the side, over which the saplings are sometimes bent to form a kind of triumphal arch

(figure 7, b).

Each mother is accompanied by the female guardian who has remained with her. Only those women are qualified for the duty of guardian who have had a son initiated at a previous bunan. These guardians and the mother of the novices are collectively called yanniwa, and have a camp to themselves close by the camp of the other women, only the old women of the tribe being allowed to go near them. All the yanniwa have had to carry firesticks in their hands ever since the boys were taken away, and they have also been required to sing the customary bunan songs at the camp fire every morning and evening. While they are singing these songs they lift burning sticks from off the fire and wave them in the direction of the novices. They thrust their yamsticks into the ground in a row and dance along facing them while waving the burning brands.

Early in the forenoon of the day on which the novices are to return, one of the yooronga goes on ahead to the new camp and announces their approach. The yanniwa then go from their camp to the dhurrawangan, each woman carrying in her hand a piece of burning bark, which on entering the enclosure they lay on the floor, their fiery ends together, the other end pointing toward the woman who places it. Before going into the enclosure each mother inserts her yamstick vertically into the ground near the entrance. These yamsticks are all in a row, and on each one is a net bag, belonging to the owner of the stick, filled with small green bushes. Some of the old men who have remained with the women also go with the yanniwa to the dhurrawangan and light a fire near the outside of one end of it (figure 7, g). Then the other women in the camp also repair to the dhurrawangan and lie around the outside opposite the opening or doorway, where they are covered with bushes by the men. The yanniwa are gaily painted, and wear strings of shells, eagle-hawk's claws, and teeth of animals around their necks and in their hair. Each of the mothers is provided with a piece of bark, called jinnin, about a foot or eighteen inches long and two or three inches wide, tapering smaller toward the end held in the hand. These pieces of bark are painted with lines and dots of pipe-clay to make them ornamental.

Return of the boys. - When the necessary preparations are completed at the dhurrawangan the party from the bush makes its appearance. The men, painted and wearing their full regalia, advance in a group, the novices being in the middle; on getting near the latter are taken on the men's shoulders. The principal headmen walk by themselves just outside of the other men. A bullroarer is sounded somewhere in the rear just out of sight of the women, and the guardians march into the dhurrawangan and let the boys down from their shoulders, each in front of his own mother, being guided by the arrangement of the yamsticks near the door. The yooronga stand near the entrance. Each mother then approaches her son and taps him lightly on the breast with the jinnin; the guardian then turns the boy round, and the mother taps him on the back in a similar manner. The guardians again take the novices on their shoulders and carry them out of the dhurrawangan, when they let them down on the ground and conduct them away to a camp a short distance off, where they remain for the night. As soon as the boys are out of sight of the dhurrawangan the covering is taken off the other women, who return to the camp; the yanniwa come out of the enclosure, carrying with them the firesticks before described, and return to their own quarters.

While the women and the yanniwa are going away some of the old men who have been

there from the first throw green bushes, which they have in readiness, on top of the large fire before referred to, making a dense smoke (booraylang), and all the men who were out with the boys in the bush stand round the leeward side of the burning boughs. The smoke caused by the burning of the green leaves ascends around them. After this fumigation the men disperse, some going into the women's camp and others to the boys' quarters. Until now the boys have been called yeagomidyang, but from this time forth they are ranked as woorgal, men.

That night some of the old men are present at the camp of the neophytes, and forbid them to eat the flesh of certain animals until they receive permission from the elders of the tribe. Young men who at previous bunans had been prohibited from eating certain kinds of food are at this meeting relieved from any further restriction in regard to it. A few animals are, however, tabooed as food until a man has been to several bunans or has attained a certain age. These forbidden animals to eat are called mookoo to the young men. At the conclusion of these proceedings one or more of the men go into the bush some distance from the women's camp and sound a bullroarer, after which they return to their own quarters and everybody retires for the night.

The day after the ceremonies the entire camp is again removed to a new site, as on other occasions; the several contingents camp around the local tribe in the direction of their country, and each one makes a corroboree for the amusement of the others. These corroborees are held on a common ground, which is in a convenient part of the camp. The women belonging to each tribe beat their rugs and sing for their own men during the night on which it is their turn to perform.

When all the merry-making is over, if any of the people present have a personal grievance to bring before the headmen or a complaint to make respecting a violation of the tribal laws, the matter is fully discussed by the elders of the several tribes, and punishment is meted out to the offending parties in the presence of the men and women of the whole assemblage. As it would be a breach of the tribal customs for the neophytes to appear before the women, they are debarred from witnessing these proceedings, but are permitted to witness those at the next bunan ceremonies which take place.

The next day all the tribes from other places who have attended the ceremonies pack up their things and take their departure for their respective districts. There now remains only one further rite to be carried out before the neophytes are finally liberated, and this is performed by the men of each tribe on their own contingent of novitiates some time after their return to their own country.

Final ceremony. - The boys belonging to each tribe, after having been shown to their mothers at the dhurrawangan, as already described, remain with some of the old men of their own tribe, camping in the bush, perhaps some distance from where the women are, gaining their own living during a period of probation which is fixed by the headmen. During this term, which may extend over several months, the neophytes are not permitted to go into any water or to look into it. If it becomes necessary for them to cross a stream they must get some one to carry them over it.

At the end of this period of probation they are again brought back by their guardians to a

place near the women's camp, where a platform of bark about a foot or eighteen inches high has been erected. The yanniwa, painted and dressed in their ornaments, are at the platform, having laid down their firesticks on the ground close by; the other women of the tribe are also present, a little farther back, and some of the old men stand near directing the proceedings.

When everything is ready a signal is given, and the guardians appear with the boys on their shoulders, a bullroarer being sounded out of sight. The men let the novices down from their shoulders and leave them standing on the platform. Each mother now steps forward and taps her son with a piece of bark, jinnin, on the breast and on the back. From that time until now the boys have been compelled to carry a firestick, dhunggu, in their hands when they went out hunting or when removing from one place to another, and the yanniwa have continued to do the same, but from this time they need not do this. The yanniwa leave their firesticks lying on the ground where they put them down at the platform, and those used by the novices were thrown away when they were taken on the men's shoulders.

The yanniwa and other women return to the camp, and the neophytes are no longer kept under restraint; they are now free and can go about among the men, although they must not associate with the young women, nor must they allow any woman's shadow to fall upon them until the old men who are the repositories of the tribal laws and traditions allow it.

1896: {AONSW Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject and Letter No.

- * Aboriginal land at Terralong Swamp, Minamurra River, Kiama 4678
- * Any Crown Land available at Crooked River (Gerringong) for use by Aborigines 7756
- * Aborigines at Minamurra River 11814
- * 25 Blankets for Wollongong 12010
- * Construction of boat for Aborigines at Moruya 17453
- * Representation as to blankets not being issued to all Aborigines at Wallaga Lake 19769

1897: {Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject and Letter No.

- * Moruya Fishing Boat 1157
- * Boat for Aborigines at Gerringong 7478 & 7600
- * Blankets for Wollongong 8141
- * That a fishing boat be constructed for use of Aborigines at Ulladulla 10428

Aborigines Protection Board - Report for the Year 1897, *NSW Legislative Council Journal*, Sydney, 1898.

Wollongong

Population 21.

£30.12.0 spent at Lake Illawarra.

Passing of Illawarra Aborigines

16 December 1897 {*Illawarra Mercury*} Extract from the *Sydney Mail* of an article by E.D. Hobson re the passing of the Illawarra Aboriginal people:

The Passing of the Native

In the course of his interesting article on the South Coast, Mr E.D. Hobson says:- The Aboriginal myths and legends of this singular district would have been well worth preserving, but so far as I could gather they have not been preserved, and now the race has dwindled to a handful residing at Lake Illawarra, Crooked River [Gerringong], Coolangatta, and Jervis Bay.

There were said to have once been 13 different tribes, with as many dialects, between Kiama and Nowra. Mr John Brown, of Brownsville, who went to the South Coast as far back as 1829, tells me they were usually in bands of 70 or 80. For food they relied on fish, wallaby, paddymelons, opossums, and so forth. The waters still teem with fish and the ranges with paddymelons and wallaby, but the old-time hunters have gone.

Last year an ancient Blue Mountains aboriginal, Billy Lynch, told me that his people were skilled in the treatment of snake bite, and in the old days he had never known one of them killed by it. When a native was bitten his companion hurried him to water, placed him in it, left the wound alone, but sucked hard over the heart, and in a very short time

declared him free of danger.

The Illawarra natives evidently did not possess this skill, as, according to Mr Brown, they were sorely afraid of snakes. When bitten they scarified and sucked the wound. He never knew one die of snake bite, however, though they were said to lose their sight as a result of it. Perhaps some superstition had to do with their fear, for they were generally fearsome of the unknown - so are most men for that matter.

When Mr Brown's father first went to the district the natives occasionally helped themselves to his maize and pumpkins; but it was only necessary to let loose a small monkey, which they believed to be the incarnation of an evil spirit, to ensure their flight, and even more simple means sufficed, for a pumpkin, in which were holes cut to roughly represent a face, and within which a candle was burning, served to keep them out of the plantation at night.

One of the most interesting aboriginal legends I have heard was, however, told to me by Mr Brown. It is specially interesting from its immediate suggestion of one of the most striking of the Biblical stories.

There is a track over the Kangaroo Valley Mountain, south of Albion Park, and along this route a tribe was travelling. A young gin, who was given to loitering, was particularly warned not to do so here, or the particular evil spirit of the locality would seize her. Perhaps she felt that hankering which some of her sex are alleged to feel for "a bit of the devil."

Anyway, she did loiter, the local demon seized her, and, having wreaked his will upon her, turned her into stone. Unlike Lot's unhappy spouse, she was petrified as she lay, and she must have been a strapping young woman, for her freestone remains are about 12ft long. Like a famous Venus, the effigy had lost its arms, and the head also had been broken off - otherwise a somewhat "impressionist" statue of a woman.

[See 'Dreaming Stories' section for a telling of the legend referred to above]

1898

1898: {Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject and Letter No.

- * Additional fishing boat for Aborigines Ulladulla 21802 & 2615
- * For supply of obsolete military uniforms for King Mickey 10896
- * Re application by M. Connoll to remove building for Pilot Reserve Central Tilba 17601

1899

1899: {Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject and Letter No.

* Re discontinuing supplies at Wallaga Lake 763

Aborigines Protection Board - Report for the Year 1899, *NSW Legislative Council Journal*, Sydney, 1900.

Wollongong

Population 33.

Boat shed to shelter boat at Lake Illawarra. Cost £11.6.0.

21 February 1899 {*Illawarra Mercury*} Report on visit by La Perouse missionary Miss Dixon to Illawarra and Shoalhaven.

Our Aborigines

At a special meeting of the La Perouse Aborigines Mission Committee, Miss Dixon reported that she was accompanied on her trip to Shoalhaven and Illawarra by Mrs Timbury, one of the converted aboriginals of La Perouse, and was everywhere well received. They found the blacks very much scattered. During the 10 days of their visit they walked 70 miles, and came into contact with 189 aboriginals, many of whom had never before heard the Gospel explained. Twenty-five services were conducted amongst the aboriginals, and six meetings held in the towns visited en route. A Christian Endeavor was started in the camp at the Illawarra Lake, and a local missionary committee also formed by the residents of Jamberoo, who have undertaken to visit the camp at Lake Illawarra once a week. Miss Dixon also reported meeting King Mickie, a converted aboriginal, who has undertaken to build a mission church, to be ready for opening at Easter. During the mission many conversions took place amongst both whites and aboriginals. Great assistance was received from the Revs. Harold Wheen, J. S. Austin, and G. D'Arcy Irvine. A vote of thanks was passed to Miss Dixon, and also to Miss Edith Dawson, who stayed at La Perouse during Miss Dixon's absence. At its next meeting the committee will consider the advisability of sending a missionary to reside in the Shoalhaven district.

King Mickey - Christian

8 April 1899 {*Illawarra Mercury*} Report on the religious activities of King Mickey Johnson.

King Mickey

King Mickey is now soliciting money to build a church at his encampment at the mouth of Lake Illawarra. He tells the Mercury he has been a Christian since last Christmas and intends to live and die accordingly. The main purpose for which he requires funds is to purchase roof iron for the church. A lady from the Aboriginal Mission Station at Botany, who recently visited him, suggested the idea of a place of worship being erected for the encampment, and he hopes to have the recommendation carried out, so that any well-disposed lady or gentleman may at any time conduct divine service there for the aborigines.

Thursday, 8 June 1899 {*Illawarra Mercury*} Report on the opening of the Lake Illawarra Aboriginal mission.

Aboriginal Mission Church at Lake Illawarra

Installation of a Missionary

On Saturday a party representing the committee and friends of the La Perouse Aborigines' Mission travelled from Sydney to the Illawarra Lake for the double purpose of opening the newly-erected Aboriginal Mission Church, and of installing Mr. John Vidler as missionary to the aboriginals of this district. The party was supplemented by a number of sympathisers of the South Coast district. Many of the aboriginals of the district and some from La Perouse were also present. The president of the mission occupied the chair; Rev. J. W. Moore, of Kiama, offered a dedicatory prayer, and the church was declared open for Divine service. Addresses were delivered by the La Perouse Missionary (Miss Dixon) and the Rev. Harold Wheen, of Jamberoo. The chairman then formally installed Mr. Vidler in the office of missionary. A substantial collection was taken up at the meeting. Amongst the aboriginals present was King Mickie, through whose efforts the building has been erected. Mr. Vidler's operations as missionary extend from Port Kembla to Greenwell Point.

Thursday, 13 July 1899 {*Illawarra Mercury*} Report on South Coast tour by missionary

John Vidler.

Our Aborigines

The South Coast Aborigines Missionary (Mr. John Vidler) has completed a tour throughout his district, and reports good results. He was accompanied by King Mickie, one of the converts. They journeyed about 90 miles, and were brought into touch with 175 of the aboriginals. A number of conversions are reported.

Saturday, 22 July 1899 {*Illawarra Mercury*} Report on proposed removal of Lake Illawarra mission to Port Kembla.

Our Aborigines

At the last meeting of the Aborigines Board a letter from Mr. J. Vidler, suggesting the removal of the aborigines' camp from Lake Illawarra to Port Kembla, was received and further considered by the board in conjunction with reports on the subject, including one from the officer in charge of police at Wollongong. The latter stated that the present site was most suitable for sanitary reasons, and for the fact that it was one of the best fishing grounds on the South Coast, while water was abundant and game plentiful on the lake. It was also considered that Port Kembla would soon be the centre of a large population, and the board therefore decided not to make the change as suggested.

John Mathews: Aboriginal Arithmetic, *Alma Mater*, July 1899, 15-16. Includes references to Turruwal arithmetic methods.

Saturday, 14 October 1899 {*Illawarra Mercury*} Report on the issue of a boat to Illawarra Aborigines, and also on efforts to remove them to reserve areas.

Our Aborigines

At the last meeting of the Aborigines Protection Board the secretary was instructed to ascertain from the Wollongong police whether a whaleboat which is at present at Newcastle could be made use of by the aborigines at Lake Illawarra.

With regard to proposals to transfer aborigines resident at Bombo and Port Kembla to Lake Illawarra, the police at Wollongong reported that the aborigines at bombo and Port

Kembla declined to remove to the lake, and that the erection of additional huts at Lake Illawarra was consequently unnecessary. Supplies of clothing, at a cost of £4 6s 3d, for those aborigines were approved of. The police were forced to induce parents at those places to send their children to school more regularly. The secretary was instructed to bring forward the matter of fencing the reserve at Lake Illawarra when the reserve applied for has been dedicated.

1900

1900: {Col. Sec. Correspondence Index} Entries re Illawarra and South Coast Aborigines. Subject and Letter No.

- * Boat for Ulladulla 4115
- * Tenders to remove and erect dwellings at Roseby Park and Coolangatta 13174
- * Report upon letter from Aborigines Mission NSW re removal from La Perouse of Aborigines 19552
- * Randwick County Council against removal Aborigines from La Perouse 23677

Removal of Seven Mile Beach Aborigines

20 February 1900 {*Illawarra Mercury*} Report on efforts to remove Aborigines from Seven Mile Beach.

The Aborigines Down South

At a meeting of the Aborigines' Protection Board last week, a protest was received from the Berry Progress Association against aborigines being located on land recently reserved at Seven Mile Beach. A report was received from the police at Berry to the effect that the reserve was altogether unsuitable for an aboriginal camp, and recommending that the grant be revoked. The board decided to report to the Chief Secretary, and urge that an endeavour should be made to provide a larger and more suitable reserve for the aborigines in that district. A communication was received from the Under-Secretary for Lands, notifying that the Minister had approved of steps being taken to resume 32 acres of the Crookhaven (Roseby) Park, Nowra, for the use of the aborigines, a report having been obtained from the local police, stating that the reserve is suitable and sufficient for the purposes of the aborigines.

[Also published in the *Shoalhaven Telegraph* of 24 February]

Lake Illawarra Aboriginal Reserve

7 May 1900: A 19 acre reserve at the entrance to Lake Illawarra was notified on this day, and a plan made. It was later resumed as a reserve for defence purposes {AONSW, Aborigines Protection Board, Register of Reserves, Reel 2847}

King Mickey & Queen Rosie Blankets

10 May 1900: {*Illawarra Mercury*} Complaints by Illawarra Aborigines re failure to receive blankets.

King Mickey and Queen Rosie express themselves disappointed at not receiving their blankets before now. They state that altogether there are about 30 applicants for blankets between Lake Illawarra and Port Kembla. Nine blankets are required in King Mickey's camp, and the remainder throughout the outlying parts of his territory.

Blankets for Wollongong Aborigines

12 May 1900 {*South Coast Times*} Notice of issue of 45 blankets to Illawarra Aborigines.

Tuesday, 3 July 1900 {*Illawarra Mercury*} Report on visit to Illawarra by La Perouse missionary, Miss Dixon, along with comments by King Mickey re treatment of his people.

The Aborigines' Mission

Address by Miss Dixon this evening

Miss Dixon, the lady missionary to the aborigines, is now in this district visiting the several native encampments along this part of the coast. She is to deliver an address in the Congregational Church this evening on the subject of the aborigines. The matter is one which should be of deep concern to the more favored race in this colony, being as it is, a serious part of what Kipling terms "The White Man's Burden." Were our national sins of the past - which were as red as scarlet - regarding the aborigines and our responsibilities of the present and the future concerning the remnant of them that still

remain, duly recognised, there would be a large attendance to hear Miss Dixon this evening.

King Mickey on Creature Comforts

King Mickey complained the day after attending a recent aborigines' evening mission meeting that neither tea nor any other refreshments had been provided for him or his people on the occasion. He pointed out that they had walked all the way from the Lake Illawarra encampment, near Shellharbour, to attend the meeting and take part in the proceedings; that they had to walk back again and had no money to buy food or friends to give them the shelter of a room in the meanwhile. These remarks were not made in any un-Christian spirit by His Majesty, but in sober, matter-of-fact, and justifiable earnestness. On the contrary, he explained that he was a Christian now, and he appeared to be delightfully pleased with the manner in which his royal consort, Queen Rosy, had acquitted herself at the meeting referred to. His own words on that subject were-"My word, Rosy can speak; she gave it to them last night." It is to be hoped that those having to do with the aborigines' mission meeting this evening will see that King Mickey and any of his subjects who may attend there will be provided with refreshments for the body as well as for the soul. It is not right, not to say Christian, to have these poor penniless people wandering about hungry as the result of attending a mission meeting miles away from their camp. Their position in those respects are altogether different from that of Europeans and should be treated accordingly.

7 July 1900 {*South Coast Times*} Story on the issue of 45 blankets at Wollongong to the local Aborigines.

8 August 1900 {*Shoalhaven Telegraph*} Report on Aborigines at Roseby Park.

Place Names

8 September 1900 {*Shoalhaven Telegraph*} Editorial on the use of Aboriginal words for place names.

Aboriginal Place Names

The euphony or fitness of using Australian aboriginal place names to distinguish the several electorates in this colony under the Federal Constitutions Act has been discussed in the City and Country Press from various points of view. The sentimental one of commemorating the almost vanished race by transfixing part of their language in

the manner indicated has many advocates. So has the question of the relative euphony of aboriginal compared with English names. Without now offering Comment of our own on these two Phases of the questions involved, we concur in a suggestion now repeated in the Press of the city - we say repeated, as this writer in these columns long since suggested that an honorary Board be appointed to correct both in spelling and in sound or pronunciation the place names of the colony. The strongest argument for their retention is that those in use are indelibly the best identifying media to distinguish the places to which these names, correct or incorrect, apply. Such as they are, we must perforce of the fitness as well as the utility of ready identification, hold on to the native names which are indelibly inscribed upon the fixed records of the colony, as well as upon maps, plans, and titles to land. This, of course, is a plea standing altogether upon the solid question of utility and necessity born of long usage in important service.

But on the questions of euphony and a commemoration of the dusky Australian aborigines, an old and justly esteemed public servant, Mr. Surveyor J. F. Mann, formerly known in this district, has, perhaps, furnished (without intending to do so) the most unanswerable embargo upon the pleas of euphony and aboriginal tongue sound commemoration. Surveyor Mann is doubtless the oldest living member of the early staff of Government surveyors. Occasionally he contributes signed epistles to the daily papers, and these letters are always well worth perusal. Several months ago sensible and apposite letters appeared in the papers pointing out the variance between the Postal Guide spelling of New South Wales place names and the Lands Department's mode of spelling. It may be granted without argument that the surveyor preceded the postmaster in the matter of distributing and applying the place names of this country. In the discussion referred to as to the correctness of the Post Office spelling to that of the Lands Department, Mr. Surveyor Mann wrote to the papers, and appended to his letter intact a copy of a circular letter of instruction which the then Surveyor-General of the colony and Governor in one issued to his staff of surveyors (of which Mr. Mann was one) directing those officers to lopp down all aboriginal names so as to come within the exigencies of the geodetic survey draughtsmen. Double letters, "aughs," &c., were to be compressed into names or sounds convenient to the plan letterer and draughtsman.

Now, surveyors, in most cases, are educated men, but, as befits their calling, their trend is generally towards proficiency in those branches of knowledge which fit them for engineering and surveying, and few of them make profession of philology or kindred subjects. Such being the case, and there being neither sentiment nor literary nor linguistic leanings about these good pioneers, we can imagine the process of philological transformation that must have been effected in compressing the names into English letters to reproduce aboriginal language. We have a notorious instance of it in the term "Illawarra." If we remember right, our contemporary, the "Illawarra Mercury," showed a good many years ago that that name was a settler's corruption of the original and true aboriginal name, "Alowrie." To be sure, the late Sir T. Mitchell could not be held responsible for this lengthening of Alowrie into Illawarra; but so cogent were the reasons given for "Alowrie" being the "real Sir Roger" that the Illawarra Steam Company, though they did not change their company name, nor that of good old Capt. Garde's tidy packet, they did apply "Alowrie" to the next new steamer added to their fleet after the discussion referred to.

As the evidence of meaning and sound must year by year become more hazy and

difficult to collect, we strongly urge for a Commission or Board to correct so much of the thing as can be put right, the grounds of utility and ready identification always standing first.

Crookhaven Reserve

8 September 1900 {*New South Wales Government Gazette*} Notice of the creation of an Aboriginal reserve at the Crookhaven River near Nowra.

Reserve from sale for the use of Aborigines

His Excellency the Governor, with the advice of the Executive Council, directs it to be notified that, in pursuance of the provisions of the 101st section of the Crown Lands Act of 1884, the lands hereunder described shall be reserved from sale pending determination of the portion to be set apart for the use of the Aborigines, and is hereby reserved accordingly.

T. H. Hassall.

Eastern Division
Land District of Nowra

No 31,442. County of St Vincent, parish of Wollumboola, some 32 acres, within the following boundaries: Commencing on high-water mark of Crookhaven River, at the south-east corner of Alexander Berry's grant of 155 acres; and bounded thence on the west by part of the eastern boundary of that grant north 23 minutes 8 seconds west 19 chains 42.9 links; thence by a line east 18 chains 71.7 to the north-west of Patrick Caffray's grant of 133 acres; thence by the west boundary of that grant south 23 minutes 8 seconds east 12 chains 19 links to high-water mark of Crookhaven River aforesaid; and thence by that high-water mark south-westerly, to the point of commencement, as surveyed and shown on plan catalogue Ms. 1569 Sy. [Ms. 199-a, 242 Ind.]

Saturday, 8 September 1900 {*Ulladulla and Milton Times*} Report on the 'Treatment of Aborigines - Public Meeting at Ulladulla'.

King Mickey & Federation

27 September 1900 {*Illawarra Mercury*} Report on King Mickey Johnson's opinions of Australian Federation.

The King of Illawarra

King Mickey is strongly of the opinion that with the advent of Federation he should receive a salary the same as any other monarch. Mickey admits that the honor is all very well, but contents that when he is crowned head of Illawarra he should be in receipt of a salary the same as any other king and advances the practical argument that although he received £4 in the hat on the day of his coronation, that could not be expected to last forever. Mickey intends to lay his case before the proper authorities.

Destitute Ulladulla Aborigines

Thursday, 4 October 1900 {*Illawarra Mercury*} Report on the destitute conditions of the Aborigines at Ulladulla.

Destitute Aborigines

The condition of the aborigines at Ulladulla, according to a report presented to the Aborigines Board by the Mayor of Ulladulla and local residents, and Captain Millard, M.P., is a deplorable one. It was report that the blacks were often reduced to a state of starvation, and in the matter of clothing much was desired. None of the blacks were warmly clad. One of them it was stated, was discovered all but naked, save for an old blanket wrapped around him. The local committed of inquiry recommended that the care of the aboriginals be removed from the control of the police to that of a local committee, to be approved by the Aborigines Board, and that further supplies of a local committee, to be approved by the Aborigines Board, and that further supplies of warm clothing be granted to the aged and feeble.

Alcohol & Shoalhaven Aborigines

10 October 1900 {*Shoalhaven Telegraph*} Report on the charge of supplying the Shoalhaven Aborigine James Milligan with alcohol.

Charge of Supplying an Aboriginal with Liquor.

Is a Half-Caste an Aboriginal?

The Case Dismissed.

At the Nowra Police Court yesterday, before Mr J. H. Nisbett, P.M., and Messrs H. K. King and D. Hyam, J. P., Ettie Fitzgerald was charged with serving an aboriginal native with drink.

Mr F. A. Trench appeared for the defence, and the case for the police was conducted by Sergeant Crawley. Defendant pleaded not guilty.

Sergeant Crawley deposed: On the 29th September I was on duty in North street with Constable May between 9.30 and 10 p.m. I saw a half-caste named Milligan in the bar of the Duff Hotel at about 9.45. Mrs Fitzgerald and Miss Ettie Fitzgerald were in the bar at the time. There were about a dozen persons there altogether. I saw Ettie Fitzgerald serve Milligan with beer and lemonade, and whilst Milligan was in the act of drinking it I walked into the bar and took from him the glass produced, which then contained a small quantity of the beer and lemonade. Mrs Fitzgerald was there. I told Ettie Fitzgerald she had no right to serve an aboriginal with liquor. Her mother asked her if she had served the blackfellow with drink. She said she had. Milligan is a half-caste native of this colony, and lives with a number of blacks at what is known as the blacks' camp at Coolangatta. Milligan was under the influence of liquor at the time he was served by Ettie Fitzgerald.

To Mr Trench: Mrs Fitzgerald came into the bar as I went in. In my opinion, a half-caste is as aboriginal. The bar was open, and there was no concealment about the sale whatsoever. The place at Coolangatta known as the blacks' camp consists of ordinary houses. I consider Milligan is an aboriginal, because he lives with the blacks and associates with them. I would not be prepared to say that a quarter-caste - that is, the son of a half-caste and a white woman - would not be entitled to be served with drink. In such a case I would communicate with the authorities before taking action.

Constable May gave evidence corroborative of that given by Sergeant Crawley. He also stated that when serving the summons upon Miss Fitzgerald, she said: "I served him with colonial beer and lemonade mixed."

To Mr Trench: Milligan is a half-caste, so far as I know. I don't know absolutely that he is a half-caste. I have known him for the last four or five years, and I judge from his appearance that he is a half-caste. I will swear that, to the best of my belief, he is a half-caste. Miss Fitzgerald said she did not know she was doing wrong in serving Milligan.

Ettie Fitzgerald deposed: I am the daughter of Mrs Fitzgerald, licensee of the Duff Hotel. I remember the evening of the 29th of September. I remember serving Milligan with shandygaff. It was the first drink he had at our place. He was about all the afternoon, and had tea at our hotel. If he had asked for a drink sooner I would have served him. My mother has cautioned me against serving aboriginals. My mother was not present when I served Milligan. The drink was "shouted" for him. He asked for a small shandy, and I served it in a medium glass. I do not consider Milligan to be an aboriginal. I would call him a half-caste. He has been a professional runner, and is well known. I understood he lived with white people, and worked for his living, and was entitled to be supplied with drink.

James Milligan; who was called by Sergeant Crawley, stated: I reside at Coolangatta, and work for Dr Hay. I live in a room, for which I pay my stepfather (who is a white man) 2s 6d per week. There are several white men living in these huts. I am a native of Coolangatta. My father was a white man and my mother an aboriginal native of this colony. I have not had a Government blanket for some time.

To Mr Trench: I was sober on the night of the 29th September. I never had any difficulty in getting served with drink in any hotel where I have been. I was always served quite openly.

Mr Trench submitted that Milligan, being a half caste, could not be considered an aboriginal native. That term, he contended, could only be applied to full-blooded aboriginal natives of the colony, and not to half-castes. The police, he said, admitted the man was half white and half black, and who was going to decide which half was entitled to a drink and which half was not?

The P.M. said he was of opinion that if a half caste associated and consorted with aboriginals he was to be considered an aboriginal. Milligan was undoubtedly a half-caste, and it appeared that he associated with white people to a considerable extent.

Dr King said he was of opinion that the case should be dismissed.

Sergeant Crawley inquired if Mr Hyam and Dr King were adjudicating in the case. He submitted that such a case should be heard only by licensing magistrates.

My Hyam said he thought the objection was rather late in the day, and ought not to have been raised when the magistrates had indicated what their opinion was.

The P.M. said Sergeant Crawley should have raised the point at an earlier stage.

Mr Hyam said he was of the same opinion as Dr King, that the case should be dismissed. He had known Milligan for a good number of years as a man who associated a great deal with white people.

The P.M. said this was a very important matter, and it raise a point which ought to be definitely settled. There were a good many half-castes living in the district, and it would be well for the police to know whether these people were entitled to be served with drink or not. The section of the Act was very clear, and personally he had no doubt the word "aboriginal" meant a full-blooded native. The case would be dismissed.

A charge against Mrs Fitzgerald of allowing drink to be served to an aboriginal was withdrawn.

Unanderra

27 November 1900 {*Illawarra Mercury*} Story on adoption of native name of Unanderra.

Local Aboriginal Names

Our Unanderra correspondent writes:- The "Mercury's" interesting reference to the late Mr. Taylor recalls to mind the fact as stated that he caused the alteration of the name Unanderra. It appears as if the name really should be according to aboriginal authority

Udonderra, which was the native name for the Berkeley estate. "Nudja" another well-known local name means "where water sits down." What was the meaning of Udonderra.

Aboriginal Place Names

29 November 1900 {*Illawarra Mercury*} Report on discussion in Federal Parliament regarding Aboriginal names of electorates.

More Aboriginal Names

In the debate on the second reading of the Federal Elections Bill, aboriginal names and the language was discussed a great deal, the following being a few samples:

Mr. W. W. Davis favored "Goulburn." In his uncontaminated and unsophisticated youth - ("Oh, oh!") - he had learnt something of the aboriginal language. The native meeting of Werriwa was "sick crawfish." (Loud laughter.)

Mr. Ferris moved that "Parramatta" be substituted for "Tomah."

Mr. Moore: They might as well call it "Tomato," and have done with it (Cheers).

Mr. Haynes informed the committee that the meaning of the aboriginal name "Parramatta" was "eels masquerading in the moonlight." (Laughter.)

Mr. Haynes wished "Cudgegong" changed to "Burrandong," which was the name of a famous aboriginal tribe. In the early records reference was made to "The King of Burrandong."

Mr. Affleck: What's that?

Mr. Haynes: I was saying that the King of Burrandong was scotch - (laughter) - it was on record that he stole his neighbor's 'possums. (Loud laughter.) He asked that the change should be agreed to out of respect to the memory of the dead king. (Cheers).

Mr. Moore hoped that the committee would determine that the name should be "Robertson," and thus perpetuate the name of the author of their land system. ("Hear, hear.")

Mr. Hogue suggested that "Cudgegong" meant something very undesirable.

Mr. J. H. Young recalled the fact that the part of the country embraced within the electorate was the seat for which Sir John Robertson first sat.

Mr. D. O'Connor wanted the House to seize the opportunity to commemorate "the mighty

dead" by agreeing to the name "Robertson." He quoted poetry in support of his contention.

Mr. Quinn saw no reason why the electorate should be plastered with the name of some obscure savage, when they might substitute the name of a statesman whose memory they all revered. ("Hear, hear.")

Mr. Haynes, in deference to the wishes of the committee, withdrew his amendment.

Mr. O'Connor: Hear, hear. It's noble of you. (Laughter.)

The name "Robertson" was then agreed to.

Mr Young moved that "Euroka," which meant the rising sun, should be substituted for "Kippara," which had an objectionable meaning.

Mr. Meagher said they had fairly well plastered the electorates with aboriginal names, but they could overdo this sort of thing.

Mr. D. O'Connor ridiculed the suggestion that the electorate be named "Euroka" - the perpetuation of a sentence from Webster to the obliteration of the name of a patriot. ("Hear, hear.")

Mr. Meagher said that if the House stuck to native names it showed that they could not rise above the level of blackfellows. ("Hear, hear," and "Oh, oh.")

Sir William Lyne quite agreed with the suggestion that Mr. Dalley's name should be given to one of the Federal electorates. Mr. Meagher said that if the Premier would consent to recommit the bill, with that object in view he would withdraw his amendment.

Sir William Lyne consented, and Mr. Meagher's amendment was withdrawn.

Mr. Young's amendment, that the electorate be called "Euroka" was then agreed to on the voices.

In paragraph 3, "Maroubra." Mr. D. O'Connor moved to substitute "Wentworth." Mr. Dacey considered La Perouse preferential. In the course of the subsequent discussion which ensued, Mr. Crick was giving his reasons for thinking that the name of Wentworth should not be added, when Mr. O'Connor, apparently addressing the Premier, ejaculated: "Why the ----- don't you speak to your colleague." ("Shame.")

Mr. Crick: I think we cannot tolerate language of this kind in the Chamber.

Mr. O'Connor: My dear, Mr. Chairman, it is a fine thing to see the devil coming forward to reprove sin. No man has done more to degrade Parliament than himself. ("Oh, oh.")

Mr. Crick: I move that the words be taken down. Hon. members (addressing Mr. O'Connor): Withdraw, withdraw; and don't be foolish.

Mr. O'Connor (hesitatingly): I beg to withdraw the words unconditionally, and apologise. ("Hear, hear.")

Mr. Crick: Were it not so late, I might not leave it at that. The hon. member can thank his stars that he has got off so easily. ("Oh, oh.")

c1900: Shoalhaven Museum, Mickey Johnson, Huskisson - photograph, inscribed 'he was honest & friendly'.

1901

Shoalhaven Cave and Rock Art

19 February 1901: Letter from John MacLean of Nowra to John Brown of Brownsville, regarding Aboriginal caves and rock art in the Shoalhaven district {Shoalhaven Museum, item 5027a}.

Nowra, February 19th 1901

Dear Sir,

Acknowledging yours of yesterday respecting the markings and carvings on the rocks in parts of this district, I beg to state that I looked at these in 1879 and wrote a short account of what I saw in the "Sydney Mail", I think, and some other weekly.

A clergyman, whose name I forget, then residing at Manly took up the subject, and described like markings as occurring in caves in the sandstone at that place, and elsewhere in the Hawkesbury shales and sandstones where weatherings had afforded like caves.

The most noticeable of these markings or stains occur in an egg-shaped cave, about six feet in diameter, in the sandstone cliff on the right bank of Nowra Creek, between Jervis Bay and St Anne Streets. These are apparently the obverse of the human hand represented by a colour, distinct from that of the rest of the rock, tracing the outline as well as the general figure of the open hand in various upward directions. My city correspondent and myself, viewing like markings in different locations, were agreed in the supposition that these stains were made by the hand of an aboriginal, being wet or greasy, and having ashes from the cave or camp fire adhering, clapped it fairly on to the moist and moldy surface of the rock, the alkali of the ashes readily effecting a stain upon the alluminous acids abundant on all these sandstones especially where caves occur, and thus producing a deep and indelible image of the hand.

The other marks looked at by me at the same time, occur upon a naked sandstone rock platian at the apex of "Brown's Mountain", a range 1750 feet altitude in the Parish of

Cambewarra, and an outlying buttness of the peak called "Good Dog". The actual spot is partly on portions Nos. 298 & 299 Parish of Cambewarra, and forms a mossy oasis, shrub-encircled and sheltered a spot as might well have formed the place of conclave and counsel between the tribes of the low lands and those in Kangaroo Valley, separated by this strong physical barrier. There the markings were apparently designed to represent fishes, and Kangaroo, or his more diminutive prototype, the wallaby.

When I expressed some disappointment as to the alleged distinctness and variety of these to my guide, who had previously described them to me, he declared the markings had suffered much since persons had kicked off the moss. The attrition of weather had done much to efface outlines hammered into the granular surface by a crude hand and a crude appliance.

Perhaps I might suggest caution in entering caves if I related to you my experience upon entering the orifice of "The Devil's Cave" as it is locally called. to view "The Devil's Hands". The day was Sunday, at the hour when church bells invite the devout to public worship. The severity of the Presbyterian "Sabbath" held still incipient sway over my intentions as to any form of amusement. So when I sallied forth it was somewhat inward protest; but any curiosity was paramount. reaching the cave opening by a bit of climbing, I thrust my head and shoulders into the markings, pretty well filling the orifice, and striking a match to light my candle. Thereupon from within, unseen and unchallenged, I received a stunning blow on the head which sent me dazed and sprawling down the incline, my hat spinning after me. My sabbath misgivings were now mixed up with the possibility of a "practical" joke sugar-coated with a fable of the "Devil's Cave". When I turned inquiringly to my companion, a few yards in rear, who pointed to a large rock wallaby retreating along the cliffs. My intrusion upon its slumber had caused it to spring at the streak of opening, over my head, and aiming a bit low had attained its purpose most effectively.

I was told that further around in the like rocks, over the left bank of Nowra Creek, there are similar stains. But these I have not visited.

Assuring you of my best wishes for the success of your investigations, and regretting that I can furnish so little assistance.

Yours faithfully
John MacLean

P.S. Pray excuse this form of "writing" which I assume will be more inviting and less difficult to decipher than my hand writing would be.

John Brown Esq.,
"Brownsville",
Dapto.

The Aboriginal Letters of Mary M. Everitt

June-July 1901

Introduction

These letters were brought to the attention of the author by Aboriginal historian Jim Smith, of Wentworth Falls. Mr Smith also provided ancillary biographical information.

On 5 December 1900 a paper entitled *The Organisation, Language and Initiation Ceremonies of the Aborigines of the South-East Coast of N.S. Wales* was read before the Royal Society of New South Wales by R.H. Mathews, surveyor and noted anthropologist. It was subsequently published in the Society's journal [R.H. Mathews and M.M. Everitt, 'The Organisation, Language and Initiation Ceremonies of the Aborigines of the South-East Coast of N.S. Wales', *Journal of the Royal Society of New South Wales*, Sydney, volume 34, 1900, pp.262-281] and claimed to cover an extensive area of the State from the Hawkesbury River to Cape Howe, extending inland to the Blue Mountains and bound on the west by Hartley, Crookwell, Yass and Kiandra. In this instance Mathews shared the authorship with a Miss M.M. Everitt. Little is known of her apart from the fact that in 1901 she was a teacher at the Superior Public School, Parramatta South and also possibly resident at Upper Bargo Road, Picton.

The Royal Society paper contained information gathered by both Mathews and Everitt, though there were no internal clues to distinguish who had originally obtained what. A section specifically discussed the social organisation, grammar, and initiation ceremonies of the Gundungarra people of the Southern Tablelands area of New South Wales, from Camden and Picton in the north to Goulburn and Yass in the south. It appears Miss Everitt had supplied Mathews with part of the Gundungarra grammar section, having been given six lessons in it by Bessie Sims of the Nulla Nulla Camp, Burragorang Valley. Miss Sims was the wife of well-known Burragorang Aborigine William Russell [Jim Smith, *Aborigines of the Burragorang Valley 1830-1960*, Wentworth Falls, p.9].

The Aboriginal sources noted by Mathews and Everitt at the beginning of the paper included **Jerry Murphy** of Bega and Cooma; **Steve** of Braidwood; **Budthong** of Shoalhaven; **Timberly** of Wollongong; **Ned Carroll** of Goulburn; and "many others, including some old women" [Mathews and Everitt, op cit., p.262]. The men mentioned

were mostly Mathews' informants, with Miss Everitt using a variety of men and women.

This paper marked the only published example of collaboration between Mathews and Everitt, however Mathews was a prolific author and continued to add to our store of knowledge of the Australian Aborigines during the following two decades. It appears from letters written by Miss Everitt six months later, during June-July of the 1901, that there were plans for further collaboration and another paper had actually been written, however the two had had an unspecified falling-out in the intervening period and it was never published.

Idyll - Captain Cook at Botany Bay

According to evidence contained in her 1901 letters (reproduced below), during 1900 and early 1901 R.H. Mathews and M.M. Everitt had evidently been working on a number of Aboriginal 'myths and legends' from the east coast of New South Wales, including one describing the landing of Captain Cook at Botany Bay in April, 1770, which Miss Everitt had entitled "Idyll". This story was significant in giving the Aboriginal perspective of a major event in the history of the continent. It spoke of the local Aboriginal opposition to the landing, and the confrontation with Cook and his men. However, Miss Everitt was obviously not sympathetic to this viewpoint, and expressed as much in a letter to the editor of *The Bulletin*, pointing out,

They have many absurd stories as to Cook's blowing up men with gunpowder, and so on, but it is the sensible ones also who gave the other points.

Everitt had obtained variations of this story from Aboriginal people at La Perouse, Illawarra and the Burrigorang Valley, and was apparently on friendly terms with many of the La Perouse people, some of whom were descended from the original 1770 inhabitants of Botany Bay, while others had moved into the area from other parts of the State such as Illawarra and the north coast.

After her falling out with Mr Mathews during the first half of 1901, Miss Everitt approached A.G. Stephens, literary editor of the Sydney magazine *The Bulletin*, with the material. *The Bulletin* at that time had a regular column called **Aboriginalities**, and though the magazine was strongly supportive of the 'White Australia' policy, it also criticised the treatment handed out to the indigenous inhabitants of Queensland and Western Australia by their respective white governments and may have been interested in Miss Everitt's article.

Four letters from Everitt to Stephens survive in the Hayes Collection, University of Queensland Library (catalogue numbers 2/905a-d). They are mainly concerned with attempts to have published a number of Aboriginal myths and legends, drawings of cave paintings, lists of Aboriginal words, and other related material.

The letters were written between 12 June and 10 July 1901 and describe the origin of

the 'Captain Cook' story which she considered so significant. Unfortunately the story itself was never published, and no copy has as yet been located. A copy had been included with the first letter to Stephens, however it appears that he decided against publishing it, or any of the other Everitt material, and returned the manuscript to the author.

Original Informants

Despite the loss of this significant Aboriginal story, the four Everitt letters are nevertheless an important source of biographical information regarding the original narrators. They were mostly Aborigines of the area to the south and south-west of Sydney, and individuals mentioned include Mrs Emma Timbery; Granny Giles; Mrs Lizzie Malone; Mrs Clara Phillips (Gungee); Mrs Kate Saunders; Jimmy Lowndes; Robert Racklin; Old Cooman (or Goomung) - Granny Giles' husband and great grandfather of Mrs Timbery; and Takum-mool - Granny Giles' brother [There was an Aboriginal man named **Tookambooy** (English name Sam) resident at the Shoalhaven in 1837 according to blanket issue records in the Archives Office of New South Wales. He was listed as 29 years of age, with a wife and two male children].

Lizzie Malone had been used by the Reverend William Ridley during the 1870s as a language and word source for his various articles and publications on Illawarra and Thurrawal; while the Timbery name (an original Aboriginal word since adopted as an English surname) had been recorded in association with the Illawarra region since the earliest days of white settlement in the 1820s.

The Letters

It appears that after falling-out with Mathews, Miss Everitt sent the Captain Cook and other stories to A.G. Stephens. It seems he sent them back, with suggestions for amendments. In the first of the four extant letters, that of 12 June 1901, she records the return of the amended Captain Cook story, plus notes corrections to some others. She also refers to her deals with the Royal Society.

{Letter No 1}

Superior Public School,
Parramatta South,
12th June 1901

Mr Stephens, Sir,

Under separate cover I return "Idyll" as to Captain Cook's coming, but have altered it. The other little one I would rather withdraw; it was only a fancy sketch, having, however, the right dialectical names for the tribes and the persons.

The other (re Cook) was partly fancy also, but is now exactly as I give it you, the only

part that is my own is the sketch at the end, being hints to the woman - not the one who told me the story first - that I wanted a "yarn" just as it happened that day Cook came. Mrs Timbery Sen. was the first to tell me the story at La Perouse, but a more reliable person, the late Mrs Malone (from whom Ridley got his Turruwul and Wodi-Wodi words) said she never heard of anyone facing Cook. As to the men picking up the beads, etc., I think there must have been a mistake.

[Ed. Aborigines had faced Cook and his party as they landed at Botany Bay on 26 April 1770. An altercation had taken place, with spears being thrown and muskets fired. It is unclear whether an Aborigine died as a result of this encounter, however it was significant in being the first to be recorded on Australia's eastern coast. Undoubtedly the details of the incident soon spread throughout the Aboriginal community as to the lethal power of a gun.]

They have many absurd stories as to Cook's blowing up men with gunpowder, and so on, but it is the sensible ones also who gave the other points.

I have many Turruwul words, and have studied the language a little, but don't pretend to understand it. With the Gundungurra, however, it is different. I have made it a study for many months, and wrote a little grammar on it which was incorporated in a paper by a member of the Royal Society [R.H. Mathews], and read by him before that body last December. The other paper I send you was also prepared for the Royal Society, but has not been sent to them. I sent them last February (solely on my own account) drawings and descriptions of rock-carvings at Burraborang, which they accepted, but afterwards said the paper was too short, and desired something added. I added the enclosed tradition, and had already sent it to the member who had engaged to communicate it, when a point of offence taken by me at this person decided me to take back the whole paper, and withdraw it altogether. I am not a member of the Royal Society myself, but the little I have had to do with me impresses me with their courtesy and fair play. My objections is not the least to them.

I only tell you this to show you how carefully and thoroughly I have studied the subject. The drawing will follow, if all be well, for your examination, in a few days. My address will show you I have but little time for my recreation, i.e. blacks, but I am asking for three months leave because of the severe colds I catch in Parramatta, and then (if I be successful) I might see Burraborang again and be quite sure about the pigment on the caves. I am sure as it is, & others agree with me, but the subject is hard.

These personal points are necessary to explain my position. I couldn't take your pay, being a Government servant; - you can see yourself I have none of the sharp Bulletin wit, and am unused to composition; - but to gather points for a special purpose in my favourite study would do me good, and I'll be glad to send them to you, on the condition that you return them promptly if you don't want them. For instance, would you mind returning my cave-painting paper at once, if you don't want it, as I might make other use of it.

And do you know I think we lose points of ethnological interest by paraphrasing the poor blackfellows' traditions. The very one I send you helps to corroborate the theory of the enormous time they have been here; - and is one among many that geologists do not

disdain to notice, - I refer to the loose sand being turned into sandstone. You know that Tenison-Woods believed the Hawkesbury basin to be all of blown-sand formation, and all agree that some of it was. Perhaps the poor darkies were here - but I got lost when I tried to study this among the geologists, terrifying millions.

Yours faithfully
Mary M. Everitt

(Gungee)

"Gungee" is a friend of mine, now at Port Kembla, I believe; - English name "Mrs Clara Phillips".

This letter offers a great deal of tantalising information regarding Miss Everitt's work with the Aboriginal people of the Burratorang Valley and La Perouse and the content of the material sent to Stephens. She was obviously not only interested in Aboriginal stories, but also their language, grammar, and rock art.

The second letter, written a week later, returns an updated version of the Cook story, and appears to answer a number of specific questions regarding informants which had been put to her by Stephens in a previous letter.

{Letter No 2}

Superior Public School,
Parramatta South,
19th June 1901

Mr Stephens,

Dear Sir,

I send back the Capt. Cook sketch to let you do what you like with it, but you must please remember that the first three pages, except a few lines in page 3, are my own fancy, and that the whole was translated & at my request by Mrs Kate Saunders, Turruwul half-caste, of La Perouse, last year.

1. Granny Giles was full-blood; I don't know when she died, but hope to see Mrs Timbery at La Perouse next Saturday, and will ask.
2. Half-caste woman of about 60, born at Liverpool, is Mrs Emma Timbery, still alive. She told me the story spontaneously, more than a year ago; repeated it again last Saturday week. It was she who told me of Mrs Giles. She would tell you or anyone else, but it is best to take some tobacco.

3. Turruwul people from whose statements I can deduce legend, = Mrs Emma Timbery, Mrs Kate Saunders (alive), Mrs Lizzie Malone (died last February); Jimmy Lowndes (died in the winter of last year, about July, I think); Lowndes did not launch forth into the story, he sat there, and tacitly corroborated his step-daughter's story. Mrs Emma Timbery was his step-daughter. I'll write to Robert Racklin, of La Perouse, and if he answers, will forward you his statement.
4. You may use blown-sand point in Burraborang legend, if you like; - I had to learn geology since January to understand that bit of the story.
5. Thanks for hint in pursuing hobby re dialects scientifically and send results to Eng[lish] periodical. I'll follow the first, but as to the second, I'll try to do the work only for the subject's sake.
6. Englished aboriginal songs; - you know of course, that the blacks rarely know the meaning of their own songs as to words; they travel, like our Italian operas. My niece and I, last Easter, got down words and air of an extremely pretty "Lark Song", the only pretty one, my mother said she ever heard from them; it is in imitation of a lark. I believe it is right, my niece having better ear, and better theory than I, and the two of us, and three old folks (Gundungurra), working at it for several hours, all this time put together spent in different days. But I wouldn't like to have it Englished. They don't profess to understand the words of it.

Yours Sincerely,
M.M. Everitt.

Miss Everitt's comment that she was doing this work as a hobby, for the "subject's sake" alone, and was adverse to submitting it to English anthropological journals, perhaps accounts for the subsequent disappearance of the material after it was rejected (as we suppose) by Stephens. It is also interesting to note her efforts in recording the Aboriginal "Larks Song".

Miss Everitt's third letter to Stephens a week later again refers briefly to the Captain Cook story and goes on to give more genealogical information regarding the various narrators she consulted. This all suggests that Stephens was enthusiastic about publishing Miss Everitt's material, and was perhaps working on a comprehensive article for inclusion in *The Bulletin*.

{Letter No 3}

Bargo Road, Upper Picton
24th June, 1901

Mr Stephens,

Dear Sir,

As to Captain Cook's being opposed by blacks:- etc., - I saw Mrs Timbery last Saturday afternoon, but not Robert Racklin, who is weatherbound down south-coast, but to whom I have written.

1. Old Granny Giles. Mrs Emma Timbery's statements.
Granny Giles died 1888 or 1889, at Kogorah Bay; her native name was Bi-yar-rung. Her only surviving descendants are two great-grand-children, boy and girl, full brother and sister, nearly white; they were little things when the great-grand-mother died. I have their surname.
2. Granny Giles' husband - was Old Cooman, or Goomung, great grandfather of Mrs Timbery. He was tiny child when Capt. Cook came. He was alive, an extremely old man, when Dunbar was wrecked [1859]. Used to beat his young wife (Granny Giles), so she left him, and lived with Billy Giles, who was very good to her. Afterwards, when quite old, [she] married a young white man (also very kind to her); lived him out.
3. Granny Giles' brother.
Native name = Takum-mool. Older than his sister, and, like her, full-blooded native. He was the father of Mrs Timbery's husband. He had a little farm at San Souci, where Mr Holdsworth used to keep him. D`Arcy Wentworth used also to pay for the old man's clothes, powder, shot, etc. at the store.
4. Granny Giles' language. Spoke the pure Botany Bay Turruwul (or Tdthurruwal), like the late Mrs Malone.
5. Granny Giles' photo. Mrs Timbery has lent me a much faded group of Granny Giles, her brother, my old friend Jimmy Lowndes, Mrs Amm (still alive), and another man, whom I never knew, and who is dead. If Mr King can copy the photo, I'll send you me (D.V.) this week or next, with index. I want to get it copied for myself, and it will be no trouble to send a picture to you, if you are interested in the people.
6. Mrs Timbery's age. Mrs Timbery is half-caste; I know the story of her father, but it might hurt the feelings of his friends (he has white kindling) to have it spoken about; - was about 11 going to St Michael's School (she can read), when Dunbar was wrecked. About 55 now.

Yours faithfully
M.M. Everitt.

The final brief letter between Miss Everitt and A.G. Stephens, dated 10 July, refers to enclosed photographs of herself and some of the people previously mentioned within the letters, including Granny Giles.

{Letter No 4}

Bargo Road
Upper Picton
10th July, 1901

Mr Stephens,

Dear Sir,

I send you by this post, a photograph of old Granny Giles from the original photographer, Mr J. Robinson, of Carlton. At the back of the card you will find reference to figures.

Also a letter from Robert Racklin, half-caste, and not fully conversant with Aboriginal talk, but well up in his countrymen's ways, fully initiated member of the Numba Tribe (i.e., has his tooth knocked out) [The Numba Tribe came from the Shoalhaven district]. He is considered a very respectable man. One of his employers - Mr Hill, boatbuilder of Port Hacking - told me "Racklin is thoroughly straight". The little I have had to do with him, I have found him honest & truthful.

Don't trouble to return the photo; - I have procured seven. But I should be glad to have Racklin's letter back. I keep carefully the few letters I have received from any of his people.

I am,

Yours Sincerely
Mary M. Everitt

This is the final piece of correspondence between Everitt and Stephens to survive. As Miss Everitt's material was not subsequently published in *The Bulletin*, the fate of her manuscript material is unknown. It is evident from her letters that she was enthusiastic about her "hobby" and compiled a great deal of information on various aspects of the surviving Aboriginal cultures of south-eastern New South Wales. R.H. Mathews published a great deal in this area also, and C.W. Peck issued a number of Aboriginal myths and legends from the same regions as covered by Miss Everitt, including the Burraborang Valley, between 1925-33.

As for the Captain Cook story, we can only hope that one day it will turn up, either in Miss Everitt's papers, or be passed down through the generations by the Aboriginal people of Illawarra and La Perouse.

A further note by Miss Everitt made during 1901 is contained in the collection of the

Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra (MS 2671). The material was deposited in 1973 by Egerton C. Long, retiring director of the Aborigines Inland Mission of Australia. Mr Long was the son of the Miss Dixon who, along with Miss Everitt, was one of the first resident missionaries at La perouse.

The note is attached to an extract from the Everitt-Mathews paper, and concerns the Gundungarra language. It reads as follows:

Gundungarra Grammar

As taught to me by Mrs Bessie Sims, at La Perouse, in about half a dozen lessons, between July and November 1900. it was Mrs Sims who advised me to verify her grammar by getting some lessons from Mrs Sherritt, Mr Russell, and Mr and Mrs Riley at Burragorang, and I went there this year (1901). This grammar, however, is Mrs Sims only, and is based on Dr Roth's method. The system of spelling is given at the end of this pamphlet. It is English, but in many respects the French spelling would be better.

M.M. Everitt

The New South Wales Aborigines' Mission Society and

the *N.S.W. Aborigines' Advocate*

The *NSW Aborigines' Advocate* was the monthly newspaper of the NSW Aborigines' Mission Society, whose "supreme object was the carrying of the Gospel of the Lord Jesus Christ to the Aborigines of New South Wales."

The *Advocate* was published between 23 July 1901 and 29 February 1908. Each issue usually contained a brief report of the various missionaries' activities at mission stations throughout New South Wales. Of relevance to our study are reports on activities at Lake Illawarra and Port Kembla, along with Roseby Park, Greenwell Point and Jervis Bay in the Shoalhaven.

The following material was located and extracted by Eric Eklund.

23 July 1901 {*NSW Aborigines' Advocate*} Report on Aboriginal mission at Port Kembla.

Port Kembla

During a recent visit to the 76 Aborigines camped at Port Kembla, Wollongong, their need of a shepherd was forcibly borne upon us. Gambling, drinking and immorality is rife amongst them. Many of them are old La Perouse residents and exhibit some have succumbed to this impure moral atmosphere. Others have stood firm. Several said they

were in misery, which is always the product of sin.

One La Perouse woman goes from hut to hut saying "It is Christ you want. I was once like you but now I'm satisfied."

23 August 1901 {*NSW Aborigines' Advocate*} Report on missionary activities at Port Kembla.

Port Kembla

Miss Kemish, our helper at Port Kembla, writes: - "Eight members of the Wollongong Local Christian Endeavour Union held an open-air meeting with the Aborigines camped at Port Kembla on Thursday night, August 1st. About 50 gathered to hear the grand old story. Short, bright addresses, earnest prayers, good singing (in which the people heartily joined) made a glorious meeting. The Aborigines listened with reverent attention and at parting asked us to come again. We hope to have such a meeting once a fortnight."

Miss Kemish also holds a meeting for women and children each alternate week, so that now our people have a service once a week.

26 September 1901 {*NSW Aborigines' Advocate*} Report on missionary activities at Port Kembla and Greenwell Point.

Port Kembla

Our helper, Miss Kemish, reports that two open-air meetings were held during the month with a good attendance of Aborigines. She has six willing helpers who enjoy this service for the Master. One of the meetings was disturbed by white men much to the indignation of the Aborigines. The inclement weather interfered with the afternoon meetings, which are conducted fortnightly, -one by Miss Kemish for women, and another by Mrs. Webb for children, the latter being very encouraging. Much sickness has prevailed, and two deaths have taken place.

Greenwell Point

In an encouraging report to hand from Mr. Grigg, he states that fortnightly meetings have been conducted for some time in one of the Greenwell Point Aborigine's houses. He travels across the river by the means of a boat kindly lent on all occasions by a friend. The meetings are well attended. He invited the people of another camp to one

service with a pleasing result. As is the case with our other workers Mr. Grigg does not neglect the sick ones. He has visited, prayed with, and spoken cheery words to one old man who has been ill.

25 October 1901 {*NSW Aborigines' Advocate*} Report on missionary activities at Port Kembla and Greenwell Point.

Port Kembla

Miss Kemish says: The attendance at our meetings increases each visit, and the Spirit of the Lord is working. Three have yielded to Jesus, and one wanderer has returned. One woman shows her gratitude by giving each worker a bunch of flowers. The children who are taught by Mrs. Webb are attentive, and we aim at winning these young lambs for Jesus. Our co-workers seem determined to win the dark people to our Lord and Saviour Jesus Christ.

Greenwell Point

Our friend Mr. Grigg continues his labour of love in conducting fortnightly meetings, and in individual dealing. Speaking a word to one, cheering another, praying in the homes of others, and reading to all the Word of Life. On asking the children about some hymns, and finding they could not sing them, one woman said "They have no one to teach them, sir!" The remark led Mr. Grigg to decide to start a Sunday School in a room of an unoccupied house at 2 o'clock each Lord's day afternoon. The people all seem pleased with the new project. God bless the children.

1902

R.H. Mathews: Aboriginal Songs at Initiations Ceremonies, *Journal of the Royal Geographical Society of Australia, Queensland Branch*, 17, 1902, 61-63.

Describes songs sung at an initiation ceremony held at Coolangatta, Shoalhaven around 1888. This ceremony was described in R.H. Mathews' Bunan Ceremony paper of 1896.

17 January 1902 {*The Leader & Shoalhaven District Newspaper*} Report on Aboriginal sports at Wallaga Lake Reserve.

Aboriginal sports have been held at Wallaga Lake Recreation Reserve on December 28, 1901. £5 donated by the Central Board was supplemented by subscriptions from the general public.

The blacks numbered about 100, a large concourse of people being present. The affair occupied from 10 till 10, and consisted of foot racing, jumping, spear and boomerang throwing, singing, dancing, etc. by the natives. A great feature was the capital playing by the Aborigines by means of gum leaves.

29 January 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla.

Picnic at Port Kembla

On Boxing Day, a picnic which had been arranged by Miss Kemish and the workers from Wollongong, in connection with the Mission amongst the Aborigines at Port Kembla, came off with very satisfactory results. The Missionary (Miss Dixon), Miss Miles, Mr. and Mrs. T.E. Colebrook, were present from Sydney, in addition to the local workers. Once upon the ground, arrangements were made for a day's enjoyment. An excellent supply of provisions and fruit had been provided, and in addition to the necessaries for the satisfaction of the inner man, toys, etc., were also provided for races for the younger folk. Cricket, etc., were indulged in, and the day passed over without a hitch of any kind. During the afternoon a short religious service was held, presided over by Miss Kemish, when hymns were sung and addresses delivered by Miss Dixon, Mr. Colebrook, Mr. Dodds, and one of the lady Wollongong workers. A splendid day, and a number of people bent on enjoyment, could not fail to secure a time of profitable pleasure, which came to an end only too soon. To show the interest taken by the people in the Mission work we might mention that although sports, horse-racing, etc., were held within a half-mile of the picnic ground, only one of the men preferred the sports to the picnic, and he returned before the day closed, disappointed that he had not remained with his people.

14 February 1902 {*The Leader & Shoalhaven District Newspaper*} Report on Aborigines forced to pay for entrance to the Berry Show.

22 February 1902 {*Illawarra Mercury*} Nowra community rallies to pay fine for 'a coloured man.'

Nowra

A subscription list is going the round to pay the fine of £3, imposed by the Nowra bench, on a coloured man named Keenan who was arrested here.

28 February 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla and Greenwell Point.

Port Kembla

Miss Kemish writes that the local workers are still enthusiastic, and although things are not quite so bright, yet God is blessing His servants and their message. The Aborigines helped at the local hospital bazaar by taking up a collection amongst themselves, at the suggestion of one of the men, which amounted to 12s, to which they added several articles, and were thus able to help the hospital funds to the extent of £1.

Greenwell Point

Mr. Grigg has resumed his work amongst the Roseberry Park Aborigines, much to their delight. He has had two requests already for Bibles to be used in the homes of the people. There is much yet to be done: - seats to be provided, and other necessaries; but our brother is looking unto Jesus to remove all difficulties.

Saturday, 19 April 1902 {*Illawarra Mercury*} Note re the annual issue of blankets at Wollongong.

Some 54 Aborigines were supplied with blankets at the local Court House yesterday.

28 April 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla and Greenwell Point.

Port Kembla

Miss Kemish states that the workers who assisted her have been very faithful, and many more are eager to help. The meetings have not been so well attended for some

time, although the last showed some improvement. [We ask the prayers of God's people for this portion of the vineyard. The aborigines are surrounded with evil influences, and at present the outlook is not bright.-Ed.]

Greenwell Point

Good news from our worker, Mr. F. Grigg: "Instead of fortnightly meetings we are holding an evening service every Lord's day, and also one in Mid-week, and our souls have been much refreshed. Mrs. Rolie (one of our La Perouse converts) and Billy Broughton are staying here, and their sympathy and help have cheered us. They take active part in the meetings, besides witnessing in the camp. Dr. Hay sent me a donation of £1, which we spent on forms, as they were greatly needed. We hold our meetings in one of the houses, and often every seat is occupied, and many sitting on the floor.

10 May 1902 {*South Coast Times*} Report on the murder of the old woman Winnifred Minnion at Lake Illawarra mentions the tracks frequented by "the blacks going between the Lake and Port Kembla."

Mickey Johnson's Family

14 May 1902 {*Illawarra Mercury*} Story on the family of King Mickey Johnson, then residing at Lake Illawarra.

King Mickey

King Mickey resides at the mouth of Lake Illawarra again. It was from there that Queen Rosey left him more than a year ago. He says he hears she is up about Cowra, but that he does not bother his head much about her now that she has remained away for so long. Their royal family includes several princes and princesses.

He has no intention of going to England to the coronation. No invitation has been received by him to that function, the reason, he supposes, being that he did not invite any members of the Royal Family to his coronation which took place at one of the Wollongong Agricultural Shows a few years ago. He thinks, however, that he should have more honor conferred upon him, and that he should receive the old-age pension. He says he is over sixty-five years of age, and much more entitled to the old-age pension than some people who get it.

Saturday, 17 May 1902 {*Illawarra Mercury*} Notice re church services for the Port

Kembla Aborigines' Mission.

A weeks special service in connection with the Port Kembla Aborigines' Mission will be held in the tent provided for that purpose, commencing on Monday next. The services will be conducted by local ministers and Miss Dickson (Aborigines Missionary, La Perouse).

31 May 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla and Greenwell Point.

Port Kembla

Reports to hand show that the workers are encouraged by increased attendance at the meetings. Prayer has been answered, and the outlook is brighter. Two men have professed conversion. The workers hold weekly meetings to pray for the work.

Greenwell Point

Mr. Grigg writes: - "My heart is rejoicing, for we have had some grand meetings this month. Several nights lately the room has been full, and seating accommodation inadequate. It is nearly a year since the work commenced, and one cannot help contrasting the recent meetings with those held in the beginning. Then we had half a candle and the hearers seated on the floor. Now a nice lamp and several candles distributed over the room, good forms, Bibles, and hymn books, and, best of all, increased interest. These things seem outside signs of the work of grace going on in the hearts of the people."

30 June 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla and Greenwell Point.

Port Kembla

At the close of the last month a week's special services were held on the occasion of the opening of the tent so kindly lent for the winter months. Miss Dixon acceded to our request and spent the week in the locality dividing her time between the Aborigines at Port Kembla and the workers in Wollongong. Souls were saved, God's children strengthened and the worker's encouraged. The gambling evil received a sharp blow which seemed to paralyse it. We hope by continued prayer and persistent effort to stamp it out. We thank the police for assisting us by ridding the place of a gaming

house kept by a white man in the middle of the camp. In addition to evangelistic meetings a service was held for Christians only, which proved a blessing. There was one also for workers only, addressed by Miss Dixon. Advantage was taken of the occasion to present a departing worker, Mr. Patten, with a copy of "Daily Light" by his fellow workers. Revs. Holmes and E. T. Miles, the local Salvation Army, Mr. Wylde and Mr. Long (of the Central Committee) assisted in the services. A Sunday School was organised on May 25th, and Miss Bennett appointed Superintendent; 83 scholars were enrolled. Messrs. Whitely and Reeks have since entered the ranks as teachers.

On May 26 our band of eight workers was formed into a responsible committee, to be known as the Wollongong branch of the New South Wales Aborigines' Mission. The officers elected were: - President, Mr. Dands; Secretary, Miss Kemish; Treasurer, Mrs. Houselar.

Greenwell Point

From our helper Mr. F. Grigg - "All is well-work progressing as usual. Duty kept me from the work on one Sunday when Charlie Goden was here. He conducted a meeting and nine souls decided for Christ.

Twelve month's since we commenced the work and I still endeavour to break the bread of life and the word of truth to the older ones and lead the little ones to Jesus. There are many adversaries, but the Lord of Hosts is with us.

30 August 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla and Greenwell Point.

Port Kembla

Miss Dixon paid her quarterly visit to the South Coast last month which extended from August 7 to 14 which time was divided between the workers in Wollongong and Aborigines at Port Kembla. She also gave an Endeavour/address at the district local union rally on August 7 and visited the Wollongong Cong. C. E. Society. She reports as follows: - We found the workers as earnest as ever in their desire to win Port Kembla for Christ/and/with joy we saw that their labor is not in vain in the Lord. Before the glorious light of the gospel the darkness is disappearing. Gambling was not nearly so rife as on the previous visit. The band of workers had been out to the Mission every Wednesday night without an exception. In answer to prayer the 6/- required for the hire of coach had always come to hand. Miss Bennett and her staff of three teachers have done excellent work amongst the 49 scholars who gather every Sunday afternoon. Mr. Morement's cottage meetings during Sunday School hours have been a blessing to the people and the Sunday night services appreciated. We had the pleasure of assisting in the Sunday School and services whilst down there, also of meeting with the workers in

their usual Monday night prayer meeting which showed one at once wherein was the secret of their power. The tent so kindly lent during the winter months must be handed over in a couple of weeks, so after prayer and investigation we bought a bag house with bark roof in the vicinity of the camp at the cost of £1, and the next day with the aid of several willing workers, five of whom were Aborigines, we cleaned it up. pulled down the chimney and partitions and made fresh openings for light and air and thus converted it into a "Church." The time for our departure came all too soon as a happy week had been spent amongst the workers and the people who were once under our care at La Perouse.

Mr. Long, a representative of the N.S.W. Aborigines' Mission, also spent a few days at Port Kembla and was a means of blessing to the people.

Greenwell Point

Our helper Mr. Grigg after going in and out amongst the people for the space of twelve months has had to relinquish the work at Greenwell Point. He was employed in the vicinity of the aborigines reserve and gave his spare time, to teaching them of the Christ. He was been removed to Sydney and thus during the month he was compelled to say farewell to the people he had learned to love, and commend them to a Father's care. The last meetings were hearty and helpful. Mr. Grigg exhorted the people to cleave unto the Lord, and asked our God to send someone else to break the bread of Life them.

We as a mission regret Mr. Grigg's removal for we have had in him a sterling helper and faithful worker. We feel sure his labor has not been in vain in the Lord and we add our prayers to his to that someone else may step into the breach.

27 September 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla.

Port Kembla

Miss Kemish states that the usual Wednesday evening meetings have been held, and in addition a regular Sunday evening service. The cold weather affects the attendance a little. Miss Bennett's Sundays school continues to increase, and five of the girls have expressed a desire to follow Christ. Several of our people have gone to La Perouse. Our large tent will pass out of our hands at the end of the month, and we will then make use of the house purchased recently.

27 October 1902 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla.

Port Kembla

Mrs. Cummings, another of the native race of Australia has joined the great multitude from every tribe and nation, who have "washed their robes and made them white in the blood of the Lamb." She passed away on Monday, October 12th, leaving a testimony to the fact that she had been born again. Three of the workers held a service at the house, and Mr. Potter conducted the ceremony at the grave. The workers also subscribed and hired a hearse to convey the coffin to the cemetery. The husband and relatives of the departed one were broken-hearted, and it was the privilege of the workers to comfort them and point them to Him Who came to heal the broken hearted. The four motherless children (one only two days old) need your prayers, as the father has only been a short time out of the hospital and is still unfit for work.

1903

31 January 1903 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla.

Port Kembla

On Boxing Day the Wollongong workers held a very enjoyable picnic for the people amongst whom they labour at Port Kembla. They sent a hearty invitation to the Sydney committee to be present. Six of the members and seven friends responding they journeyed to Wollongong by the 7.33 a.m. train. A coach was in readiness which conveyed them within a short distance of the spot chosen for the picnic. Local people kindly supplied an abundance of provisions and thus enabled the workers to entertain our people at dinner and tea. The dark people, amongst whom were some old La Perouse identities seemed pleased to see their Missionary and other friends from Sydney and we rejoiced to find how well they appreciate the effort of the workers who toil so earnestly for their spiritual welfare. The local committee and the members of the mission from Sydney held an impromptu meeting under the trees a little apart from the rest of the company who were gathered around the organ singing Alexander's hymns. Our President (Mr. Colebrook) spoke of the change of constitution and others gave testimony of how the Lord had supplied all their needs. A general open-air meeting was then conducted by the local workers led by their President, Mr. Chester. Amongst the speakers were Mr. Colebrook and Mr. Gatland. Mr. and Mrs. Houslar delighted us with a duet, "When I shall see Him face to face."

Miss Dixon intended to give the children a Xmas tree but was too ill so the presents were simply handed to the children, after which Miss Bennett arranged some races and the men played cricket. During the day several Wollongong people showed their sympathy with the work by a visit to the picnic resort.

After an early tea the Sydney folk turned their faces homeward. They reached Sydney about 10.30, weary but with minds filled with pleasant thoughts of a happy day spent at Port Kembla Mission.

28 March 1903 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla and Lake Illawarra.

Port Kembla

The Secretary of the Wollongong committee is away on a holiday. In her absence we have news to hand from Miss Bennett and Mr. Chopping. The former reports good times in the Sunday-school, and speaks highly of Mr. Whitolz's valuable assistance in teaching the boys. Under Miss Bennett the children have commenced to practise for their first anniversary. The weather and other causes have interfered with the regularity of the Wednesday night meetings.

Mr. Chopping says-"We are still plodding away at the Port knowing that our labour is not in vain in the Lord, although we see no visible results. We went down on Thursday, 12th inst., and had a nice little meeting in one of the houses as a thunderstorm was approaching. It was a blessed season, although we were few in number. Three of the people prayed so earnestly.

Illawarra Lake

We have a nice little church at Illawarra Lake, built by our people in 1899. For a time there was a missionary stationed on the south coast who made the lake his centre. A breakdown in health caused him to leave the work. The mission being in an out of the way place very little work has been done since. One of our Port Kembla workers, Mr. Monement, in company with a friend, camped there for a few days recently, and held some meetings for the people, which were much enjoyed by King Mickie and his family."

31 July 1903 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla.

Port Kembla

Our Port Kembla workers are arranging for the opening of their new Church, which is now completed. For a long time they have felt the inconvenience of having no building in which to hold their services and Sunday School. It has been too cold of late for open-air meetings, so we rejoice with them that they have now a place which is none other than the House of God.

31 August 1903 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla.

Port Kembla

Sunday, August 9th, saw the consummation of our hopes and prayers and efforts, for the Anniversary of our Sunday School was held and our little Church formally opened. Miss Dixon conducted both services, in the afternoon speaking specially to the children, and at night delivered the dedicatory address. For some months the children had been practising special hymns, which did credit to their Superintendent, Miss Bennett. The opening service was held at 7 p.m., and long before that time the Church was crowded, numbers standing around the wall and also outside. The workers whose hearts were very glad, sang several appropriate choruses, solos, and duets, and one of our girls, Nora Campbell, delighted us by singing "It's just like Him", accompanied by the La Pouse organist - Nellie Timbury. The congregation seemed deeply impressed, and amid reverence and solemnity, the Missionary declared the Church open for the worship of God, the building up of the saints, and the proclamation of the gospel, praying that there should never fail Him a man or woman, to lift the glorious Saviour while its walls should stand. An invitation for the unsaved to get right with God, followed by the benediction. brought the service to a close.

On the following Saturday, August 15th, Messrs. Jones and Colebrook came down from Sydney and gave a splendid photograph entertainment, which as large an audience as could be packed into the Church thoroughly enjoyed. Mr. Colebrook was delighted with Miss Bennett's and Mr. Whittholtz's work in the Sunday School. Again at night the building was filled to overflowing, when our President conducted the service and preached on the words, "It is a terrible thing to fall into the hands of the living God." These two visitors and also the Missionary were heartily entertained by the Wollongong workers who did all they could to make their visit as enjoyable as possible.

1904

Aborigines Protection Board - Report for the Year 1904, *NSW Legislative Council Journal*, Sydney, 1905. The following extract refers to conditions at Port Kembla:

In consequence of a complaint made by the Public Works Department as to the presence of a number of half castes on the harbour works at Port Kembla, Mr Trenchard and the Secretary visited the camp with a view to inquiring into the matter, and if possible inducing the Aborigines to remove to one of the Board's reserves.

One family went to Roseberry Park but the others were unwilling to leave, as they were in constant employment in the locality. On Mr Trenchard's report the Board suggested that, with the exception of those who had given cause for complaint, this occupation by the dark people should not be interfered with, but as the Department insisted on their removal, the Board were unable to offer any further objection.

The police were asked to see that as little hardship as possible was allowed to arise through the compulsory removal of these people from their camping place, and at the same time the Board authorized the issue of houses to any families who were willing to go to Roseberry Park or other camps on the South Coast.

On the reserve at Lake Illawarra (which was also visited), a number of houses constructed of galvanised iron were found to be unoccupied, and as the Aborigines cannot be induced to reside on this reserve, it was decided to make use of the iron (which was in excellent condition) at the Roseberry Park and Wallaga Settlements.

Census of Aborigines, Wollongong

6 men (20 to 40)

2 men (40 to 60)

1 man (>60)

5 women (20 to 40)

1 woman (40 to 60)

1 woman (>60)

13 children

Expenditure

Port Kembla

1 adult

3 children, receiving rations & meat (Cost £15.8.10)

30 January 1904 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla and Roseby Park - Greenwell Point.

Port Kembla

On December 22nd Misses Dixon and Timbury visited Port Kembla to give our little people the pleasure of a Xmas tree. On arriving at the Port, they found the hall had been nicely decorated, and the tree securely set up by some of our people. With the aid of Miss Bennett and one of our men it was soon dressed. After a few open-air games the door was opened and the eager little one flocked in. The first part of the evening was devoted to congregation singing, action songs, and a Xmas story by the missionary.

Then the tree was robbed of its many burdens. One by one the children came forward to receive the gifts of toys and useful articles with bright faces and a variety of bows, which caused many a smile amongst the audience. At length the branches were bare, the excited little ones dismissed, and the tired workers set out on their homeward drive, happy of heart in the children's joy.

Our Kembla workers and people are passing through a sad and trying time just now, and need our sympathy and prayers. On New Year's morning the Father called our President, Mr. Chester, away from his work here to higher service above. On Sunday, January 10, Mr. T. E. Colebrook, conducted a memorial service at the Port; the church was overcrowded. Last week the Heavenly Gardener bore one of our little ones away, and little Ruth was transplanted to the children's garden in Heaven. We sincerely and prayerfully sympathise with Mr. and Mrs. Bell in their sorrow.

Roseby Park - Greenwell Point

The Christmas tree held at Roseberry Park on December 23rd gave special pleasure to the many visiting missionaries and all others present. The children had never seen a Xmas tree before, and many of the toys were novelties to them. Mr Dixon and Miss Timbury visited the Park to give the children this new pleasure, arriving by steamer at noon one day, and leaving at 4 a.m. the next morning. A suitable tree was soon found and carried to the hall by the boys. Then began the dressing of the tree, the missionaries being assisted by two of the women. All being ready the delighted children marched in gazing with admiration at the tree laden with toys, bags of lollies, books, etc. There was a gift for every one present. When the branches had been robbed of their strange fronds and the closing hymn sung, all went home to think and dream of the good time the Lord had given them.

30 May 1904 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla.

Port Kembla

Miss Dixon paid her quarterly visit to Wollongong during April, but her stay was only a brief one, and whilst there met a little company of aborigines from Minnamurra, one of whom told the missionary that, since the visits of the Kiama Endeavourers, he had decided for Christ. Visits were paid to the homes of our local workers, also the homes of the people, only very few of whom remain at the Port. The children attend their Sunday School regularly. A Service was held on Sunday evening, which was well attended. new officers have been elected, each of whom apparently intend to conscientiously grapple with the affairs of the mission. The work of the Local Committee is very up-hill, and they need the prayers of all who sympathise with our work.

30 June 1904 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla

and Roseby Park.

Port Kembla

Miss Dixon's quarterly visit to Wollongong and Port Kembla was shorter than usual this time, only covering a little more than three days, April 23-26. She divided her time equally between the workers and people. In Wollongong she was entertained by Miss Kemish, while Miss Morgan opened her home to her at Port Kembla. On the Sunday, the Sunday School teachers, Miss Bennett and Messrs Whitolz and Monement, were at their post, though the school, owing to removals etc., was much smaller than on the previous visit.

A large congregation gathered at night and listened attentively to the Gospel message. In consequence of wet weather and bad roads very few services have been held of late. Miss Dixon met the Local Committee and conferred with them concerning the work. The new President, Mr. Dean, is anxious to take hold of the ropes conscientiously, and assist the other workers as much as possible. Will our workers and friends kindly pray for the little band of labourers in Wollongong that they may be encouraged to press forward.

Roseby Park

On Wednesday, May 11, Rev. H. Wheen and four other Nowra Endeavourers paid another visit to Roseby Park. Our correspondent writes: - "The people seemed to enjoy our visit as we are well known amongst them now. Three of the men of the Mission and one of our party sang a quartet-"Have you any room for Jesus," one of the women also sang a solo. they are all delighted to think they are to have a Missionary.

We had a good attendance at the service. We distributed text cards amongst the children and some "Glad Tidings," to the adults. Mr. Wheen and our party were very pleased to note how nicely the children had decorated the school room.

30 September 1904 {*NSW Aborigines' Advocate*} Report on mission activities at Port Kembla, Kiama, Minamurra, Roseby Park and Jervis Bay.

Port Kembla

The Sunday night Services which were relinquished during the month have recently been resumed. Good congregations have inspired, the workers and Mrs. J. Longbottom (nee Nellie Timbury), the La Perouse organist, who since her marriage resides at Port Kembla, assists in the Sunday School, and also plays the organ at the evening services.

Kiama

Our Senior Missionary's trip to the South Coast has reported partly in last issue. After leaving Gerringong Miss Dixon was met by Miss Timbury and together they visited Kiama. A meeting of the ---- C. E. Society, was led by Miss Dixon, who spoke of the South Coast work. Miss Timbury told of her work at Roseby Park. The C. E. Society gave ---- a donation to the mission funds. The Misses Kendall kindly entertained the missionaries during their stay.

Minnamurra

During the visit of Miss Dixon and Miss Timbury to kiama, about half a dozen of the Endeavourers accompanied them to Minnamurra, and held an open air meeting amongst our people camping there. Those who gathered with us under the trees evidently enjoyed the singing and the messages of love. Lollies and biscuits were distributed at the close.

Roseby Park

in a letter to a friend, one of the Roseby Park women says-"We've had to part with our dear little missionary lady whom we all love, and we pray that she may soon be well again." Acting on medical advice, Miss Timbury has had to stand aside from her work for a few weeks, she is very much run down, and is recruiting at Mittagong.

The Nowra friends sent a harmonium down to the Mission, which caused much excitement and pleasure amongst the people. Fathers, mothers, children-old and young-all crowded the room to have a look at it. One of the girls, who had learned to play elsewhere, officiates very creditably.

Another need has been supplied in the form of two dozen hymn books, donated by two friends.

Souls are still being added to the Lord, and the young christians are growing.

Miss Pain has entered into Miss Timbury's work with zest, and is already beloved by the people, and proving a blessing to them.

Jervis Bay

Jervis Bay aborigines have been visited for the first time by a Missionary this month. Miss Timbury availed herself of the kind offer of Mr. Haiser, of Greenwell Point, to place his coach at her disposal. Taking three of her girls, and one man as coachman, she started on her dozen miles drive to the bay, and soon found it the roughest road she had yet travelled. Mr. Haiser arranged for her accommodation, and for meals for the girls. Our Missionary found 21 Aborigines in the vicinity, and gathered them together and proclaimed the Gospel Story. Some little motherless children, living in an old time

camp appealed to her sympathy, and she longed to take them out of their surroundings. The next day Miss Timbury and her party returned to Roseby Park, feeling that henceforth Jervis Bay would be included in her papers and efforts.

26 October 1904 {*Shoalhaven Telegraph*} Obituary of John Wilson, a half-caste, who died in custody.

John Wilson, a half caste, well-known throughout the district, died on Sunday morning last in the old Court House. He was brought from Comerong on Saturday afternoon by the police, it being their intention to forward him by the 4.40 train to Kiama Hospital for treatment, and Senior-Sergeant Crawley thereupon had the unfortunate man conveyed to the old Court House, where he was made as comfortable as possible under the circumstances. He was then in a bad state, but during the night he had medical attendance and was cared for by a police officer. He, however, expired early on Sunday Morning.

1904: Thomas Speechley, a young Aboriginal child, is killed by an exploding shell at Jervis Bay during this year {Cited in *Time Traveller*, Shoalhaven Genealogical Society, December 1984}.

1905

Aborigines Protection Board - Report for the Year 1905, *NSW Legislative Council Journal*, Sydney, 1906.

Census - Port Kembla

8 men (20 to 40)
1 man (40 to 60)
1 man (>60)

7 women (20 to 40)
1 woman (40 to 60)
1 woman (>60)

14 children

1 adult and 3 children receiving rations and meat worth £15.13.9.

April 1905 {*Shoalhaven News*} Report that King Mickey Johnson and a party of Illawarra Aborigines were planning to stage a corroboree for Nowra. King Mickey was keen to use the School of Arts for the performance.

7 June 1905 {*Shoalhaven Telegraph*} Obituary of Billy Budd, King of Jervis Bay Aborigines mentions: "Budd Billy", King of Jervis Bay Aborigines, died on Wednesday last. The old fellow was a character in his way.

Refer also *Poignant Regalia* (1993) for photograph and biographical details.

The Hawkesbury & Shoalhaven Calendar, Woodhill & Co., 1905, pages 41 and 88-9.

Includes a story on King Mickey, plus Aboriginal drawings near Nowra.

1906

Aborigines Protection Board - Report for the Year 1906, *NSW Parliamentary Papers*, volume 2, 2nd Session, Sydney, 1907.

Census - Wollongong

4 men (20 to 40)
2 men (40 to 60)
1 man (>60)

6 women (20 to 40)
1 woman (40 to 60)
1 woman (>60)

15 children

1 adult and 3 children receiving rations and meat worth £15.13.9.

15 June 1906: Postcard - *Wollongong Blacks on a Visit to La Perouse*, Jim Smith Collection.

Death of King Mickey

Tuesday, 6 November 1906: King Mickey Johnstone dies of pneumonia at the Minamurra Aborigine Camp. According to his death certificate he was 72 years old, having been born at the Clarence River. He married Rose Russell ('Queen Rosie') at Gerringong at age 35, and had four children - June (34), Edward (30), Michael J. (27), and Patrick W. (24).

Mickey was buried at North Kiama cemetery by the Reverend T.V. Alkin on 7 November 1906.

1907

Aborigines Protection Board - Report for the Year 1907, *NSW Parliamentary Papers*, volume 2, 2nd Session, Sydney, 1908.

Census - Port Kembla ("Half-Castes")

13 men	(20 to 40)
2 men	(40 to 60)
1 man	(>60)

7 women	(20 to 40)
2 women	(40 to 60)
1 woman	(>60)

15 children

1 adult and 3 children receiving rations and meat worth £15.13.9.

31 August 1907 {*NSW Aborigines' Advocate*} Report on missionary activities on the South Coast.

Visit to the South Coast

Mr D. H. Caldwell, one of our Missionaries, has gone down the South Coast on a pioneering expedition. He left Sydney on Thursday, August 22nd, proceeding by train to Wollongong. Here he was kindly entertained over night by Mr. and Mrs. Monement, old members of our Wollongong Council. On Friday he pushed on to Port Kembla, spending some little time with the people located there. Our Missionary was cordially welcomed by Mr. and Mrs. Whitholz, (also old members of the Local Council). Journeying on our brother met and received kindness from Miss Somerville, of Kiama, and after a brief rest proceeded further south, intending to call at Minnamurra. Missing the road our worker pushed on to Gerringong, where he met two old friends of the Mission and people, the Misses Hall, who made him welcome, and provided hospitality. Mr. Caldwell called upon the local Congregational clergyman, members of whose flock are the only Christian folk who spend any time with the people. Our brother visited the homes of the dark folk in the vicinity, and then proceeded to Nowra finding some warm friends in Mr. and Mrs. Hewlett. After a brief stay our brother rode on to Rosby Park mission Station, and reached there at a most opportune time, the people being in sore trouble, poor old Sally, a well known resident of the Park, having passed away. After a day or two resting Mr. Caldwell intends going farther southward. Pray that our brother may be much used.

1908

Aborigines Protection Board - Report for the Year 1908, *NSW Parliamentary Papers*, volume 2, Sydney, 1909.

Census - Port Kembla ("Half-Castes")

7 men	(20 to 40)
1 man	(40 to 60)
1 man	(>60)

6 women	(20 to 40)
3 women	(40 to 60)
1 woman	(>60)

18 children

23 May 1908 {*Shoalhaven News*} Report on the death of Evelyn Woods, 23, of Roseby Park Aborigines' Station.

Death at Roseby Park

A young half-caste woman named Evelyn Woods died suddenly at Roseby Park Aborigines' Station on Wednesday last. She had been treated for consumption some months ago by Dr Matthews, and on his recommendation was sent by the police to a Sydney institute, from which she improved apparently much improved in health. The deceased was a married woman, 23 years of age, and had lived with her husband, Abel Woods, at the Park for several years. Her death was reported to the Coroner, but an inquest was dispensed with.

Bomaderry Aboriginal Childrens' Home

August 1908: Date of securing of land for the future United Aborigines Mission childrens' home at Bomaderry. Refer *Giving Them A Home* (Nowra, 1982) for an historical outline of this institution.

1909

Aborigines Protection Board - Report for the Year 1909, *NSW Parliamentary Papers*, volume 1, Sydney, 1910, 395-418.

Census - Port Kembla

1 Full blood male (20 to 40)

"Half-Castes"

4 men (20 to 40)

1 man (40 to 60)

1 man (>60)

4 women (20 to 40)

1 woman (40 to 60)

1 woman (>60)

15 children

Receiving aid - 1 adult and 1 child.

William Saddler Breastplate

24 November 1909: Billy Saddler is presented with a breastplate inscribed `William Saddler / 24-11-1909 / King / of / Illawarra'. This was most likely undertaken to confirm his status as local elder, following the death of the previous `King' Mickey Johnson in 1907. Refer *Poignant Regalia* (1993) for further details of the breastplate.

1910

Aborigines Protection Board - Report for the Year 1910, *NSW Parliamentary Papers*, volume 2, Sydney, 1911-12, 347-70.

Census - Port Kembla

"Half-Castes"

6 men (20 to 40)

1 man (40 to 60)

1 man (>60)

6 women (20 to 40)

1 woman (40 to 60)

19 children

1 adult, 3 children in rations.

1911

Aborigines Protection Board - Report for the Year 1911, *NSW Parliamentary Papers*, volume 1, Sydney, 1912, 719-742.

Census - Wollongong (Port Kembla)

"Half-Castes"

10 men (20 to 40)

2 men (40 to 60)

1 man (>60)

6 women (20 to 40)

2 women (40 to 60)

1 woman (>60)

23 children

1 adult, 3 children in rations.

Maria (Coomee)

12 July 1911 {*Sydney Mail*} Story plus photograph of the elderly Aboriginal woman Maria (Coomee) of Milton/Ulladulla, aged 108 years. See also *Poignant Regalia* (1993).

1912

Aborigines Protection Board - Report for the Year 1912, *NSW Parliamentary Papers*, volume 1, 2nd Session, Sydney, 1913, 271-296.

Census - Port Kembla

"Half-Castes"

12 men (20 to 40)
1 man (40 to 60)
2 men (>60)

13 women (20 to 40)
3 women (40 to 60)
1 woman (>60)

24 children

Medical assistance to Aborigines £8.9.5.

14 September 1912 {*Shoalhaven News*} Aboriginal census figures.

The Aborigines

Shoalhaven Remnant

It would appear from a recent census taken by Sergeant Lucas, that there are now in

the Shoalhaven district only 22 full-blooded Aborigines and 110 half-castes, these being located at Roseby Park, Nowra, Jervis Bay and Greenwell, but most of them at Roseby Park. The "darkies" are classified as follows:

Full blood

Men

20-40 years	6
40-60 years	3
over 60	2
Children	2

Women

40-60 years	1
over 60	2
Children	3

One male and one female over 60 died during the year.

Half-castes

Men

20-40 years	10
40-60 years	7
over 60 years	2
Children	38

Women

20-40 years	14
40-60 years	6
over 60 years	3
Children	39

During the year there were 9 births (5 males and 4 females) and there were 4 deaths - 3 women between 20 and 40 years, and 1 woman over 60.

Friday, 22 November 1912 {*Illawarra Mercury*} Report on Aboriginal woman Annie Simms, jailed on a charge of 'having no lawful visible means of support.'

Police Court
Thursday
(Before Mr. Fletcher, D.S.M.)

A Port Kembla Case

Annie Simms, an aboriginal, was charged with having no lawful visible means of

support, and pleaded guilty.

Sergt. Noble stated that the woman was living at Port Kembla, where she was leading an immoral life.

His Worship: Could nothing be done for her?

Sergt. Noble: I think it would be a charity to herself if she was sent to Long Bay.

Sentenced to three months imprisonment.

1913

Aborigines Protection Board - Report for the Year 1913, *NSW Parliamentary Papers*, volume 1, 2nd Session, Sydney, 1914-15, 885-910.

Census - Port Kembla

"Half-Castes"

11 men (20 to 40)
3 men (40 to 60)
2 men (>60)

13 women (20 to 40)
2 women (40 to 60)
1 woman (>60)

19 children

Births 3	Deaths	3
Attending school	8	

3 January 1913 {*Illawarra Mercury*} Police census counts 18 Aborigines at Port Kembla.

1914

Aborigines Protection Board - Report for the Year 1914, *NSW Parliamentary Papers*, volume 1, 2nd Session, Sydney, 1915-16, 967-992.

Census - Port Kembla

"Half-Castes"

10 men (20 to 40)
4 men (40 to 60)
1 man (>60)

12 women (20 to 40)
2 women (40 to 60)
1 woman (>60)

37 children

Births 3
Attending school 13

Friday, 13 March 1914 {*Illawarra Mercury*} Report on efforts to remove Aborigines from Crown Land at Port Kembla.

Port Kembla

Notice to quit

A number of people living in humpies on Crown lands between the two railway lines received notice during the week to remove their humpies, and as a result of the notice several pulled down their dwellings on Thursday and removed them to other parts.

8 May 1914 {*Illawarra Mercury*} Report on forced removal of Aborigines from Lake Illawarra to south of Port Kembla.

The Blacks' Camps

For many years past the blacks have been privileged to live in humpies on Crown lands near Salty Creek [Lake Illawarra], but owing to new regulations they were given notice to quit and remove to near Perkins' beach. The last of the humpies were removed during the week.

3 June 1914 {*Shoalhaven Telegraph*} Obituary of Jack Carpenter.

Jack Carpenter, a full-blooded Aborigine, who died at Roseby Park Station last week, was said to have been over 100 years of age.

1915

Aborigines Protection Board - Report for the Year 1915, *NSW Parliamentary Papers*, volume 1, 2nd Session, Sydney, 1916, 871-890.

Census - Port Kembla

"Half-Castes"

18 men (20 to 40)
4 men (40 to 60)

11 women (20 to 40)
1 woman (40 to 60)
1 woman (>60)

25 children

Births 4	Deaths	1
Attending school	9	

1916

Crookhaven Burial Ground

24 February 1916: Letter from Samuel Holgate to the Royal Australian Historical Society describing the Aboriginal Reserve and Cemetery at Crookhaven {Reproduced in *Shoalhaven Chronograph*, April 1985}.

In reading the report of your annual meeting in the daily paper, I see that your Society is

about to interest itself in the preservation of historic burying ground. I have the honor to bring under your Society's notice an Aboriginal burying ground situated in the Crookhaven heads Recreation Reserve at Crookhaven Heads, South Coast.

The Reserve is dedicated to the General Public and is now coming into prominence as a pleasure resort and is managed by the Trustees called the Crookhaven Park trust of which I am Hon. Secretary. We have now instructions from the Lands Department to stop any more burials of Aboriginals taking place on this Public Reserve.

The Aboriginal cemetery is situated on a raising grassy slope, in a wooded glen on the banks of the Shoalhaven River.

Adjoining the Crookhaven reserve is an Aboriginal Station called `Roseby Park', with about 70 Aboriginal residents under a White Manager. The oldest full blood is a woman called Judy Carpenter, close on 100 years, from whom your Society might be able to gain some historic information. Her husband was the last to be buried in this Cemetery. The full bloods are becoming extinct, only about 6 left on this station.

All the land round this headland has been brought by a large Sydney Syndicate who is busy now surveying some and cutting it up into allotments which means any historic spot, if not taken in time, is likely to be lost to future generations.

Yours faithfully,
Samuel James Holgate
Pilot and Officer in Charge,
Pilot Station, Crookhaven Heads.

24 Feb. 1916

1917

4 April 1917 {*Shoalhaven Telegraph*} Obituary of Clara, daughter of King Billy Wentworth, aged 40.

Death of an Aboriginal Princess

By the death of Mrs Phillips (to many more familiarly known as Clara), which took place at the Coast Hospital [Little Bay, Sydney] a few days ago, after a short illness, the La Perouse Mission has lost one of its brightest and most popular figures. Mrs Phillips was the only surviving daughter of the late William Wentworth ("King Billy"), the last representative of the royalty of the Shoalhaven tribe. Her native name was "Gunyeh", and, as far as is known, she was about 40 years of age. She had lived at La Perouse for about 20 years. The funeral took place at the Coast Hospital cemetery, and was largely attended. The Aborigines' Protection Board, in consideration of her rank, and the

respected name she bore, provided the hearse and coffin. The remains were buried in the grave in which the bodies of her parents were interred.

1918

18 January 1918 {*Illawarra Mercury*} Report on the surf rescue of a white woman at Seven Mile Beach by a local Aboriginal man named Coolie.

Plucky Surf Rescue

On Wednesday last Mrs. Hinton, accompanied by three other lady visitors from Dubbo, went in for a surf dip at the Seven Mile Beach. Mrs. Hinton got caught in the undertow, and was quickly carried out. The other members of the party were unable to swim, and therefore were not able to bo to her assistance. Mrs. Hinton, however, was able to swim. Assistance was proceeded from the aboriginal camp, a distance of over half a mile. A young man named Coolie went out with a rope, and reached Mrs. Hinton, who had been floating for some considerable time, and securing it around her, the unfortunate woman was brought to shore in a bad state of exhaustion. After a considerable time she was resuscitated. The brave act of young Coolie has been highly commented upon by the residents, all the more so that it is well known that where he went into the water it is infested with sharks. It is intended to strongly recommend him for the Royal Humane Society's medal, and the Parents' and Citizens' Association are also taking steps to have him generously rewarded, Owing to her trying time, Mrs. Hinton is confined to her bed.

8 February 1918 {*Illawarra Mercury*} Further notice of Thomas Cooley's surf rescue.

Heroic Rescue

The recent heroic rescue of Mrs Hinton from drowning in the surf by Thomas Cooley, was mentioned at a meeting of the Progress Association on Tuesday night, and it was decided to bring the rescue under the notice of the Royal Humane Society. Messrs. Clarke, Middleton, Pratt, Cameron and Henry were appointed a 'sub-committee' to raise contributions for the purpose of recognising Cooley's brave act locally.

Friday, 22 February 1918 {*Illawarra Mercury*} Story re the taking of two Aboriginal girls from their home at Port Kembla by authorities, and subsequent transfer to the

Bomaderry Aboriginal Childrens Home.

Black Girls Escape

Last week two black girls had been taken in charge by the police for the purpose of sending them to a home at Cootamundra. They were placed in the yard at the police station awaiting a conveyance to take them to Wollongong. Whilst the back of the police officer was turned they scaled the fence and made off in the direction of the cokeworks.

The police gave chase, and after a run of over a mile the two girls were re-captured, and subsequently forwarded to the home.

1919

Friday, 11 July 1919 {*South Coast Times*} Report on influenza outbreak at Port Kembla Aboriginal camp.

Port Kembla

An outbreak of influenza has occurred at the aborigine camp on the reserve at Port Kembla. One woman, Nellie Bond (22), died during the week, while Jane Bond and two children were conveyed to the Wollongong Emergency Hospital. When the death occurred, the other occupants of the hut would not enter and slept out in the cold with very little covering over them. Jane Bond is a daughter of Queen Rosie wife of the late King Mickey.

Aboriginal Fishermen

19 September 1919 {*South Coast Times*} Story on Aborigines fishing at Macquarie Rivulet in the early 1800s:

About the Aborigines

A very old resident of the district speaking the other day of the Aborigines said he had when a boy seen at the Macquarie Rivulet a crowd of between 200 and 300 of them engaged in a fishing operation, which consisted of putting a mole across and banking up the water, they went in then and chucked out great quantities of fish. Settlers about used to come with their carts and participate in the catch.

He got his father's permission once to accompany the King fishing. They went to the beach and soon the King saying "big schnapper longa' there," threw his spear, and, sure enough struck a big fish out in the surf. Aborigines it may be mentioned did not stand in one spot wearily awaiting a finny customer to come for the bait; they moved about till they found where the fish were, which their knowledge of nature enabled them to do.

This King had four wives whom he hired out to the settlers for domestic duty and then he came along and collected the remuneration, very good servants these women made.

The banks of the Macquarie were used by the Aborigines for burial purposes, being easy to make graves in. As a boy, our informant remembered being at a funeral of a young woman, the pull-bearers walked crooked ways, the object of this being to cause the spirit of the dead, in the event of emergence to get lost in making for the camp. On this occasion, the interment had taken place contrary to custom of body being viewed first by the "doctor". The latter came along just after and was very wroth; he threw his boomerang a long shot and back it came to his feet. Billy Broughton, who was a stockman at the Meadows here, advised the white folk to leave, as there was going to be a quarrel.

The aborigines here expressed fear of those on the Tableland saying they were wild fellows. They were expert in the use of their weapons and very agile in dodging them. Punishment for offences was dealt out by placing the offender at some distance and setting two men to throw spears at him; he had the defence of his womera, a small oval shield, and with that he took his chance of stopping the spears.

1921

Wednesday, 11 May 1921 {*South Coast Times*} Report on Central Illawarra Council meeting, in which a question was raised as to whether Council or the State Government was responsible for sanitation at the Aboriginal camp at Port Kembla.

Central Illawarra Council

From Public Works Department, re Council's complaint of the insanitary condition of the aborigines' camp at Port Kembla, intimating that matter was one for Council's attention.

1924

21 May 1924 {*Shoalhaven Telegraph*} Story on the Hugh Morwick Aboriginal Children's

Home at Bomaderry to be officially opened on 24th.

1925

13 February 1925 {*Illawarra Mercury*} Census of the Port Kembla district.

Census Returns

The figures in reference to census statistics during the last thirteen years are remarkable in many respects. It will be noticed that 1920 was the township's "peak" year, at least in so far as population is concerned.

	Dwellings	M.	F.	Abor.	Other Aliens	G.T
1912	172	499	413	-	-	913
1913	199	593	489	-	-	1082
1914	220	835	695	-	-	1530
1915	245	918	820	-	-	1738
1916	293	1218	1021	-	-	2289
1917	305	817	760	-	-	1577
1918	294	793	686	-	-	1479
1919	310	867	803	39	25	1734
1920	330	1290	1230	39	25	2564
1921	350	992	818	43	30	1883
1922	372	1079	844	37	23	1983
1923	416	1155	926	34	25	2140
1924	460	1230	1011	44	22	2307

1927

11 May 1927 {*Sydney Morning Herald*} Story re the South Coast Aboriginal man Marvellous and his meeting with the Duke of York.

18 May 1927 {*Sydney Mail*} Story re the South Coast Aboriginal man Marvellous and his meeting with the Duke of York.

10 June 1927 {*Illawarra Mercury*} Report on Central Illawarra Council meeting and request by Joe Timbery re security of land tenure.

Central Illawarra Council

From Joseph Timbery, Hill 60, Port Kembla: - In reference to the statement which appeared in our local paper, "The Port Kembla Pilot," as to complaints regarding certain parties on Military Reserve, stating that we should be given notice to leave, I consider it very unfair that I should suffer for deeds that the other names mentioned were guilty of, and I trust that you will kindly consider the matter: - To be informed that his tenure is all right, and will not be required to remove residence.

1 November 1927 {*Daily Telegraph*} Story on Queen Rosie of Kiama (widow of King Mickey), and her grandson. Includes photographs of the two.

1928

Gilbert Phillips: An introduction to the study of the iso - haem - agglutination reactions of the blood of Australian Aborigines, *Medical Journal of Australia*, 1, 14, 1928, 429-34.

Samples taken from Aborigines at Wallaga Lake and South Kyogle.

27 February 1928 {*Sydney Morning Herald*} Report on death of Mary Goulding, Huskisson.

29 February 1928 {*Shoalhaven Telegraph*} Report on the death of Mary Goulding, "Queen Mary" of the Shoalhaven.

Death of "Queen Mary"

An Aged Aboriginal Royalty

On Sunday afternoon, February 26th, the mortal remains of Mary Goulding, known locally as "Queen Mary", were laid to rest in the quiet little burying ground far up

Currambene Creek. She came into being when this colony was in its early infancy, and passed away on Saturday morning at the great age of 106 years. There are some who claim that she was even considerably older, but her known age should be sufficient for the most particular. "Queen Mary" was remarkably active and sharp almost to the end - not so many months ago she was photographed and appeared in a pictorial daily, and needless to say was greatly pleased - and now she has gone back to the soil from which; so long ago, she sprang.

A great number of people gathered in that lonely bush burying ground to pay a last tribute of respect to such an aged Australian, and the service at the graveside was particularly solemn and impressive, with the shadows of the densely-growing trees falling sombrely across the grave. So passes Mary Goulding. May the earth rest lightly on her ashes.

Friday, 20 April 1928 {*South Coast Times*} Report on the removal of fishermen (?Aboriginal) from Hill 60.

Central Illawarra Council

The Fisheries' Department asked if it were a fact that council had decided to eject the fishermen from their home on the Military Reserve (Hill 60) Port Kembla), if so, would council give its reasons. Referred to the inspector.

14 August 1928 {*South Coast Times*} Report on closure of Ti Tree Hill settlement.

Central Illawarra Council

Letter from the Association for the Protection of Native Races of Australasia asking that Ti Tree Hill, Port Kembla, be saved from a closing order. Another from the Aborigines Protection Board asking that closing orders on Ti Tree Hill be delayed.

Council defers closing for 3 months.

1929

13 September 1929 {*South Coast Times*} Report on closure of Ti Tree Hill settlement.

Central Illawarra Council

From Association for Protection of Native Races, notifying that council has postponed the date of operation of the closing orders served on Ti Tree Hill, and stating the matter has been placed in the hands of the Chief Secretary to deal with council in regard to this, and asking that council place before the Board its proposals for providing suitable homes for the Natives in the event of it being finally decided for them to vacate their present homes.

Ald. Shipp said there was not a real aboriginal living at the Port. The Board should make sure.

Received.

Friday, 11 October 1929 {*South Coast Times*} Report on closure of Ti Tree Hill settlement.

Central Illawarra Council

From Board for Protection of Aborigines, regarding closing orders upon aborigines residing at Ti Tree Hill, and asks that a further extension of time be allowed beyond October as the Board is obtaining reports on the conditions generally relating to the Aborigines.

On the motion of Aldermen Stevenson and Jones three months' extension was agreed to.

Friday, 15 November 1929 {*South Coast Times*} Report on closure of Ti Tree Hill settlement.

Central Illawarra Council

From Board for Protection of Aborigines, stating that regarding the removal of Aborigines from Ti Tree Hill and stating that as they are law-abiding and peaceful, that a grave injustice would be done to them by interfering with their present mode of life, and asking that no further action in this matter be taken. The Board also encloses a copy of a letter from the Port Kembla Progress Association. This Association advised the Board that the Aborigines do not live on charity, and objection cannot be taken against them; also stating that the golf club takes no objection to them.

Consideration deferred.

Friday, 13 December 1929 {*South Coast Times*} Report on Aborigines at Hill 60.

Central Illawarra Council
Wednesday 11 December

Hill 60

A report was read regarding the aborigines at Hill 60.

Ald. Mathews said no one complained of them and no one asked for their removal. They earned living at fishing.

Speaking of the huts there, Ald. Jones said there were some men receiving the basic wage, but living in humpies that were objectionable.

On the motion of Ald. Mathews consideration was deferred till next meeting.

1930

c.1930: Note on `Little part-Aborigine girl I met at Pannbula, Shoalhaven {P.J. Gresser Papers, AIATSIS, MS 21a-21k, item 35, 2pp}.

Friday, 7 February 1930 {*South Coast Times*} Report on assault of Elizabeth Timbery of Port Kembla, by Denny Bell.

Assault and Malicious Damage

Elizabeth Timbery charged Denny Bell with assault, also with maliciously damaging her dress to the extent of £1/5/.

Bell said two of his witnesses were in Sydney and he asked for an adjournment.

This was not allowed and he pleaded not guilty to both charges.

The complainant, a coloured woman, residing at Port Kembla, stated the defendant came to her place on Jan. 20th; witness asked him to leave be he refused. He called

her a ---- and hit her in the eye. Not satisfied with that, the defendant also tore her dress off.

She denied stepping in between her husband and the defendant. When he hit her in the eye, he added "Perhaps that will make your man fight."

Jessie Jarrett, another coloured woman, from La Perouse, stated she was with the previous witness, when Bell came up. He was fighting with a man named Cummins and when Mrs. Timbrey told him to leave, she was struck in the eye and had her dress torn off.

Hubert Timbrey, fisherman, and the husband of the complainant, stated Bell was very drunk when he came to the house. Bell wanted to fight, but witness told him to come back the next day after sobering up.

The defendant, an aborigine fisherman, at Port Kembla, admitted being very drunk at the time. He was at the Timbrey's, but he did not strike Mrs. Timbrey nor did he tear her dress. Probably it was torn on the sticks lying around the camp.

Sergeant Breeze said the defendant was not a resident at Port Kembla, but he spent most of his time between there and La Perouse.

Bell was admonished and discharged on the assault charge, but on the other one he was fined 5/- and to pay 25/- damage, with 8/- costs or 14 days.

Friday, 28 February 1930 {*South Coast Times*} Report on John Harper charged with supplying liquor to an Aborigine at Port Kembla.

Wollongong Court
Monday
(Before Mr. Stevenson, S.M.)

Charge Dismissed

John Harper was charged with supplying liquor to Louie Harper, an aborigine, at Port Kembla, on February 6th.

Mr. Morgan appeared for the defendant, who pleaded not guilty.

Sergeant Breeze stated at 5.40 p.m. on February 6th, he went into the Port Kembla hotel, where he saw the defendant had Louie Harper a mug of beer. She drank portion, and witness then asked Harper why he was serving her with beer. He replied, "I thought there was no harm in it, one wouldn't hurt her." Witness had previously warned Harper about serving liquor to aborigines. Louie Harper was a quarter cast aborigine and resided with the others on Hill 60, at Port Kembla.

Mr. Morgan pointed out that the parties were married, and the woman's dark strain

came from Maori strain.

The S.M. dismissed the charge as it had been laid under the wrong section.

Friday, 21 March 1930 {*South Coast Times*} Denny Bell, charged with riotous behaviour.

Wollongong Court
Monday

Riotous Behaviour

Denny Bell (19) was charged with riotous behaviour at Port Kembla on March 14th, also with using indecent language. He pleaded guilty to both charges.

Constable Fleming stated he went to the Black's camp and found the defendant and his brother fighting. When arrested defendant used the language complained of.

Fined 10/- or seven days on the first charge and 20/- or 14 days on the second.

Friday, 21 March 1930 {*Illawarra Mercury*} Satirical article on an incident at Hill 60, Port Kembla.

Guerilla Warfare
On Hill 60

Hill 60, Port Kembla, was the scene of guerilla warfare during the week-end, when one of its dusky inhabitants imbibed over freely of the cup that is alleged to cheer, causing him to issue an ultimatum of war on the rest of the usually peaceful fraternity that reside on Hill 60.

The result was that the whole population of the Hill was stirred to a state of guerilla warfare, the surrounding bush becoming a scene of wildly running and yelling figures. One dark lady showed much wisdom by running with an S.O.S. down to Port Kembla, and the arrival on the scene of police assistance quickly brought about a declaration of peace, but not before a number of the warriors were well marked with the scars of battle.

Friday, 20 June 1930 {*Sydney Morning Herald*} Report on inquest of George Anderson (?son of Ellen Anderson), including comments by another son Walter.

Treatment of Aborigines

Coroner's Comment

Walter, Anderson, a 26-year-old full-blooded aboriginal, who claims to be King of the remnants of the Murrumbidgee tribe of aborigines, which once roamed Riverina, presented a pitiful figure at the Parramatta Coroner's Court yesterday.

He told the Coroner that he was a "dinky-di Australia," but that he had no money. In order to obtain his fare from Windsor, where he was living, he had to make and sell two boomerangs. he was without socks or collar and was unshaven.

The Coroner (Mr H. Richardson Clark) held an inquiry concerning the death of George Anderson, the former King, and brother of Walter Anderson, who was found dead at the rear of a church at Punchbowl on May 23,

The Coroner: Does the Government do anything for these Aborigines?

Anderson: Nothin' at all; we do not even get a pair of blankets.

The Coroner: Well that certainly seems a shame.

A verdict that Anderson died from heart failure, caused by excessive drinking, was recorded.

1931

15 May 1931 {*The Hurstville Propeller*} Obituary of Ellen Anderson, an Illawarra Aboriginal woman who was also informant to C.W. Peck for his book *Australian Legends* (1933). Ellen was recognised as one of the last of the original Illawarra Aboriginal tribe:

Death of Old Aborigine

Mrs Ellen Anderson, aged 85 years, a full-blooded aborigine, locally known as "Granny" died at 6 o'clock yesterday morning at the aboriginal camp, at Salt Pan, Peakhurst. She was hale and hearty up till a few days before her death, and was a well-known identity of Peakhurst, where she resided with her husband and family, and a number of other aboriginals, for many years. Her husband, Hughie Anderson, died on July 12, 1928.

"Granny" had nine children, seven boys and two girls. One son was buried some months ago at Rookwood. Another son, known as Abraham, died four years ago at La Perouse. He was a missionary for a number of years.

Mrs Anderson was born at Wollongong [in 1846], and is the second last full-blood of the original Illawarra tribe. She was a sister to Queen Rosie, now residing at Nowra, who is some years younger than Mrs Anderson. Rosie is now the last of her tribe, and is in rather feeble health.

Mrs Anderson was cheerful to within a few hours of her death, but seemed to have a premonition that her end was near, as the day before she died she remarked that she would not be with them on the morrow, for she was going to Heaven to see "Hughie."

[Also appeared in Illawarra Mercury of 22 May]

16 May 1931 {*Sydney Morning Herald*} Obituary of Ellen Anderson.

Mrs Ellen Anderson

Death of Aged Aboriginal

Mrs Ellen Anderson, a full-blooded aboriginal, who died at the age of 85 years at her home in Ogilvie-street, Peakhurst, on Wednesday, since the death of her husband in 1928 had been the leader of a small community of nearly 30 aborigines, the remnants of a one-time numerous and powerful tribe.

Mrs Anderson was born at Wollongong, and came to Peakhurst about 20 years ago. She had many relatives at Windsor, Port Kembla and along the North Coast, and would periodically leave her home for several months at a time to visit them.

When she was born there were large tribes of natives along the coast especially about Wollongong. They were under the control of the Government, but preserved their ancient traditions.

Anonymous: Obituary notice of Ellen Anderson {*The Australian Evangel: A monthly paper for circulation among the Aborigines of Australia*, 2, 8, 1 August 1931, 7}

Called Up Higher

Three dear old dark women of N.S.W., well known where they lived, have passed away since Easter.

...The third was Ellen Anderson, aged 85 years, of Salt Pan. She was born at Wollongong, and 20 years ago came to live at Peakhurst (Salt Pan), near Sydney.

She had many relations along the coast. The night Mrs Anderson passed away she

called all the people together and they sang her favourite hymns. After a rest she asked for one over and over again. She went to bed and before break of day she went to meet the Lord whom she loved.

We called all these three dear old ladies "Granny". They are all with Jesus now, where our dear ones are gathering Home, one by one.

21 September 1931 {*Labour Daily*, page 4} Photograph of Aborigines at La Perouse posing with traditional implements. Titled 'In Old-Time Warlike Mood'.

1933

Friday, 17 November 1933 {*Illawarra Mercury*} Report on assault of Jack Hoskins by Roy Burns, at Hill 60.

Battle of Hill 60

Port Kembla Aboriginal Camp Incident

At Wollongong police court yesterday, Roy Burns (half caste aboriginal heavyweight), was charged with assaulting Jack Hoskins (aboriginal medium weight), at Hill 60, Port Kembla.

Mr. Duncan appeared for the prosecution, and Mr. Maguire for the defence.

Jack Hoskins, a labourer, deposed: On October 23rd I was at the camp at Port Kembla, playing cards, about 3.30.

Mr. Duncan: What were you playing - bridge?

Witness: No, rummy.

His Worship: They play a respectable game.

Continuing, the witness said: My wife and Nicko were looking on. The row started over threepence. The threepence was taken off the ground.

Mr. Duncan: What?

His Worship: The tray bit was taken off the board.

Witness: I told Roy Burns I was the loser of twopence. Nobody knew where it went to. Defendant chipped me over the threepence I lost. Defendant said, "The threepence I have in front of me is not yours." I said "Don't get that into your head, Roy, that that threepence isn't yours, it is mine." Burns jumped up and hit me in the stummick and called me "a ---- black ----." I tried to defend myself, but could not manage it.

His Worship: Too much weight?

Witness: Yes.

Continuing, witness said: The only thing I could do was to fight him to defend myself.

Mr. Duncan: Did you get away?

Witness: We were in holts and I could not get away.

Mr. Duncan: When you bit him what did he do?

Witness: He let me go.

Continuing, witness said: When he let me go, I went away for the police, and Burns followed me and caught up to me at the golf links, and hit me again and called me "a --- black ----." Mr. Buller and his wife were present, and could have heard. My wife was also present.

Mr. Maguire: How much was in the centre at the game of cards?

Witness: 6d and 3d.

Mr. Maguire: Was it a penny in?

Witness: Yes.

Mr. Maguire: When Burns won was the money 2d short?

Witness: Yes.

Mr. Maguire: And Burns accused you of taking your 2d twice?

Witness: No.

Mr. Maguire: And Burns called you a thief?

Witness: No.

Mr. Maguire: Did the others stand round and watch the fight?

Witness: Some of them - Mr. Cummings and my wife.

Mr. Maguire: Was Burns' coat and waistcoat torn in the fight?

Witness: No.

Mr. Maguire: Was Burns' shirt torn?

Mr. Duncan: Did he have one?

Witness: He had a flannel.

Mr. Maguire: Was that torn?

Witness: Yes.

Mr. Maguire: Where did you bite Burns?

The witness did not reply.

His Worship: Did you bite his ear?

Witness: No - his chest.

Mr. Maguire: You are a professional boxer?

Witness: No.

His Worship: Have you ever done boxing in a ring?

Witness: Yes.

Mr. Maguire: You have demanded money off Burns?

Witness: No.

Mr. Maguire: Think again. Did you not say that if Burns did not give you £3 you would go ahead with this case?

Witness: Yes.

Mr. Maguire: He said he would pay nothing.

Witness: Yes.

Mr. Maguire: And two hours after you went to his home and reduced it to £1.

Witness: Yes.

Mr. Maguire: Is that the first money you have demanded of people?

Witness: Yes.

Mr. Maguire: Is it not your custom at night to spy on couples and demand money off them?

Witness: No.

Mr. Maguire: Did not Burns caution you about this practice?

Witness: No.

Mr. Maguire: Have you approached anybody and offered them money to come here to-day and give false evidence?

Witness: No.

Mr. Maguire: What about Mrs. Brown, Mrs. Anderson, Alf Cummings and Nicko?

Witness: No.

Mr. Maguire: Would it be correct to say you forced your wife to come here to-day?

Witness: No.

Mr. Maguire: Was she running about the camp yesterday saying she would not give false evidence for anybody?

Witness: No.

To His Worship: All I could do was to bite defendant in self defence.

His Worship: Before you bit him, did you "smother up" at all?

Witness: Yes.

Mr. Maguire explained that there was no table whilst the game of cards was in progress - they were playing on the grass.

Mr. Duncan: Where have you done your boxing?

Witness: At the show grounds.

Mr. Duncan: You have not fought at the Sydney or Leichhardt Stadiums?

Witness: No.

His Worship: They have a good rough and tumble in the sideshow show tents.

In reply to Mr. Duncan, witness said a bloke came to him on behalf of Burns and told him something - after that he saw Burns in Wentworth Street. He said to Burns "I hear you want to settle this case?" Burns said "Yes, what will you settle it for?" I said "£3."

Burns said " I can't find the money, but I will give you eight bob on Friday." I said "No."

Mr. Duncan: Are you afraid of this man?

Witness: Yes.

Mr. Duncan: Has he all the camp bluffed?

Witness: Yes.

His Worship: Somebody will call the bluff some day.

Elizabeth Hoskins (also coloured), wife of previous witness, gave evidence in regard to the game of cards being played and the argument which followed, and Roy Burns getting up to hit her husband. Roy also swore and hit her husband in the stomach. Her husband bit Burns in self defence.

For the defence -

Roy Burns, labourer, residing at Hill 60, deposed: We were playing penny rummy. I had sixpence when we started, and put it in the centre and took fivepence change. We played five games which I lost, which left me with a penny, which I put in the ring. Jack Hoskins put threepence in and took change. I won and took the money, and left one penny for the next game.

When I went to rake the winnings in, Hoskins said "Don't take that threepence as I have not received my change."

I said "You received your change all right. I saw you take twopence."

He said ---- ---- ----, and sprang up and struck me. I also struck him and he sunk his teeth into me and hung on. We started to fight. I hit him on the head and he came back fighting. I altered my fighting tactics and hit him in the belly. He grunted and said "Oh." We closed again.

Mrs. Hoskins and Mrs. Rutherford rushed in and pulled us apart. Hoskins said "I will go for the police." I said "And I will be with you." I ran into my camp and slipped my shoes and coat on, and ran down the hill to get to the police station first. When Hoskins looked round and saw me coming, he stepped on the gas and I never got near him.

His Worship: What start did Hoskins have?

Witness: About 200 yards.

Continuing, the witness said: I reported the matter to Constable Thompson. Later Hoskins saw me and asked if I wanted it squashed and I said "Yes." Hoskins said "If you have £3 I will withdraw the case." I replied "Seeing you assaulted me first I can't give you £3."

By Mr. Duncan: I have never been in a court for assault or drunkenness. I had a summons issued against me for playing two-up. I never sent Jack Harkins to see Hoskins.

Mr. Duncan: Why did you not talk to Hoskins?

Witness: It was in the boss's time, and it would be a pretty long argument to try and get three quid out of me.

Mr. Duncan: What is your weight?

Witness: My fighting weight was 14st. 7lb. I have fought for the heavy weight championship of Australia.

Mr. Duncan: Did you get it?

Witness: No. I got a hiding.

Continuing, the witness said he had been up to 19 stone, but had lost a stone since going on the dole.

Mr. Duncan: You are feared at the camp?

Witness: I have never seen anybody running to the police about me.

Mr. Duncan: They may be too frightened to do that?

Witness denied that he took a woman named Nellie by force from a man.

Mr. Duncan: The woman you have now as wife you took by force?

Witness: You will have her in the box directly, you can ask her.

Mr. Duncan: When you had your arms around Hoskins it was not gentle pressure.

Witness: Well, it was not a loving embrace.

Mr. Duncan: Seeing the difference in your weights, would it not be good fighting tactics for Hoskins to get as close to you as possible?

Witness: I should think it would be better for him to get right away.

Mr. Duncan: What kind of a fight was it?

Witness: I call it an all in fight.

His Worship said he did not want to hear any more evidence. They had their fight and also their side show that day. Information dismissed.

1934

Friday, 22 June 1934 {*Illawarra Mercury*} Report on alleged assault of William and Lena Brown by Roy Burns.

Hill 60 Episode

Test match scores lead to trouble

At Wollongong police court on Wednesday, Roy Burns, a twenty stone aboriginal, pleaded not guilty to two charges, viz., assaulting William Brown and his mother, Lena Brown, both from the aboriginal camp on Hill 60.

Mr. T. Maguire appeared for the Browns, and Burns conducted his own defence and did it rather well.

William Edward Brown, a youthful abo, who gave his occupation as that of a fisherman, who resided at Hill 60, Port Kembla, gave evidence that on June 10th, a discussion was going on amongst them at Hill 60 in regard to the test match. Burns said that the score stood at one figure, and Brown contradicted him. Burns turned to Brown and said "You do not know what you are talking about," and give him a poke in the eye. Brown went into the bush and returned with a stick, which Burns grabbed. Brown then went and told his mother, who returned with an iron poker.

When Burns was asked if he wished to cross examine the witness, he turned to a chaff bag which he had been carrying about, and produced from it a stick with a big knob on the end. He held it up and said to the witness "Do you know that shillalah?"

Witness: That is my property.

Burns: Did I take that nulla nulla from you?

Witness: No.

Lena Brown, a married woman, living apart from her husband, have evidence that the previous witness was her son, and when he came to her residence on the day in question she went to the spot where the trouble had occurred, and asked Burns what he had hit her boy for. He replied "Go home, you dirty ---- ----," and at the same time spat in her face. She went to hit him with the fire poker and he spat in her face and struck her and split her lip. She then went and told Segt. Breeze and then went with her son to see a doctor.

Mr Maguire: Was Burns heavy weight champion?

Witness: Yes.

His Worship: I suppose he swings his weight about?

Witness: Yes, and his authority.

Burns: Do they call you "Broadside Annie" at the camp?

Witness: Not to my knowledge.

Burns (holding aloft a piece of iron bar): Do you know where that came from?

Witness: Yes, that is my property.

Burns: Did you not come at me with that iron bar and say "I will knock your ---- ---- brains out?"

Witness: No.

For the defence, Roy Burns gave evidence to the effect that he had been a fisherman, but was now a dole worker. On the day in question he went to the "Look-out" at Hill 60 to watch for fish. A white man named Massey, J. Bell and Willie Brown were there looking out for fish. Massey said "Did you hear anything about the test score last night?"

He (Burns) said "When I left the pictures last night at 11 p.m. Grimmett and Chipperfield were making a seventh wicket stand, with seven down for 352. Willie Brown said "You - --- ----, when I left town last night there were nine wickets down for 280."

Burns said he observed to Brown "Massey asked me a question, you keep a boy's place." Brown replied "Who the ---- ---- are you?" Burns replied "I am your senior in age, and you should keep your place." Brown then rushed into the bush and returned with a shillalah (produced) and said "Come on, I will have a go at you."

"I grabbed him," said the witness, and took the shillalah from him and he ran down the hill to where he lives, and three of four minutes later Mrs. Rutherford - that is the woman I am living with - came up and said "What is all this disturbance about?" I replied "There is none here."

A few second after Mrs. Brown came along and produced an iron bar and a knife and said to me "I will knock your ---- ---- brains out, you big ----," at the same time she made a swing with the iron bar. I caught her and took the bar from her. Mrs. Brown then threw the knife, I ducked and the handle struck Mrs. Rutherford on the side of the face. Mrs. Rutherford picked up the knife and said she would go for the police. Mrs. Brown followed her, and both of them went to the police.

His Worship: Do you live on an aboriginal reserve?

Witness: It is not an aboriginal reserve, it is a military reserve, but the aboriginals have been camped there for fifty years.

To Mr. Maguire: I weigh 20 stone, and Willie Brown about 11 stone. I was never heavyweight boxing champion of Australia. I was just the punching mug for the other fellow - I took the hiding from the champion. I did challenge the champion of Australia, and gave him a bit of a go. I do not try to rule the camp. I have never been found guilty in this court for assault. I may have spit in Mrs. Brown's face in my excitement.

Mr. Maguire: Did you not get a headlock on her?

Witness: I am not a wrestler. I do not know what a headlock is.

Mr. Maguire: Were you not turned out of Bourke?

Witness I may have been.

His Worship: Why do they call Mrs. Brown "Broadside Annie?"

Witness: That is a name she has given herself. She says she will fight man or woman broadside like a battleship.

Hector Pittman, residing at Hill 60, gave evidence to the effect that Willie Brown came to his camp and asked him to saddle up and go and help him clean up Burns. He corroborated Burns' statement as to what transpired.

Mr. Maguire: Is not Burns king of the camp?

Witness: I do not know what he is - king or queen.

Mrs. Rutherford, a diminutive abo-woman, who said she was a married woman, but living apart from her husband, and residing with Burns at Hill 60, said that on the day in question Willie Brown came past her camp saying "I will kill the big ----." She used bad language and threatened to kill Burns, who took the bar away from her, and she then threw the knife, which hit witness on the face.

His Worship convicted Burns and fined him five shillings and eight shillings costs in each case, in default two days hard labour.

Defendant asked for three months in which to pay.

His Worship: You will have to catch more fish. I will only allow you one month in which to pay.

Burns advanced towards Mrs. Brown and offered her the iron bar.

Mrs. Brown: Be a gentleman and carry it home.

Turning to the bench, she said: Any gentleman that has any respect for a lady, would take it home. It is such a long time since he has been a gentleman, that he has

forgotten how to be one.

1938

February 1938 {*The Publicist*} Poem published on the plight of Australia's Aborigines, collected from the streets of Wollongong.

1939

E.J. Telfer: *Amongst Australian Aborigines: Forty Years Missionary Work - The Story of the United Aborigines' Mission*, Fraser, Melbourne, 1939, 227pp.

Refers to the work of the mission at La Perouse and the Bomaderry Childrens' Home.

1945

30 November 1945 {*Illawarra Mercury*} Report on the illness of Billy Sadler (Sadler), an old Aboriginal man from Port Kembla:

An old aboriginal named William Sadler was found in a semi-conscious condition near Hill 60, Port Kembla, on Sunday night, and removed to Wollongong Hospital, where he was admitted. The old fellow was at one time a runner of fame and visited England in that capacity.

1949

Friday, 25 November 1949 {*The Nowra Leader*} Report of the latter-day crowing of a white man as King of Burrier (Shoalhaven), using a breastplate originally issued in 1847. Refer also *Poignant Regalia* (1993).

Cahill Crowned King of Burrier.

Mr. J. Reiby Thompson, of Burrier, who is 72 years of age, had the honour last

Saturday, of crowning the Deputy Premier, the Hon. J. J. Cahill, King of Burrier, and chief of the Burrier Tribe. A brass tablet, 102 years old, was used in the ceremony. This was the same tablet, used in 1847, to crown Bongong Nimmitt, King of Burrier, and it was carried around for many years by this chief.

Mr. Cahill displayed pleasurable pride when Mr. Thompson placed the tablet around his neck, which was received with general acclaim. In speaking of his appreciation of the gift, the Deputy Premier said the tablet was a treasured relic of genuine historical importance. He was indeed proud to wear the tablet which had been worn, many tears ago, on the chest of the aboriginal chief of Burrier.

No doubt, added Mr. Cahill, the Historical Society of New South Wales would treasure such a gift, for its undoubted historical importance. The Nowra Town Band then played "Advance Australia Fair" as a fitting finale to the ceremony.

S.R. Mitchell: *Stone-Age Craftsmen: Stone Tools and Camping Places of the Australian Aborigines*, Tait Book Co., Melbourne, 1949, 196-200.

Includes references to, and description of middens and camp sites at Lake Illawarra and Murrumbidgee.

1954

A. Morton: On the Road to Assimilation. Wallaga Lake is Proud, *Dawn*, 3, 1954, 3-5.

1956

J. Bell: The Economic Life of Mixed-Blood Aborigines on the South Coast of New South Wales, *Oceania*, 1956, 181-199.

Covers the area from Port Kembla in the north, through Nowra and Jervis Bay, to Batemans Bay and the far south coast.

1960

South Coast Labour Council - 'Aborigines, 1960-85', Wollongong University Archives.

Archival files, correspondence and publications, including material on Aboriginal / Islander Co-operative Scholarship Fund (1960-63); South Coast Aborigines' Advancement League; material relating to the 1961 efforts by Wollongong City Council to evict residents from the Coomaditchie Reserve; and fights for land by local Aboriginal people at Wreck Bay (1965) and Shoalhaven (1974).

1961

J.H. Bell: Some demographic and cultural characteristics of the La Perouse Aborigines, *Mankind*, 5, 10, 1961, 425-38.

Includes references to intimate connections between the La Perouse community and Illawarra and the South Coast.

3 March 1961 {*Illawarra Mercury*} Cordeaux cave contains old aboriginal paintings.

Story by William Haskell on cave art in the Cordeaux area, west of Wollongong. Includes a picture of a 'whale' from the famous Whale Cave.

10 August 1961 {*Illawarra Mercury*} Pioneers' Views Varied on Aborigines.

Story by Frank O'Brien on various accounts of the Illawarra Aborigines by white settlers during the early 1800s.

Pioneer' Views Varied on Aborigines

"When I made a settlement at Coolangatta in 1822, the blacks were comparatively numerous and were said to be very ferocious My old friend, the late James Norton, told me that they would eat me."

There seemed a note of jocularly in this description of Australian aborigines by Alexander Berry, pioneer of the Shoalhaven district, in his writings on the Illawarra's first inhabitants. His lightheartedness is borne out a little further on in his story, when he said: "I found them very useful. It is true for a year or two they used to steal my maize and potatoes, but they were not half as destructive as the cockatoos..."

But do you think Berry's lighter notes in his writings were tinged with a little of the master-boy attitude? That the aborigines' achievements were primitive when compared with the white man's was, of course, an accident of nature. Perhaps we could be excused for presuming that some of our early pioneers placed the aborigines in a class somewhere between the white man and the cockatoo. Nevertheless, Berry's history of aborigines in the South Coast area agreed generally with other writers of the early 1800s that the natives were most friendly and often helpful.

Governor Lachlan Macquarie, in a description of his travels in the Illawarra district in 1822, mentions a meeting with about 100 natives at "Mr Allan's farm at Red Point (Port Kembla)". Macquarie said the natives had assembled to meet and welcome him to Illawarra. "They were of various tribes, and some of them had come all the way from Jervis's Bay, and they all appeared to be very intimate with Mr O'Brien." [Cornelius O'Brien, who had joined the Governor's party during the stage from Appin to Illawarra], Macquarie said.

"They all knew who I was and most of them pronounced my name very distinctly," the precise N.S.W. Governor wrote. He remarked that the natives were very civil and "I regretted exceedingly that I had no tobacco for them." The Governor noted that he spent 10 minutes with them and then continued on to meet Mr Allan.

Mr Barron Field, a N.S.W. Supreme Court judge visited the South Coast in 1823, or as he put it in his account of the trip, "...made an excursion to the Five Islands and Shoal Haven, on the Coast of New South Wales." Justice Field told how he and his party crossed the shallow entrance from the sea of Illawarra Lake, "...a large opening a little to the south of the Tom Thumb's lagoon of Captain Flinders."

Field said the lake was "illustrated" by natives in their canoes, looking very characteristic and beautiful, "...now that the progress of English civilisation has disarmed this part of the coast of those savage dangers with which it threatened Captain Flinders and Mr Bass, when they were here in the Tom Thumb open boat."

He was entranced by the view of the lake, the hills and the "Indians" and remarked that it was a fitting subject for a painter. Justice Field made further references to the aborigines encountered on his return from Mr Berry's property at Shoal Haven.

"... We overtook some natives, the women (as is usual among all savages) carrying the children and baggage, and the men nothing but a spear and a firebrand," he observed. He went on to say that the aboriginal men then led the party's horses through the difficult parts "while we dismounted, and both men and women kept up with our horses a whole stage, upon the promise of sharing our luncheon at the end of it."

On the following day, Wednesday, October 22, 1823, Field and his party rested and in the evening went to see the aborigines fish by torchlight. He described the torches which the natives made as of bundles of bark, beaten out and tied up and told how with the light of these torches they scared the bream into activity from the rocky shallows, "...when they either spear them with the Fiz-gig or drag them from under their hiding-places with the hand, bite their heads and throw them high and dry on the shore."

The spectacle of the natives with torches being flashed by one hand and the spear poised in the other impressed Field as "novel and picturesque." He added that it might have been even more attractive had there been more aborigines present, but mentioned that the majority of them were absent "...feasting upon a whale which chance had thrown upon the coast."

The word "chance" was his choice - he explained later that the natives did not attribute the provision of a whale to any form of luck. They believed the spirits of their fathers, transformed into porpoises (dolphins) after death, drove the whales on to the shore. "With this view, the natives obsecrate the porpoises by songs when they see them rolling," Justice Field wrote.

Two members of the Society of Friends (Quakers) James Backhouse and George Washington Walker, of Newcastle-on-Tyne, in 1836, made a visit to the "Australian Colonies" - their trip being, as they called it, "of a religious nature."

In a book he wrote later and which was printed in 1849, Backhouse gave some graphic descriptions of the Australian aborigines. His first reference to them was an account of a visit to the South Coast and adjacent districts in September, 1836. His writings show that he was interested in the dark people and that he was also an astute observer of their ways of life. He formed the opinion that the aborigines could be divided into two distinct classes - the hunters and the fishers. The two never encroached upon each other's mode of gaining food.

Backhouse noted that the natives in the district were not numerous and told of his and Walker's first sight of them. "..... A group, many of whom were afflicted with sores, were seated on the ground when we returned into the town [Wollongong]." Later in the same month, while at Dapto, they engaged an aborigine named Tommy, of the Kangaroo Ground (Valley), as their guide to Bong Bong (Moss Vale - Bowral). He pictured Tommy with the following words:

"He was of middle stature, rather broad-shouldered, and had a depressed nose, through the cartilage of which he wore a bone. His eyes were drawn obliquely toward their inner angle, probably from the same cause which occasioned an elevated ridge downward from one of them."

At this point in the description, Tommy loses some of his dignity, particularly in view of the foregoing, which had given the impression that he was a toughened, battle-scarred warrior capable of standing up to the rigors of the bush. account of Tommy's reply is given. But Backhouse then described the men of the group.

"When he came to us," Backhouse said, "he was dressed in a suit of ragged European clothing."

The two Quakers did what they thought best for Tommy and "... as a part of his wages, he was fitted out with a striped shirt, a pair of canvas trousers and a grey woollen jacket." On their way to Kiama, the party met up with another lot of aborigines and this time the writer had the opportunity to let us know how they appeared in their uncivilised tribal state. There were females with this group and the Quaker's eyes were drawn briefly to their crowning glory, their hair. The females had their hair ornamented with kangaroos' teeth", he wrote. The natives, in turn, had shown interest in the white men - that is interest enough to ask Tommy, the guide, who they were.

"All the men had the cartilage of the nose perforated and through the perforation they will sometimes stick the stem of a tobacco-pipe, when they have no other convenient place for carrying it."

The writer went on to tell how he and his friend met Alexander Berry, the Shoalhaven pioneer, and recorded that Berry told them the blacks believed porpoises were the ancient chiefs of the tribe transmuted after death. Having spent some little time with Berry, the Quakers and their party pressed on, bating their way to Kangaroo Valley. Here they saw three tribes of blacks assembled - "one belonging to the neighborhood and the others to Shoal Haven and Bong Bong."

There were 40 men in one of the tribes, Backhouse noted, and added that some of them spoke "tolerable" English. The tribes were going to "the Cow-Pastures" - presumably Camden - to learn a new song that had been invented by some of their countrymen there. "For an object of this kind they often travel great distances," the Quaker wrote. He observed that all of them had undergone the ceremony of having one front tooth knocked out on being admitted to the privileges of manhood. They had the cartilages of their noses perforated and bones the thickness of a quill and about four inches long through them. For further ornamentation - or badges of rank - the aborigines wore "fillets of network" around their heads, and beads formed of short pieces of reed around their necks.

As protection against the elements, the natives propped up large sheets of bark with sticks for shelters while sleeping and had fires blazing in front of them. "They were very peaceable when kindly treated ...," Backhouse added.

Another visitor to our shores, British Lt-Colonel G.C. Mundy, in volume three of his *Our Antipodes*, describes his excursion, in the summer of 1849, to the Illawarra - "The Five Islands."

While in Wollongong, Colonel Mundy met the chief of the Illawarra tribe of aborigines, "Jemmi Jemmi." He met no fine upstanding warrior - but an old man who had not benefited much by his contact with the white man, if we accept the colonel's description as accurate. In colorful language, the military man told how he met the chief in Wollongong and discovered by the inscription on the brazen "gorget" round his neck the

his name was "Jemmi Jemmi." Mundy said the inscribed gorget was the usual gift of the Government to distinguished natives - then he went on with a description of the chief that hardly placed him in the distinguished class.

"He is a wretched-looking old man and his `gin' an equally miserable specimen of old womanhood - a perfect skeleton," the colonel said. "Yet she seemed strong and active, although but lately she had been half burnt to death," he added.

"There was with them a fine full-blown young woman, the mother of two pretty children." He also told how the old chief, popularly called "Jem," gave his protection to an orphan girl whose "moder tumble down (died); me keep him - Master give me coppers for get him beer?"

The writer mentioned that eight dogs trotted at the heels of the family, and in his next paragraph conveyed to all the world this summary of the tribal chief:

"And this was the hereditary chieftain of Illawarra! - the Lord of the Isles! - demanding tribute from me, a stranger and intruder in the land - for so I considered by small offering of `white money' which the poor old fellow was too modest to ask for."

Perhaps the colonel's interest in our aborigines was in using them as a literary subject rather than as a study of a branch of mankind nurtured under extremely primitive conditions. But since his contact with them was so brief, and at that, confined to the streets of Wollongong, it seemed hardly fair that his comments should be incorporated without explanation or qualification in his history of travels through "our antipodes."

To all of these writers we at least owe thanks for putting on paper their observations and in some cases opinions, for it seems from available records that had more of our pioneers and early visitors done the same thing we would have picture of the Illawarra district's first inhabitants.

Aborigines Advancement League

2 December 1961 {*Illawarra Mercury*} Report on visit of Aboriginal Advancement League delegation to Wollongong.

Help for South Coast Aborigines

Three members of the Aboriginal Advancement League have come to Wollongong to enlist local support for aborigines threatened with eviction from their sub-standard homes at Port Kembla. The leader of the group, Mr Ray Peckham, is well known on the South Coast. Mr Peckham is accompanied by Mrs Helen Hambly and Mr Dick Hunter. Mrs Hambly said yesterday that she had been interested in the problems of the aborigine people since 1959 when she attended a conference in Melbourne.

Mr Hunter, who has worked as a pilot on B.H.P. vessels as well as a pearl diver, said that, as an aborigine, he had vested interest in aboriginal welfare. Mr Peckham said he had grown up in the midst of the racial discrimination which is so marked in the outback of New South Wales and had taken an interest in the drive for better conditions since the celebrated Purfleet Mission Case. He said that conditions were better in New South Wales for his people than in Western Australia, where there were still a great many injustices. Mr Hunter said native stockmen in the west were working for keep and tobacco and their wives worked for nothing at all.

"At picnic race time they might be given £4 or £5 to spend," he said. He said the only work in which the aborigine could be expected to make a decent living was in the highly dangerous pearling industry. Mr Hunter said even this had been spoiled with the introduction of indentured Asiatic labor who had a living standard even lower than the aborigines.

Mr Peckham said a Federal conference of the Aborigines will be held in Port Augusta next Easter. Mr Peckham and his party would canvass towns as far down the coast as the Victorian border in an effort to raise support for the families at Port Kembla.

South Coast Survey

6 December 1961: Treatment of Natives - South Coast Survey {*Illawarra Mercury*} Report on proposed survey of South Coast Aboriginal settlements by a Aboriginal Advancement League delegation and member of the South Coast Labour Council.

South Coast Labour Council & Aboriginal Advancement League, *Survey into Living and Social Conditions of Aboriginal People from Wollongong to the Victorian Border, December 6th 1961 to December 12th 1961*, Wollongong, 4p.

1962

S.R. Mitchell: Analysis of Some Australian Aboriginal Surface Sites, *Mankind*, 5, 11, 1962, 466-70. Includes reference to sites at Lake Illawarra and Murrumbidgee.

Thursday, 8 March 1962 {*Illawarra Mercury*} Report on the discovery of an Aboriginal

burial near the entrance to Lake Illawarra.

Grim Sand Find

Sand contractors operating on the southern side of the entrance to Lake Illawarra have unearthed human bones from what is believed to be an old aboriginal burial ground. Children playing around the top of an embankment where a mechanical scoop is working began the list of "finds" by digging up a human skull this week.

Some of the bones have been handed to police and a medical authority has said burial took place about 150 years ago. The bones lie in graves shallowed by the constantly moving sand. A jawbone unearthed contained a perfect set of adult teeth. The jaw seemed much larger than those on skulls of European origin. A police official said yesterday it was likely that many more bones would be unearthed by the contractors.

12 March 1962 {*South Coast Times*} Story on Coomaditchie Reserve at Port Kembla.

Coomaditchy Homes for PK Aborigines

The Public Works Department this morning calls tenders for six cottages for aboriginal families at Coomaditchy, Port Kembla. The homes will be built on the left-hand side of the road leaving Port Kembla for Windang.

The site is not far from the Official Camp, the slummy hillside reserve on which the City's homeless and forgotten live rent-free in humpies and tin sheds under the eternal threat of eviction. The Official Camp is unsewered. A few sheds catch running water from a frail pipe which is victim to regular collapse. None has electricity. Most have earthen floors.

This inhospitable hillside - home of the living - is the resting place of the dead. It is an old Aboriginal burial ground. A Congregational clergyman has a more pertinent word for it. "Notorious," said the Rev. S. Allen, who heads the Barnardo Association on the South Coast. In the latest bid to prick Wollongong's conscience about the scandal of its unwanted, the Rev. Allen has appealed to the City to employ the men of the Official Camp, house its families and educate its youngsters.

Six homes for the Aboriginal families will be a starting point. They were promised early last July, following another bout of agitation by 13 Aboriginal families who live on the Hill as well as the Trade Union movement and the Aboriginal Advancement League. An on-the-spot inspection at the time by the Minister for Lands, Mr. K. Compton, and the Chief Secretary, Mr. C. A. Kelly, rolled down the minor spikes which could have killed any well-meaning hope to house the Aborigines. Before both Cabinet Ministers left that night they virtually promised to prise the finance from the Aboriginal Welfare Board, and

smooth any difficulties over land titles.

Government rolls slowly, but today's call for tenders shows that it generally gets there sometime.

1963

Monday, 12 March 1963 {*South Coast Times*} Story on Aboriginal woman fined for refusing to move from her shack at Port Kembla to an Aboriginal Welfare Board cottage. Refer also issue of 1 April 1963 for further details.

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This inhospitable hillside - home of the living - is the resting place of the dead. It is an old Aboriginal burial ground.

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1965

E.H. Whitton: *Aborigines on the South Coast*, Aboriginal -Australian Fellowship, Sydney, 1965, 2p.

1966

George Caley: *Reflections on the Colony of New South Wales*, Lansdowne Press, Sydney, 1966.

Caley was a botanist and explorer who carried out a number of studies about the Cowpastures, Illawarra, and South Coast regions of New South Wales during the 1810s and 1820s, sometimes referring to the local Aboriginal people.

Frank Mathews: *Notes on Artefacts from the South Coast, New South Wales*, manuscript, Australian Institute of Aboriginal Studies, 1966, 4p.

A. Sefton: From Stone Age to Steel, *BHP Review*, June 1966, 22-24. Story on artefacts associated with Port Kembla steelworks site, and cave art in BHP leased land behind the Illawarra Escarpment.

N.J.B. Plomley: *Friendly Mission - The Tasmanian Journals and Papers of George Augustus Robinson 1829-34*, Tasmanian Historical Research Association, Hobart, 1966, 1074p.

Makes reference to the involvement of a group of Illawarra and Shoalhaven Aborigines in the rounding up of Tasmanian Aborigines during the period 1829-33. See under 1829 for further details.

1968

J.V.S. Megaw: A dated cultural sequence for the south Sydney region of New South Wales, *Current Anthropology*, 9, 1968, 325-9.

21 June 1968 {*Illawarra Mercury*} Report on the discovery of an Aboriginal grave at Port Kembla.

Old Skeleton Buried

Police have buried in a pauper's grave the 200 year old skeleton of an Aboriginal man found at Port Kembla last Saturday.

The skeleton was dug up by man digging a trench at Australian Fertilizers Ltd. Police at Port Kembla removed the skeleton, which was examined by a Government doctor, who said the bones were those of "an old aborigine." A police report was made out and the District Coroner, Mr A. Cleary, gave permission for the skeleton to be buried. It was placed in a pauper's grave on Monday.

Last night, an official of the Illawarra Natural History Society, Mrs D. Sefton, of Thirroul, said the only aboriginal burial ground she knew of was at Windang - an old aboriginal battleground.

"Most aborigines were buried in a crouched position because of the primitive tools they had to use 200 years ago," she said. Mrs Sefton added that the Aboriginal Studies Institute in Canberra would be interested in the bones.

J. Cox, L. Maynard and J.V.S. Megaw: The Excavation of a Rock Shelter at Audley, Royal National Park, New South Wales, *Archaeology and Physical Anthropology in Oceania*, 3, 2, July 1968, 94-104.

1969

18 September 1969 {*Illawarra Mercury*} Report on the discovery of Aboriginal burial remains at Hill 60, near Port Kembla High School. Includes photograph of the skeleton and school students.

Students Discover Skeleton

A Port Kembla High School student began fossicking in a sand dune in the school grounds and dug up the skeleton of an aboriginal. Dr A. Harper, Government Medical Officer at Port Kembla, believes the skeleton has been buried in the dune for more than 80 years.

First former Brendon Cameron, 13, found the skeleton as he made his way back to school after a football match on Tuesday afternoon. He spotted a bone sticking out of the sand. Brendon summoned some school mates and they began to uncover the skeleton. Port Kembla police were informed of the discovery and they joined the schoolboys on the playground site.

When the sand was removed most of the skeleton was still intact. It was on its side and facing the west. This is how the Aborigines bury their dead. However, only a small section of the skull was still attached to the rest of the skeleton, which was well preserved.

The grave was shallow because council bulldozers carved new playing fields out of the Hill 60 sand dune last year. About six feet of sand had been removed from the top of the Aborigine's resting place and recent winds probably exposed one of the bones. The bulldozer blade could have scraped away most of the skull. Only a piece of the jawbone was still attached to the skeleton when it was dug up on Tuesday afternoon. It had six teeth and four cavities. The teeth were in surprisingly good condition.

Hill 60 at Port Kembla and nearby Coomaditchie Reserve were inhabited by several Aboriginal tribes. The last of the Aborigines left the hill after World War I.

Picture: Three of the Port Kembla High School boys who helped police uncover the skeleton. They are Geoff Owen, 14, Nicky Peros, 15, and Nicky Ganitis, 14.

1971

A. Capell: History of research in Australia and Tasmainial Languages, *Current Trends in Linguistics*, 8, 1, 1971, 661-720.

Refers to Illawarra and South Coast languages.

R. Lambert: Preliminary field survey of coastal sites between Batemans Bay and Bass Point, and trial excavation at Bomaderry Creek. Unpublished report, April 1971.

22 July 1971: Relic of Lost Past {*Illawarra Mercury*} Story on the work of the Illawarra Prehistory Research Group in surveying Illawarra Aboriginal cultural heritage sites, plus picture of cave art at Flat Rock Swamp.

Peter R. Bindon: Prehistoric Artists Still Exist - Aspects of Aboriginal Art in the Shoalhaven Shire, *Shoalhaven Chronograph*, July 1971.

20 August 1971: Rare Find Links Past {*Illawarra Mercury*} Story on the work of the Illawarra Prehistory Research Group.

L. Langendoen: Excavation at Tallawarra Power Station, Lake Illawarra. Unpublished report, October 1971.

1972

28 June 1972 {*Wollongong Express*} Report on the discovery of Aboriginal burial remains. Also claims by local Aboriginal people for compensation from industry for lands taken.

P.H. Cole & P.H. Woolley: Aboriginal History, *Shoalhaven Chronograph*, June, July & October 1972.

Copy of a 1959 report on archaeological sites in the Shoalhaven.

Peter Bindon: Gum Getting Industry, *Shoalhaven Chronograph*, July 1972.

September 1972 {*Shoalhaven Chronograph*} Story on Aboriginal Campsite at Lake Wollumboola.

14 September 1972: Bellambi was Aborigine Area {*Illawarra Mercury*} Story by Alan Sefton on Illawarra Aborigines.

20 September 1972: Aboriginal Art Found in Caves {*Illawarra Mercury*} General story on Illawarra Aboriginal art sites.

P.J. Hughes: Report on excavations at Bass Point, February 1972 to November 1972. Unpublished report, November 1972.

W.D. Scott & Co.: *Aboriginal Welfare and Living Conditions on the South Coast of New South Wales*, Sydney, 1972, 161p.

1973

P.J. Hughes, M.E. Sullivan, and R.J. Lambert: The use of silcrete by Aborigines in southern coastal New South Wales. *Archaeology and Physical Anthropology in Oceania*, 8, 1973, 220-5.

Penelope L. Emmerson: Hooka Point - A Disturbed Site, BA(Hons) thesis, University of Sydney, 1973, 32p.

Excavation of a shell midden at Lake Illawarra, including description of excavation, carbon dating, and analysis of types and results of disturbances to site.

1974

Anonymous: Roseby Park goes to Land Trust, *New Dawn*, 5, 1, 1974, 10-11.

K. Longhurst and A. Kelly: Report on the Natural Gas Pipeline, Wilton to Wollongong branch - Survey for Aboriginal relics. Unpublished report, January 1974.

I. Stocks and O. Strewé: Pissing on the Burial Ground, *The Living Daylights*, 12-18 March 1974. Story re the ill-treatment of Aborigines and their cultural heritage sites at Shoalhaven, including the example of a Council toilet block recently erected on a local burial site.

13 March 1974: Elders Hit Out at Agitators {*Nowra News*} Story re Jerringa elders criticising agitators involved in Roseby Park land claim dispute with Council.

13 March 1974: 113 People Living in 11 Houses {*Nowra News*} Story re Orient Point Aboriginal settlement.

14 March 1974: Native Area to be Saved {*Illawarra Mercury*} Story on plans to preserve the Aboriginal middens and sandhills at Bellambi Point following large scale Water board earthworks.

W.G. McDonald: Aboriginal Art, Cordeaux, *Illawarra Historical Society Bulletin*, September 1974.

K. Longhurst and A. Kelly: Archaeological survey of the Natural Gas Pipeline, Moomba - Sydney - Newcastle: Wilton to Wollongong branch. Unpublished report, October 1974.

Reverend Terry Fox: Aborigines in the Illawarra Area, unpublished report, 30 October 1974.

R. Tracey: Three minor sites near Curracorang Cove with a preliminary note on a rock shelter at Newport, New South Wales. In J.V.S. Megaw (ed.) *The Recent Archaeology of the Sydney District*, Australian Institute of Aboriginal Studies, Canberra, 1974, 19-37.

P.J. Hughes and M.E. Sullivan: The Re-deposition of Midden Material by Storm Waves, *Journal and Proceedings of the Royal Society of New South Wales*, 107, 1974, 6-10.

Includes references to sites at Coledale, Hooka Point, Bass Point, Currarong Beach, Bendalong, Murrumurang Point, Point Nunderah and Broulee.

R.J. Lambert and P.J. Hughes: Seal Level Change and Aboriginal Coastal Adaptations in Southern New South Wales, *Archaeology and Physical Anthropology in Oceania*, 9, 3, October 1974, 226-35.

Includes references to sites at Wattamolla, Curracurang Cove, Lake Illawarra, Bass Point, Lake Wollumboola, St Georges Basin and Burrill Lake.

1975

May 1975: Aboriginal burial remains (skull) discovered in a midden at Macauleys Beach, Thirroul, following erosion caused by extremely high surf. Skull exhumed by local police and transferred to unknown Sydney repository.

L. Haglund: Environmental Impact Study on West Cliff Mine. Appendix II: Archaeological Sites. Unpublished report for Kembla Coal and Coke Pty Ltd, 1975.

J.P. White: Hooka Point (Lake Illawarra) excavations. Unpublished report, January 1975.

1976

M.E. Sullivan: Archaeological Occupation Site Locations on the South Coast of New South Wales, *Archaeology and Physical Anthropology in Oceania*, 11, 1, April 1976, 56-69.

Surveys the area from Durras Lake to Bermagui.

James Wallace: Statistical Study of Aboriginal Residents of Illawarra, Economics Department, Wollongong University, 1976.

Comprehensive statistical survey of 57 Aboriginal households in Illawarra.

1977

R. Gillespie and R.B. Temple: Radiocarbon Dating of Shell Middens, *Archaeology and Physical Anthropology in Oceania*, 12, 1, April 1977, 26-37.

Includes analysis of material from Hooka Point (Lake Illawarra), Bass Point and Jervis Bay.

K. Sullivan: Minamurra Estuary Investigation. Unpublished report, May 1977.

Wednesday, 18 May 1977: Council Gets Tough - "Call in the Police" {*Nowra News*}
Story re Aboriginal opposition to Shoalhaven Council beginning work on sports fields at
Crookhaven, upon ground claimed by local Aboriginal people.

1978

L. Haglund: Environmental Impact Statement on the proposed new colliery site of North
Bulli Collieries Pty Ltd: Archaeological Survey. Unpublished report, 1978.

L. Haglund: Environmental Impact Statement for proposed West Bellambi Coal Mine
facilities and washery reject emplacement. Appendix: Results of archaeological
investigation. Unpublished report, ?1978.

A. McConnell: Archaeological survey of the Albatross and Bamarang off-stream storage
sites. Unpublished report, January 1978.

R. Kelly and H. Creamer: Investigation of sites of significance to the Aboriginal people of
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David Frankel: *Remains to be Seen - Archaeological Insights into Australian Prehistory*, Longman Cheshire, Melbourne, 1991, 158.

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Jim Smith: *Aborigines of the Goulburn District*, Goulburn & District Historical Society, Goulburn, 1992, 49p.

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Tania Cleary: *Poignant Regalia - 19th Century Aboriginal Images & Breastplates*, Historic Houses Trust of New South Wales, Glebe, 1993, 136p.

Includes descriptions of Illawarra and South Coast Aboriginal breastplates and other regalia, along with photographs. Items of relevance to this study and described in the catalogue (either extant or known from historical reference) include:

- * Broughton / Native Constable / Shoalhaven / 1822
- * Yager / Chief of Jervis Bay [Shoalhaven, c.1822]
- * Wagin / Chief of Shoalhaven [c.1822]
- * Nemmit / 1825 / Chief of the Sutton Forest Tribe
- * Neddy Nora / Shoalhaven / 1834
- * Geroone / Chief of Unanderaa [Illawarra, pre 1842]
- * Joe Timbrey / Chief of the / Five Islands [Illawarra]
- * William Darbey / King / of Dabto [Illawarra]
- * Cookabundy / Chief of Tolwong [Wandandian, ?1843]
- * Boongong Nimmitt / Chief of the Burrier Tribe / 1847 [Shoalhaven]
- * Mickey Johnson / King [Illawarra, 1896]

- * Mickey Johnston [Illawarra]
- * William Saddler / 24-11-1909 / King / of / Illawarra
- * Jacky / King of / Illawarra
- * Budd Billy II / King / of Jarvis Bay
- * Dicky / King of / Clyde Road [Clyde River, Moruya to Braidwood]
- * Jemmy Abigail / Chief of / The / Braidwood / Tribe
- * Mulwaree Tommy / Chief of Cookmai [Taralga]
- * Timothy / Chief of / Merricumbene [Batemans Bay]
- * King John Cry / Chief of the / Duedolgong tribe, Argyle [Goulburn]
- * Cobbor Bill / King of / Goulburn 18..
- * Biamanga / King of Wallaga / & Bega District / Born Bredbatoura
- * Thomas / Tinboy / King / of / Nelligen
- * Jemmy Muggle / King of Wiggley [Braidwood]
- * Jack the Traveller / King of / Bendora Belle Vue / and / Jambicumbene
- * Jenny / Queen / of Broulee
- * Coomee / Last of Her Tribe / Murramarang (E.M. 1909)
- * Presented to Baraban by Shepherd Laidley / In Remembrance of 9th Decr 1867 [Shoalhaven]
- * Cookabundy / Chief of Jerrick Nora [Shoalhaven]
- * Pickering / King of the / Pigeon House Tribe
- * Chief Herdsman to / Mr Rixson / of / Twofold Bay
- * Budingbru / Chief of / Twofold Bay
- * Crambeloun Charley / Picton
- * Mooringally / 1816 / Chief of Nattoi
- * Moringally / Chief of the Natty

- * David / King of the Woronora Tribe
- * Richard Buttong / Coolangatta / 1888 [Shoalhaven]
- * Coogee / King of Georges River
- * Kogee / Chief of the Cowpastures
- * Norwong / King of Botany Bay
- * Yarraginny / Chief of the Wollondilly Tribe

Miles Dunphy Papers

Mitchell Library ML K3299. Contain report on camp of Wollongong Blacks at Narellan.

NSW Government Photographs

Archives Office of New South Wales - NSW Government photographs on CD - Frame 23217

- * Aborigines, Shoalhaven
2 pencil drawing's, no date

No date: Axe belonging to Tommy Bundle of Thirroul {Australian Museum collection}

Illawarra and Shoalhaven

Aboriginal Words

(Thururwal and Thurga)

The enclosed list of approximately 2,120 Aboriginal words (including spelling variations) from

the Illawarra and Shoalhaven regions of eastern New South Wales is taken from a number of sources, the majority of which are reproduced in the author's *Illawarra and South Coast Aborigines, 1770-1850* (Aboriginal Education Unit, Wollongong University, 1990). Each entry includes an abbreviated reference to one of these sources:

- * The diary of Matthew Flinders, Lake Illawarra, 1796. Reproduced in Organ (1990, pp.7-11).
- * The diary of Lt. Grant of the **Lady Nelson**, at Jervis Bay, March 1801. Reproduced in Organ (1990, pp.19-26).
- * Letter of Surveyor General Lt. John Oxley to Governor Macquarie, 10 January, 1820. Reproduced in Organ (1990, p.107).
- * Journal of Charles Throsby, on an expedition from Bong Bong to Jervis Bay, November-December 1821. Reproduced in Organ (1990, pp.110-111).
- * Letter of Charles Throsby, 1822.
- * Letter of Hamilton Hume to Charles Throsby, 11 January 1822, describing a journey from Appin to Jervis Bay.
- * The published list of words gathered by French scientist F. Gaimard at Jervis Bay during November 1826. Reproduced in Organ (1990, pp.147-51).
- * Surveyor General T.L. Mitchell's map of 1834.
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- * Johnny Wyman, Eden, 1864. Reproduced in Organ (1990, p.317).
- * ? A, 1864.

- * Lizzie Malone, Illawarra, 1875 & 1878. Refer Organ (1990, pp.336-7).
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- * John Rowley, George's River, Cowpastures & Appin, 1875. Refer Organ (1990, p.336).
- * E.M. Curr, 1887. Refer Organ (1990, pp.341-2).
- * J.H. Maiden, 1893. Refer Organ (1990, pp.355-6).
- * George Thornton, Illawarra and South Coast, 1896. Refer Organ (1990, pp.358-9).
- * George Brown, Illawarra, 1897. Reproduced in Organ (1990, pp.462-3).
- * Archibald Campbell, Wollongong, 1898. Reproduced in Organ (1990, pp.464-5).
- * Billy Buthong, Shoalhaven, 1900 and 1902. Reproduced in Organ (1990, pp.468-72).
- * "Clio", undated newspaper article, c1900.
- * F. McCaffrey, manuscript notebooks, early 1900s. Reproduced in Organ (1990, pp.475-89).
- * F. Armstrong, 1964. Reproduced in Organ (1990, pp.390-2). Similar to Campbell and Buthong lists of c.1900.
- * D.K. Eades, *The Dharawal and Dhurga Languages of the New South Wales South Coast*, Australian Institute of Aboriginal Studies, Canberra, 1976.
- * Carol Speechley, Shoalhaven, 1991.

Where the Aboriginal word is defined as simply 'Locality', reference should be made to the original recording of the word to identify the specific geographical location within Illawarra and Shoalhaven.

A

Adai	To lie low [Gaimard, Jervis Bay, 1826]
Adthung	Water [Buthong, Shoalhaven, 1900]
Aiann	No [Gaimard, Jervis Bay, 1826]
Ajaja	Brother [Nathan, Five Islands, 1848]
Alowrie	Area around Lake Illawarra [Matthew Flinders, 1796]
Amgnann	Breast [Gaimard, Jervis Bay, 1826]
Aou	Yes [Gaimard, Jervis Bay, 1826]
Atchoun	Water [Gaimard, Jervis Bay, 1826]
Awanhan	Milk [Gaimard, Jervis Bay, 1826]

B

Baa-lun	Mangrove tree [James Macarthur, 1861]
Baabang	Father [Buthong, Shoalhaven, 1900]
Baaliang	Tree, <i>Acacia</i> species [James Macarthur, 1861]
Baba	Father [Nathan, Five Islands, 1848] [Johnny Wyman, Eden, 1864]
Babadal	Tree [Eades, 1976]
Babmunderun	Your father's children [Lizzie Malone, Illawarra, 1875]
Babuna/Babunna	Father [Lizzie Malone, Illawarra, 1875]
Badla	Short nosed bandicoot [Eades, 1976]
Bagagno	Skin [Gaimard, Jervis Bay, 1826]
Bagin	Clever man, witch doctor [Eades, 1976]
Bahree	High Mountain [Buthong, Shoalhaven, 1900]
Bai-ing	Father [E.M. Curr, 1887]
Bail	No [Lt. Grant, Jervis Bay, 1801]
Baira	Small leaved Fig [James Macarthur, 1861]
Baita	Jump up [Lizzie Malone, Illawarra, 1878]
Baitba	Awake [Lizzie Malone, Illawarra, 1878]
Balambai	Plait (for the hair) [Gaimard, Jervis Bay, 1826]
Balan	Woman [Eades, 1976]
Baleng	North [Nathan, Five Islands, 1848]
Balim bowlimba	Tree, <i>Sapindus</i> species [James Macarthur, 1861]
Balin	Alcohol [Eades, 1976]
Ballambi	Locality [White, 1834]
Balulan	Pregnant [Eades, 1976]
Balwarra	Tree <i>Eupomatia laurina</i> [James Macarthur, 1861]
Bambi	Eel [Eades, 1976]
Bamuli	Windbreak, camp [Eades, 1976]
Bana	Water [Hale, Moruya, 1846]
Bana	Rain [Eades, 1976]
Bana	Father [Eades, 1976]
Banadan	Club [Eades, 1976]
Banban	Ti-tree [Lizzie Malone, Illawarra, 1878]
Banburan	Jackie lizard [Eades, 1976]
Banda	Boy [Eades, 1976]
Bandiwug	Shoes [Eades, 1976]
Bandiwulun	Mythical character [Eades, 1976] Similar to Daramulan
Bangalay	Bangalow palm [James Macarthur, 1861]
Bangalay	Swamp Mahogany [James Macarthur, 1861]
Bangalee	Shoalhaven River [S91]
Bangalla	A lone hill [F. McCaffrey, early 1900s]
Bangawn	Old man [Eades, 1976]
Banglun	Young man [Lizzie Malone, Illawarra, 1878]
Bango	Squirrel [Nathan, Five Islands, 1848]
Bangong	Old man [A64]
Bangu	Flying fox [Eades, 1976]
Bangun	Old man [Lizzie Malone, Illawarra, 1875]
Banli	Cup [Eades, 1976]
Baon-bun	Black Tea Tree [James Macarthur, 1861]
Bara	Brim, eel [Eades, 1976]
Baral	Wallaby [Eades, 1976]
Baran	Rug, cover [Eades, 1976]
Barara	Schnapper (fish) [Eades, 1976]
Baray	Child, baby [Eades, 1976]
Barbatha	Father [E.M. Curr, 1887]

Bardo	Water [Rowley, 1875]
Barenjewry	Locality, Barrenjoey [Clarke, 1840]
Bargo	High country [F. McCaffrey, early 1900s]
Bari	Brim, eel [Eades, 1976]
Baridun	Sour tea [Eades, 1976]
Bariguwan	Salmon (fish) [Eades, 1976]
Barima	Iron bark tree [Lizzie Malone, Illawarra, 1878]
Barnaga	Goanna (iguana) [Eades, 1976]
Barnun	North-easterly wind [Eades, 1976]
Barounga	Square [Gaimard, Jervis Bay, 1826]
Barranduna	Beech, Brush Cherry [James Macarthur, 1861]
Barrao	Make haste! [Rowley, 1875]
Barrawal	Sea [Rowley, 1875]
Barremma	White or Pale Ironbark [James Macarthur, 1861]
Barroul Gourrah	Bastard Box, Camden [James Macarthur, 1861]
Barun	Ti-tree [Eades, 1976]
Barunga	Boat (large) [Eades, 1976]
Batu	Water [Lizzie Malone, Illawarra, 1875]
Bawa	Bush [Eades, 1976]
Bawn	Mullet Creek [Munnima, Illawarra, 1863]
Bawn	Mullet Creek from the Lake to the dam at Brownsville [G. Brown, Illawarra, 1897]
Baydi	Garfish [Eades, 1976]
Beal	No [Rowley, 1875]
Bedhaigal	Pelican [Mackenzie, Shoalhaven, 1874]
Beeow-wang	Tree fern [James Macarthur, 1861]
Bejea	Old Man [Larmer, Batemans Bay, 1853]
Bela	Casuarina [Gaimard, Jervis Bay, 1826]
Bele	Bottom [Gaimard, Jervis Bay, 1826]
Bellambi	Locality, northern Illawarra
Bellan Billa	Hooka Creek [A64] Second Star [A64]
Bendje	Stomach [Gaimard, Jervis Bay, 1826]
Bengah	Old man [Nathan, Five Islands, 1848]
Bengal	Breast [Gaimard, Jervis Bay, 1826]
Bengalla	A lone hill [F. McCaffrey, early 1900s]
Bengwalla	Plenty bush [F. McCaffrey, early 1900s]
Benhennie	Camden [S91]
Bera	Cheek [Gaimard, Jervis Bay, 1826]
Berenou	Fingernail/claw [Gaimard, Jervis Bay, 1826]
Beria	Sing [Rowley, 1875]
Berrawarra	Far away [F. McCaffrey, early 1900s]
Berreworri	A crossing place [Thornton, 1896]
Berrich	Barrack Point [A64]
Berril	Finger [Rowley, 1875]
Berringil	A feast rite [F. McCaffrey, early 1900s]
Berriwarra	Birra - a spear; Warra - bad or broken spear [F. McCaffrey, early 1900s]
Bersh	To bite [Gaimard, Jervis Bay, 1826]
Berwurra	Point of land, north side of mouth of Lake Illawarra [T.L. Mitchell, 1834]
Berrwurra	Point of land, north side of mouth of Lake Illawarra [White, 1834]
Beud ding	Tumeric [James Macarthur, 1861]

Bhooddjang	Bird [Buthong, Shoalhaven, 1900]
Bhoorroo	Kangaroo [Buthong, Shoalhaven, 1900]
Bhurradgam	Salt Water [Buthong, Shoalhaven, 1900]
Bhurrar	Wallaby [Buthong, Shoalhaven, 1900]
Biana	Father [Rowley, 1875]
Biaouli	? (shell) [Gaimard, Jervis Bay, 1826]
Bida	Blanket [Eades, 1976]
Bid doo	High range [Larmer, Batemans Bay, 1853]
Bidiga	Grandmother [Eades, 1976]
Bidina	Oyster [Eades, 1976]
Biera	Jaw [Mickey Munnima, Illawarra, 1863]
Bija	Here [Rowley, 1875]
Bilaral	A boggy creek [F. McCaffrey, early 1900s]
Bilima	Turtle [Eades, 1976]
Billagin	River or White Oak [James Macarthur, 1861]
Billen Billen	Island at mouth Lake Illawarra [CI00]
Bimbal	Wood [Larmer, Braidwood, 1853]
Bimbala	Shell [Eades, 1976]
Bimbi	Shield [E.M. Curr, 1887]
Bimbin	Vine [Eades, 1976]
Bimbulong	Locality [Throsby, Shoalhaven, 1821]
Bimmal	Earth [Rowley, 1875]
Bindi	Stomach [Rowley, 1875]
Bindimari	Big bellied [Rowley, 1875]
Bindirun	Plover [Eades, 1976]
Bingaam	A reed which grows in swamps, used as medicine [A64]
Bingin	Berry [S91]
Binging	Town of Berry [F. McCaffrey, early 1900s]
Binjee	Belly [Larmer, Batemans Bay, 1853]
Binji	Stomach [E.M. Curr, 1887]
Binul	Breast [Hale, Moruya 1846]
Birabain	Emu [Rowley, 1875]
Biriabain	Emu [Rowley, 1875]
Biribain	Emu [Mackenzie, Shoalhaven, 1874] [Lizzie Malone, Illawarra, 1878]
Biriwiri	St George's Basin [Eades, 1976]
Birnun	Nails [Lizzie Malone, Illawarra, 1878]
Birraga	Big [E.M. Curr, 1887]
Birragullin	Tailer fish [A64]
Birre bine	Emu [Larmer, Batemans Bay, 1853]
Birrega	Large [Larmer, Batemans Bay, 1853]
Birrinul	Nails [Lizzie Malone, Illawarra, 1878]
Birrooa	Crayfish [E.M. Curr, 1887]
Birruya	War spear [E.M. Curr, 1887]
Birryoola	Reed spear [E.M. Curr, 1887]
Birun	Proud because attractive [Eades, 1976]
Bittongi	Oyster [Rowley, 1875]
Biyay	Bag [Eades, 1976]
Blao-eri	Two [Rowley, 1875]
Blaoeri-blaoeri	Four [Rowley, 1875]
Blaoeri-wagul	Three [Rowley, 1875]
Boa-ma	Green pigeon [Rowley, 1875]
Boalba	View from a hill [F. McCaffrey, early 1900s]

Bobkina	Brother [Rowley, 1875]
Bodjera	Good to eat [Gaimard, Jervis Bay, 1826]
Boguia	Yesterday [E.M. Curr, 1887]
Boi	Die [Rowley, 1875]
Bomaderry	Locality near Nowra
Bombo	Locality near Klama
Bonaira	Wood-duck [F. McCaffrey, early 1900s]
Bondi	Locality [Thornton, 1896]
Bondung	Rain [Larmer, Braidwood, 1853]
Bong Bong	Dead, something lacking vitality [F. McCaffrey, early 1900s]
Bonyow	Skull [Mickey Munnima, Illawarra, 1863]
Booah	Mahogany [James Macarthur, 1861]
Booalye	Native honey [F. McCaffrey, early 1900s]
Bood joong	Broad-leaved Tea Tree [James Macarthur, 1861]
Boo ee	Make haste [Larmer, Batemans Bay, 1853]
Booggeah	Forenoon and Afternoon [Buthong, Shoalhaven, 1900]
Boo goo ya	Sun set [Larmer, Batemans Bay, 1853]
Booirodoong	Largest of Five Islands, named Green Eel [A. Campbell, Wollongong, 1898]
Book kerriking	Black Wattle [James Macarthur, 1861]
Bool	Sugar & Water [F. McCaffrey, early 1900s]
Bool boorah	Cork Wood [James Macarthur, 1861]
Boola	Coach Wood [James Macarthur, 1861]
Boola	Leather Jacket tree [James Macarthur, 1861]
Boola	Light Wood [James Macarthur, 1861]
Boolye	Native honey [F. McCaffrey, early 1900s]
Boombah	Thunder [F. McCaffrey, early 1900s]
Boombah	Thunder, a very big noise [F. McCaffrey, early 1900s]
Boombal	Wood [E.M. Curr, 1887]
Boomberry	Young Man [Mickey Munnima, Illawarra, 1863]
Boomerang	Throwing implement [Clarke, 1840]
Boo mo ah	Thunder [Larmer, Batemans Bay, 1853]
Boonaira	Wood-duck [F. McCaffrey, early 1900s]
Boonaira	Locality near Kiama [Clarke, 1840]
Boonairoong	Wood-duck [F. McCaffrey, early 1900s]
Boonam	Locality near Kiama [Clarke, 1840]
Boonbal	Wood [Larmer, Ulladulla, 1853]
Boonbarri	Boy [A64]
Boonda	Thigh [E.M. Curr, 1887]
Boondah	Apple Tree [James Macarthur, 1861]
Boonerah	Wind [Mickey Munnima, Illawarra, 1863]
Boongaree	Coolangatta, Shoalhaven River [Throsby, 1822]
Boonjin	Wind Mill Hill at Brownsville [G. Brown, Illawarra, 1897]
Boonlea	Dapto Hill [Mickey Munnima, Illawarra, 1863]
Boora	Stone [E.M. Curr, 1887]
Boora	Rock [Larmer, Batemans Bay, 1853]
Booraja	Morning [Larmer, Batemans Bay, 1853]
Booral	Native honey [F. McCaffrey, early 1900s]
Boorderee	Entrance to Jervis Bay, between the heads [T96]
Booreeah	Turpentine [James Macarthur, 1861]
Booreerra	Black Plum [James Macarthur, 1861]
Booroo	Kangaroo [E.M. Curr, 1887]
Boo roo	Kangaroo [Larmer, Batemans Bay, 1853]

Boorool	Bora Ceremony, 2nd large, big [F. McCaffrey, early 1900s]
Boran	To smell [Gaimard, Jervis Bay, 1826]
Boree	Fire used by Aborigine [F. McCaffrey, early 1900s]
Bormmerae	Wind [Buthong, Shoalhaven, 1900]
Borwarri	Cove near Kiama [Clarke, 1840]
Boulara	Tomorrow [Gaimard, Jervis Bay, 1826]
Boulboul	Corn (maize) [Mickey Munnima, Illawarra, 1863]
Bourda	? (shell) [Gaimard, Jervis Bay, 1826]
Bour rougne	Stringy Bark, Camden [James Macarthur, 1861]
Boyoo	Bone [E.M. Curr, 1887]
Braguia	Tomorrow [E.M. Curr, 1887]
Brebra	Five [Gaimard, Jervis Bay, 1826]
Brelanga	Vagina [Gaimard, Jervis Bay, 1826]
Bu gurin	Sun [Hale, Moruya 1846]
Bubgong	Edible root, probably Boogong [F. McCaffrey, early 1900s]
Bubul	Sick, sore, burnt [Eades, 1976]
Budalima	Wallaby [Eades, 1976]
Budan	Bird [Eades, 1976]
Budawalla	Clear water, a large organ [F. McCaffrey, early 1900s]
Budbilli	Opossum rug [Rowley, 1875]
Bud da	Creek [Larmer, Batemans Bay, 1853]
Buddabedah	Garden Hill at the Cross Roads [G. Brown, Illawarra, 1897]
Buddabedah	Garden Hill [Mickey Munnima, Illawarra, 1863]
Budgona	An edible moth, South Coast [F. McCaffrey, early 1900s]
Budjeri	Good [Rowley, 1875]
Budjong	Wyllie's Creek [Mickey Munnima, Illawarra, 1863]
Budjong	Kelly's Creek on the Berkely Estate [G. Brown, Illawarra, 1897]
Budler	Bandicoot [F. McCaffrey, early 1900s]
Bug green	The sun [Larmer, Batemans Bay, 1853]
Buglan	Mouse [Eades, 1976]
Bugong	An edible moth, South Coast [F. McCaffrey, early 1900s]
Bugunbi	Clever man, witch doctor [Eades, 1976]
Buka	Boil (skin) [Rowley, 1875]
Bukanoora	Buccanoora [A64]
Bukari	Ring tailed opossum [Rowley, 1875]
Bukkan	Ground [E.M. Curr, 1887]
Bukkan	Plenty [E.M. Curr, 1887]
Bukkeran	Heat [E.M. Curr, 1887]
Bukun	Earth [Mackenzie, Shoalhaven, 1874]
Bukurin	Hot [Lizzie Malone, Illawarra, 1878]
Bukurun	Sun [Lizzie Malone, Illawarra, 1878]
Bular	Two [Lizzie Malone, Illawarra, 1878]
Bularbular	Four [Lizzie Malone, Illawarra, 1878]
Bularbular bo mittun	Five [Lizzie Malone, Illawarra, 1878]
Bulbul	Corn [A64]
Buldayn	Grandfather [Eades, 1976]
Buler	Two [Rowley, 1875]
Bulga	Hill [Rowley, 1875]
Bulga	A mountain south of Port Hacking, near Stanwell Park [Thornton, 1896]
Bulier	Dead [Lizzie Malone, Illawarra, 1878]
Bulla Bulla	Four [A64]
Bulla Mitta	Three [A64]

Bulla	Two [A64]
Bulla bulla	Four [Rowley, 1875]
Bulla Bulla Mitta	Five [A64]
Bullabulla wagul	Five [Rowley, 1875]
Bullai	Native honey [F. McCaffrey, early 1900s]
Bullajarra	Broughton Creek above Junction [Buthong, Shoalhaven, 1900]
Bullalla	Two [Larmer, Braidwood, 1853]
Bullamatung	Three [Larmer, Braidwood, 1853]
Bullarrah Midthong	Three [Mickey Munnima, Illawarra, 1863]
Bullarrah	Two [Mickey Munnima, Illawarra, 1863]
Bulli	Locality [White, 1834]
Bulli or Bullai	Native honey [F. McCaffrey, early 1900s]
Bulli	Two mountain ranges [F. McCaffrey, early 1900s]
Bulli	Two, certain formation of the mountain range [T96]
Bullin	Bad [Lizzie Malone, Illawarra, 1878]
Bullinjan	Grog [Larmer, Braidwood, 1853]
Bullon	Black Gin [Larmer, Braidwood, 1853]
Bullouree	Hill or Range [Buthong, Shoalhaven, 1900]
Bulmugan	Beat [Lizzie Malone, Illawarra, 1878]
Buluwa	Paddymelon [Lizzie Malone, Illawarra, 1878]
Bulwannadah	Mount St Thomas [Mickey Munnima, Illawarra, 1863]
Bulwannadorah	Mount St Thomas [S91]
Bulwarradah	Geards Hill (tall trees) [F. McCaffrey, early 1900s]
Bulwurradah	Mount St Thomas [G. Brown, Illawarra, 1897]
Bulyar	Dead [Lizzie Malone, Illawarra, 1878]
Buma	Rain [Clio, c1900]
Bumarin	Boomerang [Rowley, 1875]
Bumbo (Boom Boom)	Thunder [F. McCaffrey, early 1900s]
Bumbur	Grass [Lizzie Malone, Illawarra, 1875]
Bunadorough	Locality, Illawarra [AONSW 1826]
Bunan	Corroboree, initiation rite [Eades, 1976]
Bunbal	Waddy [Eades, 1976]
Bunbal	Tree, wood [Eades, 1976]
Bunbari	Boy [Lizzie Malone, Illawarra, 1878]
Bunbarree	Young man [Nathan, Five Islands, 1848]
Bunberra	Leaches Kingfisher [F. McCaffrey, early 1900s]
Bunberra	One of the 4 class divisions [F. McCaffrey, early 1900s]
Bunburra	A clump of trees near a creek [F. McCaffrey, early 1900s]
Bunburri	One of the 4 class divisions [F. McCaffrey, early 1900s]
Bunda	Cigarette [Eades, 1976]
Bunda	Hawk [Rowley, 1875]
Bundaga	Yam tree [Eades, 1976]
Bundan	Red berries [Eades, 1976]
Bundeluk	Rosella parrot [Rowley, 1875]
Bundi	Club [Eades, 1976]
Bundoola	Mythical character
Bundowrie	Tall - high [Nathan, Five Islands, 1848]
Bunewurree	Morning [Buthong, Shoalhaven, 1900]
Bunga	Fish [Eades, 1976]
Bungoo	? Squirrell [Clio, c1900]
Bun-goo	Squirrell [Larmer, Batemans Bay, 1853]
Bungoongard	Mount Pleasant [Buthong, Shoalhaven, 1902]

Bungora	A flying squirrel [F. McCaffrey, early 1900s]
Bungu	Tea [Eades, 1976]
Bungun	Old man [Lizzie Malone, Illawarra, 1878]
Bunha	Rain [Nathan, Five Islands, 1848]
Bunlanun	Liar [Eades, 1976]
Bunmulleri	To fight [Clio, c1900]
Bunna	Rain [E.M. Curr, 1887]
Bunna	Rain [Mickey Munnima, Illawarra, 1863] [Lizzie Malone, Illawarra, 1875]
Bunna	Rain [Larmer, Batemans Bay, 1853]
Bunnabee	North head of Botany Bay [Thornton, 1896]
Bunnin-garai	Stupid [Rowley, 1875]
Bunta	Thigh [Hale, Moruya 1846]
Buon	Fat [E.M. Curr, 1887]
Bura	Stone, rock [Hale, Moruya 1846] [Eades, 1976]
Burara	Venus [Lizzie Malone, Illawarra, 1878]
Burberra	Leaches kingfisher [F. McCaffrey, early 1900s]
Burdi	Cockle shell [Eades, 1976]
Burdyoo	Track of a foot [E.M. Curr, 1887]
Burelli	Mountain, west of Wollongong [White, 1834]
Buril	Hand [Rowley, 1875]
Burleen	Salt water [Larmer, Batemans Bay, 1853]
Burool	Bora Ceremony, 2nd large, big [F. McCaffrey, early 1900s]
Burra Murrah	Turpentine Tree [Maiden, 1893]
Burra	Eel [Rowley, 1875]
Burra	One name of the boomerang and the whirr it makes [F. McCaffrey, early 1900s]
Burrai	Night [Nathan, Five Islands, 1848]
Burral	Kangaroo [Lizzie Malone, Illawarra, 1875]
Burral	Wolloby [Larmer, Batemans Bay, 1853]
Burram Murra	Swamp Mahogany [James Macarthur, 1861]
Burram-burrang	Rough-barked Gum [James Macarthur, 1861]
Burranoo	Fingers [Mickey Munnima, Illawarra, 1863]
Burrawang	Dwarf plam [Berry, 1825]
Burrawarra	Small-leafed figtree [A64]
Burrawarra	Far away [F. McCaffrey, early 1900s]
Burrella	Bandicoot [Clio, c1900]
Burri burri	Whale [Clio, c1900]
Burrill	Burrill Lake
Burroo	Kangaroo [Larmer, Ulladulla, 1853]
Burroo	Kangaroo [Mickey Munnima, Illawarra, 1863]
Burru	Kangaroo [Rowley, 1875] [Lizzie Malone, Illawarra, 1878]
Burrunderra	Tamarind Tree [James Macarthur, 1861]
Burrymoo	Toes [Mickey Munnima, Illawarra, 1863]
Buru	Kangaroo [Eades, 1976]
Buruell	Black Wallaby [F. McCaffrey, early 1900s]
Buttung	Black Head [A. Campbell, Wollongong, 1898]
Byangang	Big Man [Buthong, Shoalhaven, 1900]
Byaree	Fire used by Aborigine [F. McCaffrey, early 1900s]
Byuwan	Butter, fat [Eades, 1976]

C

Caalang	Sassafras or sasafrax [James Macarthur, 1861]
Caarambool	Grey Plum [James Macarthur, 1861]
Caarambuy	White Gum [James Macarthur, 1861]
Cadthung	Salt water [Larmer, Braidwood, 1853]
Calboonya	Lyre bird [F. McCaffrey, early 1900s]
Cambawarra	A hill or mountain with bare top [F. McCaffrey, early 1900s]
Cambewarra	Mountain of fire [F. McCaffrey, early 1900s]
Canangahn	To burn myself [Nathan, Five Islands, 1848]
Canby	Fire (Shoalhaven tribe) [Nathan, Five Islands, 1848]
Carangalea	Mountain near Wollongong [Clarke, 1840]
Chajun	Children [Lizzie Malone, Illawarra, 1875]
Chawa	Run! [Lizzie Malone, Illawarra, 1875]
Cheerell	Eyelash [Mickey Munnima, Illawarra, 1863]
Cherribit	Black snake [Rowley, 1875]
Chillyknew	Candle [Mickey Munnima, Illawarra, 1863]
Chip baroley	Locality, Illawarra [AONSW, 1826]
Cobboba	The devil [Larmer, Batemans Bay, 1853]
Cobbyr	West Tom Thumb Island [A. Campbell, Wollongong, 1898]
Coerawal	The wild fig tree [Thornton, 1896]
Cog goo	Gully [Larmer, Batemans Bay, 1853]
Comburra	Saltwater Swamp Oak [James Macarthur, 1861]
Commie	Tooth [Mickey Munnima, Illawarra, 1863]
Coo yie	Cherry tree [James Macarthur, 1861]
Coo-in-new	White Beech [James Macarthur, 1861]
Coogee (Koojah)	Locality [Thornton, 1896]
Coolangatta	Signifies the highest land [Thornton, 1896]
Coom-bah	Forest Swamp Oak [James Macarthur, 1861]
Coomaditchey	Bad water [F. McCaffrey, early 1900s]
Coomaditchy	Bad water [F. McCaffrey, early 1900s]
Coomonderry	A small range or spur [F. McCaffrey, early 1900s]
Coonagong	Starfish [Clio, c1900]
Coonjee	Hut [Larmer, Ulladulla, 1853]
Coorombong	Estuary at Jervis Bay [Thornton, 1896]
Coorong	Rock [Buthong, Shoalhaven, 1900]
Cooroora	Opposum [Clio, c1900]
Coorora	Opposum [F. McCaffrey, early 1900s]
Cor ne na	Bad [Larmer, Batemans Bay, 1853]
Coromgang	Island on north side of mouth of Lake Illawarra [A. Campbell, Wollongong, 1898]
Corongera	To steal [Clio, c1900]
Corrimal	Locality, mountain range, northern Illawarra [White, 1834]
Corroombong	Jervis Bay [S91]
Coudjagah	Child [Nathan, Five Islands, 1848]
Couledgah	Broken [Nathan, Five Islands, 1848]
Coung-courong	Shells [Mickey Munnima, Illawarra, 1863]
Couraiuo	Tree <i>Elaeodendron austral</i> [James Macarthur, 1861]
Couramyn	Couramyn [James Macarthur, 1861]
Couranga	NSW Blue Gum [Maiden, 1893]
Couranga	Blue Gum of Coast Districts [James Macarthur, 1861]
Courourah	Opossum [Nathan, Five Islands, 1848]
Courridjah	Honeysuckle [James Macarthur, 1861]
Cowra	White Cockatoo [F. McCaffrey, early 1900s]

Crumbene	Nowra Hill [Buthong, Shoalhaven, 1900]
Cudgge ga	Sister (youngest) [Buthong, Shoalhaven, 1900]
Cudgea	Green Tree [Nathan, Five Islands, 1848]
Cudgeree	Black Myrtle, used for bullock whiphandle [F. McCaffrey, early 1900s]
Culliagh	Good [Nathan, Five Islands, 1848]
Cullingabahn	Wollongong Race Course [A. Campbell, Wollongong, 1898]
Cumboo gullock	Bullock [Larmer, Ulladulla, 1853]
Cumma	Spear [Clio, c1900]
Cunnunurri	To cook [Clio, c1900]
Curranngeri	Stealing [Clio, c1900]
Currendeleva	Stars [Nathan, Five Islands, 1848]
Curillwa	Native bear (Koala) [Clio, c1900]
Currorura	Red Cedar [Buthong, Shoalhaven, 1902]
Currung adeta	Grog [Larmer, Batemans Bay, 1853]

D

Dabledone	Dapto -a foreign black much tattooed [A64]
Dabpeto	Dapto [G. Brown, Illawarra, 1897]
Dabroo	Northern branch of Mullet Creek, known as Dapto [G. Brown, Illawarra, 1897]
Dabu	Hat [Eades, 1976]
Dabulida	Dirty, shabby, untidy [Eades, 1976]
Dada	Clother [Eades, 1976]
Dadan	Brother [Eades, 1976]
Dadun and Maiada	Brothers [Johnny Wyman, Eden, 1864]
Dadun	Moon [Eades, 1976]
Dagulan	Flathead [Eades, 1976]
Dahl-wah	Forest Oak, Beef Wood, Shingle Oak [James Macarthur, 1861]
Dahrgo	Mullet Creek [Mickey Munnima, Illawarra, 1863]
Dalin	Husband [Eades, 1976]
Dalin	Alcohol [Eades, 1976]
Dalinmara	Husband [Eades, 1976]
Dalugan	Dirty, shabby, untidy [Eades, 1976]
Damban	Hat [Eades, 1976]
Dambi	Brother-in-law [Eades, 1976]
Damili	Namesake [Rowley, 1875]
Damolai	Namesake [Rowley, 1875]
Dan	Fish [Eades, 1976]
Dana	Foot (toes) [Hale, Moruya 1846]
Danagubad	Porcupine/bandicoot [Eades, 1976]
Danan	Bread, food [Eades, 1976]
Dandiyali	Flour [Eades, 1976]
Danduna	Frightened [Eades, 1976]
Danduridan	Food [Eades, 1976]
Danga danga	Diving bird [Eades, 1976]
Dangi Dangi	Melon [A64]
Dangun	Long handed spear [Eades, 1976]
Danya	Mud oyster [Rowley, 1875]
Dapto	Mount Dapto [Clarke, 1840]

Daranda	Kindling wood, twigs [Eades, 1976]
Darangul	Useless, incapable [Eades, 1976]
Darminin	Muddy Point - white seaweed [A64]
Darundan	Bark [Eades, 1976]
Daruwa	Cat [Eades, 1976]
Daruwag	Night owl, mailbird, mopoke [Eades, 1976]
Daung	Arm [Mackenzie, Shoalhaven, 1874]
Dawar	Hair [Eades, 1976]
Dawara	Moon [Hale, Moruya 1846]
Dawawah	Maidens' Blush [James Macarthur, 1861]
Dawdaw	Tomahawk [Eades, 1976]
Dedthung	Moon [Buthong, Shoalhaven, 1900]
Denn-Nangue	Tree fern [James Macarthur, 1861]
Derrodthural	Onions [Mickey Munnima, Illawarra, 1863]
Dgadgang	Brother [Buthong, Shoalhaven, 1900]
Dgeralli	Blood [E.M. Curr, 1887]
Dhang	Fish [Buthong, Shoalhaven, 1900]
Dhjurragang	Creek [Buthong, Shoalhaven, 1900]
Dhooroon - Jamban Yam	Shoalhaven River [Buthong, Shoalhaven, 1902]
Dhunumbagang	Coolangatta [A. Campbell, Wollongong, 1898]
Dhuuna	Track [Buthong, Shoalhaven, 1900]
Diban	Tree [Eades, 1976]
Dibir	Dew [Eades, 1976]
Dibur	Kidney [Eades, 1976]
Dibur	Dew [Eades, 1976]
Dibura	Mullet [Eades, 1976]
Diddel	Conical hill near Nowra, ?Pigeon House Mountain [Clarke, 1840]
Didiriwa	Willy wagtail [Eades, 1976]
Dildil	Lobster or large prawn [Clarke, 1840]
Diligan	Worm [Eades, 1976]
Dilimban	Porcupine/bandicoot [Eades, 1976]
Dilinga	Little bird [Eades, 1976]
Dillan Dillan	Prawn [A64]
Dillun	Small lizard [Lizzie Malone, Illawarra, 1878]
Dilra	Money [Eades, 1976]
Dilunun	Honey [Eades, 1976]
Dilwa	Woman [Eades, 1976]
Dilwan	Sunset, dark [Eades, 1976]
Dina bli	Blanket [Eades, 1976]
Dinbin	Silly [Eades, 1976]
Dingan	Nice, sweet [Eades, 1976]
Dinggan	Wagtail [Clio, c1900]
Dingi	Dew [Eades, 1976]
Dingin	Woodpecker [Eades, 1976]
Dinug	Porcupine/bandicoot [Eades, 1976]
Dinun	Foot (footprint) [Eades, 1976]
Dirabud	Grey lizard [Eades, 1976]
Dirama	Ti-tree (broad-leaved) [Eades, 1976]
Dirar	Hair [Eades, 1976]
Dirimban	Porcupine/bandicoot [Eades, 1976]
Diringa	Paddle [Eades, 1976]
Diriwun	Magpie [Eades, 1976]
Dirungalu	Important white man [Eades, 1976]

Diruwunan	Corrawong [Eades, 1976]
Djeera	Mount Keira [Mickey Munnima, Illawarra, 1863]
Djellack	Blue Gum [Buthong, Shoalhaven 1900]
Djembla	Mt Kembla - a wallaby [A64]
Djenbella	Mount Kembla [Mickey Munnima, Illawarra, 1863] [G. Brown, Illawarra, 1897]
Djera	Mt Keira - wild turkey [G. Brown, Illawarra, 1897] [A64]
Djerriyaroo	Mountain range Berry - Kangaroo Valley Road [Buthong, Shoalhaven, 1902]
Djinge	Stars [Buthong, Shoalhaven, 1900]
Djlinge	Star [Buthong, Shoalhaven, 1900]
Djuddjung	Moon [Buthong, Shoalhaven, 1900]
Djullubugung	Native name of Coolangatta [Buthong, Shoalhaven, 1902]
Dobbroo	Benares [A64]
Doogan	Camp [E.M. Curr, 1887]
Dooroogai	Three [E.M. Curr, 1887]
Dooroovalaa	Native Companion [F. McCaffrey, early 1900s]
Dowera	Moon [E.M. Curr, 1887]
Druwalghe	Native Companion [F. McCaffrey, early 1900s]
Dtah	Bastard Box of Illawarra [James Macarthur, 1861]
Dthaaman	Port Jackson Fig [James Macarthur, 1861]
Dthackai Courroo	Eucalyptus species [James Macarthur, 1861]
Dthah Dthaang	Stringy Bark of Coast [James Macarthur, 1861]
Dthalandoon	Three viewed Myrtle [James Macarthur, 1861]
Dtharandah	Symplocos species [James Macarthur, 1861]
Dtharang-gang	Coryjong [James Macarthur, 1861]
Dtharowal	Cabbage palm [James Macarthur, 1861]
Dtheerah	White Cedar [James Macarthur, 1861]
Dthirrawell	Cabbage Tree [Buthong, Shoalhaven, 1900]
Dthowrang	Night [Buthong, Shoalhaven, 1900]
Dthulga	Earth [Mackenzie, Shoalhaven, 1874]
Dthurroon	Bush Creek "Blackfellow water" [Billy Buthong, Shoalhaven, 1900]
Dual	Small spear [Rowley, 1875]
Dubbill	Flour [A64]
Dubbin	Ashes [A64]
Dubin	Mosquito [Rowley, 1875]
Duckan	Thunder [Nathan, Five Islands, 1848]
Duduwa	Whipbird [Eades, 1976]
Duduwa	Pipe [Eades, 1976]
Dugoon	Potatoes [A64]
Dugula	Knob of a tree for honey [Eades, 1976]
Dugulun	Knob of a tree for honey [Eades, 1976]
Dula	Fishing hook [Eades, 1976]
Dulban	Shade of a tree [Eades, 1976]
Dulgun	Greenwood lizard [Eades, 1976]
Dulka	Sky [Lizzie Malone, Illawarra, 1875]
Dulla	He [Lizzie Malone, Illawarra, 1878]
Dulla	Black man [Mackenzie, Shoalhaven, 1874]
Dullai	Aboriginal man [Rowley, 1875]
Dulugaw	Big hairy man in mountain [Eades, 1976]
Duluma	Northerly wind [Eades, 1976]
Dumbaga	Tree roots [Eades, 1976]

Dun	Fish [Lizzie Malone, Illawarra, 1878]
Dundun	Firestick [Eades, 1976]
Dunga runga	Notelaea ovata [James Macarthur, 1861]
Dunga	Octopus [Eades, 1976]
Dunga	Policeman [Eades, 1976]
Dunminun	Food [Lizzie Malone, Illawarra, 1875]
Dunna	Foot [Lizzie Malone, Illawarra, 1875, 78]
Dunud	Night owl, mailbird, mopoke [Eades, 1976]
Dunuwid	Night owl, mailbird, mopoke [Eades, 1976]
Durana	White gum [Eades, 1976]
Durawoi	Grass [Rowley, 1875]
Durella	Fight [Rowley, 1875]
Durinda	Headband [Eades, 1976]
Durir	Dust [Rowley, 1875]
Duro yo	River [Larmer, Batemans Bay, 1853]
Duwan	Night owl, mailbird, mopoke [Eades, 1976]
Dyrren dyrren	Pine, White Pine [James Macarthur, 1861]

E

Eatamogoh	I must, or I'm going to drink [Nathan, Five Islands, 1848]
Eiribie	To hear [Nathan, Five Islands, 1848]
Ellovera	A pleasant place [F. McCaffrey, early 1900s]
Eloura	A pleasant place [Thornton, 1896]
Era	Teeth [Mickey Munnima, Illawarra, 1863] [E.M. Curr, 1887]
Era	Tooth [Larmer, Batemans Bay, 1853]
Euringulla	Goulburn Road [Mickey Munnima, Illawarra, 1863]
Eu roka	The sun [Larmer, Ulladulla, 1853]
Eurong a	Young man [Larmer, Batemans Bay, 1853]
Ewindg	Man [Buthong, Shoalhaven, 1900]

F

Fajoworoo	Hair [Larmer, Batemans Bay, 1853]
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G

Gaba nu	Head [Eades, 1976]
Gaba nun	Egg [Eades, 1976]
Gaba	White man [Eades, 1976]
Gablin	Limpet [Eades, 1976]
Gabuga	Tent [Eades, 1976]
Gabun	Black shell on rock [Eades, 1976]
Gabun	Good [Eades, 1976]
Gadigam	Ant [Eades, 1976]
Gadigun	Armpit [Eades, 1976]
Gadu	Sea (close) [Eades, 1976]
Gagamari	Clever man, witch doctor [Eades, 1976]

Gaibal	Itch [Rowley, 1875]
Gala	Woman's pelvis [Eades, 1976]
Galang arra	Brush Cherry [James Macarthur, 1861]
Galiga	Crab [Eades, 1976]
Galin	Alcohol [Eades, 1976]
Galinda	Honey, sugar [Eades, 1976]
Galindan	Lowry parrot [Eades, 1976]
Galingan	Small intestine of animal [Eades, 1976]
Gallungumbola	Woodhill [Buthong, Shoalhaven, 1902]
Galu	Crane [Eades, 1976]
Galumban	House, home [Eades, 1976]
Gamay	Black Man [Eades, 1976]
Gamba wa	Koala bear [Eades, 1976]
Gamba	Flower, blossom [Eades, 1976]
Gambira	Spear [Eades, 1976]
Ganangan	East [Nathan, Five Islands, 1848]
Ganay	Black Man [Eades, 1976]
Ganbi	Wood (fire) [Eades, 1976]
Gandi	Smoke [Eades, 1976]
Gandi	Cigarette, tobacco, smoke [Eades, 1976]
Gandi	Money [Eades, 1976]
Gandiwug	Policeman [Eades, 1976]
Gandiwun	Policeman [Eades, 1976]
Gang man gang	Windang Island [S91]
Gangunu	Small intestine of animal [Eades, 1976]
Gani	Fire [Eades, 1976]
Gani na	Magic beetle [Eades, 1976]
Gani na	Bad [Eades, 1976]
Gani	Bag [Eades, 1976]
Ganigil	Mussels [Eades, 1976]
Garaban	Stone, rock [Eades, 1976]
Garan	Drunk [Eades, 1976]
Gari	Snake [Eades, 1976]
Gariga	Crab [Eades, 1976]
Garigrad	Dirty, shabby, untidy [Eades, 1976]
Garinali	Tussock [Eades, 1976]
Garu	Nasal mucus [Eades, 1976]
Garun	Back of neck [Eades, 1976]
Garungan	Magpie [Eades, 1976]
Garuwanga	Dream [Eades, 1976]
Garuwani	Honey [Eades, 1976]
Gatandjan	Red headed parrot [Gaimard, Jervis Bay, 1826]
Gawan	Silly [Eades, 1976]
Gawrun	Windbreak, camp [Eades, 1976]
Geeloby	Spring Hill [A. Campbell, Wollongong, 1898]
Gelling	Mouth [Nathan, Five Islands, 1848]
Gennigalla	Mountain behind Wollongong [Clarke, 1840]
Gerarah	Hair [Nathan, Five Islands, 1848]
Gerarara	Hair [Mickey Munnima, Illawarra, 1863]
Geringalla	Point on Illawarra Escarpment, west of Wollongong [White, 1834]
Geringulli	Creek runs through Harris' farm at West Dapto [G. Brown, Illawarra, 1897]
Gerringong	Locality [Clarke, 1840]

Gerringong	Porpoise [F. McCaffrey, early 1900s]
Gerringong	A very fast walker [F. McCaffrey, early 1900s]
Gerriugulli	A creek in West Dapto [F. McCaffrey, early 1900s]
Gerromah	Devil [Nathan, Five Islands, 1848]
Gerrong	Black fish [A64]
Gerrongong	A small walker [A64]
Gudjerun	Daughter [Lizzie Malone, Illawarra, 1875]
Gheera	Keira - plenty of game birds [S91]
Ghoondoo	Tree [Buthong, Shoalhaven, 1900]
Ghordjald	Boy [Buthong, Shoalhaven, 1900]
Ghubbon	Cousin (girl) [Buthong, Shoalhaven, 1900]
Ghubboo	Cousin (boy) [Buthong, Shoalhaven, 1900]
Ghurrang	Bad [Buthong, Shoalhaven, 1900]
Gigi	Sore [Rowley, 1875]
Gili	Back [Rowley, 1875]
Gilinga	Frog [Eades, 1976]
Gillamagong	Big house in swampy land [F. McCaffrey, early 1900s]
Gindaola	Iguana [Lizzie Malone, Illawarra, 1878]
Gin gee	Stars [Larmer, Batemans Bay, 1853]
Giningalli	Mullet Creek [Mickey Munnima, Illawarra, 1863]
Giriwa	Goanna [Eades, 1976]
Givea	Name of the south head of Botany bay [Thornton, 1896]
Gnaoulie	Woolly Butt of Illawarra [James Macarthur, 1861]
Gniour	? [Gaimard, Jervis Bay, 1826]
Gnooroo-warra	Box tree, Illawarra [James Macarthur, 1861]
Gnowarra	The black duck [F. McCaffrey, early 1900s]
Go en	The devil [Larmer, Batemans Bay, 1853]
Goo mao mah	Nettle tree [James Macarthur, 1861]
Goo-yoodoo	Cold [E.M. Curr, 1887]
Gooeri	Native companion [E.M. Curr, 1887]
Gooiooba	To eat [Clio, c1900]
Gooman	Salmon [A64]
Goombarringal	King fish [A64]
Goomberiugal	King-fish [F. McCaffrey, early 1900s]
Goondarril	Native companion [F. McCaffrey, early 1900s]
Goondarrin	Native Companion [F. McCaffrey, early 1900s]
Goondoos	Trees [Clio, c1900]
Goondurrin	Locality west of Wollongong
Goondurrin	Native companion [F. McCaffrey, early 1900s]
Goongannon	Mt Brown - place to go to heat stones [S91]
Goongar	Yellow Rock - a big Lizard [F. McCaffrey, early 1900s]
Goongarray	Mt Brown - a black's stone oven [F. McCaffrey, early 1900s]
Goongburry	Sleep [Mickey Munnima, Illawarra, 1863]
Goonoomarra	Locality [Thornton, 1896]
Gooroo-ooma	Wind [E.M. Curr, 1887]
Goorooba	Rock [Clio, c1900]
Gooroon	James & W.Swan's, Dapto - teach [A64]
Gorai	Fat (adjective) [Rowley, 1875]
Gorea	Red Kangaroo [Rowley, 1875]
Gotgan	Bronze pigeon [Rowley, 1875]
Goulouga	Child [Gaimard, Jervis Bay, 1826]
Goulougan	Short [Nathan, Five Islands, 1848]
Goundah	Tree [Nathan, Five Islands, 1848]

Gourogomah	West [Nathan, Five Islands, 1848]
Gourroo	True or Yellow Box [James Macarthur, 1861]
Gourroo-mool	Tree fern [James Macarthur, 1861]
Gowarra	White Cockatoo [F. McCaffrey, early 1900s]
Goyngah	Ghost [Nathan, Five Islands, 1848]
Goyon	Fire [Rowley, 1875]
Gu	Sugar [Eades, 1976]
Gubatan	Brown snake [Lizzie Malone, Illawarra, 1878]
Gubba	White man [S91]
Gubi	Garfish [Eades, 1976]
Guda	Chinaman [Eades, 1976]
Gudaga	Child, baby [Eades, 1976]
Gudgad	Frog [Eades, 1976]
Gudigan	Sugar [Eades, 1976]
Gudjung	Moon [Mickey Munnima, Illawarra, 1863]
Gugara	Kookaburra [Eades, 1976]
Gugug	Night owl, mailbird, mopoke [Eades, 1976]
Gugunala	Kookaburra [Eades, 1976]
Guileila	Feather [Gaimard, Jervis Bay, 1826]
Gula	New moon [Eades, 1976]
Gulgul	Smallpox [Rowley, 1875]
Gulgul	Bloodwood tree [Eades, 1976]
Gullummubala	Mountain, between Berry & Kangaroo Valley [Buthong, Shoalhaven, 1900]
Guluga	Mount Dromedary [Eades, 1976]
Gulun	Ti-tree [Eades, 1976]
Gumara	Possum [Eades, 1976]
Gumbee	Fire [Clio, c1900]
Gumburingal	Kingfisher [Eades, 1976]
Guna gan	Octopus [Eades, 1976]
Guna	Duck [Eades, 1976]
Guna muldan	Ape man in bush [Eades, 1976]
Gunara	Possum [Eades, 1976]
Gundi	Camp, house [Eades, 1976]
Gunguraw	Flower, blossom [Eades, 1976]
Gunina	Bad [Hale, Moruya 1846]
Gunnee	Hut [Paulsgrove, 1834]
Gunuman	Drizzle rain [Eades, 1976]
Gunun	Swan [Eades, 1976]
Gunya	House [Rowley, 1875]
Gura	Wind [Rowley, 1875]
Gura ra	Spear [Eades, 1976]
Gura ranan	Blue tongue lizard [Eades, 1976]
Guradawak	Native Companion [Lizzie Malone, Illawarra, 1878]
Guralga	Top-knot pigeon [Lizzie Malone, Illawarra, 1878]
Gurana	White gum [Eades, 1976]
Guranda	Tea leaf, cigarette [Eades, 1976]
Gurandul	Mussels [Eades, 1976]
Gurgad	Frog [Eades, 1976]
Gurgama	Westerly wind [Eades, 1976]
Gurgul	Bloodwood tree [Eades, 1976]
Guri	Ear [Eades, 1976]
Gurida	Honeysuckle [Eades, 1976]

Guriwal	Pigeon [Eades, 1976]
Guron	Child [Rowley, 1875]
Guroo	Garfish [A64]
Gurreet dtheerah	Soft-leaved Tea Tree [James Macarthur, 1861]
Gurrenderee	Morning Star [Buthong, Shoalhaven, 1900]
Gurri	Leg [Mackenzie, Shoalhaven, 1874]
Gurrindurun	Tee tree bark [Lizzie Malone, Illawarra, 1878]
Gurrindurun	Book [Lizzie Malone, Illawarra, 1878]
Gurrunderal	Morning Star [Buthong, Shoalhaven, 1900]
Gurrunderee	Morning Star [Buthong, Shoalhaven, 1900]
Guru ra	Possum [Eades, 1976]
Gurubin	Cousin [Eades, 1976]
Gurugun	Magpie [Lizzie Malone, Illawarra, 1875]
Guruma	Camp [Eades, 1976]
Gurun	Shells on rocks [Eades, 1976]
Guun	Spirit or Ghost [Lizzie Malone, Illawarra, 1878]
Guwad	Night owl, mailbird, mopoke [Eades, 1976]
Guwangel	Honey, sugar [Eades, 1976]
Guwid	Honey [Eades, 1976]
Guwin	Ghost, spirit of the dead [Eades, 1976]
Guyyel	Yellowtail [A64]
Gyahma	The Great Spirit [F. McCaffrey, early 1900s]

H

Hennegar	Shark [Mickey Munnima, Illawarra, 1863]
Hilaman	Shield [Rowley, 1875]
Holo	Head, forehead [Gaimard, Jervis Bay, 1826]
Hooka	Family name
Hooka	Creek opposite the two islands of Lake Illawarra [G. Brown, Illawarra, 1897]
Hookar	Sugar [Mickey Munnima, Illawarra, 1863]
Horong	Light [Mickey Munnima, Illawarra, 1863]

I

I-il-wa	Dark, night [E.M. Curr, 1887]
laga	I [E.M. Curr, 1887]
landili	To walk, go [Gaimard, Jervis Bay, 1826]
lanka	To sing [Gaimard, Jervis Bay, 1826]
lendere?	God [Gaimard, Jervis Bay, 1826]
lerinn	Eye [Gaimard, Jervis Bay, 1826]
leroko	Oyster [Gaimard, Jervis Bay, 1826]
Igindaga murada	I shall forgive him [Johnny Wyman, Eden, 1864]
Illa wata	Water far off [F. McCaffrey, early 1900s]
Illaroo	Bad water, salty water [F. McCaffrey, early 1900s]
Illaroo	Salt Water [F. McCaffrey, early 1900s]
Illawarra	A pleasant place [G. Thornton, 1896]
Illawarra	Water far away [F. McCaffrey, early 1900s]
Illawong	Where the town of Berry exists [Buthong, Shoalhaven, 1902]

Illowra	Five Island Hill (Hill 60, Port Kembla) [A64]
Ilurgar	Ground [E.M. Curr, 1887]
Inde	You [E.M. Curr, 1887]
Indiga	You [E.M. Curr, 1887]
Indiga	Thou [Johnny Wyman, Eden, 1864]
Innull-nurrowan	Flat Country [Larmer, Batemans Bay, 1853]
loughn	Hunger [Gaimard, Jervis Bay, 1826]
loungan	? [Gaimard, Jervis Bay, 1826]
lourougner	To beat [Gaimard, Jervis Bay, 1826]
Ira	Tooth [Gaimard, Jervis Bay, 1826]
Ira	King [Gaimard, Jervis Bay, 1826]
Irr	Teeth [Lizzie Malone, Illawarra, 1878]
Iriba	Go down [Lizzie Malone, Illawarra, 1878]
Irroweang	Little girl [Buthong, Shoalhaven, 1900]
Ithul	Hungry [E.M. Curr, 1887]

J

Jad jung	Moon [Larmer, Braidwood, 1853]
Jag goola	Pheasant [Larmer, Batemans Bay, 1853]
Jambella	Kembla - plenty of wild fowls [Speechley, 1991]
Jamberoo	Locality [Clarke, 1840]
Jamberoo	The pheasant's ground [A64]
Jamberoo	A black tradition - a cluster of Stars [F. McCaffrey, early 1900s]
Jambi	Brother-in-law [Rowley, 1875]
Jambin	Sister-in-law [Rowley, 1875]
Jamorroo	Locality [AONSW, 1826]
Jangaroo	The pheasant's ground [A64]
Jaour	Hair of the head [E.M. Curr, 1887]
Jarral	A white grub [F. McCaffrey, early 1900s]
Jarrangong	Porpoise [F. McCaffrey, early 1900s]
Jarrong	Black-fish [F. McCaffrey, early 1900s]
Jeju	Moon [Mackenzie, Shoalhaven, 1874]
Jellumbagong	Coolangatta [Buthong, Shoalhaven, 1900]
Jerematta	Dry jungle scrub [Rowley, 1875]
Jererburra	Gun [Rowley, 1875]
Jerirrie	Go quickly, hurry along [F. McCaffrey, early 1900s]
Jeroo	Aboriginal Camping Ground [F. McCaffrey, early 1900s]
Jerra wa wah	Brush Apple, Wild Plum [James Macarthur, 1861]
Jerrangong	Frighten water, surf [F. McCaffrey, early 1900s]
Jerrara	Scrubby place [F. McCaffrey, early 1900s]
Jerrijer	Greenwell Point [Buthong, Shoalhaven, 1900]
Jerringong	Porpoise [F. McCaffrey, early 1900s]
Jerron	Afraid [Rowley, 1875]
Jerrula	Woodhill [Locality]
Jerrung	Star [Larmer, Braidwood, 1853]
Jersery	Go quickly, hurry along [F. McCaffrey, early 1900s]
Jhumhee	Fire [Buthong, Shoalhaven, 1900]
Jibagulun	White man [Rowley, 1875]
Jinda Yinda	Ehretia species [James Macarthur, 1861]
Jindaola	Iguana [Rowley, 1875]
Jindianni	A Bowani Corroboree [F. McCaffrey, early 1900s]

Jindy Andy	A Bowani Corroboree [F. McCaffrey, early 1900s]
Jindy Andy	A woman's corroboree [F. McCaffrey, early 1900s]
Jingabulla	- [F. McCaffrey, early 1900s]
Jinjинуurun	Sparkling stars [Lizzie Malone, Illawarra, 1878]
Jinman	Wife [Rowley, 1875]
Jirra	Hair [Lizzie Malone, Illawarra, 1878]
Jirrung gala	Whitefellow [Larmer, Batemans Bay, 1853]
Jirun	White [Lizzie Malone, Illawarra, 1878]
Jirungalun	White man [Lizzie Malone, Illawarra, 1878]
Jomunja	Make run [Lizzie Malone, Illawarra, 1878]
Joororaga	Big Man [Buthong, Shoalhaven, 1900]
Joune	? [Gaimard, Jervis Bay, 1826]
Jou woi	Come here [Larmer, Braidwood, 1853]
Jowahgoh	Going to run [Nathan, Five Islands, 1848]
Jowla	Pheasant [Clio, c1900]
Jowu	Run [Lizzie Malone, Illawarra, 1878]
Juainbilliley	Little Bulli [F. McCaffrey, early 1900s]
Jubbo	Creek on east of Lake running into Kudjery Bay [G. Brown, Illawarra, 1897]
Jubborsay	Lake Illawarra [Mickey Munnima, Illawarra, 1863]
Judbowley	A sand creek north entrance Lake Illawarra [F. McCaffrey, early 1900s]
Judcho	The moon [Larmer, Ulladulla, 1853]
Jugun	Dog [Lizzie Malone, Illawarra, 1875]
Jujinbelliley	Little Bulli [G. Brown, Illawarra, 1897]
Julluk	Moon [Rowley, 1875]
Jumaga	Good [Larmer, Batemans Bay, 1853]
Jumbuk	Sheep [Mackenzie, Shoalhaven, 1874]
Jummaga	Good [E.M. Curr, 1887]
Jummaga	Sweet [E.M. Curr, 1887]
Jungho	Dog [Rowley, 1875]
Junna	We [Rowley, 1875]

K

Ka an dee	Tobacco [Larmer, Ulladulla, 1853]
Kaarreewan	Tree <i>Acacia homomalla</i> [James Macarthur, 1861]
Kabomo	Head [E.M. Curr, 1887]
Kabon	Head [Mackenzie, Shoalhaven, 1874]
Kabura	Head [Lizzie Malone, Illawarra, 1875]
Kadabaou	To cough [Gaimard, Jervis Bay, 1826]
Kahboolla	Two heads [F. McCaffrey, early 1900s]
Kahmboola	Kembla - two heads [S91]
Kaian	Old [Rowley, 1875]
Kaitbaya	Lift up [Lizzie Malone, Illawarra, 1878]
Kaiun	Sea [Lizzie Malone, Illawarra, 1878]
Kaiun	Large [Lizzie Malone, Illawarra, 1875]
Kaiyun	Large [Lizzie Malone, Illawarra, 1878]
Kajimbourra	Red Gum [James Macarthur, 1861]
Kala	Woman [Gaimard, Jervis Bay, 1826]
Kala	To lie low [Gaimard, Jervis Bay, 1826]
Kalamana	? [Gaimard, Jervis Bay, 1826]

Kalarba	Three [Gaimard, Jervis Bay, 1826]
Kaligneed	Order Xanthoxyleae [James Macarthur, 1861]
Kaloraga	? [Gaimard, Jervis Bay, 1826]
Kama	Spear (weapon) [Gaimard, Jervis Bay, 1826]
Kambi	Fire [Gaimard, Jervis Bay, 1826]
Kambiewarra	A hill or mountain with bare top [F. McCaffrey, early 1900s]
Kame	Cry [Gaimard, Jervis Bay, 1826]
Kame	Mouth [Gaimard, Jervis Bay, 1826]
Kame	Speak, talk [Gaimard, Jervis Bay, 1826]
Kami	Neck or throat [Hale, Moruya 1846]
Kamun	Speak [Lizzie Malone, Illawarra, 1878]
Kana	Good [Gaimard, Jervis Bay, 1826]
Kanahooka	Locality
Kanan	Evil, ill, bad [Gaimard, Jervis Bay, 1826]
Kanan	Devil [Gaimard, Jervis Bay, 1826]
Kanbi	Fire [Lizzie Malone, Illawarra, 1878]
Kanel	Mussel (shell) [Gaimard, Jervis Bay, 1826]
Kangaloon	Myrtle [James Macarthur, 1861]
Kangourou	Kangaroo [Gaimard, Jervis Bay, 1826]
Kani	Fire [E.M. Curr, 1887]
Kannia	Bad [E.M. Curr, 1887]
Kanyangang	Windang Island [S91]
Kanye	Fire [Hale, Moruya 1846]
Kaoari	Flathead [Rowley, 1875]
Kapan	Head [Hale, Moruya 1846]
Karakara	? [Gaimard, Jervis Bay, 1826]
Karama	To steal [Rowley, 1875]
Karangale	? [Gaimard, Jervis Bay, 1826]
Karanra	Wound, hurt [Gaimard, Jervis Bay, 1826]
Karbin	Egg [Rowley, 1875]
Karbo	By and by [Rowley, 1875]
Karmai	Spear [Rowley, 1875]
Karmung	To Speak [Nathan, Five Islands, 1848]
Karnimin	Rat Kangaroo [Rowley, 1875]
Karraji	Doctor (sorcerer) [Rowley, 1875]
Karrandall	Hooka Creek, First Star [A64]
Karrara	Mullet Creek [Mickey Munnima, Illawarra, 1863]
Karrara	Mullet Creek - dam to junction of Dapto Creek [G. Brown, Illawarra, 1897]
Karreuirai	Large leaved or Moreton Bay Fig [James Macarthur, 1861]
Karul	Arms [Mickey Munnima, Illawarra, 1863]
Kaundi	Away [Rowley, 1875]
Kaurangaroo	Kangaroo [F. McCaffrey, early 1900s]
Kawai	By and by [E.M. Curr, 1887]
Kayer-ro	River Gum, Camden [James Macarthur, 1861]
Keeparr	Sacred Stone [F. McCaffrey, early 1900s]
Keleila	Bird's tail [Gaimard, Jervis Bay, 1826]
Kembla	Two heads [F. McCaffrey, early 1900s]
Kembla	Two heads, properly Kahmboolla [F. McCaffrey, early 1900s]
Kemblawarra	Locality
Kerrawah	Black Coryjong [James Macarthur, 1861]
Kerwah	Stingray [A64]
Khanterintee	Blowhole Point, Kiama [Clarke, 1840]

Kiahma	The Great Spirit [F. McCaffrey, early 1900s]
Kiama	The broad leaf figtree [A64]
Kiama	The Great Spirit - Biamee [F. McCaffrey, early 1900s]
Kiama	Kyarneae [Buthong, Shoalhaven, 1902]
Kiama	That fish may be caught from the rocks there [T96]
Kiami	The great Spirit [F. McCaffrey, early 1900s]
Kian	Big - large [Nathan, Five Islands, 1848]
Kiaremia	That fish may be caught from the rocks there [T96]
Kibir	Dew [Lizzie Malone, Illawarra, 1875]
Killa Warrah	Turpentine [James Macarthur, 1861]
Kimberwalli	Stars [Rowley, 1875]
Kimbunya	The Blacks [E.M. Curr, 1887]
Kirambo	Leaf of a tree [Gaimard, Jervis Bay, 1826]
Kiyancoondroo	Log [Mickey Munnima, Illawarra, 1863]
Kiyong	Sea [Mickey Munnima, Illawarra, 1863]
Knowe	Blood [Mickey Munnima, Illawarra, 1863]
Knownore	Melon [Mickey Munnima, Illawarra, 1863]
Knowrong	Light [Mickey Munnima, Illawarra, 1863]
Ko-ie-yatt	Cherrytree [James Macarthur, 1861]
Koa-walgon	Old Man Kangaroo [Rowley, 1875]
Koarno	Egg [E.M. Curr, 1887]
Kobbera	Head [Rowley, 1875]
Kobbina	Forehead [Rowley, 1875]
Kobra	Head [Rowley, 1875]
Kogo	Collar bone [Gaimard, Jervis Bay, 1826]
Kogo	Shoulder [Lizzie Malone, Illawarra, 1878]
Kogunda	Kookaburra [Rowley, 1875]
Kokin	Arm [Mackenzie, Shoalhaven, 1874]
Kombrukno	Bald [Rowley, 1875]
Kommi	Mouth [Lizzie Malone, Illawarra, 1875]
Kon	Blue shark [Rowley, 1875]
Konjacar	Boy [Mickey Munnima, Illawarra, 1863]
Kooby	Little [E.M. Curr, 1887]
Kookoo	Shoulders [Mickey Munnima, Illawarra, 1863]
Kookoo	Kookaburra [E.M. Curr, 1887]
Koolan Kullan	Muddy Creek, Lake Illawarra [A64]
Koolumbroo	Cloud [Larmer, Braidwood, 1853]
Koomaditchee	Five Islands Lagoon at Mr F. O'Donnell's [G. Brown, Illawarra, 1897]
Koomaditchie	A lagoon at Five Islands [Mickey Munnima, Illawarra, 1863]
Koona	Duck [Larmer, Ulladulla, 1853]
Koonabury	A whirlpool [F. McCaffrey, early 1900s]
Koonan Curri	Bordicot's Point, Lake Illawarra [A64]
Koonawarra	Locality
Koonburry	Sleep [Mickey Munnima, Illawarra, 1863]
Koon Bury	A whirlpool [F. McCaffrey, early 1900s]
Koondoo	Head [Larmer, Batemans Bay, 1853]
Koondroo	Wood [Mickey Munnima, Illawarra, 1863]
Koondroo	Tree [Mickey Munnima, Illawarra, 1863]
Koong-burrie	A whirlpool [F. McCaffrey, early 1900s]
Koongburry	Sleep [Mickey Munnima, Illawarra, 1863]
Koong a ra	Opossum [Larmer, Batemans Bay, 1853]

Koongera	Opossum [E.M. Curr, 1887]
Koonnoo	Excrement [E.M. Curr, 1887]
Koonnoo	Bowels [E.M. Curr, 1887]
Koonyoo	Swan [E.M. Curr, 1887]
Kooralala	Whitefellow [Larmer, Braidwood, 1853]
Koorawarri	Swan [E.M. Curr, 1887]
Kooree	Ear [Larmer, Batemans Bay, 1853]
Koori	Ear [E.M. Curr, 1887]
Kooroo gama	Wind [Larmer, Batemans Bay, 1853] [Larmer, Braidwood, 1853]
Kooroo bun	Rock [Larmer, Braidwood, 1853]
Koradji	Keeper of Sacred Stone - Keeparr [F. McCaffrey, early 1900s]
Korewal	La Perouse [S91]
Koroba	Stone [Gaimard, Jervis Bay, 1826]
Korobra	Dance [Rowley, 1875]
Korongang	Cabbage [Mickey Munnima, Illawarra, 1863]
Korongcourage	Smoke [Mickey Munnima, Illawarra, 1863]
Korongnew	Cabbage [Mickey Munnima, Illawarra, 1863]
Korongo	Comb (shell) [Gaimard, Jervis Bay, 1826]
Korrajee	The blacks high chief who had [F. McCaffrey, early 1900s]
Koronggula	Ready Swamp on the Lake Reserve [G. Brown, Illawarra, 1897]
Korongougulla	A ready swamp [Mickey Munnima, Illawarra, 1863]
Kouama	Neck [Gaimard, Jervis Bay, 1826]
Koukarakan	? [Gaimard, Jervis Bay, 1826]
Kouko	Shoulder [Gaimard, Jervis Bay, 1826]
Kouloro	Leg [Gaimard, Jervis Bay, 1826]
Koundo	Tree [Gaimard, Jervis Bay, 1826]
Koungourou	Helmet (shell) [Gaimard, Jervis Bay, 1826]
Koungouroun	Cone (shell) [Gaimard, Jervis Bay, 1826]
Kounkal	Fish hook [Gaimard, Jervis Bay, 1826]
Kounn ho	Blind [Gaimard, Jervis Bay, 1826]
Kounoun	To sleep [Gaimard, Jervis Bay, 1826]
Kourara	? (fish) [Gaimard, Jervis Bay, 1826]
Kouri	Ears [Gaimard, Jervis Bay, 1826]
Kouroumboua	? [Gaimard, Jervis Bay, 1826]
Kouroun	Necklace [Gaimard, Jervis Bay, 1826]
Krabre	To dance [Gaimard, Jervis Bay, 1826]
Kragne	Young [Gaimard, Jervis Bay, 1826]
Kran	Wing [Gaimard, Jervis Bay, 1826]
Ku-um-moo	Knee [Mickey Munnima, Illawarra, 1863]
Ku-un-ing	Neck [Mickey Munnima, Illawarra, 1863]
Kuakabunni	Deaf [Rowley, 1875]
Kubbo	A man courting one's sister [Johnny Wyman, Eden, 1864]
Kubur	Red [Lizzie Malone, Illawarra, 1875]
Kubur	Yellow [Lizzie Malone, Illawarra, 1875]
Kubya	True [Lizzie Malone, Illawarra, 1878]
Kudgagang	Cudgery Bay - cooling themselves from the heat [A64]
Kudjaguz	Child [Lizzie Malone, Illawarra, 1878]
Kudjel	Smoke [Rowley, 1875]
Kudjery Bay	A place of sharks [F. McCaffrey, early 1900s]
Kuji mai	Near-sighted [Rowley, 1875]
Kuji	Stinking (bad) [Rowley, 1875]
Kukara	Kookaburra [Lizzie Malone, Illawarra, 1878]
Kula	Bear [Rowley, 1875]

Kulara	Angry [Rowley, 1875]
Kulla	Warm [Larmer, Batemans Bay, 1853]
Kullangurich	Smoke [A64]
Kullar	Fish spear [Lizzie Malone, Illawarra, 1878]
Kuller	Good [Lizzie Malone, Illawarra, 1875]
Kullilla	Kanahooka - native meeting place [A64]
Kulnura	Sea [Lizzie Malone, Illawarra, 1875]
Kumba	Shout [Rowley, 1875]
Kumbakuluk	Horned cattle [Rowley, 1875]
Kumghook	Thompson's, Dapto - after a reed [A64]
Kumguma	Wind [Lizzie Malone, Illawarra, 1875]
Kun-uru-moo	Knee [Mickey Munnima, Illawarra, 1863]
Kuna	Duck [Mackenzie, Shoalhaven, 1874]
Kuna ma	Snow [Larmer, Batemans Bay, 1853]
Kunbee	Fire [Mickey Munnima, Illawarra, 1863]
Kunbi	Fire [Mackenzie, Shoalhaven, 1874]
Kundi	Hut [Lizzie Malone, Illawarra, 1878]
Kundroo	Wood [Mickey Munnima, Illawarra, 1863]
Kundu	Tree [Lizzie Malone, Illawarra, 1878]
Kundu	Three [Mackenzie, Shoalhaven, 1874]
Kundul	Where Captain Cook landed, Botany Bay [Thornton, 1896]
Kundyeri	Duck [Lizzie Malone, Illawarra, 1875]
Kuninda Kundi	A bark hut [F. McCaffrey, early 1900s]
Kuninda	Bark [Lizzie Malone, Illawarra, 1878]
Kunje	Hut [Lizzie Malone, Illawarra, 1875]
Kunnet	Burn [Rowley, 1875]
Kunnima	Cooking [Rowley, 1875]
Kuowe	Blood [Mickey Munnima, Illawarra, 1863]
Kupburril	Cudgery Island - pigface flowers [A64]
Kuragain	Cross-eyed [Rowley, 1875]
Kurak	Hoarseness [Rowley, 1875]
Kuraora	Opossum [Lizzie Malone, Illawarra, 1878]
Kuraway	The pied crow shriek [F. McCaffrey, early 1900s]
Kure	Ear [Hale, Moruya 1846]
Kuri	Ear [Lizzie Malone, Illawarra, 1878]
Kurija	Honey suckle [Lizzie Malone, Illawarra, 1878]
kurnina	Sin [Johnny Wyman, Eden, 1864]
Kurra	Ear [Rowley, 1875]
Kurrah-wah	Stingray [Mickey Munnima, Illawarra, 1863]
Kurrajon	Fish line [Rowley, 1875]
Kurrakwah	Pied crow shriek [F. McCaffrey, early 1900s]
Kurraloo	Monkey [Larmer, Batemans Bay, 1853]
Kurranwall	Bevan's Island - stingray [A64]
Kurrawa	Pied crow shriek [F. McCaffrey, early 1900s]
Kurrawah	The pied crow shriek [F. McCaffrey, early 1900s]
Kurrawak	Pied crow shriek [F. McCaffrey, early 1900s]
Kurrawang	The pied crow shriek [F. McCaffrey, early 1900s]
Kurrawinna	Groper fish [Clio, c1900]
Kurri	Snake [E.M. Curr, 1887]
Kurridja	Canoe [E.M. Curr, 1887]
Kurringoooba	Pelican [E.M. Curr, 1887]
Kurru	Clouds [Lizzie Malone, Illawarra, 1875]
Kurrura	Opossum [Mickey Munnima, Illawarra, 1863]

Kuru	Throat [Lizzie Malone, Illawarra, 1878]
Kuruera	Opossum [Lizzie Malone, Illawarra, 1875]
Kurukabundi	Stammering [Rowley, 1875]
Kurumbaba	Pelican [Mackenzie, Shoalhaven, 1874]
Kurumul	Sirius [Lizzie Malone, Illawarra, 1878]
Kurun gerij	Smoke [Lizzie Malone, Illawarra, 1875]
Kurunderun	Paper bark [Rowley, 1875]
Kurungurig	Smoke [Lizzie Malone, Illawarra, 1878]
Kurunuba	Pelican [Lizzie Malone, Illawarra, 1878]
Kururma	Black fish [Rowley, 1875]
Kwai bidja	Come here [Rowley, 1875]
Kwark	Look out! [Rowley, 1875]
Kwibito	Ground shark [Rowley, 1875]
Kyarinya	Kiama [A. Campbell, Wollongong, 1898]
Kyarra	White Cockatoo [F. McCaffrey, early 1900s]
Kyun	Sun [Rowley, 1875]

M

Ma	Fish [E.M. Curr, 1887]
Ma-i-ga	Sit [E.M. Curr, 1887]
Maandowie	Grey Gum [James Macarthur, 1861]
Mabara	Eye [Hale, Moruya 1846]
Mabura	Eye [Eades, 1976]
Macindery	Greenwell Point [S91]
Madaii	Oyster [Gaimard, Jervis Bay, 1826]
Madjawa	? (shell) [Gaimard, Jervis Bay, 1826]
Maduri	Canoe, boat [Eades, 1976]
Maga	Woman [Mickey Munnima, Illawarra, 1863]
Magunda	Old man [Eades, 1976]
Magundi	Rock cod [Eades, 1976]
Mahan	Take [Rowley, 1875]
Mai	Eye [Rowley, 1875]
Mai-al	Stranger [Rowley, 1875]
Maiagun	Spear [Lizzie Malone, Illawarra, 1878]
Makouringre	? [Gaimard, Jervis Bay, 1826]
Malima	Wild woman [Eades, 1976]
Mamun	Sister [Johnny Wyman, Eden, 1864]
Mamung	Elder sister [E.M. Curr, 1887]
Mana	Hand [Hale, Moruya 1846]
Mana guwan	Waratah [Eades, 1976]
Managay	Curlew [Eades, 1976]
Manamana	Policeman [Eades, 1976]
Manan	Useless, incapable [Eades, 1976]
Manda	Bush (as in forest) [Eades, 1976]
Mandidan	Meat [Eades, 1976]
Mane	Mother [E.M. Curr, 1887]
Manga manga	Lightning [Rowley, 1875]
Mangan	Waldrons Long Point [G. Brown, Illawarra, 1897]
Mangara	Bark [Larmer, Batemans Bay, 1853]
Mangau	Tom Thumb Lagoon [Mickey Munnima, Illawarra, 1863]

Mangey	Locality, Illawarra [AONSW, 1826]
Mange	Hut [Gaimard, Jervis Bay, 1826]
Mangga	Is a name given to a storm with lightning [F. McCaffrey, early 1900s]
Manguna	Canoe, boat [Eades, 1976]
Mannang	Sister (oldest) [Buthong, Shoalhaven, 1900]
Mannen	Blood Wood [James Macarthur, 1861]
Manurag	Wattle [Eades, 1976]
Mara	? [Gaimard, Jervis Bay, 1826]
Mara	Fish [Eades, 1976]
Mara ran	Spider [Eades, 1976]
Maramal	Hand, finger [Eades, 1976]
Maramale	Hand [Gaimard, Jervis Bay, 1826]
Maramara	Mullet [Eades, 1976]
Maramol	Finger [Gaimard, Jervis Bay, 1826]
Marangale	Rock horn (shell) [Gaimard, Jervis Bay, 1826]
Marcilla	Mountain near Berry [Clarke, 1840]
Maree	No [A64]
Mariangang	Wollongong (exclamation of fear) [S91]
Marida	Fish hawk [Eades, 1976]
Marlangang	Wollongong [A. Campbell, Wollongong, 1898]
Marooma	The house is good [F. McCaffrey, early 1900s]
Maroumbra	Limpet (shell) [Gaimard, Jervis Bay, 1826]
Mar rah	Fish [Larmer, Ulladulla, 1853] [Larmer, Batemans Bay, 1853]
Marrai-uo	Sallow [James Macarthur, 1861]
Marrulang	Rough Fig [James Macarthur, 1861]
Maruwudi	Easterly wind [Eades, 1976]
Maun	Cold [Lizzie Malone, Illawarra, 1878]
Maun	To take away, carry off [Lt. Grant, Jervis Bay, 1801]
Mayamba	Black gum [Eades, 1976]
Maybi	Thunder [E.M. Curr, 1887]
Me	Eyes [Lizzie Malone, Illawarra, 1875]
Meagh	Eyes [Nathan, Five Islands, 1848]
Meegah	Woman [A64]
Meelinderry	Name of Greenwell Point - Shoalhaven [T96]
Mega	Black woman [Mackenzie, Shoalhaven, 1874]
Mega	Woman [Mickey Munnima, Illawarra, 1863]
Megar	Woman [Mickey Munnima, Illawarra, 1863]
Meira	No [Lizzie Malone, Illawarra, 1875]
Mekourara	? [Gaimard, Jervis Bay, 1826]
Meleyn	Beef Wood, Silky Oak [James Macarthur, 1861]
Meme mora	Minamurra River [Oxley, 1820]
Mena	What [Larmer, Batemans Bay, 1853]
Mena	Fish [E.M. Curr, 1887]
Menda	Mother [Hale, Moruya 1846]
Mer	Eyes [Lizzie Malone, Illawarra, 1878]
Meridja-courroo	Native Pear [James Macarthur, 1861]
Merigung	Illawarra mountain range, Shoalhaven [Hume 1822]
Meroan guage	Acacia umbrosa [James Macarthur, 1861]
Merooberah	Locality [Thornton, 1896]
Merrigong	Illawarra Mountain Range [G. Brown, Illawarra, 1897]
Merring arra	Aralia elegans [James Macarthur, 1861]
Metann	Today [Gaimard, Jervis Bay, 1826]

Metann	One [Gaimard, Jervis Bay, 1826]
Metiba	Crow [Lizzie Malone, Illawarra, 1875]
Meunda	Mother [E.M. Curr, 1887]
Mheja	Woman [Buthong, Shoalhaven, 1900]
Mia ga	Youngest brother [Buthong, Shoalhaven, 1900]
Miare	Sit down [Larmer, Batemans Bay, 1853]
Middun	One [Lizzie Malone, Illawarra, 1878]
Midjan	Sister [Lizzie Malone, Illawarra, 1875]
Midthong	One [Mickey Munnima, Illawarra, 1863]
Midulwa	Jewfish [Eades, 1976]
Midyea	Mouth [Rowley, 1875]
Miga	Woman [Eades, 1976]
Miki	Man [Gaimard, Jervis Bay, 1826]
Millingaa	White Cedar [Buthong, Shoalhaven, 1902]
Mina	Mother [Johnny Wyman, Eden, 1864]
Mina	Mother [Eades, 1976]
Minamurra	Plenty fish [Thornton, 1896]
Minegang	Pumpkin [Mickey Munnima, Illawarra, 1863]
Minguw	Grass tree [Eades, 1976]
Minna Murra	Plenty fish [Thornton, 1896]
Minnamurra	Sharkes came in [A64]
Minnamurra	By and by, tomorrow, plenty of anything [F. McCaffrey, early 1900s]
Minnegang	Creek runs into Lake at M.G. Neave's boatshed [G. Brown, Illawarra, 1897]
Minni	Night [Rowley, 1875]
Minnin	Arm [Rowley, 1875]
Minnlung	Creek running into Lake [Mickey Munnima, Illawarra, 1863]
Mira	None [Eades, 1976]
Miribi	Thunderstorm, God [Eades, 1976]
Mirida ga	Short nosed bandicoot [Eades, 1976]
Mirigan	Dog [Eades, 1976]
Mirigun	Dog [Lizzie Malone, Illawarra, 1878]
Mirinin	R.H. Mathews' nickname [Eades, 1976]
Mirinuma	Wind [Hale, Moruya 1846]
Mirir	Sky [Lizzie Malone, Illawarra, 1878]
Miriral	Thunderstorm, God [Eades, 1976]
Miriyal	Thunderstorm, God [Eades, 1976]
Mirral	Crested pigeon [Rowley, 1875]
Mirrega	Dog [Larmer, Batemans Bay, 1853]
Mirriga	Tame dog [E.M. Curr, 1887]
Mirrirul	God [Lizzie Malone, Illawarra, 1878]
Mitjun	Sister [Lizzie Malone, Illawarra, 1875]
Mittagong	One [A64]
Mitta la lee	One [Larmer, Batemans Bay, 1853]
Mittigan	Comrade [Rowley, 1875]
Mittun	One [Lizzie Malone, Illawarra, 1878]
Mittundal	One [E.M. Curr, 1887]
Mittung	One [Larmer, Braidwood, 1853]
Mitun	One [Mackenzie, Shoalhaven, 1874]
Mitundthali	One [Mackenzie, Shoalhaven, 1874]
Miyin	Black Man [Eades, 1976]
Miyun	Little bird [Eades, 1976]

Mobera	Eye [Mickey Munnima, Illawarra, 1863]
Mobura	Eyes [Lizzie Malone, Illawarra, 1878]
Mogomorro	Kembla Park [Mickey Munnima, Illawarra, 1863]
Mogomorro	Horsley, the residence of Mr John Lindsay [G. Brown, Illawarra, 1897]
Mogra	Fish [Rowley, 1875]
Mogra	To fish [Rowley, 1875]
Mogurah	Lobster [Mickey Munnima, Illawarra, 1863]
Mokaarago	Narrow leaved smooth Iron Bark [James Macarthur, 1861]
Mokaarago	Red Iron Bark, Camden [James Macarthur, 1861]
Mokka	Diamond snake [Lizzie Malone, Illawarra, 1878]
Mollimin	Husband [Rowley, 1875]
Monanoomoo	Locality, Shoalhaven River [Hume 1822]
Mondagai	Bread [Larmer, Ulladulla, 1853]
Monee	Beef [A64]
Mongan	Pumpkin [A64]
Mongandaora	Two [Mackenzie, Shoalhaven, 1874]
Mookoonburro	Dapto - grub [A64]
Moolawang	Mouth of Lake Illawarra [A. Campbell, Wollongong, 1898]
Mooligar	Old woman [A64]
Moollarthar	Old Woman [Mickey Munnima, Illawarra, 1863]
Mooloone	Bulli - after tulips or waratah [A64]
Moolootha	Old woman [Larmer, Batemans Bay, 1853]
Moomaga	White man [E.M. Curr, 1887]
Moonah	Name of the inside of Jervis Bay [Thornton, 1896]
Moonda,	Harris's place [A64]
Moonda	Snake [Clio, c1900]
Moondaora	Two [E.M. Curr, 1887]
Moora	Stone [E.M. Curr, 1887]
Moora	Home [F. McCaffrey, early 1900s]
Moorah	Earth [Buthong, Shoalhaven, 1900]
Moorh	Tobacco [Larmer, Batemans Bay, 1853]
Mooroo	The Nose, beak of a bird [F. McCaffrey, early 1900s]
Moorooda	Track of a foot [E.M. Curr, 1887]
Moorooi	Beak of a bird [S91]
Moorooi	The Nose, beak of a bird [F. McCaffrey, early 1900s]
Moorrung	Earth [Buthong, Shoalhaven, 1900]
Morann	? (fish) [Gaimard, Jervis Bay, 1826]
Morau	A small hill [F. McCaffrey, early 1900s]
Morgumburra	Brownsville [G. Brown, Illawarra, 1897]
Morong	Ashes [Mickey Munnima, Illawarra, 1863]
Moronga	Coals [Mickey Munnima, Illawarra, 1863]
Moroongang	Baby [Mickey Munnima, Illawarra, 1863]
Moruya	The Nose, beak of a bird [F. McCaffrey, early 1900s]
Mougumburra	Brownsville [Mickey Munnima, Illawarra, 1863]
Mouletha	Old woman [Nathan, Five Islands, 1848]
Mouna	Elbow [Gaimard, Jervis Bay, 1826]
Mounra	Star/decoration [Gaimard, Jervis Bay, 1826]
Moura	Testicle [Gaimard, Jervis Bay, 1826]
Mourak	Black [Gaimard, Jervis Bay, 1826]
Mouree	Five [Mickey Munnima, Illawarra, 1863]
Moureendah	Twenty [Mickey Munnima, Illawarra, 1863]
Moutangarra	Dog Wood [James Macarthur, 1861]

Mubbara	Eyes [Larmer, Batemans Bay, 1853]
Mubbura	Eye [E.M. Curr, 1887]
Muccow	Heel [Mickey Munnima, Illawarra, 1863]
Mud-di	Young [Rowley, 1875]
Mudgey	A boat [F. McCaffrey, early 1900s]
Mudi	Cousin, mate [Eades, 1976]
Mudingal	Woman [Eades, 1976]
Mudione	NSW Blue Gum [Maiden, 1893]
Mud ja ree	Canoe [Larmer, Batemans Bay, 1853]
Mudjeru	Pity, sympathy [Rowley, 1875]
Mudyeri	Canoe [Lizzie Malone, Illawarra, 1878]
Mugga	Snake [Larmer, Batemans Bay, 1853]
Mugin	Blind [Eades, 1976]
Mujuwich	Deaf-adder [Lizzie Malone, Illawarra, 1878]
Mula	Blood [Rowley, 1875]
Mulda	Old woman [Lizzie Malone, Illawarra, 1875]
Mulga	A species of acacia, Far West acacias [F. McCaffrey, early 1900s]
Mullajah	Girl (Grown) [Buthong, Shoalhaven, 1900]
Mullamulla	Stars [Mickey Munnima, Illawarra, 1863]
Mulla-Mulla	Pleiades [Nathan, Five Islands, 1848]
Mullamullun	Pleiades [Lizzie Malone, Illawarra, 1878]
Mullen	To live [Clio, c1900]
Mullen	Hawk [Clio, c1900]
Mullin	Eagle hawk [Mackenzie, Shoalhaven, 1874]
Muln a	Girl [Larmer, Batemans Bay, 1853]
Mumaganda	Grub [Eades, 1976]
Mumbara	Swamp oak [Lizzie Malone, Illawarra, 1878]
Mummingang	Picnic Island - native grace [A64]
Mumu	Little [Eades, 1976]
Muna	Elbow [Mackenzie, Shoalhaven, 1874]
Muna minga	Four [Larmer, Batemans Bay, 1853]
Munda	Black snake [Eades, 1976]
Mundaba	Tomahawk [Larmer, Batemans Bay, 1853]
Mundaban	Tomahawk [Eades, 1976]
Mundaja	Meat [Larmer, Batemans Bay, 1853]
Mundao-i	Leg [Rowley, 1875]
Mundar	Black snake [Lizzie Malone, Illawarra, 1878]
Mundooba	Tomahawk [E.M. Curr, 1887]
Mundtha	Black snake [Mackenzie, Shoalhaven, 1874]
Munduban	Night owl, mailbird, mopoke [Eades, 1976]
Munduwini	Ant [Eades, 1976]
Munee	Beef [Mickey Munnima, Illawarra, 1863]
Mungaaloon	Locality [Throsby, Shoalhaven, 1821]
Mungan	That [Rowley, 1875]
Mungaree	Sleep [A64]
Mungerri	Bark canoe [Clio, c1900]
Mung ung dara	Two [Larmer, Batemans Bay, 1853]
Mungaroo	Clouds [Larmer, Batemans Bay, 1853]
Munna	Hand [Mackenzie, Shoalhaven, 1874] [E.M. Curr, 1887] [Larmer, Batemans Bay, 1853]
Munnee	Beef [Mickey Munnima, Illawarra, 1863]
Mun numalee	Make haste [Larmer, Braidwood, 1853]

Munnungang	East Thumb Island [A. Campbell, Wollongong, 1898]
Muno al	Ten [Larmer, Batemans Bay, 1853]
Munyunga	Eagle hawk [Mackenzie, Shoalhaven, 1874]
Mura	Testicles [Eades, 1976]
Muri	Deaf [Eades, 1976]
Murka	Shield [E.M. Curr, 1887]
Murongal	Thunder [Rowley, 1875]
Murraba	Kangaroo [Larmer, Batemans Bay, 1853]
Murragaman	Small [Nathan, Five Islands, 1848]
Murragan	Cypress [James Macarthur, 1861]
Murrah	Sand [Mickey Munnima, Illawarra, 1863]
Murrahmull	Hand [Mickey Munnima, Illawarra, 1863]
Murra kaingun	Little child [Lizzie Malone, Illawarra, 1878]
Murramul	Hand [Lizzie Malone, Illawarra, 1875]
Murramur	Hand [Lizzie Malone, Illawarra, 1878]
Murra murra	Mullet fish [A64]
Murrera	Whale [Larmer, Batemans Bay, 1853]
Murri Nao-i	Ship [Rowley, 1875]
Murri	Large [Rowley, 1875]
Murria	Emu [E.M. Curr, 1887]
Murrimul	Hand [Mackenzie, Shoalhaven, 1874]
Murrindarry	Marshall Mount [A64]
Murring	Blackfellow [Larmer, Braidwood, 1853]
Murringah	Coal [A64]
Murrion	Emu [Rowley, 1875]
Murrorran	Ocean [Buthong, Shoalhaven, 1902]
Murrowree	Shoalhaven Beach 7 Miles [Buthong, Shoalhaven, 1900]
Murrun	Earth [Lizzie Malone, Illawarra, 1875]
Murrun	Arm [Lizzie Malone, Illawarra, 1878]
Murrunal	Hand [Mickey Munnima, Illawarra, 1863]
Murrung	Red Ash [James Macarthur, 1861]
Murrung	Leather Jacket [James Macarthur, 1861]
Murrung	Cooper's Wood [James Macarthur, 1861]
Murruwang	Seven Mile Beach [A. Campbell, Wollongong, 1898]
Murruwulun	Small [Lizzie Malone, Illawarra, 1875]
Muru	Path [Rowley, 1875]
Muruhing	Throat [Mickey Munnima, Illawarra, 1863]
Murui	False [Lizzie Malone, Illawarra, 1878]
Murun	Ground [Lizzie Malone, Illawarra, 1878]
Murungulla	Alive [Lizzie Malone, Illawarra, 1878]
Muruwailun	Small [Lizzie Malone, Illawarra, 1878]
Muttin	Fish spear (with prongs) [Rowley, 1875]
Mutton	Brave [Rowley, 1875]
Muzgun	Lie down [Lizzie Malone, Illawarra, 1878]
My-yee	Eyebrow [Mickey Munnima, Illawarra, 1863]
Myimbarr	Black Wattle of Illawarra [James Macarthur, 1861]
Myinga	Younger brother [E.M. Curr, 1887]
Myndee	White Sycamore [James Macarthur, 1861]
Myree	Eyebrow [Mickey Munnima, Illawarra, 1863]
Myrmga	Fly [E.M. Curr, 1887]

N

Naam-burra	Tree <i>Persoonia linearis</i> [James Macarthur, 1861]
Naambarr	Prickly Pear Tree [James Macarthur, 1861]
Naanan	White Maple [James Macarthur, 1861]
Naarookaa	Locality [Throsby, Shoalhaven, 1821]
Nabu	Term of relationship [Eades, 1976]
Nabun	Breast [Rowley, 1875]
Nabung	Mother [Nathan, Five Islands, 1848]
Nadara	Spindle [Gaimard, Jervis Bay, 1826]
Nadjara	Canoe [Larmer, Batemans Bay, 1853]
Nadju	Water [E.M. Curr, 1887]
Nadjung	Water [Nathan, Five Islands, 1848]
Nad jung	Fresh water [Larmer, Batemans Bay & Ulladulla, 1853]
Nadun	Water [Eades, 1976]
Nadunga	Mountain (?Mt Dromedary) [Eades, 1976]
Nadyu	Water [Hale, Moruya 1846]
Naga	Young edible bees [Eades, 1976]
Nagan	Night owl, mailbird, mopoke [Eades, 1976]
Nagun	Brown snake [Eades, 1976]
Naguni	See [E.M. Curr, 1887]
Nai	Yes [Larmer, Batemans Bay, 1853]
Naia bobina	My brother [Rowley, 1875]
Naiadha	I [Johnny Wyman, Eden, 1864]
Naiadulla	That one [Lizzie Malone, Illawarra, 1878]
Naiagun	I [Lizzie Malone, Illawarra, 1878]
Naiawulli	You are mine, my daughter [Lizzie Malone, Illawarra, 1875]
Naiawung	I and Thou [Johnny Wyman, Eden, 1864]
Naijun	Water [Rowley, 1875]
Naiowing	We three [Johnny Wyman, Eden, 1864]
Naitnyun	Water [Lizzie Malone, Illawarra, 1878]
Naiya	I [Rowley, 1875]
Naiyun	No [Lizzie Malone, Illawarra, 1878]
Nali	Meat [Eades, 1976]
Nalla yan	Let us go! [Rowley, 1875]
Nallabogi	Dive [Rowley, 1875]
Nallawalli	Sit down! [Rowley, 1875]
Namba	Ti-tree, bark [Eades, 1976]
Nambaga	Tomahawk [Eades, 1976]
Nanda	Black Man [Eades, 1976]
Nandi	What's-its name [Eades, 1976]
Nandi	Alcohol [Eades, 1976]
Nangayogon	Going to sleep [Nathan, Five Islands, 1848]
Nangri	Sleep [Rowley, 1875]
Nanin	Neck [Eades, 1976]
Nanti	Name [Rowley, 1875]
Nao-i	Canoe [Rowley, 1875]
Naoara	Black cockatoo [Lizzie Malone, Illawarra, 1878]
Nappannoo	Brains [Mickey Munnima, Illawarra, 1863]
Nar-rua	Spreading Oak [James Macarthur, 1861]
Naran	Small [Rowley, 1875]
Narangul	Woman [Nathan, Five Islands, 1848]
Naroom	Meat food [E.M. Curr, 1887]
Narraga	Lightening [Nathan, Five Islands, 1848]

Narrawan	Oar [Rowley, 1875]
Narree	Leg [Larmer, Batemans Bay, 1853]
Naruwan	Sea (distant) [Eades, 1976]
Nawa	Yes [Larmer, Ulladulla, 1853]
Nawah	Sun [Nathan, Five Islands, 1848]
Nawalinna	Leave off [Lizzie Malone, Illawarra, 1878]
Nawu	Blood [Eades, 1976]
Ne	Yes [Lizzie Malone, Illawarra, 1878]
Neelooga	Mosquito [E.M. Curr, 1887]
Nerang	Four [Larmer, Braidwood, 1853]
Neurandurley	Marshall Mount [Mickey Munnima, Illawarra, 1863] [G. Brown, Illawarra, 1897]
Nganayoo	Teeth [E.M. Curr, 1887]
Ngj	Yes [E.M. Curr, 1887]
Nginbaga	I do not know [E.M. Curr, 1887]
Ngmoo	Tree <i>Myoporum acuminatum</i> [James Macarthur, 1861]
Ngmoo	Cork Wood [James Macarthur, 1861]
Ngnaa-rewing	Coach Wood [James Macarthur, 1861]
Ngnaa-rewing	Light Wood [James Macarthur, 1861]
Ngnaa-rewing	Leather Jacket [James Macarthur, 1861]
Ngneureen	White Maple [James Macarthur, 1861]
Ngneureung	Stringy Bark of Coast [James Macarthur, 1861]
Ngniringni-ngniringni	Pariby [James Macarthur, 1861]
Ngom	Corkwood [Maiden, 1893]
Ngominyo	Breast [Mackenzie, Shoalhaven, 1874]
Ngominyung	Breast [Mackenzie, Shoalhaven, 1874]
Ngowal	White cockatoo [E.M. Curr, 1887]
Nguna	Elbow [Mackenzie, Shoalhaven, 1874]
Ngurri	Leg [Mackenzie, Shoalhaven, 1874]
Nhubbang	Mother [Buthong, Shoalhaven, 1900]
Nhuddgang	Water [Buthong, Shoalhaven, 1900]
Niara	Look there [Larmer, Ulladulla, 1853]
Nihorka	Port Kembla [F. McCaffrey, early 1900s]
Nijong	Water (fresh) [Mickey Munnima, Illawarra, 1863]
Nilgun	We [Lizzie Malone, Illawarra, 1878]
Nimming	Tongue [E.M. Curr, 1887]
Ninda	You [Rowley, 1875]
Nindi bobina	Your brother [Rowley, 1875]
Nindigun	You [Lizzie Malone, Illawarra, 1878]
Niooka	Green Hills [F. McCaffrey, early 1900s]
Niribal	Mythical character [Eades, 1976]
Niribul	Mythical character [Eades, 1976]
Nirug	North-easterly wind [Eades, 1976]
Nitoka	Port Kembla [S91] [A. Campbell, Wollongong, 1898]
Nogooroo	Nose [E.M. Curr, 1887]
Nogoro	Tomorrow [Gaimard, Jervis Bay, 1826]
Nogra	Nose [Rowley, 1875]
Nokora	Nose [Gaimard, Jervis Bay, 1826]
Nokorroh	Nose [Mickey Munnima, Illawarra, 1863]
Nomgooga	Sleep [E.M. Curr, 1887]
Nooah	Day (about Midday) [Buthong, Shoalhaven, 1900]
Noondoondak	Wattle [Buthong, Shoalhaven, 1900]
Nooran Nooran	Light [A64]

Noorreen	Eastern Creek from Sand Junction to Foxground [B1900]
Norlorga	Big Woman [Buthong, Shoalhaven, 1900]
Norong	Light [Mickey Munnima, Illawarra, 1863]
Nougn	To spit [Gaimard, Jervis Bay, 1826]
Noukoro	Bird's beak [Gaimard, Jervis Bay, 1826]
Nounah	Elbow [Mickey Munnima, Illawarra, 1863]
Nourlew	Forehead [Mickey Munnima, Illawarra, 1863]
Novora	Nose [Mickey Munnima, Illawarra, 1863]
Nowa	Today [E.M. Curr, 1887]
Nowa	Heat [E.M. Curr, 1887]
Nowa	Light [E.M. Curr, 1887]
Nowa	Sun [E.M. Curr, 1887]
Nowoo	Five Islands Point - fish blood [A64]
Nowra	The black duck [F. McCaffrey, early 1900s]
Nowra	Hill near Shoalhaven river [Clarke, 1840]
Nowra	You and me [F. McCaffrey, early 1900s]
Nubun	Mother [Lizzie Malone, Illawarra, 1875]
Nuggong	Beautiful place [Buthong, Shoalhaven, 1900]
Nuggoo	Good or strong [Clio, c1900]
Nuggur	Nose [Lizzie Malone, Illawarra, 1878]
Nugora	Nose [Nathan, Five Islands, 1848]
Nugruba	Pig [Eades, 1976]
Nugu	Hot coals [Eades, 1976]
Nugulbundi	Nose [Lizzie Malone, Illawarra, 1875]
Nugur	Nose [Eades, 1976]
Nukkun	Good [Lizzie Malone, Illawarra, 1878]
Nulla	Wood [Larmer, Braidwood, 1853]
Nullanulla	Club [Rowley, 1875]
Nulliera	Roger Gough [James Macarthur, 1861]
Nulu	Forehead [Lizzie Malone, Illawarra, 1878]
Numba	A Medicine Man [F. McCaffrey, early 1900s]
Numba	Tea Tree [Buthong, Shoalhaven, 1902]
Numbah	Broad-leaved Tea Tree [James Macarthur, 1861]
Numberri	To be drowned [Clio, c1900]
Nummerak	Green Wattle [James Macarthur, 1861]
Numminya	Breasts [E.M. Curr, 1887]
Numrnu	Knee [Lizzie Malone, Illawarra, 1878]
Numun	Knee [Lizzie Malone, Illawarra, 1875]
Numun	Knee [Eades, 1976]
Numura	Oak tree [Eades, 1976]
Nunberri	Shoalhaven man (1830s)
Nunda	Black [Lizzie Malone, Illawarra, 1875]
Nunda gun	Black [Eades, 1976]
Nundan	Bad smell [Eades, 1976]
Nundu	Drunk, alcohol [Eades, 1976]
Nundur	Blue [Lizzie Malone, Illawarra, 1878]
Nundur	Black [Lizzie Malone, Illawarra, 1878]
Nungarry	A place of sleep [F. McCaffrey, early 1900s]
Nung lee	Beef [Larmer, Braidwood, 1853]
Nungun	Asleep [Lizzie Malone, Illawarra, 1878]
Nunimo	[Persoonia latifolia] [James Macarthur, 1861]
Nura	House, home [Eades, 1976]
Nuree	Legs [A64]

Nurin	Cigarette [Eades, 1976]
Nurra	Hut [Lizzie Malone, Illawarra, 1878]
Nurragee	A native dog [F. McCaffrey, early 1900s]
Nurree	Legs [Mickey Munnima, Illawarra, 1863]
Nurri	Leg calf [Lizzie Malone, Illawarra, 1878]
Nurrowry	Shells [Nathan, Five Islands, 1848]
Nurrowun	Sea [Lizzie Malone, Illawarra, 1878]
Nurumbal	Black woman [Mackenzie, Shoalhaven, 1874]
Nurunnurun	Green [Lizzie Malone, Illawarra, 1878]
Nurunurun	Red [Lizzie Malone, Illawarra, 1878]
Nyee	Yes [A64]
Nyumbutsh	Death Adder [Lizzie Malone, Illawarra, 1875]

O

Oleingol	Limpet (shell) [Gaimard, Jervis Bay, 1826]
Omonn	Knee [Gaimard, Jervis Bay, 1826]
Ooaree	Creek at Gerringong [T.L. Mitchell, 1834]
Oolga	Bark [E.M. Curr, 1887]
Oondaga	Drink [E.M. Curr, 1887]
Oondago	Thirsty [E.M. Curr, 1887]
Ooramilly	Water Gum [James Macarthur, 1861]
Oorawang	Laurel [James Macarthur, 1861]
Ore	Sun [Gaimard, Jervis Bay, 1826]
O Roa	Chant made at corroboree [Clarke, Wollongong, 1840]
Ouredja	Eucalyptus [Gaimard, Jervis Bay, 1826]
Ourraih	Camp [Nathan, Five Islands, 1848]

P

Pagnand	Sea-urchin [Gaimard, Jervis Bay, 1826]
Paialla	Tell [Rowley, 1875]
Paibao naia	Strike me [Rowley, 1875]
Paibao	Strike [Rowley, 1875]
Paira Meetah	Para Meadow [Mickey Munnima, Illawarra, 1863] [G. Brown, Illawarra, 1897]
Palahua	Red Wallaby [F. McCaffrey, early 1900s]
Palamba	Locality, Bellambi [Paulsgrove, 1834]
Pallingjang	Salt water [Mickey Munnima, Illawarra, 1863]
Palmogoh	going to fight [Nathan, Five Islands, 1848]
Panda	Penis [Gaimard, Jervis Bay, 1826]
Pandeire	To see [Nathan, Five Islands, 1848]
Pann	White [Gaimard, Jervis Bay, 1826]
Paoule	? (shell) [Gaimard, Jervis Bay, 1826]
Papute	Father [Hale, Moruya 1846]
Para Creek	Also Fairy Creek, North Wollongong [White, 1834]
Paro	? [Gaimard, Jervis Bay, 1826]
Parrawarry	Morning [Nathan, Five Islands, 1848]
Peann	Beautiful [Gaimard, Jervis Bay, 1826]
Pedri	Crying [Gaimard, Jervis Bay, 1826]
Peerah	Cheek [Mickey Munnima, Illawarra, 1863]

Peet-tah	Wood, genus unknown [James Macarthur, 1861]
Peewee	Shells [Mickey Munnima, Illawarra, 1863]
Pengal	Breast [Gaimard, Jervis Bay, 1826]
Perka	Blue headed parrot [Gaimard, Jervis Bay, 1826]
Perring	Fingers [A64]
Perry new	Finger nails [Mickey Munnima, Illawarra, 1863]
Piangang	Old Man [Mickey Munnima, Illawarra, 1863]
Pinjerong Jerong	Plover [Mickey Munnima, Illawarra, 1863]
Pinque	Abdomen [Gaimard, Jervis Bay, 1826]
Pit-pit	Gown [Mickey Munnima, Illawarra, 1863]
Pith-thung-nar	Oyster [Mickey Munnima, Illawarra, 1863]
Pittang	Tea [Mickey Munnima, Illawarra, 1863]
Pittangah	Oyster [A64]
Polai	Red Cedar [James Macarthur, 1861] [Maiden, 1893]
Pollyogoh	Going to die [Nathan, Five Islands, 1848]
Poomeri	The ground [Clio, c1900]
Poonfin	Windmill Hill, Dapto [F. McCaffrey, early 1900s]
Poukrannew	Fingers [Mickey Munnima, Illawarra, 1863]
Poular	Two [Gaimard, Jervis Bay, 1826]
Poumara	Mountain [Gaimard, Jervis Bay, 1826]
Poumara?	Night [Gaimard, Jervis Bay, 1826]
Prale	Back [Gaimard, Jervis Bay, 1826]
Primbee	Locality
Prurramul	Hand [Nathan, Five Islands, 1848]
Pukering	Sun [Mackenzie, Shoalhaven, 1874]
Pulagr	Back [Mickey Munnima, Illawarra, 1863]
Pulur	Two [Mackenzie, Shoalhaven, 1874]
Pumbee	Eel [Mickey Munnima, Illawarra, 1863]
Punda	Thigh [Mackenzie, Shoalhaven, 1874]
Pungoialee	Headland near Kiama [Clarke, 1840]
Punnurri	To strike, hit [Clio, c1900]
Puppur	Stingray [Mickey Munnima, Illawarra, 1863]
Purdoo	Foot path [Larmer, Batemans Bay, 1853]
Purra	Night [Lizzie Malone, Illawarra, 1875]
Purrah	Eel [Mickey Munnima, Illawarra, 1863]
Purri burri	To run, go like blazes [F. McCaffrey, early 1900s]
Purrunggull	Veins [Mickey Munnima, Illawarra, 1863]
Purrunggully	Horsley's Creek [G. Brown, Illawarra, 1897]
Purrunggully	Horsley [Mickey Munnima, Illawarra, 1863]
Purry Burry	Whale [Mickey Munnima, Illawarra, 1863]
Purry burry	To run, go like blazes [F. McCaffrey, early 1900s]
Puru	Kangaroo [Mackenzie, Shoalhaven, 1874]
Pyree	Fire used by Aborigine [F. McCaffrey, early 1900s]

R

Rao-rao	Net [Rowley, 1875]
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T

Ta	Mouth [Hale, Moruya 1846]
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Ta	Tooth [Larmer, Batemans Bay, 1853]
Tabberatong	A lagoon [Mickey Munnima, Illawarra, 1863]
Tabberatong	A lagoon [F. McCaffrey, early 1900s]
Tabberratong	Lagoon at the back of the Mt Keira Hotel, Figtree [G. Brown, Illawarra, 1897]
Tabble	Flour [Mickey Munnima, Illawarra, 1863]
Tagala	? (fish) [Gaimard, Jervis Bay, 1826]
Tagn	Fish [Gaimard, Jervis Bay, 1826]
Tag ula	Pheasant [Larmer, Batemans Bay, 1853]
Tahouawann	Moon [Gaimard, Jervis Bay, 1826]
Taingn	To eat [Gaimard, Jervis Bay, 1826]
Takoonkully	place of fern roots used as medicine [A64]
Talan	Tongue [Hale, Moruya 1846]
Talara	Frost [Rowley, 1875]
Talen	Tongue [Gaimard, Jervis Bay, 1826]
Taler	Dog [Gaimard, Jervis Bay, 1826]
Talkounn	Four [Gaimard, Jervis Bay, 1826]
Tallaawaa	Locality [Throsby, Shoalhaven, 1821]
Tallah	Curious fish [A64]
Tallawarra	Curious fish [A64]
Tang	Fish [Mickey Munnima, Illawarra, 1863]
Tanna	Bird's foot [Gaimard, Jervis Bay, 1826]
Tanne	Feet [Nathan, Five Islands, 1848]
Tannoon	Mouth of Mullet Creek, deep water [A64]
Taoerun	White [Lizzie Malone, Illawarra, 1878]
Taoura	Trochus (shell) [Gaimard, Jervis Bay, 1826]
Tapma	Terry's Meadows (Albion Park)
Tara	Thigh [Gaimard, Jervis Bay, 1826]
Tarabundi	Toothless [Rowley, 1875]
Tarng	Arms [Mickey Munnima, Illawarra, 1863]
Tarona	? [Gaimard, Jervis Bay, 1826]
Tarounda	? [Gaimard, Jervis Bay, 1826]
Tarowann	Toothed (fish) [Gaimard, Jervis Bay, 1826]
Tarramue	Pig [Rowley, 1875]
Tarrattharrang	Horsley - opossum ground [A64]
Tarrawanna	Locality
Tarrin	Arms [A64]
Tarro	Man [A64]
Tatha	Elder brother [E.M. Curr, 1887]
Tattang	Stringy bark trees [A64]
Taware	To run [Gaimard, Jervis Bay, 1826]
Towrudgi	Locality [White, 1834]
Taygne	Fish [Nathan, Five Islands, 1848]
Tchak	Arm [Gaimard, Jervis Bay, 1826]
Tchall	Bubble (shell) [Gaimard, Jervis Bay, 1826]
Tchilin eteane	Pain, sorrow [Gaimard, Jervis Bay, 1826]
Tchonoutchonot	Sparrow-hawk [Gaimard, Jervis Bay, 1826]
Tchougouroua	Bird [Gaimard, Jervis Bay, 1826]
Tdhulla	Man [Lizzie Malone, Illawarra, 1875]
Tdjerrail	Lily Pily [James Macarthur, 1861]
Tdjerring	Callicoma species [James Macarthur, 1861]
Tdjeunen	White Myrtle, Blue Ash, Ash [James Macarthur, 1861]
Tedjun	Moon [Lizzie Malone, Illawarra, 1878]

Teeldeelyann	Shrimp [Mickey Munnima, Illawarra, 1863]
Tehal	Helix (shell) [Gaimard, Jervis Bay, 1826]
Terara	Locality
Terling	Tongue [Mickey Munnima, Illawarra, 1863]
Terra	Teeth [Rowley, 1875]
Terragong	Swampy land north of Kiama [Clarke, 1840]
Terri-barri	Broad leaved Rough Iron Bark [James Macarthur, 1861]
Terrodthural	Onions [Mickey Munnima, Illawarra, 1863]
Tewmbi	A man married to one's sister [Johnny Wyman, Eden, 1864]
Tha	Tooth [Larmer, Batemans Bay, 1853]
Thapma	Locality, river near Albion Park [AONSW, 1826]
Thaumogoh	Going to eat [Nathan, Five Islands, 1848]
Thulga	The bottom of the sea [Clio, c1900]
Thun na	Foot [Larmer, Batemans Bay, 1853]
Thundagulla	A flat piece of land [F. McCaffrey, early 1900s]
Thundala	Lightning [Larmer, Batemans Bay, 1853]
Thundthi	Waist [Mackenzie, Shoalhaven, 1874]
Thunna	Foot [Mickey Munnima, Illawarra, 1863] [Mackenzie, Shoalhaven, 1874]
Thunnal	Eat [E.M. Curr, 1887]
Thurangaora	Three [Mackenzie, Shoalhaven, 1874]
Thurra	Leg [Mickey Munnima, Illawarra, 1863]
Thurre	Thigh [Mackenzie, Shoalhaven, 1874]
Ti	Sea [Gaimard, Jervis Bay, 1826]
Tianbigara	? (shell) [Gaimard, Jervis Bay, 1826]
Tiaur	Hair [Hale, Moruya 1846]
Tibbekin	<i>Leptospermum</i> species [James Macarthur, 1861]
Tibiura	White [Lizzie Malone, Illawarra, 1875]
Tilba Tilba	Locality
Tingee	Star [E.M. Curr, 1887]
Tinna	Foot [E.M. Curr, 1887]
Tiranagala	To sneeze [Gaimard, Jervis Bay, 1826]
Tirar	Hair [Gaimard, Jervis Bay, 1826]
Tithijung	Bread [Larmer, Braidwood, 1853]
Tjellat	Blue Gum of Camden [James Macarthur, 1861]
Toga	To give [Rowley, 1875]
Tola	Blue [Gaimard, Jervis Bay, 1826]
Tola	Circle [Gaimard, Jervis Bay, 1826]
Tola	Trochus (shell) [Gaimard, Jervis Bay, 1826]
Tollun	Tongue [Lizzie Malone, Illawarra, 1875]
Tona	Foot [Gaimard, Jervis Bay, 1826]
Tongarra	Tame man killed the wild man [A64]
Tongarra	A Medicine Man [F. McCaffrey, early 1900s]
Toojooga	Blowhole [Buthong, Shoalhaven, 1902]
Tookun	Hut [Larmer, Ulladulla, 1853]
Tooreegang	Bulli [A. Campbell, Wollongong, 1898]
Toorodja	Fairy Meadow - hot winds [S91]
Toorodja	Fairy Meadow - hot winds used to open the ground [A64]
Tooroor	Smoke [E.M. Curr, 1887]
Toorung gow aree	Three [Larmer, Batemans Bay, 1853]
Toukouloua	? [Gaimard, Jervis Bay, 1826]
Tourare	Enemy, hostile [Gaimard, Jervis Bay, 1826]
Towara	The moon [Larmer, Batemans Bay, 1853]

Towradgi	Locality
Towradgi	A Medicine Man [F. McCaffrey, early 1900s]
Towradgi	Keeper of Sacred Stone - Keeparr [F. McCaffrey, early 1900s]
Tsejingouera	Waterfall near Macquarie Pass [Clarke, 1840]
Tuabilli	Hide [Rowley, 1875]
Tu ba ra	Night [Larmer, Batemans Bay, 1853]
Tucawarra	Portion of Marshall Mount Estate [F. McCaffrey, early 1900s]
Tuckulung	Tom Thumb [A. Campbell, Wollongong, 1898]
Tuga	Thick wood about a watercourse [R75]
Tugga	Cold [Larmer, Batemans Bay, 1853]
Tugga e lee	No [Larmer, Batemans Bay, 1853]
Tug gi	No [Larmer, Ulladulla, 1853]
Tuggulee	Show Ground, near Pavilion [A. Campbell, Wollongong, 1898]
Tugon	Hut [Larmer, Batemans Bay, 1853]
Tugra	Cold [Rowley, 1875]
Tugra gora	South Wind [Rowley, 1875]
Tuckite	Frost [Larmer, Batemans Bay, 1853]
Tukkayil	No [E.M. Curr, 1887]
Tukkyil	I do not know [E.M. Curr, 1887]
Tullamba	Very tired [F. McCaffrey, early 1900s]
Tullegan	Dead tree [Nathan, Five Islands, 1848]
Tullibilon	Fly-blow [Rowley, 1875]
Tullinyun	Greedy [Rowley, 1875]
Tullumbah	Black Chief [F. McCaffrey, early 1900s]
Tullumbar	King of Tongarra [F. McCaffrey, early 1900s]
Tullun	Tongue [Lizzie Malone, Illawarra, 1878]
Tulugal	Devil [Hale, Moruya 1846]
Tumberrellong	Flowers [Mickey Munnima, Illawarra, 1863]
Tunar	Bread [Mickey Munnima, Illawarra, 1863]
Tundulla	Small [Larmer, Batemans Bay, 1853]
Tung ah	Bread [Larmer, Ulladulla, 1853] [Larmer, Batemans Bay, 1853]
Tungi	Vegetable food [E.M. Curr, 1887]
Tunna	Foot [Rowley, 1875]
Tunnah	Feet [A64]
Tunner	Feet [Mickey Munnima, Illawarra, 1863]
Tupma	Terry's Meadows [Brown, 1897]
Tupna	Terry's Meadows [F. McCaffrey, early 1900s] Also Tapma
Turagun	Creek [Lizzie Malone, Illawarra, 1875]
Turra	Thigh [Lizzie Malone, Illawarra, 1878]
Turret	To spear [Rowley, 1875]
Tyamugu	Good [Hale, Moruya 1846]

U

Ulla Nulla	A running creek [F. McCaffrey, early 1900s]
Ulladulla	A safe harbour from the rough sea [Thornton, 1896]
Ullung brotha	Five [Larmer, Batemans Bay, 1853]
Ulowang	Rough leaved Fig [James Macarthur, 1861]
Unanderra	Something fleeting, a shadow [F. McCaffrey, early 1900s]
Uniderra	Something fleeting, a shadow [F. McCaffrey, early 1900s]
Unyah	Shark [A64]

W

Wabborrow	Potatoes [Mickey Munnima, Illawarra, 1863]
Wabine	Go [Larmer, Batemans Bay, 1853]
Waddy	Implement [Clarke, 1840]
Wadjell	Sand [Buthong, Shoalhaven, 1900]
Wadthung	Grass [Larmer, Batemans Bay, 1853]
Wadugudaw	Little hairy man [Eades, 1976]
Wa gal	Leatherjacket fish [Eades, 1976]
Wagoora	Crow [E.M. Curr, 1887]
Wagul	One [Rowley, 1875]
Wagur	Carpet snake [Eades, 1976]
Wa gura	Crow [Eades, 1976]
Wah	Wood [A64]
Wahga	Crows, crow [F. McCaffrey, early 1900s]
Wahra	Crows, crow [F. McCaffrey, early 1900s]
Wahwee	Something mythical [F. McCaffrey, early 1900s]
Wai-ali	Opossum [Rowley, 1875]
Waiaman	Father [Johnny Wyman, Eden, 1864]
Waiana	Mother [Rowley, 1875]
Wala nun	Head [Eades, 1976]
Walaba	Black brush Kangaroo [Rowley, 1875]
Walar	Head [Eades, 1976]
Waldarra	Taylor House, Dapto [A64]
Walinn iri	To row, swim [Gaimard, Jervis Bay, 1826]
Wallaga	Wallaga Lake
Wallah	Chin [Nathan, Five Islands, 1848]
Wallamah	Snapper [A64]
Wallamai	Schnapper fish (Bimbs, Moreton Bay) [F. McCaffrey, early 1900s]
Wallami	Schnapper [Rowley, 1875]
Wal-lan	Rain [Rowley, 1875]
Wallandun deyren	<i>Pittosporum undulatum</i> [James Macarthur, 1861]
Wallang-unda	Beech [James Macarthur, 1861]
Wallaon	Dog Wood, Blood Wood [James Macarthur, 1861]
Wallarah	Head [Nathan, Five Islands, 1848]
Wallawa	Stop here! [Rowley, 1875]
Wallaya	Hickory [James Macarthur, 1861]
Wallindarra	Benares [Mickey Munnima, Illawarra, 1863]
Wallir	Head [Mackenzie, Shoalhaven, 1874]
Walloo	Chin [A64]
Wallum boolee	Two honeysuckle trees [F. McCaffrey, early 1900s]
Wallum	Rain [F. McCaffrey, early 1900s]
Walo	Chin or beard [Hale, Moruya 1846]
Waltdira	Avondale [Mickey Munnima, Illawarra, 1863] [G. Brown, Illawarra, 1897]
Walu	Beard [Eades, 1976]
Wambamoway	Table mountain near Nowra [Clarke, 1840]
Wanaga Yuin	Where are the Blacks? [E.M. Curr, 1887]
Wanana	? (mollusc) [Gaimard, Jervis Bay, 1826]
Wanda	? [Gaimard, Jervis Bay, 1826]
Wandandian	The home of the lost lovers [F. McCaffrey, early 1900s]
Wandiwandian	The home of the lost lovers [Thornton, 1896]

Wanen	Woman [Hale, Moruya 1846]
Wangali	Long nosed bandicoot [Eades, 1976]
Wangan	Black woman [E.M. Curr, 1887] [Eades, 1976]
Wangorang	Headland near Kiama [Clarke, 1840]
Wanior	Woniora Point, Bulli [White, 1834]
Wanyahbilla	Where is the firestick? [F. McCaffrey, early 1900s]
Wanyandilli	Where is the firestick? [F. McCaffrey, early 1900s]
Waraboun	? (fish) [Gaimard, Jervis Bay, 1826]
Warambugan	Whiting [Eades, 1976]
Waran	Lean (adj.) [Rowley, 1875]
Waran	Child, baby [Eades, 1976]
Waranan	Boomerang [Eades, 1976]
Warang	Boy [Larmer, Batemans Bay, 1853]
Warawara	Far away [Rowley, 1875]
Wardoo	Skin [E.M. Curr, 1887]
Wardu	Skin [Hale, Moruya 1846]
Wargon	Crow [Rowley, 1875]
Wari	Paddle [Eades, 1976]
Warigala	Mullet [Eades, 1976]
Warilda	Creek view [F. McCaffrey, early 1900s]
Warilla	Locality
Warin	Child, baby [Eades, 1976]
Warnun	Crow [Lizzie Malone, Illawarra, 1875]
Warrajee	The blacks high chief who had [F. McCaffrey, early 1900s]
Warran	Children [E.M. Curr, 1887]
Warran	Baby [E.M. Curr, 1887]
Warrane	Sydney [S91]
Warrang	Child [Larmer, Ulladulla, 1853]
Warrangal	Native dog [Nathan, Five Islands, 1848]
Warrangan	Boomerang [E.M. Curr, 1887]
Warrangang	South [Nathan, Five Islands, 1848]
Warrauka	Smallest leaved Fig [James Macarthur, 1861]
Warrawang	Whiting [A64]
Warrawong	Locality
Warreeah	Messmate [James Macarthur, 1861]
Warri	Old man [E.M. Curr, 1887]
Warrigal	Dog
Warring	Baby [A64]
Warringi kobbera	Grey headed [Rowley, 1875]
Warroo	Chin [Mickey Munnima, Illawarra, 1863]
Waru ra	Fishing line [Eades, 1976]
Waru	Wallaby [Eades, 1976]
Warundunambada	I shall not forget it [Johnny Wyman, Eden, 1864]
Warwa	The name for Crows, the crow [F. McCaffrey, early 1900s]
Warwong	Tom Thumb Lagoon - after entrance [A64]
Wat-tah	Green Wattle [James Macarthur, 1861]
Watta Watta	Ankle [Mickey Munnima, Illawarra, 1863]
Watta-Mowlee	Locality [Flinders 1796]
Wattung-urree	Honeysuckle [James Macarthur, 1861]
Wauwunna	Crow [Mackenzie, Shoalhaven, 1874]
Wawareno	Brother [Gaimard, Jervis Bay, 1826]
Wawarnan	Crow [Eades, 1976]
We	Fire [Lizzie Malone, Illawarra, 1875]

Weagh	Fire [Nathan, Five Islands, 1848]
Wee-tjellan	Hickory Lignum Vitae [James Macarthur, 1861]
Weena	Home [F. McCaffrey, early 1900s]
Weery Wegne	Flame tree [James Macarthur, 1861]
Weirah	Bad [Nathan, Five Islands, 1848]
Wendal	To whistle [Gaimard, Jervis Bay, 1826]
Wenkin	Black woman [Mackenzie, Shoalhaven, 1874]
Weri	Bad [Rowley, 1875]
Werowi	Girl [Rowley, 1875]
Wetyun	Sand [Lizzie Malone, Illawarra, 1875]
Weyahgany	Spear [Nathan, Five Islands, 1848]
Whu karndi	Run away [Rowley, 1875]
Whyjuck	Sand [Mickey Munnima, Illawarra, 1863]
Wian	Sister [Rowley, 1875]
Widgera	Sand [F. McCaffrey, early 1900s]
Widid widid	Sand [Eades, 1976]
Widili	Alcohol [Eades, 1976]
Widud widud	Sand [Eades, 1976]
Wikkie	Bread [F. McCaffrey, early 1900s]
Wilin	Lips [Hale, Moruya 1846]
Wilin	Mouth, lips [Eades, 1976]
Wil lee	Lip [Larmer, Batemans Bay, 1853]
Willi	Mouth [E.M. Curr, 1887]
Winbin	Morning [Rowley, 1875]
Windang	Island, mouth of Lake Illawarra [White, 1834]
Winduga	I shall think of it [Johnny Wyman, Eden, 1864]
Win gun	Black Gin [Larmer, Batemans Bay, 1853]
Winna	Laugh [Rowley, 1875]
Winnima	Close by [Rowley, 1875]
Wirain	Rock Kangaroo [Rowley, 1875]
Wiralun	Forest oak [Lizzie Malone, Illawarra, 1878]
Wirawi	Woman [Rowley, 1875]
Wirra	Bad [Lizzie Malone, Illawarra, 1875]
Wirri	Sun [Lizzie Malone, Illawarra, 1875]
Wirringulla	Sunshine [Lizzie Malone, Illawarra, 1875]
Wob a ra	Go [Larmer, Ulladulla, 1853]
Woddi	Club [Rowley, 1875]
Wodi-Wodi	Language, Wollongong to Shoalhaven [Lizzie Malone, Illawarra, 1875]
Woidgitgull	Locality [Throsby, Shoalhaven, 1821]
Wolaru	Mountain Kangaroo [Rowley, 1875]
Wolbunga	To hunt [Rowley, 1875]
Wollangarry	Jordan's creek - a white grub nine inches long [A64]
Wollar	Head [Lizzie Malone, Illawarra, 1878]
Wollindarra	Benares, Mr W.M.Cook's residence [G. Brown, Illawarra, 1897]
Wollingurry	A small waterfall [F. McCaffrey, early 1900s]
Wollingurry	Creek runs into the Lake south of Yallah Bay [G. Brown, Illawarra, 1897]
Wollogolin	Bulrush [Rowley, 1875]
Wollogul	The King Fish [F. McCaffrey, early 1900s]
Wollogul	King fish [Rowley, 1875]
Wollomai	the Schnapper (Bimbs, Moreton Bay) [F. McCaffrey, early 1900s]
Wollongarrie	A small waterfall [F. McCaffrey, early 1900s]

Wollongong	The King Fish [F. McCaffrey, early 1900s]
Wollongong	Five Islands [Thornton, 1896]
Wollongong	The Kingfish [F. McCaffrey, early 1900s]
Wollongong	Flagstaff Point, like a man's forehead [A64]
Wollungar	Opposum cloak [Mickey Munnima, Illawarra, 1863]
Wolongong	Locality [White, 1834]
Wombarra	Black duck [E.M. Curr, 1887]
Wombat	Ground bear [Rowley, 1875]
Wommerra	Throwing stick [E.M. Curr, 1887]
Womra	Throwing stick for spear [Rowley, 1875]
Wonaga-wey ou	What is your name [Larmer, Ulladulla, 1853]
Wong-go-willie	Nest of the Wonggo pigeon [F. McCaffrey, early 1900s]
Wonga Wonga	Pigeons build [A64]
Wonga-wonga	Blue pigeon [Rowley, 1875]
Wongandal	Where the Kings speak [F. McCaffrey, early 1900s]
Wongandall	Bark used for coffins [A64]
Wonganiley	Mountain at the back of Avondale [G. Brown, Illawarra, 1897]
Wonganily	Track over the mountain, S.E. Avondale [A64]
Wongarral	Berrima Mount - swift, a bird [A64]
Wongawilla	Nest of the Wonggo pigeon [F. McCaffrey, early 1900s]
Wongawilli	Mountain near Dapto [Clarke, 1840]
Wongawilly	Mountains back of Avondale [Mickey Munnima, Illawarra, 1863]
	Wonga wonga Pigeon [Lizzie Malone, Illawarra, 1878]
Wongerra	Boy [Rowley, 1875]
Wonjandal	Wholahan's farm [F. McCaffrey, early 1900s]
Wonona	Sleep [F. McCaffrey, early 1900s]
Wonwin	Shellharbour - where there were big shell fish [F. McCaffrey, early 1900s]
Woodthung	Grass [Larmer, Braidwood, 1853]
Woolahr	Head [Mickey Munnima, Illawarra, 1863]
Woolangurry	Avondale [A64]
Wooljungah	Five Islands [F. McCaffrey, early 1900s]
Woollungar	Opposum Cloak [Mickey Munnima, Illawarra, 1863]
Woolongon	Locality, Wollongong [Paulsgrove, 1834]
Woolyungah	Five Islands [Thornton, 1896]
Woom barra	Duck [Larmer, Batemans Bay, 1853]
Woona	Elbow [Mickey Munnima, Illawarra, 1863]
Woondooma	Broken, hilly country [F. McCaffrey, early 1900s]
Woonona	Locality
Woonona	Sleep [F. McCaffrey, early 1900s]
Woonona	Sleep [F. McCaffrey, early 1900s]
Woonora	Locality, mountain range, northern Illawarra [White, 1834]
Wooree	Sun [Buthong, Shoalhaven, 1900]
Wooreo	Sun [Mickey Munnima, Illawarra, 1863]
Woorigal	Second Native Dog Hill - native dog [A64]
Woorroorool	Native Dog Hill [A64]
Wooura	Venus (shell) [Gaimard, Jervis Bay, 1826]
Woowangorang	The Five Islands range, a sea sight [F. McCaffrey, early 1900s]
Woowongorong	Five Islands Point [Mickey Munnima, Illawarra, 1863]
Woowongorong	Five Islands Point - Mt Kembla range [G. Brown, Illawarra, 1897]
Worrajee	In charge of the sacred stone Keebarr [F. McCaffrey, early 1900s]
Worree	Sun [Buthong, Shoalhaven, 1900]

Worri	High or far [Lizzie Malone, Illawarra, 1878]
Worrigea	Where to go. It is not far [F. McCaffrey, early 1900s]
Worrigea	In charge of the sacred stone Keebarr [F. McCaffrey, early 1900s]
Worrijal	Mullet [Rowley, 1875]
Worwung	Mouth to Tom Thumb [A. Campbell, Wollongong, 1898]
Wourlew	Chin [Mickey Munnima, Illawarra, 1863]
Wourlung	Beard [Mickey Munnima, Illawarra, 1863]
Woworguns	Four [Mickey Munnima, Illawarra, 1863]
Woworlyum	Four [Mickey Munnima, Illawarra, 1863]
Wowrang	Tom Thumbs lagoon [F. McCaffrey, early 1900s]
Wowulli	Three [Mackenzie, Shoalhaven, 1874] [Lizzie Malone, Illawarra, 1878]
Wowullibo wowulli	Six [Lizzie Malone, Illawarra, 1878]
Wowullibo Wowulli mittun	Seven [Lizzie Malone, Illawarra, 1878]
Wu	To run [Rowley, 1875]
Wuddal	Grass [E.M. Curr, 1887]
Wudubugan	Little hairy man near sea [Eades, 1976]
Wulan	Money [Eades, 1976]
Wulban	Paddle [Eades, 1976]
Wulban	Wallaby [Eades, 1976]
Wullar	Head [Lizzie Malone, Illawarra, 1878]
Wullingurry	Lakelands Estate, Primbee [Mickey Munnima, Illawarra, 1863]
Wulloah	Tree-for poisoning fish [Nathan, Five Islands, 1848]
Wullu	Chin [Lizzie Malone, Illawarra, 1878]
Wullumboola	Two honeysuckle trees [F. McCaffrey, early 1900s]
Wulununda	Pigeon berry [Lizzie Malone, Illawarra, 1878]
Wumba ra	Duck [Eades, 1976]
Wunan	Silly [Eades, 1976]
Wunbee	Fire [Mickey Munnima, Illawarra, 1863]
Wunjara	Boy [Rowley, 1875]
Wunlabung	Tomahawk [F. McCaffrey, early 1900s]
Wura	Rock cod [Eades, 1976]
Wuranain	Boomerang [Lizzie Malone, Illawarra, 1878]
Wuri	Sun [Mackenzie, Shoalhaven, 1874]
Wuringuraa	Locality [Throsby, Shoalhaven, 1821]
wurnuga	Pardon [Johnny Wyman, Eden, 1864]
Wurri	Sun [Lizzie Malone, Illawarra, 1878]
Wurugul	Bora initiation rite [Lizzie Malone, Illawarra, 1875]
Wurujal	Native Dog [Buthong, Shoalhaven, 1900]
Wurunurun	Red [Lizzie Malone, Illawarra, 1878]
Wutta	Where? [Lizzie Malone, Illawarra, 1875]
Wyanda	Home [F. McCaffrey, early 1900s]

Y

Yaang-arra	Common Tea Tree [James Macarthur, 1861]
Yah-ruigne	Spotted or Mottled Gum [James Macarthur, 1861]
Yai	Here [Lizzie Malone, Illawarra, 1878]
Yalgar	Breast [Mickey Munnima, Illawarra, 1863]
Yalla	Go away! (imperative mood) [F. McCaffrey, early 1900s]

Yallah	Go away! (imperative mood) [F. McCaffrey, early 1900s]
Yallawarrie	A blackfellow in a tree, a murderer [F. McCaffrey, early 1900s]
Yalloworrie	Yalla - man who used to murder his enemies [A64]
Yamba	Home [F. McCaffrey, early 1900s]
Yambaiimba	Cockatoo [Lizzie Malone, Illawarra, 1878]
Yan	To go [Rowley, 1875]
Yan	Black river flathead [Eades, 1976]
Yana	Throw [Rowley, 1875]
Yandahgoh	Go away [Nathan, Five Islands, 1848]
Yander manna	<i>Eriostemon</i> species [James Macarthur, 1861]
Yander-airy	Mountain Ash [James Macarthur, 1861]
Yanga	Lobster [Eades, 1976]
Yanngar	Lobster [Mickey Munnima, Illawarra, 1863]
Yannooga	Walk [E.M. Curr, 1887]
Yanoogang	Old crossing, Dapto [A64]
Yan yee	Fire [Larmer, Ulladulla, 1853]
Yara	Throw fast [Rowley, 1875]
Yaraman	Horse [Mackenzie, Shoalhaven, 1874]
Yaraman	Horse [Rowley, 1875] [Lizzie Malone, Illawarra, 1878]
Yarnera	Canoe [Lizzie Malone, Illawarra, 1878]
Yarra bunye	Go away [Larmer, Braidwood, 1853]
Yarramagh	Locality, Illawarra [AONSW, 1826]
Yarramun	Horse [Larmer, Batemans Bay, 1853]
Yarran	Beard [E.M. Curr, 1887]
Yarrania	A devil [F. McCaffrey, early 1900s]
Yarrawa	Greedy, voracious, shark-like [F. McCaffrey, early 1900s]
Yarra-wah	Tree fern [James Macarthur, 1861]
Yarrawau	Greedy, voracious, shark-like [F. McCaffrey, early 1900s]
Yarri	Beard [E.M. Curr, 1887]
Yarr-Warrah	Black Butt Gum [James Macarthur, 1861]
Yarra Yarra	Northern Macquarie Rivulet (Johnston's Creek) [G. Brown, Illawarra, 1897]
Yarra Yarra	Johnston's Creek [Mickey Munnima, Illawarra, 1863]
Yarra Yarra	Johnston's Creek, a devil [F. McCaffrey, early 1900s]
Ya woi	Come here [Larmer, Batemans Bay, 1853]
Ye ye chobun	Come here quick! [Lizzie Malone, Illawarra, 1875]
Yeh-dthedeh	Apple Tree of Coast [James Macarthur, 1861]
Yellabi daialon	Bora ceremony [Rowley, 1875]
Yerah	Teeth [Mickey Munnima, Illawarra, 1863]
Yeralla	Tree <i>Eriostemon</i> species [James Macarthur, 1861]
Yerdrie	Same as Jererrie & Jerrery [F. McCaffrey, early 1900s]
Yerling	Mouth [Mickey Munnima, Illawarra, 1863]
Yernera	Boat [Lizzie Malone, Illawarra, 1875]
Yerowleong	Young Woman [Mickey Munnima, Illawarra, 1863]
Yerrawarrd	Blackbutt [Buthong, Shoalhaven, 1900]
Yerrdry	Same as Jererrie & Jerrery [F. McCaffrey, early 1900s]
Yerrermurra	Bream [Rowley, 1875]
Yerrinbool	Wood duck [E.M. Curr, 1887]
Yerummeah	Peach [Mickey Munnima, Illawarra, 1863]
Yerummeah-meah	Peaches [Mickey Munnima, Illawarra, 1863]
Yerun	Chin or beard [Hale, Moruya 1846]
Yerungada	Grey [Lizzie Malone, Illawarra, 1878]
Yewi	Rain [Lizzie Malone, Illawarra, 1878]

Yi	Come [Larmer, Ulladulla, 1853]
Yiliman	Spear [Eades, 1976]
Yilm	Southerly wind [Eades, 1976]
Yira	Teeth, tooth [Hale, Moruya 1846]
Yirawiun	Young woman [Lizzie Malone, Illawarra, 1878]
Yiriguda	Silly [Eades, 1976]
Yiyrrah	Teeth [Nathan, Five Islands, 1848]
Yo-wun	Road [Lizzie Malone, Illawarra, 1878]
You-an-you	Body [Mickey Munnima, Illawarra, 1863]
You een	Blackfellow [Larmer, Batemans Bay, 1853]
Youhen	Man [Mickey Munnima, Illawarra, 1863]
Younjacar	Little Boy [Mickey Munnima, Illawarra, 1863]
Yowarro	Tree, <i>Cupanea species</i> [James Macarthur, 1861]
Yowee	Kelly's Creek [A64]
Yowi	Come on [E.M. Curr, 1887]
Yowin	Man [Mickey Munnima, Illawarra, 1863]
Yowingmillee	A Lagoon [Mickey Munnima, Illawarra, 1863]
Yowingmillee	Lagoon on Miss Brown's farm at Brownsville [G. Brown, Illawarra, 1897]
Yuen	Man [Hale, Moruya 1846]
Yuin	Black man [Mackenzie, Shoalhaven, 1874]
Yuin	Yes [Rowley, 1875]
Yunda	Go away! [Lizzie Malone, Illawarra, 1875]
Yunderi	To go [Clio, c1900]
Yunga	Black Snake [Lizzie Malone, Illawarra, 1875]
Yunga	Weep [Rowley, 1875]
Yunun	Black Man [Eades, 1976]
Yuranyi	Black duck [Rowley, 1875]
Yuroka gora	North wind [Rowley, 1875]
Yurrer	Throw down [Lizzie Malone, Illawarra, 1878]
Yuruka	Hot [Rowley, 1875]
Yurun	Young man [Lizzie Malone, Illawarra, 1878]
Yuwin	Black Man [Eades, 1976]
Yuzgamun	Sing [Lizzie Malone, Illawarra, 1878]

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