

ABORIGINES OF TASMANIA.—THE NORMAN VOCABULARY.

The Rev. James Norman, the author of this vocabulary and the accompanying notes, was for some years attached to a Mission in Sierra Leone. He arrived in Tasmania in 1827, and after temporary employment in Launceston and at New Town, he was appointed in 1832 to the Chaplaincy of Sorell, which at that time included Richmond and Tasman's Peninsula, and extended to Swansea, on the East Coast. His removal to Hobart upon his retirement from Sorell in 1867 was soon followed by his death in 1868. On the day of his funeral all public offices in Hobart were closed by order of the Governor, as a testimony of respect for his long and valuable services to the colony.

THE NORMAN VOCABULARY.

- (P. 1) Tragardik, nomercurtick, planewoorack—state of pregnancy; teaner—come; tooreelur—bread; poorne-thenar—child, alias pickerninny; moograr—dog; parkalla (adopted)—beef; nummerwar—no; parwar, parwarlar—yes; compomer—man's name; teurar—woman's name; wartermeediar—woman's name; widdererneddier—woman's name; tringhener—to swim; mookenur—water; temorkenur—to drink; tringhener—to swim.
- (P. 2.) [The natives are in general very adept swimmers, and can pass through the water, performing the most agreeable evolutions, with almost the same ease and rapidity as the piscine tribes themselves.]

Togurlongurberner—to dive. [This duty devolves upon the women, who are held in a state of subserviency by their husbands, and are made not only to provide fish, but to carry heavy burdens, imposed upon them by their unfeeling and ungallant partners. The mode of diving is thus: The female so engaged slings a basket round her neck, and with a stick in her hand plunges into the deep.

After exercising this weapon to disengage the fish from the rock, she rises to obtain breath, and then repeats the operation, till she has succeeded in filling her basket.]

- (P. 3) Neunkenar, plegurtethar, nebbelteethenar—eye. [The natives of this country are wonderfully apt in distinguishing objects at a distance. In this they may be said to compete with any people of the world. Their sense of hearing is equally remarkable; and here, we cannot help tracing the goodness of God, in providing for these benighted people such blessings as are meet to secure them from want, and to render them happy beings in common with the rest of the human creation.]

- (P. 4) Temokenur—to drink. [I am not aware that the natives have discovered any herbs which are capable of producing an exhilarating decoction. It has been found, however, that in connection with the rest of the human species, they soon contract a fondness for spirituous liquors, and are equally liable to its concomitant effects.]

Mokerloobrer—mouth; tegurner—to eat; teemurladenarne—ear; toppeltee—go; dereuner, neandraner—trinket. [The natives are very proud of ornaments, and set a particular value on knives. These they use in dissecting their food, and seem to be fully aware of its superior properties as a carving utensil.]

- (P. 5) Plonerpurtick—hungry, or, empty stomach; narnerminner, ragurner, parlerterminner—hand; langoonar—foot; neucougular, neugolar, picrackernar, peecackerlemarner—head; weenar, weenarnarne—wood; partroller—fire. [The natives in the interior obtain a fire by rubbing together two pieces of wood—one green and one dry—till the wood ignites by friction.]

- (P. 6) Rorertherwartenar—grass; plegurner, lurerener—leg; tooweenyar, larthethelar, warkellenner, larthertegurner—sun, moon; toorar—rain; noonwartenar, eularminner—smoke; marlerpootenar, nornergoodenar—poultry; blagurdeddiar, wordiack—dead. [The mode of disposing of the dead seems to differ in this country. To the southward the body is committed to the flames. As soon as life is extinct a pile is erected and the body left to consume. It is very common for the mourner to preserve the ashes of the deceased by enclosing them in a piece of kangaroo skin (the fur side inwards), and girding

them about the waist. This will appear to be the most natural way for a barbarous people to dispose of their dead, and somewhat in accordance with the method adopted by the ancients.]

Tooreenur—sky; monur, noonghenar—forehead; trarwernar, kanewurrar—tongue; warlerminner—lips; leebrerne, lopenarne—house; terrar—to cry; pillermalar, pickernar, mackererpillarne—to laugh; parmerecoco, garberebobere—gammon; parrarwar—go away; logurner—to sleep; narrerminner, parlerterminner—shake hands; poackerler, parnellar, warkellar—mussel (shell fish); larnar, peurar—stone; pareminner, rapprunner—prickly mimosa; peungurnee, nartick—hot; catorar, warberterteener—posteriors; trungurmarteener, kaarwerrar—thighs; ploner, plaanganer—stomach; lagurnerbarner—hair; teebrarmokenur—appertaining to a woman; trarwerlarnar, narrargoonar, teburcarloonar—breast; pleanerpennar, narnerpennar—knee; ploner boniack (stomach full)—full stomach. [The noun preceding the adjective, similar to the French language.]

Arlenar, peearner, pleeplar—spear; loneroner, memunrack—sick or unwell; neandrarner—chief. [The greatest homage is paid to the chief of a mob, who owes his title to family inheritance. In the event of a demise without issue, a competition commences, and the title is awarded to the best spearsman. The chief is generally remarkable for his superior strength, a cause of which is that he is under no solicitude about his support, which is abundantly provided both for him and his family through the resources of his subordinates. The appellation of "Chief" is derived from that of a trinket, thereby inferring that this caput is provided with some ornamental distinction to denote his rank.]

Planduddenar, warteroodenar—native gum tree; pararwar—go away (imperative); loocropperner—catamaran. [This vessel is constructed by the natives for the purpose of crossing rivers. It is composed of two large sheets of stringy bark, which, after being well seasoned, are fastened together with curryjong bark (a flexible substance which is capable of being reduced to a very thin texture). It is of a buoyant description, but withal so inconvenient and unwieldy, that the mariner is per-

(P. 10) petually up to his knees in water. Some of the blacks are very hardy, and will venture out a long way in this precarious construction, but oftentimes perish in their perilous undertakings.]

Trokenur—to copulate. [Their mode of courtship is both uncouth and arbitrary. If a black fixes his affection upon any particular woman, and she rebuffs his suit, he has recourse to every possible method of tantalisation to render her time burdensome and miserable. He watches over her day and night, and never ceases his fulsome overtures till he has absolutely forced her into compliance for the sake of getting rid of his importunities. Females are estimated according to their

(P. 11) strength and their facility in diving. The conjugal state is attended with much drudgery and fatigue on the part of the women, who, though not held in that state of indifference and unfeeling subserviency which characterises other savage nations, are taught to consider themselves subordinate to their husbands, and compelled to submit to their will and pleasure.]

Tronecartee—look, behold; tyaner, teethaner—excrement; noriddiack—no good; karwarler—cold; neener—you; meener—me; carnee—to speak. [Also applied to the neighing of a horse, the snorting of a pig, etc., etc.]

(P. 12) Triagurlugurne, plegurlarner—earth; memunrack, loneroner—sick or unwell. [When a native is overtaken by sickness which creates internal pain, it is usual for him to have recourse to bleeding. The remedy he adopts on the whole is in immediate unison with that deplorable ignorance and barbarity which characterise human nature in its unpolished state. After filling his breast with deep and dreadful gashes till it copiously bleeds, he proceeds to bind his joints with ligatures made of curryjong bark or of the sinews of a kangaroo. If he experiences no relief from this, he gives himself up to the embrace of death, fully convinced that he is propelled to his fate by that irresistible spirit called “Ragurwropper

(P. 13) “Lagurwropperne,” and therefore that no human means can avert his predestined doom. He then becomes sullen and silent, and pertinaciously refuses to partake of any nutriment save water, of which he drinks to an extravagant excess. This, together with the barbarous process at first resorted to, generally hurries him

to an untimely end. The sympathising observer is particularly struck with this instance of the utter helplessness of these wretched creatures, and finds his mind mechanically directed to the adoption of such measures as are calculated to improve their state and to establish that union and brotherly concord which we as Christians, regarding them as the unfortunate creatures of the same Divine hand, should spare no pains to accomplish.]

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Weentiennar, partrottiennar—wood ashes; martiel-cootennar, nonermeenar—to dig; partrollarne, lennar, loennar—musket; tooyar (adopted)—soldier; nonghenar—to run; larnar, teewartear, noennar—stone; crackernee—sit down; parconiack, peemar—presently; tagurner—to go; penneagurner, neoonendennar—seaweed; warter-poolyar, nemeener—lazy; caranner—be quiet; arrocare!

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—an exclamation denoting surprise; lagueropperne—evil spirit. [The blacks of this country, in common with all other ignorant and unenlightened people, are prone to superstition. Thus, they impute to the malignant agency of an evil and overwhelming spirit all the misfortunes and calamities which befall them, a great many of which are doubtless owing to that state of awful wretchedness out of which it hath not yet pleased the Almighty to call them. They believe in supernatural appearances, and have evinced a decided abhorrence on seeing the carcass of a dog which had been hanged. The unfledged imagination in such instances becomes tainted, and gives

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place to dreams, the delusive tendency of which to a rude mind may be supposed to inculcate a reality. Their belief in ghosts no doubt originates in this very circumstance.]

Perrerpennar, lugurpernellar—to throw; martillar (adopted), mutton; neunkenar—to see; wongherne—to stay; marrarwar—to suck; crackerpucker, tarnur—to kill or break; ninghenne—to arrest or take away; planghener—to put or place; coorroo!—an exclamation; marnder—there; trarwernar—to go; parragonee—to give away; peunerminner, leallerminner—a scorbutic complaint of an irritating nature to which the natives are subject. [In some stages it is really dreadful, and covers the sufferer with one complete and solid mass of corruption from head to foot. It is also infectious. The natives are sensible of its approach, and where a plurality are

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together, they contrive to rid themselves of it ere it can attain to a head. The remedy they adopt is simple. Having procured a small piece of wood, and sharpened it at one end [and] hardened it in the fire, they commence to probe wherever they can discover a spot that contains the corrupted matter, by the timely suffusion of which the complaint deadens and disappears. This operation, however, is attended with some degree of pain, but is highly efficacious.]

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Teuminer, marthereromenar—nails; weeminer—more; noorneanner—strong; labberar—to look; labberar meener—look at me; chellar!—an exclamation denoting pain; potthenar (adopted)—cuts in the body. [The rank, tribe, and family of a native are known by incisions, which are inflicted about the breast and shoulders, and leave a lasting impression on the body so mutilated.]

Lugurnarmoonar, riagurner—to strike; narnerminner—to touch; narra—he, she, they; teeagurnammerne, tiecarnar—flatulent; pyagurner (adopted)—tobacco; newmertewghenar—to rub; martillarghellar (adopted)—goat; pomeway, pewterway—to shut or close; leearway, leangwullerary—to open; worts!—an exclamation denoting pain; leanner—to bite; neunar—flea. [The natives very partial to—as a food.]

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Lagurnerbarner—hair. [The women shave off their hair with a piece of flint or cut bottle, in which they are very adroit; and notwithstanding the uncouth instrument made use of on the occasion, the operation is performed with much apparent ease and without giving the least pain to the subject on whom it is exercised. They assist each other in this office, leaving a slight circular tuft around the head by way of embellishment.]

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Pootherenner—sparrow; troonar, nungurminner—long grass; moonar—wattle tree; meetherbarbenar, moighenar—peppermint tree; meethenar, pungalannar—bush; marnar, moonar—gum. [This food is highly relished by the blacks, who devour it in a manner rather surprising to one who can discover none of its palatable qualities. The wattle gum is considered the sweetest and best.]

Moomere—bark; mokenur trarwerlar—salt water or the sea. [Here likewise the adjective follows the noun.]

- (P. 21) Maenkoo, maenkannur—star fish; mayerkeperlartee—toadstool; worrar—to bring; mokenur (water) woorunar (bring)—bring the water. [The accusative precedes the verb.]
- Teaghener, rappee—to give; larthertegurner—to-day; parmere, marrarwar, borar—one; pargonee wayabberner pargonee lucropperner—to pull a boat; marnerminner, petherwartenaar—to spit; peulinghenar, plegaghenar—an expression for the mode of salutation; plennar, neerar, neerack, meerorar—mushroom, not eaten by the natives;
- (P. 22) marngurner—to roast; pooplanchenack, warkerooner—to walk; comecartenguner, probritthener—pig; larngerner—to stare or to track; lumbe—here; canghenne—to go back; pleallergobberner, loorener—neck; learmoorar—a conveyance; languennee—to fold up; perrethener, lunyer—crow; mokerer—mosquito; troonghenne—to prick; tallerpereener, narrynar, benghenar—to knead; tarrargar noonghenar, wolibberner, tarrarnarar—black beetle; croanghinnee—to climb; wolimmerner, tarrarn-derrar—opossum; pleathenar, terrar, woollar, illar—kangaroo; linghenee—to fire a gun, to scourge, to flagellate; pleenduddiack, mancar—raw (relating to meat); myagurmeener, wyattermeener, pentewartener—blood; nayameroo carnee, neberle carnee—music. [This expression is composed of two words; “carnee” implies to speak. The natives are very sensible to the impressions of music, and have displayed a feeling almost amounting to ecstasy on hearing a well-executed sonetta or vocal glee.]
- (P. 24) Leekener, troanghener—nice or palatable; taccarnar, tanganmar—to ascend; wabberkennar, cangurlunghener—to descend; wyarningherwungherner—a cat, a domestic cat; lingurninne—to move; callecooghenar, trubrarnar, neerar—magpie; lecoonghenar, loangare—to blow (an action of the lungs); narnar, narnarnanne—maggots. [A large species of grub found under the roots of old trees. It is evidently a nutritious food, and is much eaten by the natives. It possesses a sweetish flavour, and, when roasted, is deemed highly palatable.]
- Linghenar, teererluttentar, langurnerrar—wind (an action of the element); parmerecoco, garberebobere—gammon, deception; melikener, pigurner—to kiss; toonarnanee—cockatoo; nebbertaltick, nayendree—to fall
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down; rollanner—frog; martheriddenar, peelennar meethenar, leenar—iguana; tringherar, poakalar, meerar, parnllar—native basket. [The basket manufactured by the natives is made of twisted grass, and is a very neat and ingenious piece of workmanship. It is used by the women when employed in diving, and is of a semi-globular shape.]

- (P. 26) Worgoodiack—cramp; trarmernar, triannar, penarthenar—bone; trogurligurdick, wartherpoothertick—to hang as a culprit; tuernar, tuernarnar—clothing; neemarrar, loantaganar, moomtenar—skin; neugonar, wyan-gurner, penagherermeener—the act of vomiting; karmurar, karndurrenar—to bark; teeanderoodenar, triunyar—crow (bird); larrenar, larnar—pigeon; deanner, deererwitherbrar—hen's egg; poarunnar, paranerrar—wing (of a bird); warrander—we; loderwinner—white man; wibar—black man; narrarcooper—very good; payanerberwar
- (P. 27) —two; wyandirwar—three; laggur (adopted), like or resembling; niggur—it; gibbly—food; moledderner—country or native place; licanghener, licourar—to take off; toankhinnee, mokenurminner—to put on; tatroanghiner, oongurlerpooler—to cut; turrurcurtar, turrocurthenar—grape; pellogannar, ploocriminnar—sprat (fish); talarprennar (adopted)—turnip; parcoutenar—horse;
- (P. 28) lagapack, lagrerminner, langaniack—fiddle; neemerteenar, looteeberneener, loteeghenar—picture; tyanerminner, wayeninner—a large species of ant, commonly called piss-ant; moonghenar—urine; probriiddener—wombat; neboolyunar, marnar, marpooemartenar—a fly; toanner—dull, obtuse; maggurickercarner—a song sung by the women in a standing posture, and accompanied by a slapping of the stomach; taggurpeelar, numenopeetar—convalescent; pleggurlerminner, triagurbugherne—dirty; allar! nomebeu!—exclamation indicative of surprise; wateroorarnar, beemguoganar—peach. [This delightful fruit is not relished by the natives.]
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Jackeromenar—big, large; wollighererperarner—good-bye; peucannar, ploogaminner, peunoonghenar—to whistle; kayerpangurner, karnerminner—to coax or caress; keuperrar—kangaroo rat; lillar—waddy. [The natives are very dexterous in the use of missiles. The waddy is generally used to knock down birds. The women sometimes use it as an offensive wapen, and on these occasions become very formidable. A waddy is

(P. 30) about 18 inches in length and an inch and a half in circumference, is tapered at each end, and well smoothed off with a flint.]

Nee! nee! nee!—an exclamation to draw the attention; carnerwelegurner—to sing. [This appears to be an indispensable amusement amongst the natives. Upon occasions of joy or sorrow, or when the feelings are particularly excited, it is usual to celebrate their thoughts by singing. It is also resorted to as a pastime. The general character of their songs consists of one dull, monotonous strain, which is, however, by no means harsh or disagreeable.]

(P. 31) Parmerprar—plenty; carmeener—whiskers; cameuner—under jaw; warkellar—calf of the leg; naarwinner—upper jaw; laerpenner—kangaroo sinew; crimererrar—native tiger; telarnter—the back; terrewartenar—frightened; legurner—to wash, nagunner, nabrucker-tarner—to wipe; permayniertick—unfinished; peengwar-tenar—to stake.

BEN LOMOND MOB.

Leemoganner—The Chief.

WOMEN'S NAMES.

Teemee, Mallangarparwarleena, Pebberpooler, Maytyenner, Poorerplenner.

MEN'S NAMES.

(P. 32) Prignapannar, Peuneroonerooner, Trallarpeenara, Parthernerpennener, Carnerteetenar, Plaannerooner, Teetherwubbelar, Neemgurannar, Meewoolibberner, Teelurterar, Planegarrarttothenar, Mayennar, Teetherpooner, Teewerlerpooner, Troonetherpooner, Terrerpeenerlangunar, Poorooneena, Leenercleanghener, Larwarlarparwarleena, Pennerepurwurlennar, Larkigunar, Tewterpunnar, Naggurpanner, Punnerweeghunar, Treearpanner, Pennerooner, Loonerminner, Tinghererperrar, Wartherlookertennar, Poothererterrar, Teewerlerpooner, Plengurerterrar, Pringurtoolerar, TARTHERTILDRER, Mower-tennar, Teethermoopelrar, Rangurmanner, Treegurpanner, Ebbelranner, Neandererpooner, Keeterpooner, Teelutterar, Teugurerpanner.

BIG RIVER MOB.

Monterpeelyarter—The Chief.

MEN'S NAMES.

(P. 34) Perrerparcootenar, Terectee, Morennar, Cupperlangunar, Peurupperlenar, Pyangurerterrar, Neenercleener, Wartermeelutterweener, Waterlookertennar, Tingurerperrar, Parlerterwopittener, Carwerterwinner, Largunnar, Teethernobberlar, Peunerooner, Laartennar, Pebberarnar, Plinghootenar, Parlerpeupertertenar, Warternammertinner, Trarnereener, Narnekranner.