

Outlines of a grammar, vocabulary, and phraseology, of the aboriginal language of South Australia : spoken by the natives in and for some distance around Adelaide / By C.G. Teichelmann ; C.W. Schürmann.

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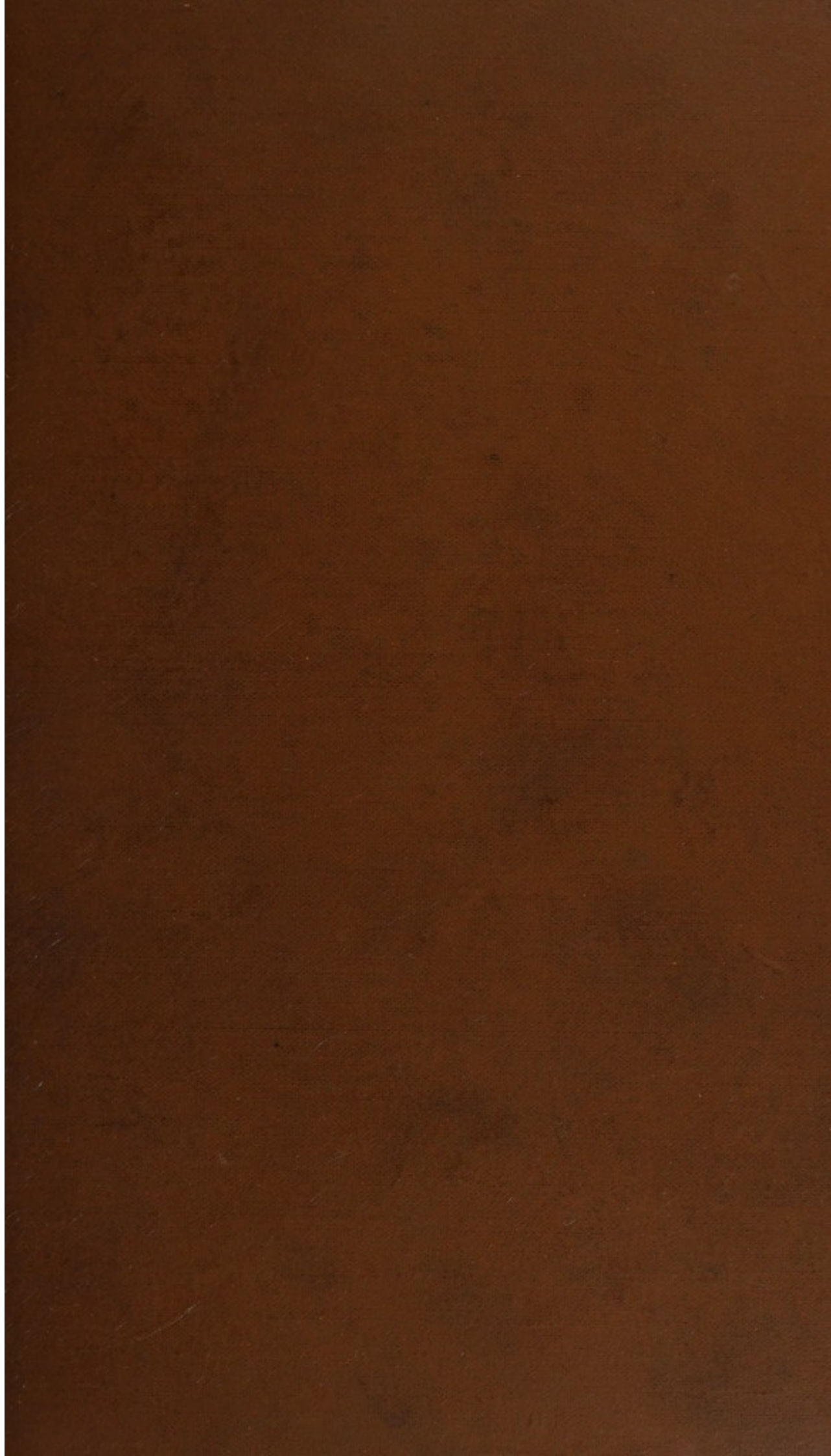
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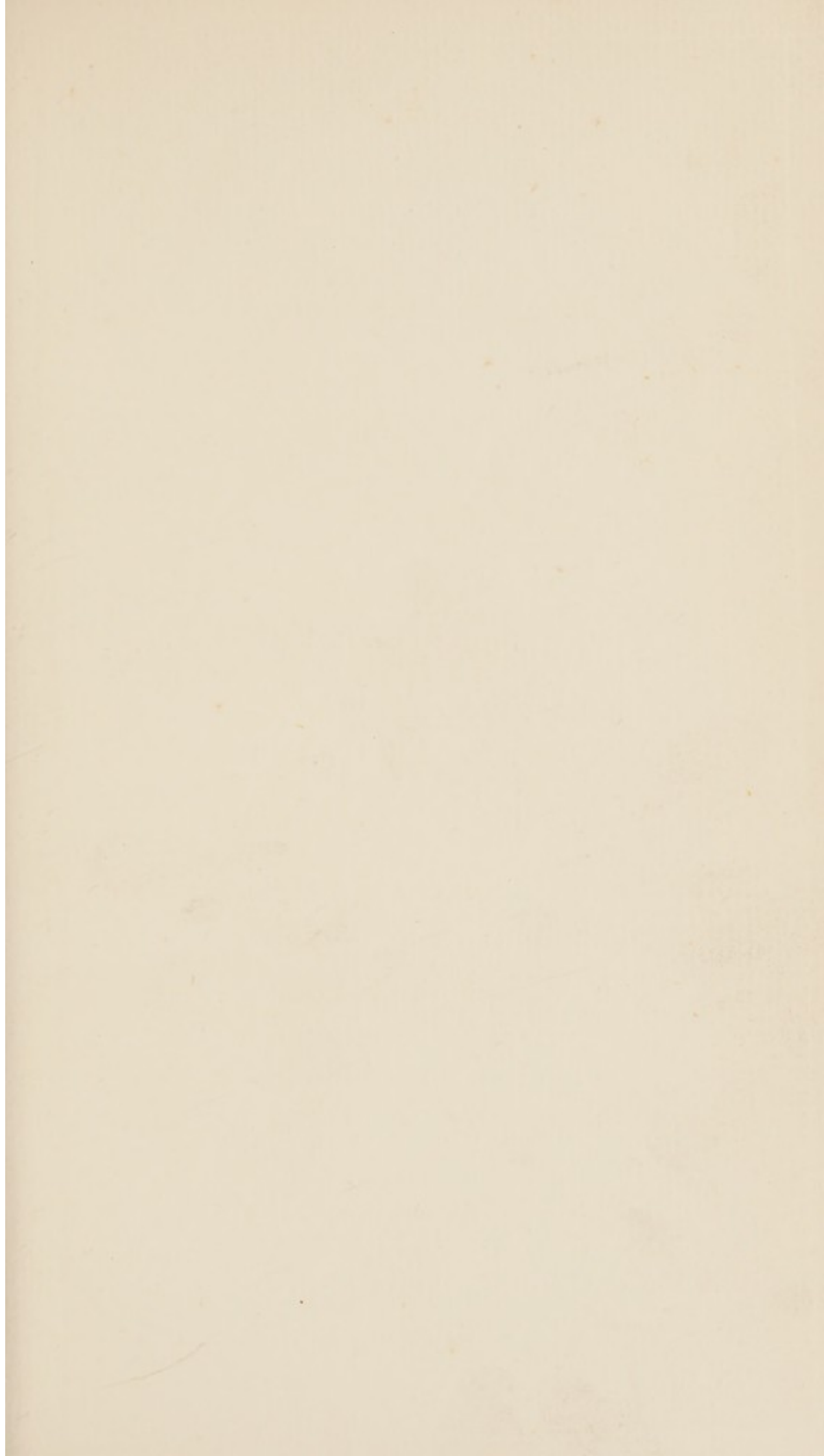
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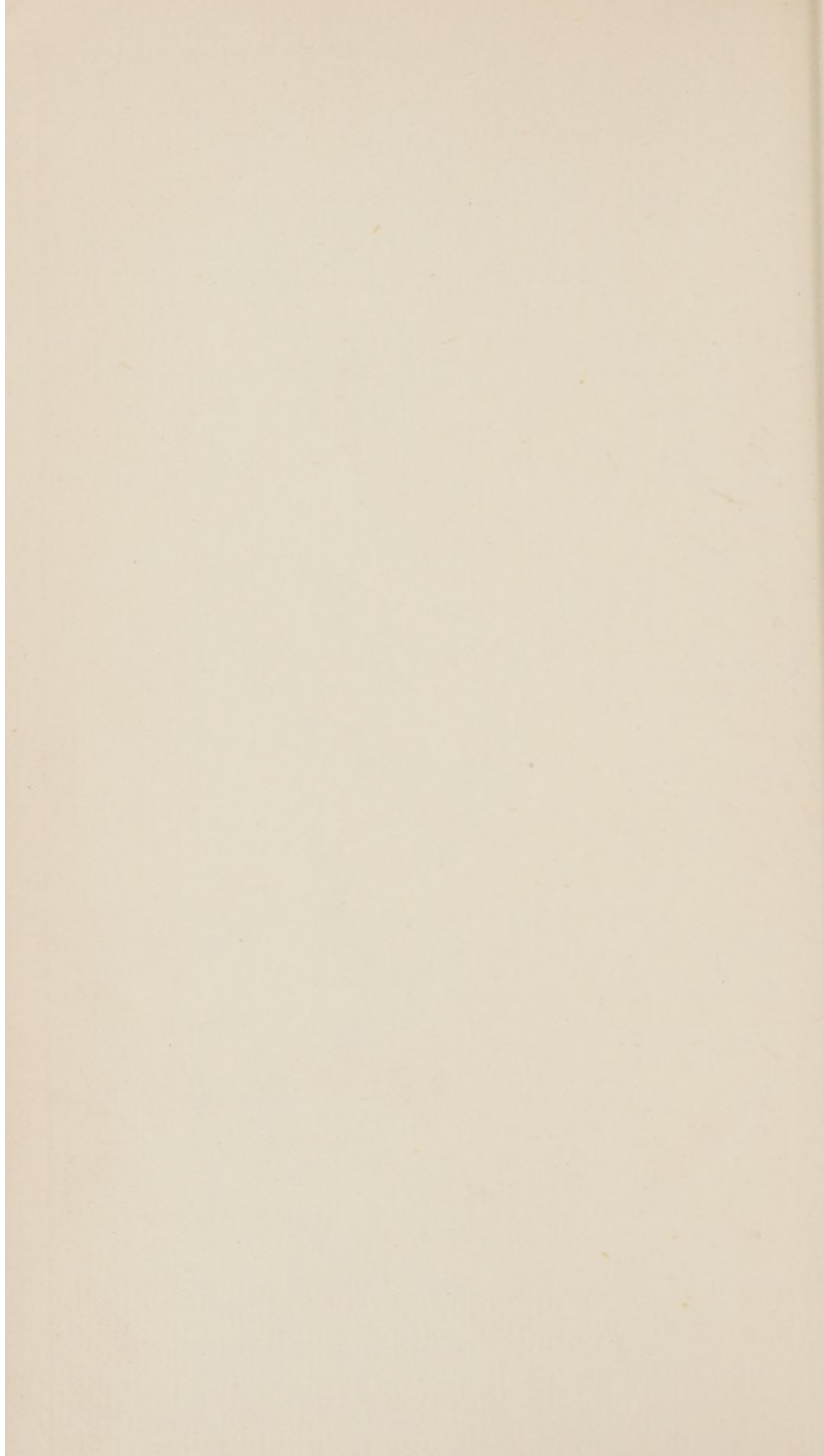
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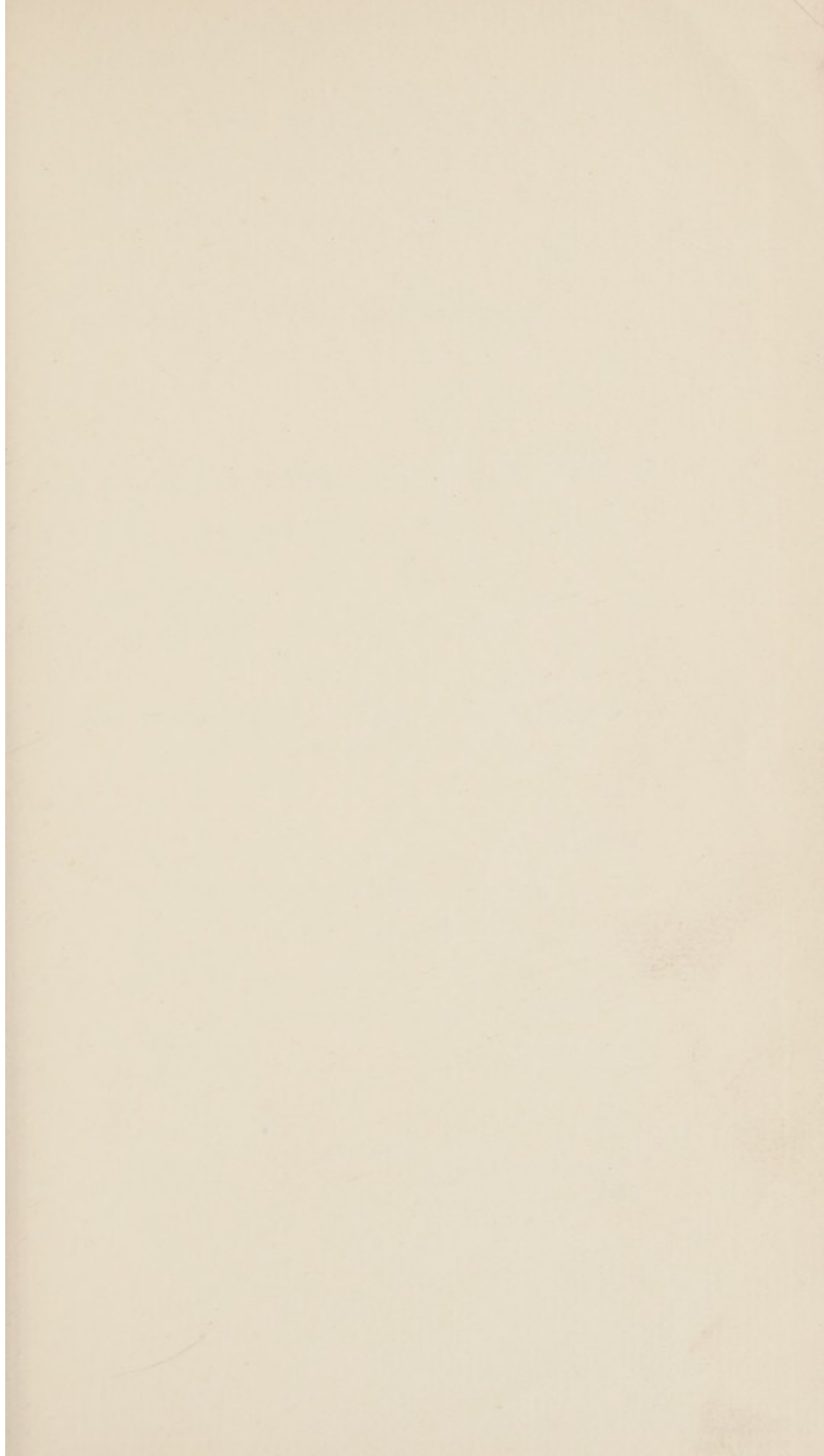
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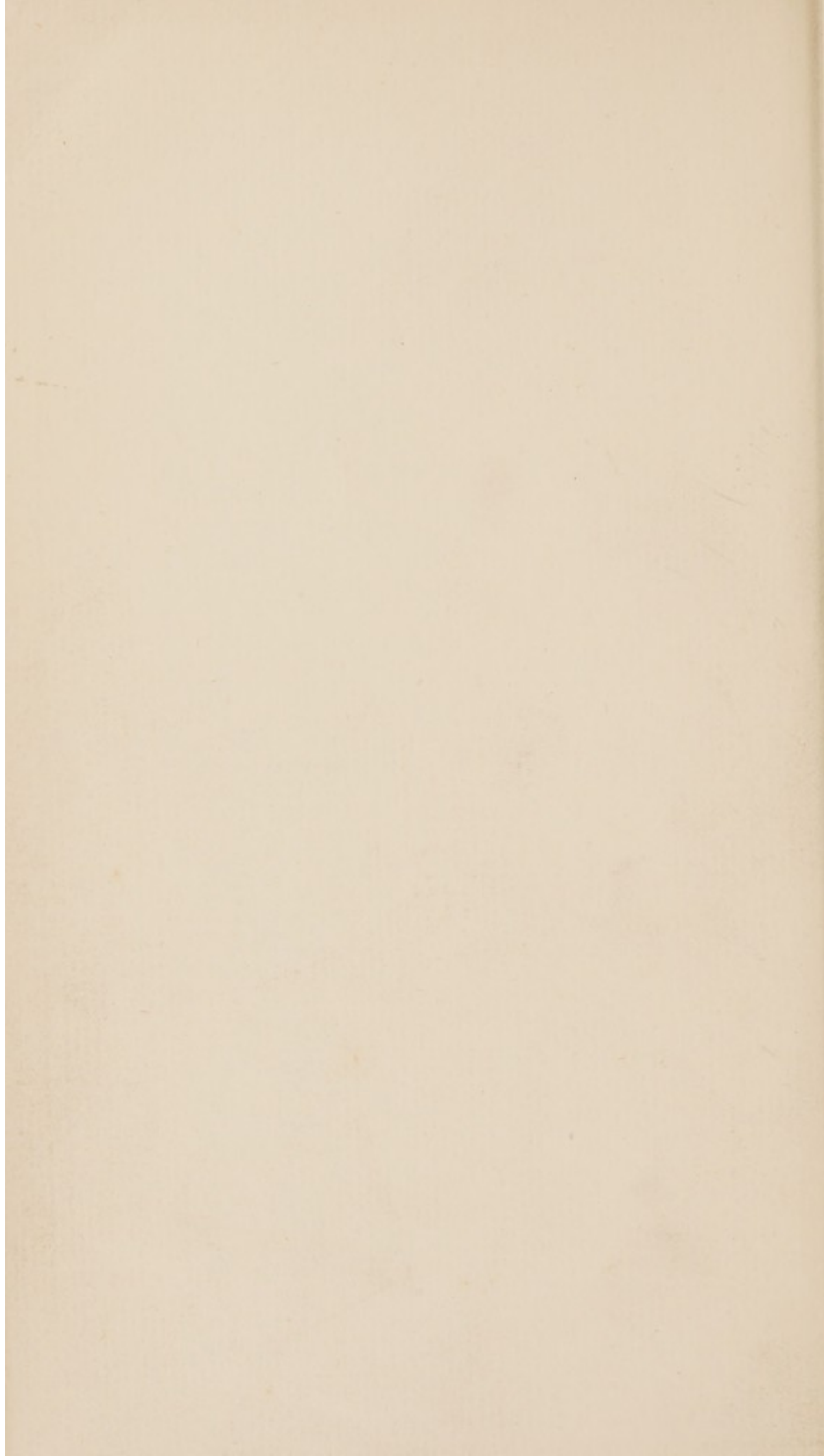
TEICHELHANN, C. ~~W.~~, and


SCHVERMANN, C.W.











OUTLINES OF A GRAMMAR,

VOCABULARY,

AND PHRASEOLOGY,

OF THE

ABORIGINAL LANGUAGE

OF

SOUTH AUSTRALIA,

SPOKEN BY THE NATIVES IN AND FOR SOME DISTANCE AROUND
ADELAIDE.

BY C. G. TEICHELMANN,
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OF THE LUTHERAN MISSIONARY SOCIETY, DRESDEN.

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AT THE NATIVE LOCATION.

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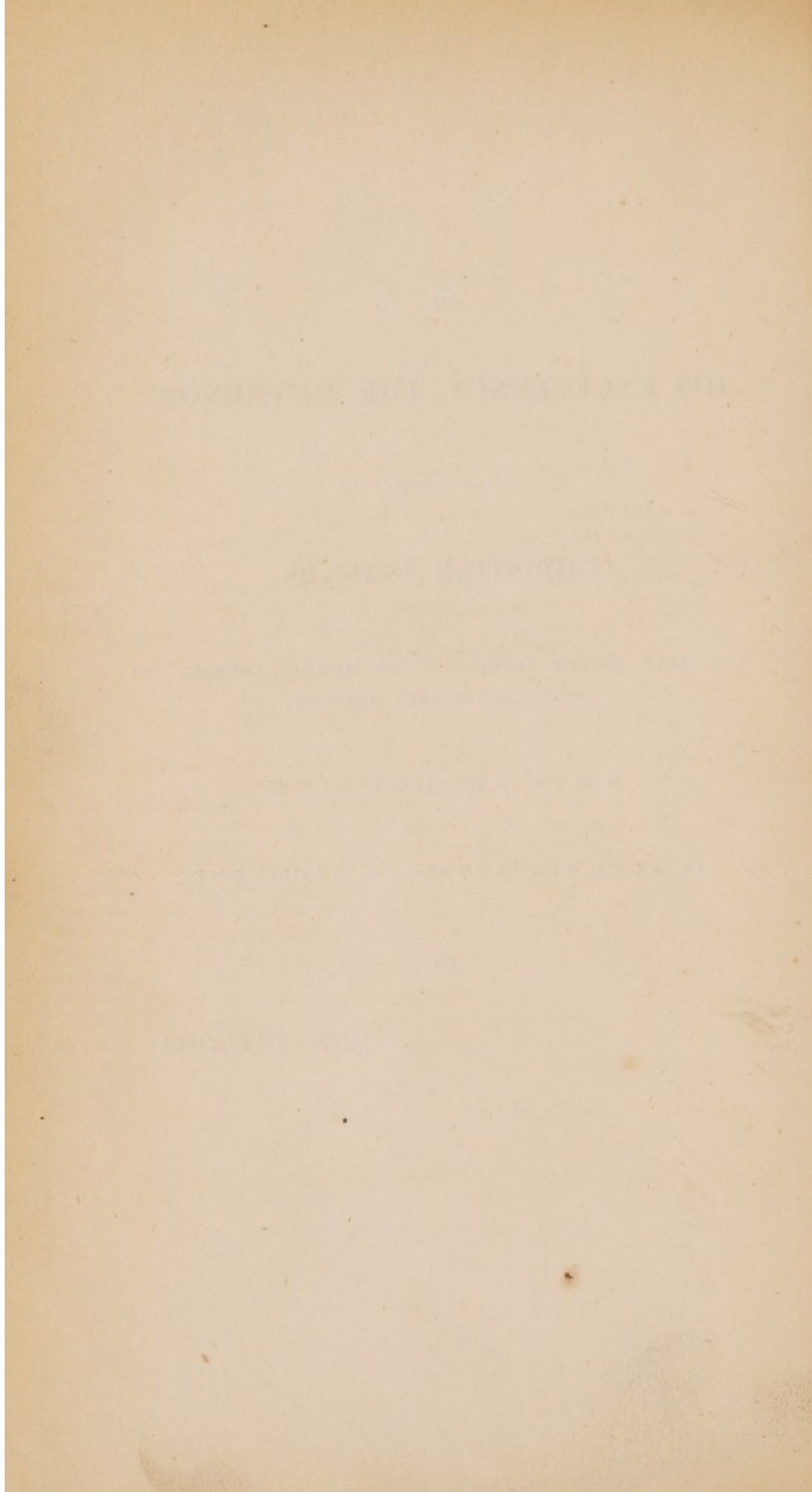
TO
HIS EXCELLENCY THE GOVERNOR,
AND OTHER
CHRISTIAN FRIENDS

WHO HAVE KINDLY SUPPORTED THE MISSION AMONGST THE
SOUTH AUSTRALIAN NATIVES,

THIS PRODUCTION
IS MOST RESPECTFULLY DEDICATED

BY

THE AUTHORS.



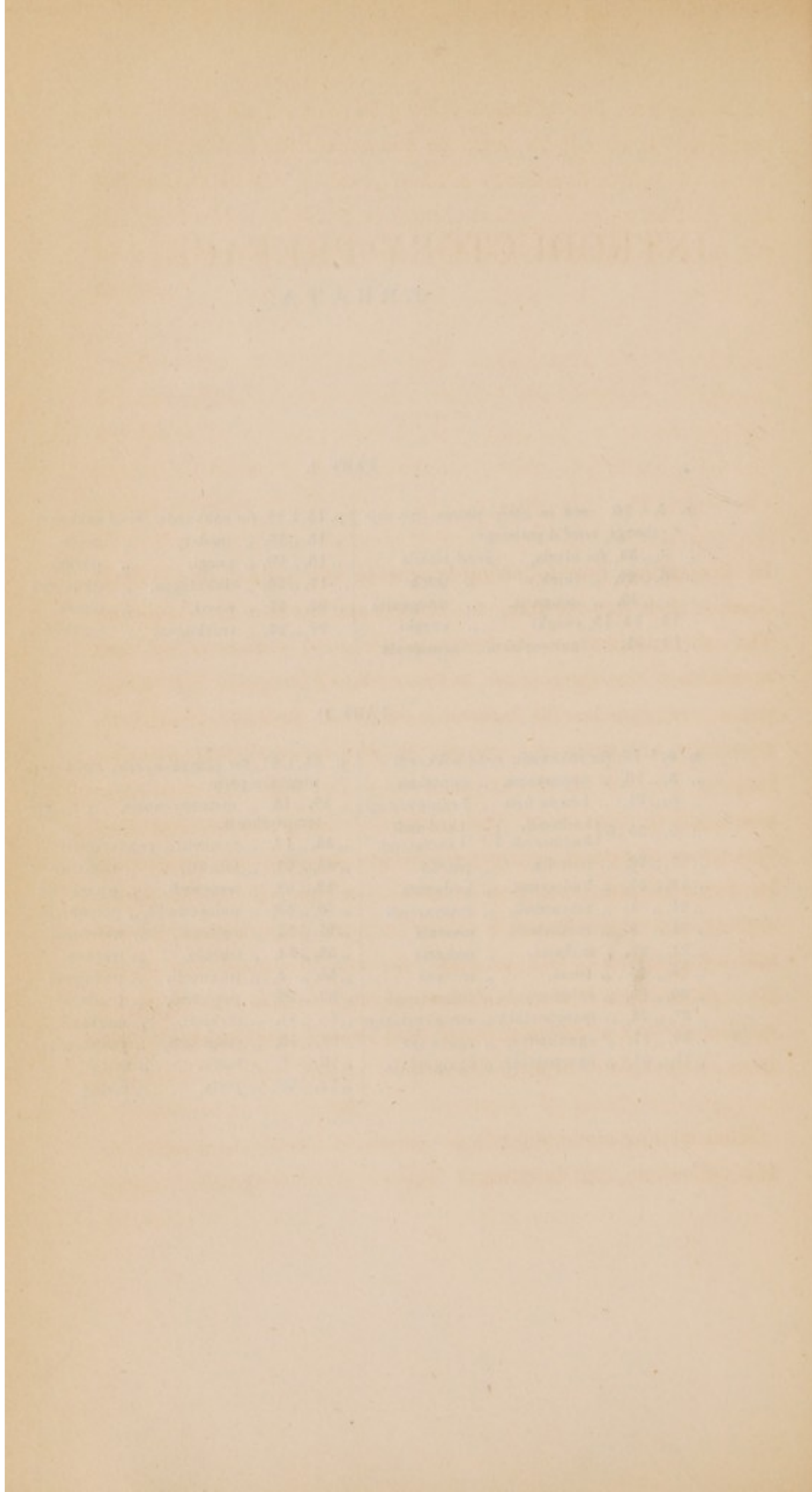
ERRATA

PART I.

p. 2, l. 10, and in other places, for diphthongs, read diphthongs	p. 13, l. 18, for nakkandi, read nakkondē
„ 3, „ 33, for idurla, read idlurla	„ 15, „ 19, „ medir, „ media
„ 6, „ 22, „ think, „ thick	„ 16, „ 29, „ pungi, „ punggi
„ „ 25, „ wongarta, „ wonggarta	„ 17, „ 29, „ tikkatogga, „ tikkainga
„ 12 „ 14-15, yüngki „ yungki	„ 22, „ 26, „ warri, „ warra
„ 12 „ 31, „ ngurlourlako, „ ngurlourla	„ 22, „ 36, „ trukkugna, „ trukkungga

PART II.

p. 3, l. 16, for rokkandi, read bokkandi	p. 35, l. 27, for pinggaintyerlo, read paingaintyerlo
„ 5, „ 16, „ opposums, „ opossums	„ 39, „ 18, „ metempsychosis, „ metempsychosis
„ 6, „ 21, „ I came first „ I came first up	„ 43, „ 12, „ tamuritti, read tamuriti
„ 6, „ 35-6 { kadlondi, } { kad'andi { kadlorendi, } { kadlarendi	„ 45, „ 24, „ tauritti, „ tauaritti
„ 7, „ 22, „ pattella, „ patella	„ 45, „ 38, „ wangandi, „ wanggandi
„ 12, „ 33, „ kudmunna, „ kudaunna	„ 50, „ 38, „ puinyowadli, „ puinyowadli
„ 21, „ 1, „ mayarendi, „ manyarendi	„ 51, „ 33, „ wainendi, „ waicendi
„ 24, „ 3 „ mascularis, „ mascula	„ 53, „ 34, „ trachia, „ trachea
„ 24, „ 35, „ makarta, „ mukarta	„ 56, „ 5, „ padnendi, „ padmendi
„ 25, „ 16, „ muna, „ munana	„ 59, „ 39, „ popleteal, „ popliteal
„ 26, „ 19, „ nainmorandi, „ nainmarendi	„ 66, „ 11, „ mukarti, „ murkarti
„ 27, „ 23, „ manghurlukko, mangkurukko	„ 69, „ 10, „ yungkama, „ yungkogga
„ 30, „ 17, „ ngaultaitya, „ ngalta'itya	„ 70, „ 6, „ buho, „ butto
„ 31, „ 37, „ ngarpatyata, „ ngarputyata	„ 72, „ 29, „ yetta, „ yereta



INTRODUCTORY PREFACE.

IN presenting the following pages to the public, the writers deem it their duty to state the objects and motives for doing so. The chief motives are—to keep up the good understanding, and to facilitate the intercourse, between the Aborigines and Europeans; to give to the latter a medium of communication, and, especially, assistance to those who may be inclined to acquire the language; to enliven the hopes of those who wish the christianization and civilization of their colored fellow-men, showing them that a race of human beings possessing a language so regular in its formation and construction as that of the South Australian natives, cannot be incapable of either; and to refute premature and unjust detractions concerning the mental capabilities of the Aborigines of Australia. Another object has been, to render a small contribution or inducement to a general study of the manners, customs, and origin of these people.

Such reasons alone might have justified the writers in publishing this collection; but they would probably have deferred it some

time longer, for the sake of greater maturity and certainty of the statements, had not the advice of some of the most intelligent individuals in the Colony, and the consideration that, by delay, the good which might arise from it to the natives would be kept back the longer, induced them to publish what they know of the language.

As far as regards the work itself, it is hoped that the reader will not expect a complete specimen of the language. Eighteen months is but a short period for the study of an unwritten language, where no means of instruction exist, and where all information must be gleaned from casual and trivial conversation. To this must be added, the uncommon rapidity, abbreviation, and carelessness with which the Aborigines speak; their extreme reluctance, for a long time, to inform the inquirer; their natural inability to answer grammatical questions; together with their unfavorable situation for the study of the language. These things considered, the reader will be enabled to form some idea of the difficulties which were to be overcome.

It will be seen, from the first glance of this book, that the method of spelling the words in this language deviates from that of the English. The reasons which induced the writers to adopt the present system were, to evade difficulties and confusion for the reader which would have arisen from applying the English orthography to any other language, and on account of uniformity with the system adopted by the Rev. Mr. Threlkeld in his "Australian Grammar" (New South Wales, 1834,) and other missionaries experienced in the Polynesian languages; by which uniformity of the system a general study of all the different dialects or languages must needs be facilitated, and the results rendered more satisfactory.

As regards the dialects of South Australia, the present work contains only *one*, which the Aborigines, however, divide again into two, as exemplified by the term *to go*:—

1.	
<i>Present.</i>	<i>Future.</i>
Padnēndi } <i>to go</i>	Padneōta } <i>I shall go</i>
Padnīndi }	Padnēta }
2.	
<i>Present.</i>	<i>Future.</i>
Murrēndi } <i>to go</i>	Murreōta } <i>I shall go</i>
Murriāndi }	Murrēta }

Each of these is again subdivided into two, as will be seen in the example. The difference of dialects, according to the first division, is sometimes radical, as *karto*, and *yangarra*, a wife; *min-nondi*, and *pinggandi*, to make, create; but more frequently terminational, as *Narta ngai murrenaintye*, and *Narta ngai murrēndi* (or *padnēndi*), I shall now go.

Of the relation in which this dialect stands to those of other parts of the Australian Continent, very little can be said, from want of sufficient knowledge of them. A radical resemblance—especially in the pronouns—a uniformity of construction, and a dual number, we have observed in Capt. Grey's "Vocabulary of the Dialects spoken by the Aboriginal Races of South-western Australia (Perth, 1839); in the Rev. Mr. Threlkeld's "Australian Grammar," the active case (or nominative active,) and an absence of relatives, and these more or less in the neighbouring dialects here; so that the conjecture ventured by Capt. Grey, and already alluded to by Mr. Threlkeld (A. G.—"Introductory Remarks," p. 10)—*that all the Australian languages are derived from one root*—is borne out by our own experience, and more particularly

by a comparison with the Vocabulary of the language of Western Australia, in which, though the words are differently spelt, there prevails a striking similarity of terms, and which, by personal conversation with Capt. Grey on this subject, became much more evident; and moreover it appears, the farther we go to the West, the greater is the similarity of the dialect to the following, and the farther we go to the east, the more it varies. Also, the habits, manners, and religious ideas of the western Aborigines have a surprising similarity to those of the natives here. Whether these facts are accidental, or what accounts for them, the writers do not profess to state; they are, to say the least of them, striking coincidences, and worthy of notice.

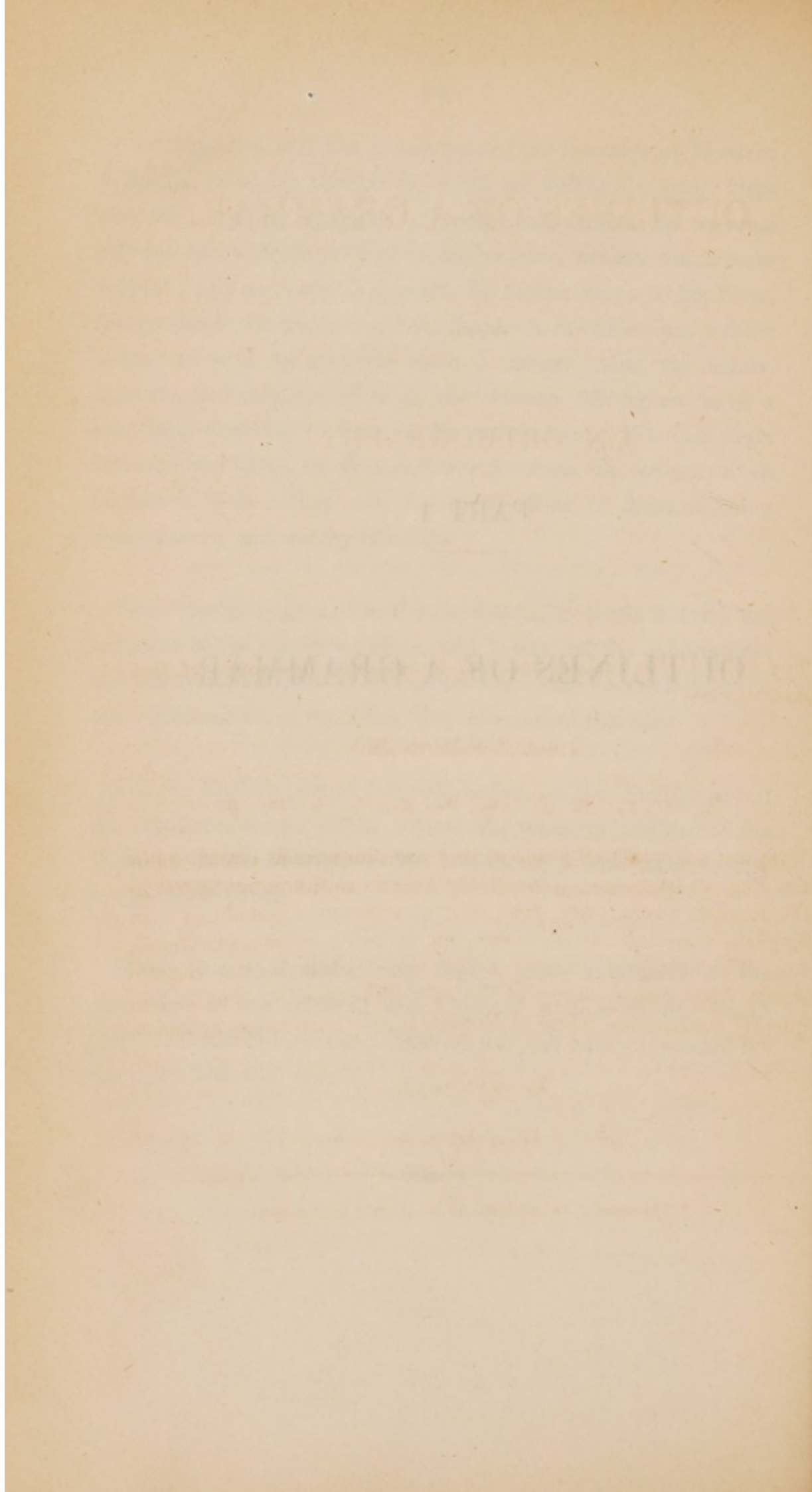
Some friends suggested to the publishers, to prefix a brief description of the character, ideas, and habits, of the Aborigines; but having already, under several articles in the Vocabulary, given some information of this kind, they abandoned this idea.

For the English part of this publication, as the English is not the vernacular tongue of the writers, the reader is indebted to the Protector of the Aborigines (Mr. Moorhouse,) who most readily revised their paper.

If this attempt should in any degree prove conducive to the promotion of the spiritual and temporal welfare of the South Australian Aborigines, the publishers will feel amply rewarded for the pains bestowed upon it.

PART I.

OUTLINES OF A GRAMMAR.



OUTLINES OF A GRAMMAR.

ON ORTHOGRAPHY.

THE following letters are required to represent the words of this language :—

1.—CONSONANTS.*

b, d, g, k, l, m, n, p, r, t, w, y.

With the exception of *g* and *r*, they are pronounced exactly as in the English language ; *g* invariably sounds as the same letter in the English words, *good, give*, &c. ; *r* sometimes sounds as *r* in English, sometimes rather softer, as in *birri, marra, gurlendi*, &c. The nasal *ng* sounds as the same letters in the English words, *king, living*, &c. ; and the only difference is, that it frequently commences, while in English it only terminates, syllables.

2.—VOWELS.

a, e, i, o, u.

* The sound *f*, and sibilants, do not occur in this language.

<i>a</i>	sounds as the same letter in	<i>harp, hard</i>
<i>ā</i>	„ „	<i>wall, ball</i>
<i>e</i>	„ „	<i>tell, spell</i>
<i>i</i>	„ „	<i>fish, dish</i>
<i>o</i>	„ „	<i>come, some</i>
<i>u</i>	„ „	<i>full, pull</i>

From this it will be seen that each vowel has one sound merely, except *a*; the quality of it is the same, but it may be long or short, *i.e.* its quantity may vary.

3.—DIPTHONGS.

ai, au, oi, ui.

ai sounds nearly as *i* in *wine*, or *I*
au sounds as *ow* „ *now*
oi „ *oi* „ *oil*
ui corresponds with no English dipthong; but when *u*, as it sounds in *full*, and *i*, as in *fish*, are pronounced rapidly together, the reader will then pronounce this dipthong correctly.

NOTE.—These dipthongs are either original, as in *paia ! paitya*, *puiyu*, *nguitkurra*, *woinbanwoinbandi*, *tau*, or they are produced when a vowel, or such consonant whose nature partakes of that of a vowel, occurs in juxta-position with another vowel; as in *Wirraitpinna*, from *wirra* and *itpinna*; *yammaiamma*, from *yamma* and *yamma*; *Karrauwirra*, from *karra* and *wirra*; *ngaityuitya*, from *ngaityo* and *itya*; *meyuitya*, from *meyu* and *itya*; &c.

Every word in this language terminates in a vowel; but syllables may terminate either in a vowel, or one or two consonants. If we except the nasal *ng*, there are, comparatively, few words in which syllables terminate in more than one consonant. The following two consonants terminating syllables have been met with:—

rn, as in *marnkutye*, *karnkandi*
rl, „ *gurlte*, *kurlto*
dl, „ *kudlyo*, *tudlyo*

- rt*, as in *purtpurendi*, *murtpandi*
nt, „ all terminations of *intya*, *untya*, and in other words
lt, „ *tiltya*, *yailtyandi*, *multyo*
nk, „ *tinkyo*, *tainkyedli*. This sound, however, is nothing more than the nasal *ng* before a soft consonant, as *y*.

Whenever a syllable ends in one of these figures, the following begins with a consonant; so that the reader cannot err in the pronunciation of these words, as will appear from the examples given. Every two other consonants meeting with each other in a word must be so pronounced, that the second one begins the following syllable. So also, when two vowels meet in one word, the second belongs to the next syllable, except it is one of the diphthongs; but where two such vowels occur which do not form a diphthong, the second is marked by the *diæresis* (thus—''); as in *karraündungga*, *manyäürlo*, &c.

Before concluding this paragraph, it is necessary to mention a few letters which are frequently changed or omitted, even amongst one and the same tribe:—

Ng, when preceded by another word, is frequently dropped; as *ngaityo nodli*, my house; but *Ngando aityo mettetti mudlinna?* Who took away my property?

B is confounded with *p*; *d* with *t*; and *g* with *k*.

R is changed with *l* or *d*; as, *kurlana*, *kullana*; *garla*, *gadla*; *murla*, *mulla*.

R omitted before *n*; as, *marnkutye*, *mankutye*; *marngandi*, *mangandi*; *nurnti*, *nunti*.

R before *t*, changed into *t*; as, *ngartendi*, *ngattendi*; *narta*, *natta*.

If a word end in *o*, and an affix or termination is added, then *o* regularly is changed into *u*; if in *e*, then *e* is changed into *i*; as, *kudno*, *kudnuitya*, *kudnunna*; *idlo*, *idurla*; *munto*, *muntungga*; *kauwe*, *kauwitya*, *kauwingga*; *purlaitye*, *purlaityidla*; &c.

PARTS OF SPEECH.

N O U N S .

THEY are either substantives, adjectives, or pronouns. They all sustain changes in regard to number and cases, but appear to have one gender in common, if female proper names are excepted.

SUBSTANTIVES.

In regard to origin, the substantives are either—

- 1.—Primitive ; as, *meju*, man ; *nanto*, kangaroo ; *medo*, sleep ; *turra*, shade ; *tirra*, obstacle ; &c.—or,
- 2.—Derivative ; as, *bakkebakketi*, knife, from *bakkendi*, to cut ; *tauaretti*, abusive language, from *tauarendi*, to scold ; *nurrutti*, charm, from *nurrondi*, to charm, enchant ; *mette littilla*, thief, from *mettendi*, to take away, steal ; *taielaiella*, builder, from *taiendi*, to build, erect ; *mudlarta*, a bone worn through the septum nasi, from *mudla*, nose ; *mukartiana*, hat, from *mukarta*, head ; *turtiana*, jacket, from *turta*, the arm ; *wiltutti*, summer season, from *wilto*, a star ; *parnatti*, autumn, from *parna*, a star ; &c.—or,
- 3.—Compound ; as, *kuyameyu*, fisherman (*kuya* and *meju*) ; *pud-nakauwe*, well-water (*pudna* and *kauwe*) ; *mindaworta*, navel (*mindu* and *worta*) ; *marngariburka*, beggar (*marngarendi* and *burka*) ; *nuinyariburka*, spoiler (*nuinyarendi* and *burka*) ; *tidlikurretti*, girdle (*tidli* and *kurrendi*) ; *kuraburka*, person fond of home (*kura* and *burka*) ; *tukuangki*, mother of little children (*tuku* and *angki*).

DECLENSION.

The following is a specimen of the declension of substantives, which also applies to adjectives. It will be seen that the number and cases are formed by affixes, or terminating syllables:—

TABLE OF AFFIXES.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i>		la (rla, dla,)	nna
<i>Gen.</i>	ko (nna,)	ko,	ko (itya)
<i>Dat.</i>	nni,	nni,	nni
<i>Acc.</i>		la (rla, dla,)	nna
<i>Act.</i>	} lo (rlo, dlo)		
<i>Abl.</i>			

EXAMPLE 1.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i>	Tinyara, <i>a (or the)</i> <i>boy, youth,</i>	tinyarurla, <i>two boys</i>	tinyaranna, <i>boys</i>
<i>Gen.</i>	Tinyarunna,	tinyarurlakko,	tinyarannakko
<i>Dat.</i>	Tinyaranni,	tinyarurlanni,	tinyarannanni
<i>Acc.</i>		<i>(the same as the Nom.)</i>	
<i>Act.</i>	} Tinyarurlo		
<i>Abl.</i>			

EXAMPLE 2.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>N.</i>	Ngaityaii, <i>my mo-</i> <i>ther,</i>	{ ngangkidla, <i>two</i> } { <i>females,</i>	ngankinna, <i>females</i>
<i>G.</i>	Ngaityaiiko (ngang- kinna,) <i>of the female</i>	ngangkidlakko,	{ ngangkinnakko } ngangkitya
<i>D.</i>	Ngaityaiinni,	ngangkidlanni,	ngankinnanni
<i>A.</i>		<i>(the same as the Nom.)</i>	
<i>A.</i>	} Ngaityaiidlo		
<i>A.</i>			

NOTE 1.—It will be seen from the table of affixes, that the general termination of the nominative dual is *la*; but as yet, no fixed rule can be given for those letters by which the dual termination is joined to the root, or the nominative singular: almost every tribe or large family, though speaking the same dialect, differs from the other in this respect. It appears, however, that the dual of words ending in *a*, *o*, or *u*, is formed by adding *rla*; and of those ending in *e* or *i*, by adding *dla*; as, for instance, *kaure*,

dual *kauwidla* ; *medo*, dual *medurla* ; *yunga*, dual *yungataürla* and *yungatarla* ; *tinyara*, dual *tinyarurla* and *tinyarula*.

2.—Though *нна* is the general termination for the nominative plural, yet it is joined to the singular variably to form the plural ; for instance—sing. *tinyara*, pl. *tinyaranna* ; sing. *yakkanna*, pl. *yakkanninna* ; sing. *ngangki*, pl. *ngangkinna* ; sing. *meyu*, pl. *meyunna* and *meyurna* ; sing. *ngarto*, pl. *ngartunna* ; sing. *wakwako*, pl. *wakwakurna* ; sing. *ngaityo*, pl. *ngaityurna*.

3.—The termination *нна* of the genitive singular, and *itya* of the genitive plural, occur together with *ko* ; how, or in what instances which to apply, remains a matter of further inquiry.

4.—In regard to the termination of the active or ablative case, only that of the singular is without doubt ; but the manner of adding it to the nominative is very variable ; for instance—nom. *ngangki*, abl. *ngangkidlo* ; nom. *ngarri*, abl. *ngarriurlo* ; nom. *kaya*, abl. *kayarlo* and *kayaurlo* ; &c. Sometimes merely *lo* is added. For the dual and plural of this case no termination is known.

ADJECTIVES.

They are either—

- 1.—Primitive ; as, *marni*, good ; *wilta*, hard ; *kurlto*, short ; *parto*, think—or,
- 2.—Derivative ; as, *bukkiana*, former, from *bukki*, formerly ; *turlabutto*, full of anger, from *turla*, anger ; *kuinyunda*, mortiferous, from *kuinyo*, death ; *wongarta*, westerly, from *wongga*, west ; *yurrirka*, attentive, from *yurre*, ear ; *turnkitidli*, clothed, from *turnki*, cloth ; *yangarutanna*, unmarried, from *yangarra*, wife ; *nepotinna*, solitary, from *nepo*, neighbour ; &c.—or,
- 3.—Compound ; as, *marngubinna*, envious, from *marngu*, envy, and *binna*, adult ; *bakkaburro*, unpeeled, from *bakka*, peel, and *burro*, still ; *turnkimarrakka*, naked, from *turnki*, cloth, and *marrandi*, to take off, pour out ; *kurruwilta*, impudent, from *kurro*, vertex, and *wilta*, hard ; *gadlapurruna*, hot, from *gadla*, fire, and *purruna*, living ; &c.—or,

4.—Reduplicative ; as *bikabika*, soft ; *mankamanka*, speckled ; *mingkamingka*, wounded ; *purnkipurnki*, grey ; *turaturanna*, equal ; *winkowinko*, irritable ; *yammaiamma*, imprudent ; *madlomadlo*, dark.

DECLENSION.

The declension of adjectives differs in no way from that of the substantives.

COMPARISON.

Hitherto, only one degree of comparison is known, which may be viewed as comparative or superlative ; it is formed by adding the termination *intyerla*, or *inyerla*, to the positive ; as, *karra*, high, *karraintyerla*, higher, or very high ; *yakki*, deep, *yak-kintyerla*, deeper. The reduplicative form imparts intensity to the original meaning, or probably places it in the superlative.

PRONOUNS.

It will be seen from the following, that the pronouns possess a great and admirable regularity and perfection. On the correct knowledge and use of these depends, principally, a proper understanding between speaker and hearer ; therefore, a full table is annexed.

PERSONAL PRONOUNS.

FIRST PERSON :

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i> Ngaii, <i>I</i> ,	ngadli, <i>we two</i> ,	ngadlu, <i>we</i>
<i>Gen.</i> Ngaityo, <i>of me</i> ,	ngadliko, <i>of us two</i> ,	ngadluko, <i>of us</i>
<i>Dat.</i> Ngaiinni, <i>to me</i> ,	ngadlinni, <i>to us two</i> ,	ngadlunni, <i>to us</i>
<i>Acc.</i> Ngaii, <i>me</i> ,	ngadli, <i>us two</i> ,	ngadlu, <i>us</i>
<i>Act.</i> Ngatto, <i>I, the</i> } <i>agent</i> }		

SECOND PERSON :

<i>Nom.</i> Ninna, <i>thou</i> ,	niwa, <i>you two</i> ,	na, <i>you</i>
<i>Gen.</i> Ninko, <i>of thee</i> ,	niwadluko, <i>of you two</i> ,	naako, <i>of you</i>
<i>Dat.</i> Ninnanni, <i>to thee</i> ,	niwanni, <i>to you two</i> ,	nānni, <i>to you</i>
<i>Acc.</i> Ninna, <i>thee</i> ,	niwa, <i>you two</i> ,	na, <i>you</i>
<i>Act.</i> Nindo, <i>thou, the</i> } <i>agent</i> }		

THIRD PERSON :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i>	Pa, <i>he, she, or it,</i>	purla, <i>they two,</i>	parna, <i>they</i>
<i>Gen.</i>	Parnu or Parnu- ko, <i>of him,</i>	purlako, <i>of them two,</i>	parnako, <i>of them</i>
<i>Dat.</i>	Pānni or Padni, to him,	purlanni, <i>to them two,</i>	parnanni, <i>to them</i>
<i>Acc.</i>	Pa, <i>him,</i>	purla, <i>them two,</i>	parna, <i>them</i>
<i>Act.</i>	Padlo, <i>he, &c.,</i> the agent		

NOTE.—Each person, number, and case, may take the restrictive affix, *ndi*, which corresponds with the English adverbs *only* or *but*, or the adjective *alone*, or frequently with a personal pronoun terminating in the syllable *self*; for instance—*Ngattondi wap-peota*—I alone (or myself) will do it. *Ninnandi mantarti*—But do not you lie.

To the active case of each person and number, the terminations *itya* and *ityangga* may be added, thus:—

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1.—	Ngattaitya,	ngadlilitya,	ngadlulitya
2.—	Nindaitya,	niwadlitya,	naalitya
3.—	Padlaitya,	purlalitya,	parnalitya
1.—	Ngattaityangga,	ngadlilityangga,	ngadlulityangga
2.—	Nindaityangga,	niwadlityangga,	naalityangga
3.—	Padlaityangga,	purlalityangga,	parnalityangga

When *itya* is affixed to these pronouns, they must be rendered by the prepositions *to* or *for*; as, *Wanti ninna murreota?* *Nindaitya*—Whither are you going? To you. *Ninna yakko ngattaitya worpulaii*—You have not worked for me.

When *ityangga* is affixed, they can be rendered sometimes by *with* or *to*, or by the accusative; as, *Ngadlulityangga pa wand-eota*—He will stay with us. *Naalityangga ngai pudlori*—I have told it to you. *Nindaityangga ngai marngari*—I have asked you.

DEMONSTRATIVE PRONOUNS.

IA—*this*:

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i>	Ia,	idlourla,	itto
<i>Gen.</i>	Innako,	idlourlako,	ittuko
<i>Dat.</i>	Ianni,	idlourlanni	
<i>Acc.</i>	<i>(the same as the Nom.)</i>		
<i>Act.</i>	Idlo		

NGU—*that, or you*:

<i>Nom.</i>	Ngu,	ngurlourla,	ngunna
<i>Gen.</i>	Ngunnuko,	ngurlourlako,	ngunnako
<i>Dat.</i>	Ngunni,	ngurlourlanni	
<i>Acc.</i>	<i>(the same as the Nom.)</i>		
<i>Act.</i>	Ngurlo		

NOTE.—These pronouns seem to become indefinite when *intya* is added; as, *nguintya* (or *nguntya*,) some person; *ngurluntya*, some person (was the agent); *iaintya*, this, perhaps; *idluntya*, this, perhaps (was the agent.)

Another pronoun of a demonstrative character may be formed by adding the termination *intya* to the third person of the personal pronoun; as, *pa*, he; *pāintya*, this here; *purla*, they two; *purlaintya*, or *padlourlaintya*, these two here; *parna*, they; *parnaintya*, or *padnaintya*, these here.

INTERROGATIVE PRONOUNS.

NGANNA—*who, or what*:

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i>	Nganna,	ngandourla,	ngandoanna
<i>Gen.</i>	Ngangko,	ngandourlakko,	ngandoannako
<i>Dat.</i>	Nganna,	ngandurla,	ngandoanna
<i>Acc.</i>	<i>(the same as the Nom.)</i>		
<i>Act.</i>	Ngando		
<i>Abl.</i>	Ngannarlo		

NOTE 1.—The active or ablative case has here two forms—a regular and an irregular one. The irregular form is applied when the cause of an action or effect is supposed to be a person or being; the other, when the cause is either unknown or an instrument; as, *Ngando aityo mudlinna metti?*—Who has taken away my implements? but, *Ninna ngannarlo minkarni?*—By what have you been wounded?

2.—The dative cases are similar to the nominatives in termination, for the natives will never permit a regular formation of them; as, *Nganna meyu atto yunggota?*—To whom shall I give it?

Besides *nganna*, there occur the following interrogative pronouns:—

Wā? *what*

Wādlo? *by what*

Wāngga? *in what—on account of what*

Wādanna? *which one*

Wāminna? *what (did you say)—what (is the matter)*

RECIPROCAL PRONOUN,

YERRA.

This word, considered as a pronoun, undergoes no declension, and expresses, as such, the reciprocity of an action; as, *Yerra pammaringadli*—Let us two spear each other. *Yerra marta-nungkurrendi puingurruitya*—They reproach each other on account of the *puingurro*.

Yerra occurs, also, in conjunction with *neutral* verbs, where it must be looked upon as a mere adverb; as, *Yerra wandeaddli*—Let us two sleep separately. But when *yerra* is connected with nouns, it must be considered as an adjective; as, *Yerra ngang-kidla purlako*—Their two mothers are different ones (or, each of them has a different mother.) *Yerra yokungga ngadli budni*—Each of us two came in a different ship. In this sense it admits a dual form, *yerraburla*, used for the numeral *four*; from this, again, is derived the multiple, *yerraburlarlukko*, four times.

POSSESSIVE OR ADJECTIVE PRONOUNS.

First person singular, *NGAI—I*:

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i>	Ngaityo,	ngaityurla,	ngaityurna
<i>Gen.</i>	Ngaityunna,	ngaityurlako,	ngaityuitya
<i>Dat.</i>	Ngaityurni,	ngaityurlanni	

Second person singular, *NINNA—thou*:

<i>Nom.</i>	Ninko,	ninkurla,	ninkurna
<i>Gen.</i>	Ninkunna,		ninkuitya
<i>Dat.</i>	Ninkurni		

Third person singular, *PA—he, she, it*:

<i>Nom.</i>	Parnu, or parnuko,	parnukurla,	parnukurna
<i>Gen.</i>	Parnukunna,		parnukuitya
<i>Dat.</i>	Parnukurni,		

First person dual, *NGADLI—we two*:

<i>Nom.</i>	Ngadliko,	ngadlikurla,	ngadlikurna
<i>Gen.</i>	Ngadlikunna,		ngadlikuitya
<i>Dat.</i>	Ngadlikurni		

Second person dual, *NIWA—you two*:

<i>Nom.</i>	Niwadlukko,	niwadlukurla,	niwadlukurna
<i>Gen.</i>	Niwadlukunna,		niwadlukuitya
<i>Dat.</i>	Niwadlukurni,		

Third person dual, *PURLA—they two*.

<i>Nom.</i>	Purlako,	purlakurla,	purlakurna
<i>Gen.</i>	Purlakunna		purlakuitya
<i>Dat.</i>	Purlakurni		

First person plural, *NGADLU—we*:

<i>Nom.</i>	Ngadlukko,	ngadlukurla,	ngadlukurna
<i>Gen.</i>	Ngadlukunna,		ngadlukuitya
<i>Dat.</i>	Ngadlukurni		

Second person plural, NA—you :

<i>Nom.</i> Naako,	naakurla,	naakurna
<i>Gen.</i> Naakunna,		naakuitya
<i>Dat.</i> Naakurni		

Third person plural, PARNA—they :

<i>Nom.</i> Parnako,	parnakurla,	parnakurna
<i>Gen.</i> Parnakunna,		parnakuitya
<i>Dat.</i> Parnakurni		

NOTE 1.—It may strike the reader to see so many cases wanting in these examples. The accusative cases have been omitted, because they are like the nominative. The active cases of some occur, but not frequently, for they can be supplied by the substantive to which they are referred ; as, *Ngaityo wakwakurlo ngaiinni yüngki*—My child gave it to me. But, *Ngangko wakwakurlo ninnanni yüngki* ? *Ngaityurlo*—Whose child gave it to you ? Mine. All the other cases could have been easily formed according to analogy of the declension of substantives, had it not been preferred to give only what hitherto has occurred or been met with ; there remains little doubt of their existence, inferring from the regularity of the language.

2.—The dative cases singular have, besides the termination *rni*, also *anni* ; as, *ngaityurni* and *ngaityoanni*. This is only a difference in the dialect, and used precisely in the same sense.

Another possessive or adjective pronoun may be derived from each of the demonstratives, *ia* and *ngu*, in the same manner as from the other personal pronouns.

1st, from *ia*, this ; *idlourla*, these two ; *itto*, these :

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i> Innako, <i>his</i> ,	<i>idlourlako</i> , <i>their two</i>	<i>ittuko</i> , <i>their</i>
<i>Dat.</i> Innakurni,	<i>idlourlakurni</i> ,	<i>ittukurni</i>

2nd, from *ngu*, that ; *ngurlourlako*, those two ; *ngunna*, those :

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i> Ngunnuko, <i>that</i> ,	<i>ngurlourlako</i> , <i>those two</i> ,	<i>ngunnako</i> , <i>those</i>

NOTE.—The other cases are not yet ascertained.

INDEFINITE PRONOUNS.

- Kuma, *another ; any one ; properly, one*
 Kumarnullo, *with ; by another ; at another (time) ; also, the agent*
 Kumarnulla, *two other (the dual)*
 Kumartanna, *other ; others*
 Kutyo, *the other ; the rest*
 Kutyonurlo, *on the other ; the following (day) ; also, the agent*
 Ngapidlo, *somebody ; something*
 Ngapidlurlo, *somebody (was the agent)*

RELATIVE PRONOUNS.

If there should be any, they are hitherto unknown. We have observed that the relation between two nouns is expressed in the following way :—*Ngurluntya ai kunda, tikkandi urlo*—That man struck me, who is sitting there. *Idlo atto numa nakkoma, padlo ngai turnki yungkoma idlo*—Him I would love, who would give me clothing ; *ngatto pa wadli nakkandi, ngai turnki padlo yakko yungkondi*—but him I hate, who gives me no clothing.

VERBS.

INFORMATION on this part of the language is more limited than that of any other ; therefore the reader cannot expect a full and perfect treatise upon this division, nor ought he to draw inferences as regards the perfection or imperfection of the language in general.

OF THE ORIGIN OF VERBS.

They are—

- 1.—Primitive ; as, *tikkandi*, to sit ; *pammandi*, to spear ; *wandendi*, to lie ; *kundandi*, to beat.

- 2.—Derivative ; as, *kambarendi*, from *kambandi*, to roast ; *pung-gorendi*, from *punggondi*, to stab ; *kadlorendi*, from *kadlondi*, to tread ; *medarnendi*, from *meda*, heat, flame ; *manyarendi*, from *manya*, rain ; *mengkilaendi*, from *mengki*, laughing ; *parkulaendi*, from *parko*, noise ; *wiltarnendi*, from *wilta*, hard, tough ; *kudnatendi*, from *kudna*, excrementa ; *ngaityarnendi*, from *ngaitya*, weak, feeble ; *kurantarnendi*, from *kuranta*, near ; *muinmonendi*, from *muinmo*, more, frequently.
- 3.—Compound ; as, *wandiappendi*, from *wandendi* and *wappendi* ; *wakkariappendi*, from *wakkarendi* and *wappendi* ; *bakkamandi*, from *bakka* and *mandi* ; *ngunyawaiendi*, from *ngunya* and *waiendi* ; *karramandi*, from *karra* and *mandi* ; *taikuriappendi*, from *taikurri* and *wappendi*.
- 4.—Reduplicative ; as, *bakkabakkandi*, *narrinarrendi*, *mailtya-mailtyandi*, *kutpakutpandi*, *wikkewikkerendi*, *ngarrangarrandi*, *paltapaltarendi*, &c.

OF THE TERMINATION OF VERBS.

They all end in *ndi* or *ni* ; but the vowel in which the root of the verb ends, and by which the termination is joined, is either *a*, *e*, or *o* ; and according to these vowels, verbs may therefore terminate in—

andi, as *nammandi*
endi, „ *wappendi*, or
ondi, „ *punggondi*

This division, however, has no influence on the signification of the verb.

OF THE GENERA OF VERBS.

They are—

- 1.—Neuter, or intransitive ; as, *murrendi*, to walk, travel ; *manyarendi*, to be cold ; *tikkandi*, to sit, dwell.
- 2.—Active, or transitive ; as, *burnbondi*, to embrace, surround ; *kundandi*, to beat, kill, slay ; *taiendi*, to erect, build, &c.

- 3.—Causative and permissive ; as, *wandiappendi*, to cause or to allow (a person) to lie down ; *wakinarndiappendi*, to cause or permit one to become bad ; *kaltiappendi*, to make or cause (a person) to fetch, to order ; *worniappendi*, to make or cause to fall, to throw down.

NOTE.—Many of those compounds ending in *appendi* constitute this class.

- 4.—Inchoative ; that is, verbs which denote that a person or object is about to exist in a new form or condition, or at least, under other circumstances : they all terminate in *nendi* (*rnendi*, *ndendi*) ; as, *karkonendi*, to become or be transformed into a *karko* (she-oak) ; *nantonendi*, to become or be transformed into a *nanto* (kangaroo) ; *wiltarnendi*, to become hard (from *wilta*) ; *kokurnendi*, to become sore, bad (from *koko*) ; *medurnendi*, to fall asleep (from *medo*) ; *ngaityarnendi*, to become or be feeble, weak (from *ngaitya*.)
- 5.—All those derivative verbs ending in *rendi* constitute another division of the genus ; but whether they are reflective, or whether they express the *vox mediæ*, like the Greek, or what change their primitive signification undergoes, cannot yet be stated with certainty ; for almost every verb may assume this termination, and occurs in either sense ; as, *pingyarendi*, to turn ; *pingyandi*, to erect, lift ; *bakkirendi*, to cut oneself ; *bakkendi*, to cut ; *kambarendi*, to be hot, sultry ; *kambandi*, to roast ; *kuntorendi*, to wash one's self.
- 6.—The last division of the *genus verbi* seems to be constituted by the reduplicatives, which frequently express an intensity of the primitive verb—and almost every verb will admit this reiteration—the meaning of the primitive is sometimes altered in the translation ; as, *bakkabakkandi*, to trot, as a horse ; *bakkandi*, to dig with the *katta* ; *kutpakutpandi*, to shake vehemently or quickly ; *kutpandi*, to shake ; *mailtyamailtyandi*, to try the *kaya* with the *midla*, to aim ; *mailtyandi*, to taste, smell ; *paltapaltarendi*, to stretch one's self ; *paltandi*, to throw, rend ; *wikkewikkerendi*, to shake with the head ; *wikkendi*, to move, throw.

OF MOODS AND CONJUGATION OF THE VERB.

It cannot as yet be stated how many moods and tenses there are, and what ideas they express. Both moods and tenses are in general expressed by terminations. The indicative mood is the the most known, and its tenses are evidently used for other moods. Instead, therefore, of giving an insufficient example of the conjugation, it has been preferred to give the following explanations:—

1.—INDICATIVE MOOD.

The Present Tense is expressed by the termination, *ndi*, which remains in all persons and numbers the same ; as—

Manyarend'aii—I am cold
 Nindo ngaii manta kurri kurrendi—You accuse me of lying
 Nanturlo ba kattendi—The horse carries him
 Ngadli meyurti tikkandi—We are sitting without company
 Nanturla tutangga maiendi purla—Both the horses are grazing

The Preterite, or Aorist, *tti*, throughout all persons and numbers ; as—

Ngatto yakko purno tarratti—I did not carry a net bag about me
 Nauwe piltarna nindo punggetti?—How many opossums didst thou kill?
 Ngattaityangga pa pudloretti—He told me
 Mikawommangga ngarraitya tikketti burkanna—On (at) Mika plain, lived many old men

The Perfect, *a*, *i*, or *o*, in all persons and numbers ; as—

Ngatto ninna kaitya—I have sent you
 Ngannaitya nindo pinde meyu kunda—Why have [you killed the European?
 Ngando ninko panyapi pungi?—Who has killed your brother?
 Yellakkinyanda ngadlu budni—Just now we have arrived
 Ngaintya parna wanggi?—What have they said?

The Future, *ta* (and, according to the dialects, in *ita*, *ota*, *ngutta*,) throughout all persons and numbers ; as—

Parru yertanna ngai murreota—I shall go to the meat land (that is, hunting.)

Tarkari ngadlu nungkoanda budnaota—At a future time we shall return

Nalla allatti na nungkoanda budnaningutta?—When will you return?

2.—THE IMPERATIVE MOOD.

There occurs no common termination for the imperative, neither does there appear to be any distinction of time in it; the following may give the reader an idea of the formation of this mood:—

<i>Active Verb.</i>	<i>Neuter Verb.</i>
<i>Sing.</i> Kundando, <i>beat, thou</i>	Tikka, <i>sit, thou</i>
Kundaingki, <i>let him beat</i>	Tikkaingko, <i>let, &c.</i>
<i>Dual.</i> Kundaingwa, <i>beat, you two</i>	Tikkaingwa
Kundarla, <i>let them two beat</i>	Tikkarla
<i>Plur.</i> Kundainga, <i>beat, you</i>	Tikkainga
Kundarna, <i>let them beat</i>	Tikkarna

It will be seen that each person of this mood is formed, in most instances, by the last or more syllables of the answering pronoun, except in the third person singular, where there are other forms (*ki* for the active, and *ko* for the neuter verb.) The second person singular of the neuter verb, and those that terminate in *rendi*, is the pure root of the verb, or the present when the termination *ndi* is thrown off.

3.—THE PROHIBITIVE MOOD.

This terminates in *urti*, *rti*, *ngutti*, *oti*, or *tta*, in all persons and numbers the same. The general termination is *ti*, which appears again in its adjectival form and privative signification, *tinna*; as, *warratinna*, dumb, deprived of speech; but *warratti* (viz., *tikkatngga*,) be silent; hold your tongue. All other variations in it belong partly to the dialects, or depend upon the part of speech to which this termination is affixed, as it may be joined to nouns—in which case the European must supply an auxilliary verb, of which the language appears destitute; as, *ngunyaringutti*, be not naughty; *billyabillyatti* (viz., *tikkaingwa*,) make a less noise;

punggourti, do not kill, stab; *waietti*, do not move, sit still; *metteurti*, do not steal. What refers to the tenses of this mood, the same applies here that has been said of the imperative.

4.—THE OPTATIVE MOOD.

This mood, named thus because it expresses the wish or the will of a person, is not marked by a particular termination; but the personal pronouns are affixed to all tenses of the [indicative, and form, in this manner, a new mood; but the present tense has, in the second and third persons, the same termination as the imperative, which peculiar use leaves farther room for inquiry. The following are the first persons of every tense, and it will not be difficult for the reader to form the remaining :—

<i>Present.</i>		<i>Preterite.</i>
<i>Sing.</i> Nakkoatto, <i>I will (or, let }</i>	<i>me) see,</i>	nakkettiatto
<i>Dual.</i> Nakkoadli,		nakkettiadli
<i>Plur.</i> Nakkoadlu,		nakkettiadlu
<i>Perfect.</i>		<i>Future.</i>
<i>Sing.</i> Nakkeatto,		nakkotatto
<i>Dual.</i> Nakkeadli,		nakkotadli
<i>Plur.</i> Nakkeadlu,		nakkotadlu

THE NEGATIVE OPTATIVE, OR PREVENTIVE MOOD,

—*ttoai*, throughout all persons and numbers.

This termination expresses that something will, may, or shall not, take place, in consequence of another action; as, *Tarralyo-anna mutyertanna wondando, yerta buttonettoai*—Put the clothes on the table, lest they be (or become) spoiled by the earth. *Yurrepaiaiaandunna, kundattoai parna*—You must pay attention to them (the goats,) lest they kill (them.)

Sometimes the first sentence is omitted, and must be supplied by the hearer. It is evident, since this mood depends always on the proposition, that there is no need for any tense in it, being always expressed by the tense of the proposition.

6.—THE CONDITIONAL OR POTENTIAL MOOD,

—*ma*, throughout all persons, numbers, and tenses.

This termination, however, expresses not only the condition, but, at the same time, the consequence; as—

Madlo adlo; worneutamaii—It is very dark; I may perhaps fall

Ninna ngattaityangga wānggama, nindaityaii budnama—If you had spoken to me, I should have come to you

Therefore, it occurs in phrases where the condition is omitted, and must be supplied; as—

Ngando aityo katteota kauwe? Kuma meyu kawaima—Who will fetch water for me? Any body may come (*i.e.*, if he please, or if he will.)

But, frequently, the condition and its consequence are also expressed by the indicative; as it depends upon the speaker in what manner he will express his thoughts, and upon the circumstances which are connected with the object. Whether this mood is changed in its signification when the personal pronouns are affixed, must remain for farther enquiry.

Besides *ma*, another affix occurs—*nyerla* (*ntyerla*), or, according to dialect, *nyidla* (*ntyidla*)—which, when added to a verb, renders it either a participle of the present tense, or a verbal substantive, but is frequently used in the sense of this mood; as—

Yakko ba budnetti manya, burro ai wodlingga tikkaninyidla
—Came not the rain, I should be still sitting in the house

Ngatto ngurrintyidla, ninna yungkoma—Were I permitted to throw, I would give (the bird) to you

Ninna ngattaityangga wāngganinyerla, atto yurrekaityanma warra—Had you spoken to me, I should have obeyed your advice

7.—THE INFINITIVE MOOD.

No exclusive termination is yet known for this mood. Sometimes, when an intention or purpose of an action is to be expressed, the termination *titya* (*i.e.*, *itya*) is affixed; sometimes, when it is

stated what a person presupposed or believed to be the case, the termination *tina* is affixed; as—

Ninko warra yurrekaityatitya ngai budni—I came in order to hear you speak

Ngatto punggetitya wārpunna pingga—I have made the daggers for the purpose of stabbing (killing)

Pulyunna meyu yakko yailtyatti pindi meyu budnitina—The black men had no idea that the Europeans would come

Ngatto narta ngadlu padnitina yailtyatti—I thought we intended to go now

It is evident that this language requires not so frequently an infinitive as the English, as, in many cases, the infinitive is expressed by composition with the verb *wappendi*.

ON THE VOICE OF VERBS.

Besides the active voice, there is only known the termination *nanna*, which, if affixed to the perfect indicative, renders the sense like the English participle terminating in *ed*; for instance, *Ngatto kundananna yailtya*—I thought (he) was killed (or, had been killed). *Mettinanna padlo pudlo*—He told (it) had been stolen. So that this termination may be said to express the passive voice; but whether it is also to be considered as a participle preterite in neuter verbs, cannot yet be stated with certainty.

If it be true, that all verbs terminating in *rendi* have the power of the middle voice, then another voice of the verb would be constituted by this class; but limited experience permits no decision upon this subject.

ADVERBS.

THEY are, according to their origin—

- 1.—Primitive; as, *bia*, *bitti* (or *itti*), *bukki*, *burro*, *ia*, *ko* (or *go*), *kura*, &c.
- 2.—Derivative; as, *bukkilyelo*, *bultoarro*, *iamo*, *innangko*, *kar-radlo*, *munara*, &c.
- 3.—Compound; as, *bultoburro*, *kopiri*, *kumabutto*, *madletera*, *yellarkari*, &c.
- 4.—Reduplicative; as, *bukkibukki*, *kumakumatpi*, *minkominko*, *nurntinurnti*, &c.

Adverbs suffer, as in other languages, no declension, but undergo comparison, which is the same as that of the adjectives; also, their reduplication is of the same power.

The adverbial sense, however, is not only expressed by genuine adverbs, but also by substantives and adjectives—as, *mengkingga*, *nikkungga*, *karralikka*, *yakkingga*, *turlarlo*, *karradlo*, *tindourlo*, &c.—where the substantive or adjective, by affixing a termination, is made an adverb according to the sense which it conveys. In this class of adverbs could be placed all those terms to which the prohibitive affix is added; as, *warratti*, *marratti*, *yammaiam-matti*, &c.

POSTPOSITIONS.

EVERY relation in which two nouns are standing, or in which they either shall or can be thought to stand to each other, is expressed by particles affixed to that word to which another noun stands in relation—but not only by these particles, also by nouns to which again those particles are affixed, is this relation expressed, as sometimes in the Hebrew language. These particles have, therefore, been called *Postfixa*, and those nouns, *Postpositions*, properly, as they are always put after the word to which they relate. The following are hitherto known:—

POSTFIXA.

- anna* denotes the motion to a place; as, *Wodlianna ai murrenutta*—I shall go to the house (or home); *Gadla tauarikanna ai padneta*—I shall go to the large fire; *Warruanna pattindo*—Throw it out of doors.
- tarra* (or —*arra*), alongside of, or passing, something; as, *Pappaltoarra tarralye wandeta*—Alongside of the stump the fence shall run; *Tappaarra padninga*—Go along, follow the road; *bultoarrappendi*, to make alongside of.
- illa* denotes being contained in, on, upon, or amongst; as, *mutyertilla*, in the (pocket of the) coat, or cloth; *mukartilla tik-kandi*, to live in the mountains; *Yangkalyilla*, in *Yangkalya*; *kartakilla*, upon the shoulder; *tarralyilla*, on the table or box.

—*ngga* denotes—1st, in, on, upon; as, *tandungga*, in the bag; *wodlingga*, in the house; *kauwingga*, in the water; *yertangga*, on the ground; *karrangga*, under the *karra*; *maiingga*, *parrungga*, *tutangga maiendi*, to live upon those things. 2nd, for, on account of; as, *monningga*, *maiingga worpurlaiendi*, to work for money or food; *ngangkingga kundandi*, to fight on account of the women.

—*itya* denotes—1st, a direction to a person; as, *Kadlitpitya*—To *Kadlitpinna* (I am going.) (See personal pronouns.) 2nd, a purpose or intention; as, *kauwitya padnendi*, to go for water; *maiitya budnandi*, to come for food. 3rd, an inclination or longing; as, *meduitya*, longing for sleep; sleepy.

—*ityangga* (see personal pronouns) may be rendered by *with*, *near to*, *at*, or *to*, as it expresses a neighbourhood in general; as, *Yurreidlalityangga*, near, or at, the *Yurreidla* (the name of those two high hills, of which one is called Mount Lofty); *meyunnalityangga pudlondi*, to speak to the men.

—*unungko* (or —*anangko*) denotes—1st, the motion from a place; as, *wadangko*?—from where? whence? *wodliunungko*, from home; *pindeunungko*, from out of the hole. 2nd, the origin; as, *Yertanungko*, *wakwakounungko ngaityo narri*—My name is derived from the country, from the child; *Kurraki yurreunungko turnki pingga*—He has made the cloth of flax.

—*ityarnungko* denotes the motion or origin from a person; as, *Meyuityarnungko*—From the man (in whose company I was, I come); *Taiapparnalityarnungko warri budni*—Out of (his) mouth, from (his) lips, the word came; *Naalityarnungko parna yernki*—From you they are infected.

POSTPOSITIONS.

Wattungga, in the midst of; between; on account of
 Wattewattungga, on account of
 Wattedrukkungga, in the midst of; the centre; amongst
 Wirrawirrangga, on account of
 Worngangga, before; in front of
 Tangkangga, in the entrails; within
 Trukkungna, in the centre; amidst
 Ngurrungga, in the back; behind
 Marrangga, in or on the hand; alongside; with (accompanying)

Martungga, in the smell or taste ; for ; instead ; in place of
 Martuity, for the smell or taste ; in behalf ; on account of
 Mikangga, in the eye ; before ; in presence of
 Minkaara, along the eye ; before ; in presence of

Other postpositions occur, which cannot be derived from a noun. They are—

Birra, on account of ; about ; for ; as, *ngaityo wakwako birra*,
 for (or about) my child

Ngundarta, behind ; as, *ninko ngundarta*, behind you

Pulyo, without ; as, *gadla pulyo*, without fire

Parnatta, on this side ; as, *parri parnatta*, on this side the river

INTERJECTIONS.

ALYA, expressive of surprise and wonder ; as, *Wa alya bia ba ?*—
 Where may he be ? *Ngaityo barngutta alya ?*—Where are
 my potatoes ? *Warrity'alya !*—Look, (there is) *Warritya !*
Ngaityo yungandalya !—My brother ! (i.e., I thank you.) But
 if it is joined to *yakka*, it expresses compassion or sorrow ; as,
Yakka alya !—I am sorry (or, I beg pardon, when one person
 has accidentally hurt another.

Paia, expresses astonishment and admiration

Paitya, heightens the impression of an occurrence

Yakka, expresses aversion and disagreeableness ; as, *Yakka
 manya !*—Be off, rain ! (or, the troublesome cold.)

GRAMMATICAL REMARKS.

THE nominative is frequently put twice, the answering pronoun
 being affixed to the verb ; as, *Kudla wandeanna ngaityurna
 mudlinna*—They shall lie alone, my things ; *Ninna narta pad-
 neota, ngadlu yaintya wandeadlu*—You are now going, (but) we,
 we shall sleep here.

The same takes place with the accusative (the object); as, *Tidnarla nguiguatto purla (nguiguatturla)**—The feet, I will warm them; *Parni manmando parna (manmandurna) gadlanna*—Fetch it hither, the wood.

If an adjective or adjective pronoun be joined to a substantive, the number and case are frequently expressed by one, while the other remains unchanged; as, *Meyu pulyunnanna*—Colored men; *Wortanna ngaityo*—My moveables; *Ngai ningka palta ngaityo tokutyurlo*—My little one has almost thrown me; *Ngaityo mudlinna*—My implements; *Pulyunna meyurlo*—A black man (is) the agent. But if the adjective, &c., be the predicate, so that a European must supply the auxiliary verb *to be*, then it must be declined; as, *Itto, ngangkurna maiinna? Ngangkurna bia?*—Those, whose provisions are they? Whose may they be? (meaning, I do not know); *Ngangkurna mudlinna? Ngaityurna*—Whose are these things? They are mine; *Nammurlinyanna ngaityurna snadli*—Such were my children when they died; *Nauwe tindurna wartingga ningkurna*—How many days have you been on the road? but, *Nauwe naako tindurna*—How long will you stay? In the first of the two foregoing sentences, *ninkurna* is the predicate; in the second, *naako tindurna*; therefore, *tindo* is declined.

The ablative case, which has the same termination as the active case, is put not only where the medium of an action is an instrument, but also in cases where merely shall be expressed by what means something is to be performed; as, *Parndarlo ngatto wodli taieta*—I shall build the house with bricks.

A general rule is, that that part of a sentence which is of more importance in the idea of the speaker, and upon which he will draw the attention of the hearer, is put first; therefore, also, the accusative is put before the verb; as, *Turlabutto meyu; nurret-toai, nunyaretinga*—Full of anger is the man; lest he enchant you, be silent; *Wothangko padlourlaintya turteanurla? Mette biri nindo purla*—Whence is that jacket? Stolen you most likely have it; the answer is, *Yungki ngai padlo, yakko ngatto metti*—Given to me he has it, not have I stolen it.

* The contracted form in the parenthesis is the usual way of speaking; the separate forms have been chosen for the sake of illustration.

PART II.

VOCABULARY,

&c., &c.

VOYABUARY

THE NATIVE LANGUAGE
PART II.

VOYABUARY

VOCABULARY

or

THE NATIVE LANGUAGE.

A

ALYA, a particle used either as an adverb or interjection ; as *ua*

alya bia, where may he be ? *yakka alya!* oh! dear!

Arra, postfix, alongside ; as *parriarra*, along the river

B

BABANDI, *v.a.* to dry a skin by stretching it on the ground

Bakka, *s.* dry bark ; the husk or peel of anything

Bakkabakkandi, *v.n.* to trot ; a term applied to horses

Bakkaburro, *adj.* having still the peel on ; unpeeled

Bakkaburrutti, *adj.* without peel, peeled

Bakkadla, *s.* hoar frost ; used for *salt*

Bakkamandi, *v.a.* to peel ; skin

Bakkandi, *v.a.* to dig out roots, &c.

Bakkebakketti, *s.* a knife, derived from *bakkendi*

Bakkendi, *v.a.* to cut ; as *mangka bakkendi*, to make incisions in the body

Bakkirendi, *v.r.* to cut one's self

B

- Bakkurta, *s.* the dots on the chest and back of the natives
 Baltarta, *adj.* light ; not heavy ; the reverse of *yurnti*
 Bandi, *v.n.* to shine ; as *tindo bandi*, the sun shines
 Barndandi, *v.a.* to wring out ; squeeze ; as *kauve barndandi*, to wring out the water
 Barkauwillo, *s.* one whose sister (*yakkane*) has died
 Barti, *s.* a grub or insect in general. There is a great variety of grubs in this country which constitute an essential and favorite article of food for the Aborigines. They display great sagacity in discovering, and take much pains in procuring them. The grub is sometimes eaten raw, sometimes roasted, is very rich, and of a delicious taste.
 Battendi, *v.a.* to throw
 Battebattendi, *v.a.* to let go ; loose ; untie
 Battiappendi, *v.a.* to untie ; to let go
 Battirendi, *v.n.* as *winko battirendi*, to breath
 Bauondi, *v.a.* to put wood to the fire, or to trim it ; as *gadla bauondi*, to trim the fire
 Bidlandi } see *tabidlarendi*
 Bidlarendi }
 Bidna, *s.* charcoal
 Bikabika, *adj.* soft ; pliable ; flexible
 Bikabikanendi, *v. inch.* to become soft, pliable, &c.
 Billondi, *v.a.* to roll ; to turn over or about
 Biltendi, *v.a.* to cut through or off ; as *yoka biltendi*, to cut the hair
 Biltilendi, *v.n.* to give way ; to break
 Biltitti, *s.* a pair of scissors
 Bilyabilya, *s.* noise caused by much speaking
 Bilyabilyarti, *ad.* make a less noise
 Bilyondi, *v.a. i.q. tauandi*, which see
 Binna, *s.* an adult ; grown up person. In compound words it expresses a strong inclination or desire of what the word to which it is affixed denotes ; as *mengkibinna*, *marngubinna*
 Biri, see *piri*
 Birira, *s.* a vegetable growing near rivers, and much relished by the Aborigines ; a good substitute for cabbage
 Birki, *s.* a bit ; small piece
 Birkiappendi, *v.a.* to make into pieces ; to break ; tear
 Birkibakkendi, *v.a.* to cut to pieces

- Birkibirki, *s.* peas (*n.t.*)
 Birkipaltandi, *v.a.* to beat to pieces ; to pound
 Birkipaltapaltanya, *adj.* easily to be broken ; fragile ; brittle
 Birkiwaiendi, *v.n.* to go to pieces ; break
 Birko, *s.* a troop of men ; a company ; band ; as *birko mang-kondi*, to accompany ; escort ; fetch
 Birra, *postp.* on account of ; for ; as *nganna birra*, what for, why ; *mai birra*, on account of food
 Birri, *s.* nail of the fingers or toes ; claw of animals
 Bitti, *ad.* first ; before ; see *itti*
 Bittondi, *v.a.* to press
 Bitukka, *adj.* soft ; pliable ; *i.q.* *bikabika*
 Biturro, *s.* thunder
 Bokarra, *s.* northwesterly wind, which is very hot during the summer and indicates storm
 Rokkandi, *v.n.* to bathe
 Bokkabokkanya, *adj.* frequently bathing ; fond of bathing
 Budnabudnandi, *v.n.* as *kadi budnabudandi*, to breath heavily ; to be exhausted
 Budnandi, *v.n.* to come ; return ; to extend
 Budnappendi, *v.caus.* to make come ; to fetch ; return ; restore
 Budni, *s.* a large black bird, the eggs of which are found in the earth, and considered as a great luxury by the natives
 Bukki, *adj.* and *adv.* formerly ; a long time ago
 Bukkibukki, *adv.* intensively used ; a very long time ago
 Bukkiana, *adj.* old ; ancient ; as *bukkiana meyu*, an ancestor
 Bukkilya, *s.* late father
 Bukkilyelo, *adv.* yesterday ; *kuma bukkilyelo*, the day before yesterday
 Bukkintyerlo, *adv.* the comparative of *bukki*, of a very remote time
 Bukkobukko, *adj.* bald
 Bulta, *s.* heart ; *bulta-wilta*, stout-hearted ; fearless ; bold ; brave
 Bultaworta, *s.* the dorsal vertebrae
 Bulti, *adj.* asleep ; as *medo bulti*, expired, deceased
 Bulto, *s.* place ; stead ; as *wodli-bulto*, place of encampment ; *ninko bultungga*, in your place ; instead of you
 Bulto, *postp.* after ; as *ninko bulto*, after you
 Bultoarra, *adv.* along, alongside
 Bultoburro, *adv.* before, first, ere

volk

finger

pul

Bulturnendi, *v.n.* to go straight on, to fly, escape

Bulturro, *adj.* dry; *s.* dry wind

Buntondi, *v.a.* to blow with the mouth

mark
Burka, *adj.* and *s.* old, of age, an adult, man. It is frequently used as an affix in compound words, corresponding with the terminating syllable *er* in English; as *pinnariburka*, loiterer; *nittatiburka*, idler. In these examples the first or radical parts are verbs; but *burka* may be an affix to a substantive, for instance, *wodli-burka*, an inhabitant of the house. If affixed to a district of country, it implies that the individual is the proprietor and inhabitant; as *mullavirraburka*, dry-forest-man (King John's native name). If affixed to the name of a child, it means the father of the child; as *ngultiburka*, *kudmoburka*. See the word *pankarra*.

Burkanendi, *v.n.* to be or become old

Burko, *s.* dew

Burko, *adj.* heavy, tiring

Burkoburko, *s.* a small species of mouse

Burkonendi, *v.inch.* to become heavy, tired, wearied

Burlendi, *v.n.* to be satiated, satisfied

Burnbondi, *v.a.* to embrace, surround, enclose

Burnborendi, *v.r.* to embrace each other

Burro, *adv.* afterwards, still; as *pa burro ngandandi*, he is still sick; *burroburro*, by and by

Burrobitti, *adv.* before, first

Burrueti, *adv.* not yet

Burta, *s.* ashes

Burtamandi, *v.a.* to stir or trim the fire; as *gadla burtamandi*

Burtandi, *v.n.* to burn; to blaze

Burtarti, *p. pass.* boiled or roasted; the reverse of *timana*, raw

Burtonna, *adj.* old; an adult; worn out

Burtulto, *s.* the stump of a burnt tree

Burtulto-kuinyo, *s.* the same as *ngarrakupa*, which see

Butto, *an affix*, denoting that a person or thing is in a great measure possessed of what the word to which it is affixed signifies; as *turlabutto*, wrathful; angry; *yertabutto*, full of earth; dirty

Buttonendi, *v. inch.* to become full or replete of anything

G

- GADLA, *s.* fire, fuel, wood ; *gadla burtulto*, firestick
 Gadlabandi, *v.a.* to warm
 Gadlabarendi, *v.r.* to warm one's self
 Gadlabarti, *s.* the native bee
 Gadlagadlando, *adj.* very hot ; heated
 Gadlaiappa, *s.* the same as *gadlapindi*
 Gadlaieri, *s.* light ; *kondolli gadlaieri*, oil-lamp ; *paitpurla gadlaieri*, candle
 Gadlapindi, *s.* (literally firepit), a term used for hell,—see *pindi*
 Gadlapulyo, *adj.* without fire ; as *gadlapulyo wandet'ai*—I shall sleep without fire
 Gadlapurunna, *adj.* being still burning ; hot
 Gadlondi, *v.a.* to stride ; tread upon ; to press
 Gadlorendi, *v.r.* to lean upon ; *gadloringuti*, don't lean upon
 Gadlotti, *s.* a girdle worn round the waist by the natives, made either from their own hair or from the fur of opossums
 Gurltatakko, *s.* a fabulous person in the native mythology
 Gurlte, *s.* cough ; catarrh ; expectorated matter
 Gurltendi, *v.n.* to cough.

I

- IA, *adv.* here, or there ; *iaintya*, the same
 Ia, *dem.pron.* this one, the person being present
 Iamo, *adv.* herealong ; corresponding *wamo*
 Iando, *s.* visit
 Iando binna, *s.* a frequent visitor , parasite
 Ibendi, *v.a.* to sprinkle ; to pour upon
 Ibidlibidla, *s.* a person sprinkling ; sprinkler
 Idarti, *s.* any thing to lie or sleep upon ; as dry grass, a skin, applied to a mattress, bed
 Idla, *s.* a young one, whelp, puppy
 Idlo, *dem.pron.* this one ; the agent
 Idlurla, *dual.* these two ; *idlurlaintya*, these two ?
 Ikapaiaandi, *v.a.* to swallow ; devour
 Ilya, *s.* a species of black poisonous snake
 Inbandi, *v.a.* to meet ; to fall in with
 Inbarendi, *v.r.* to meet one another
 Ingarnendi, *v.a.* to look about, enquire ; *warra ingarnendi*, to ask, examine ; *yurre ingarnendi*, to listen

Inna, *dem.pron.* this one

Innakko, *gen.case* his, her's

Innangko, } *adv.* from this place or person, answering to the
Innenungko, } interrogative *wadanko*, from whence; or *ngannangko*, from whom?

Intya, *inter.affix*, as *paintya*? is it he, she, or that?

Ipila, *s.* the beating of wirris or kattas, at the native dance, and the noise produced by it

Ipiti, *s.* one who has lost his mother, motherless; *ipiti warinya*, one who has lost both father and mother, an orphan

Ira, *s.* fight, battle

Irabinna, *s.* warrior; a pugnacious or quarrelsome person

Iri, *adj.* the same as *yaitya*; *iri meyu*, a native

Iri, *adv.* voluntarily, gratuitously; see *kudla*

Irka, *s.* heap; *irka punggondi*, to put in a heap, to accumulate

Irkutta, *s.* a sore, ulcer, abscess, swelling

Irkuttandendi, *v.inch.* to become sore, to swell

Itera, *adv.* unawares, without observing, or without being observed, carelessly

Itti, *adv.* sooner, ere, before, first; as *ai itti tatti*, I came first

Itto, *dem.pron.* (plural of *idlo*) these

Itya, *s.* flesh, or muscular parts of the body

Itya, *postf.* denoting motion or tendency; as *nindaitya ai padneta*, I will come to you; *ninna ngannaitya budni*, to what purpose did you come? *madla nakketitya*, merely to see

Ityangga, *adv. postf.* as *pa wa*, where (is) he? *ityangga*, near, close by; *ngattaityangga pa pudloritti*, he told me so, &c.

Ityatinna, *adj.* having no flesh, thin lean; *ityatinna warputinna*, having neither flesh nor bone, *i.e.* incorporeal.

K

KABBAKABBANDI, *v.a.* to treat harshly or unkindly

Kabbandi, *v.a.* to press as little stones when lying upon them, to send away, to cast out; *muiyo kabbandi*, to hate, to have spite against

Kadlondi, } *v.n.* to be cast down, to look sad
Kadlorendi, }

Kadli, *s.* dog

Kadliadli, *s.* a deceased person; corpse; dead

Kadloadlo, *s.* the posterior parts of the thigh

Kadlomuka, *s.* testes

Kadngi, *s.* a species of ant, a favorite repast of the natives. The large heaps raised by this ant consist of a hard gummy substance, and are intersected by innumerable small cells

Kadno, *s.* a species of large lizard which the natives eat in the summer season

Kadnomarngutta, *s.* a thin oval piece of wood, about five inches long and one and a half wide, tied to a string, by which the natives swing it rapidly round, and thus cause a humming noise in the nights. Females and children are not allowed to see it, much less to use it; the former, however, well know what it indicates

Kaiko, *s.* pus; matter of a sore, &c.

Kaityandi, *v.a.* to send; to lay eggs; to furnish a spear with bits of quartz or glass

Kakirra, *s.* moon; *kakirrita padnendi*; *kakirramunto*, full moon

Kakkangatpandi, *v.n.* to dive

Kakkababandi, *v.a.* to make love to a female; to court

Kakkawornendi, *v.n.* to fall down; to nod when sleeping

Kalta, *v.* a species of guana eaten by the Aborigines

Kalta tukutya, *Pattella*, knee-cap

Kaltendi, *v.a.* to ask; command

Kaltirendi, *v.r.* to ask for one's self

Kaltiappendi, *v.a.* to order; bespeak

Kaltikaltinye, *adj.* keeping constantly asking; domineering

Kaltokaltonye, *s.* a small species of ant

Kalyamarro, *adj.* lively; active; gay

Kalyarnendi, *v. inch.* to dissolve; to melt

Kamballamballa, *s.* cook; baker; from *kambandi*

Kambandi, *v.a.* to roast; to boil

Kambarendi, *v.r.* as *tindo kambarendi*, to be hot; close; sultry

Kambaritti, or
Kambarittiwodli } *s.* cookhouse, kitchen, baker's shop

Kammilya, *s.* grandchild

Kammilyata, *s.* the same

Kammammi, *s.* grandmother on the mother's side

Kandappi, *s.* the preparation of a kangaroo or other skin for a bag or cloak, which is done by scraping and smoothing the inside by means of a *katta* or stone

- Kandappendi, *v.a.* to dress a skin by scraping it
 Kandara, *s.* native vegetable resembling radish
 Kandarla, *s.* perspiration; sweat
 Kandarlangandi, *v.n.* to perspire; sweat
 Kangatta, *s.* a kind of berry eaten by the natives
 Kanggallanggalla, *s.* parent; mother; *sheepi kang.*, a shepherd
 Kanggandi, *v.a.* to lead; conduct; accompany; to bear a child; bring forth
 Kaggarendi, *v.r.* to bring forth
 Kangariburka, *s.* a prolific woman
 Kangarlta, *s.* surname. Their surnames are generally derived from some animal or other object of nature; as *nanto*, *marnpi*, *minno*, *pitpaume*, &c.
 Kanguhya, *s.* the seed vessel of the red gum tree which the natives eat soaked in water
 Kanti, *s.* thigh; leg; as of mutton, &c.
 Kantiana, or Dual Kantianulla, *s.* pair of trowsers; see *yerko-anulla*
 Kanto, *s.* bullfrog
 Kanyandi, *v.a.* to stew or steam in a native oven, which is a mere hole in the ground. Before they learnt the art of cooking from the Europeans, all their larger game, as kangaroo, wild dogs, emus, emu's eggs, and different vegetables, they prepared in this way for eating. The whole process is done in the following manner:—they dig a hole in the ground, kindle a fire in it, and then add a sufficient quantity of stones to be heated by the fire. During the time these are heated, they prepare the game or vegetable; when this work is done, they remove the stones and the larger remains of wood, and if they stew a kangaroo, they first fill the inside with part of the hot stones and leaves of the gum tree. The kangaroo is then put into the hole and covered with leaves, the remaining hot stones, bark and earth; it remains there for an hour or more, until steam escapes from different parts; and when this takes place, the meat, or whatever is cooking, is sufficiently done
 Kanyanya, *s.* a crowd, dense multitude of men, heap
 Kanyappa, *s.* a small species of rock-crystal—see *kaumemuka*
 Kanyayappa, *s.* a hole for steaming game or vegetable
 Kao, *s.* a beautiful brown bird, with a tuft on its head
 Kappa, *s.* marrow

- Kappa apatta, *s.* a species of quail
 Kappendi, *v.n.* to vomit
 Kappi, *s.* tobacco. This word is derived from the foregoing, probably on account of the effect which smoking at first produced upon the natives
 Karadla } *adv.* far off; long away; *karadlonungko*, from a
 Karadlo } distance
 Karalta, *adj.* green; also used for blue
 Karetpi, *s.* a wart
 Kari, *s.* emu. Kari-woppa, *s.* a tuft of emu feathers
 Karka, *s.* sunset; twilight; dusk; *karkarlo*, to-night *caligo, caruca*
 Karkalla, *s.* a species of plant, the fruit of which is eaten by Europeans and natives *tupi*
 Karkanya, *s.* a species of hawk. The voice of this bird in the night the Aborigines take as a prognostication that one or more of their number will soon die, particularly children, the souls of whom he is believed to take away, after which they grow ill. The name of this bird is derived from the ominous sound of its voice.
 Karkawāri, *s.* evening breeze; dusk
 Karko, *s.* red ochre, with which the natives paint their bodies
 Karko, *s.* she-oak; a small spade or scoop made of the wood of this tree, with which the natives dig for grubs, &c. *guera*
 Karkomarngo, *s.* the seed vessel of the *karko*, resembling a fir nut
 Karlapindi, *s.* the depression at the inner part of the elbow
 Karlta, *s.* a call; shout; clamour; cry; *karlta battendi*, to shout
 Karltamandi, *v.a.* to sing as Europeans
 Karltandi, *v.a.* to call; shout; halloo; cry
 Karltakarltanya, *adj.* crying; calling; as the church bell
 Karltatakkara, *s.* a deceased person; corpse
 Karlto, *s.* heart, and pit of the stomach
 Karndo, *s.* thunder or lightening
 Karndoworti, *s.* a species of scorpion
 Karnkandi, *v.a.* to raise; heave; lift; to draw or dig out
 Karnkarndi, *v.a.* to keep off the spear with a shield
 Karnkatti or Karnkarnkatti, *s.* any instrument by which something is raised; a string; handle; spade; spoon
 Karnkendi, *v.n.* to laugh

- Karnu, *s.* mountain; *karnu warra*, a northern dialect
 Karpa, *s.* a support; prop; pillar
 Karra, *adj.* and *adv.* high; above; *karralika*, on high; upon
 Karra, *s.* height; sky; heaven
 Karra, *s.* the red gum tree. *Karrakarro*, the sap of the gum tree
 Karraintyerlo, *superl.* very high
 Karraki, *s.* one whose brother (*panyapi*) has died
 Karramandi, *v.a.* to hand, take, pick up; *karra manmando*, hand it up
 Karramankondi, *v.a.* the same
 Karrambo, as *karrambo mankondi*, to catch
 Karrannondi, *v.a.* to point upwards: to flourish the weapons; to threaten; to stir, as in the hole of an opossum
 Karrarendi, *v.n.* to be proud, haughty
 Karrariburka, *s.* a proud, haughty person
 Karrawādlo, *s.* brush or shrub generally
 Karrawirra, *s.* a forest of red gum trees
 Karrawornka, *s.* one having fallen from a gum tree
 Karrendi, *v.n.* to fly, to stand up, go off; *karri karri*, stand up, or out of the way
 Karrikarrinya, *adj.* flying; as *paru karrikarrinya*, bird
 Karro, *s.* blood; *karrowodli*, blood-vessel
 Karrokarro, *adj.* red
 Karromarranendi, *v.n.* to rejoice, be glad
 Karta, *s.* lap
 Kartakka, *s.* shoulder; *kartakilla*, upon the shoulder
 Kartammeru, *s.* the name of the firstborn child, if a son
 Kartando, *s.* the skin of a kangaroo
 Kartanya, *s.* the name of the firstborn child, if a daughter
 Kartiato, *s.* the same (northern dialect)
 Kartinye, *s.* the catamenia, during which time the females live in separate huts
 Karto, *s.* wife; *kartutangula*, *s.* dual; husband and wife; pair; couple
 Kartotidli, *adj.* having a wife; married
 Kartotinna, *adj.* having no wife; unmarried; single
 Kadendi, *v.n.* to hiccough
 Kadi, *s.* hiccough; great exhaustion
 Katpa atpa, *s.* a name applied to several species of paroquets
 Katparnda, *s.* the temples

- Katpate, *s.* anything to put under the head; pillow; cushion
- Katpendi } *v.n.* to look or be sad; dejected; sullen; morose
- Katpirendi }
- Katta, *s.* a heavy stick to fight with; club. That of the females.
is longer, and used for digging up roots, &c.
- Kattendi, *v.a.* to carry; to fetch
- Kattirendi, *v.r.* to fetch for one's self
- Kauanna, *s.* a species of bird
- Kauwa, *s.* a precipice; steep; *kauwakundo*
- Kauwamalta, *s.* the brim or edge of a precipice
- Kauwawa, *s.* uncle
- Kauwe, *s.* water; *yaitya kauwe*, fresh water
- Kauweko, *s.* steam
- Kauwemela, *s.* drizzling rain; small drops of water; such, for
instance, as the whale blows out of its nostrils
- Kauwemuka, *s.* large rock crystal. The natives conceal it from
females and young men until the latter are tattooed the last
time, which ceremony is performed with small splinters of the
rock crystal. See *ngulta*
- Kauweyappa, *s.* the depression above the clavical
- Kauwirka, *s.* broth; *adj.* full of; soaked in water
- Kawai, come; *kawaingwa*, come ye two; *kawaingna*, come ye;
parni kawai, come hither
- Kaya, *s.* a spear, which is thrown with the *midla*. See *midla*
- Kayamunto, *s.* the light end of the *kaya*, consisting of the grass-
tree
- Kidlalla, *adj.* loose; not fast; wavering; tottering
- Kirki, *s.* the gummy substance generally contained in hollow trees
- Kittekittendi, *v.a.* to tickle
- Kittillittilla, *s.* tickling; tickler
- Kitya, *adj.* bitter; brackish; salt
- Ko, *adv.* expressing assent; well; you may do so
- Koarendi, *v.n.* to steam
- Kokallokolla, *s.* digger; scraper
- Kokandi, *v.a.* to dig; to scrape; scratch
- Kokarendi, *v.n.* to cry; scream; weep
- Kokaritti, *s.* itch; scratching
- Koko, *adj.* and *s.* sore; ill; illness; disease
- Kokonendi, *v. inch.* to become sore; ill; diseased
- Kokotinna, *adj.* free from disease; healthy

KAKO

- Kondolli, *s.* whale ; *kondolli paitpurla*, oil
 Kopaendi, *v.n.* to leave secretly
 Kopappendi, *v.a.* to forsake one
 Kopiri, *adv.* expressing assent ; well ; very well
 Kopurlo, *s.* sea water ; spirits ; intoxicating drinks
 Ku, *s.* shelter ; *kungga*, in the shelter
 Kua, *s.* crow
 Kudla, *pron. indef.* of a very general and vague meaning ; alone ; separate ; one's self ; as *kudla atto wappeuta*, I will do it myself
 Kudla, *adv.* without a particular reason ; in vain ; gratuitously
 Kudlayurlo, *adj.* quiet ; peaceable
 Kudlendi, *v.a.* to wash ; clean
 Kudlilla, *s.* rainy season ; winter
 Kudlirendi, *v.r.* to wash one's self
 Kudlo, *s.* louse , *pindi-kudlo*, flea. The natives universally maintain that the latter have been imported by Europeans, which statement the name tends to corroborate
 Kudlyo, *s.* the black swan
 Kudmo, *s.* dew ; fog
 Kudna, an affix, denoting an inclination to retain a thing or object once possessed ; as *mai-kudna*, stingy ; niggard
 Kudna, *s.* excrementa ; bowels
 Kudnabandi, *v.a.* to besmear with *kudna*
 Kudnabutto, *adj.* full of excrementa ; dirty
 Kudnamurro, *s.* a substance used for enchanting rivers, &c. See *nurrrutti*
 Kudnandi, *v.a.* to eviscerate ; embowel opossums, &c.
 Kudnatendi, *v.n.* to evacuate the bowels
 Kudnato, *s.* the name of the third child, if a female
 Kudnawodli, *v.* water closet ; privy
 Kudno, *adj.* and *adv.* without reason ; innocent ; guiltless
 Kudnuitya, *s.* name of the third child, if a son
 Kudmunna, *adj.* not knowing ; ignorant ; innocent
 Kuinkokuinkulla, *s.* the nasal bone
 Kuinyo, *s.* a dead person, skeleton, death ; a monstrous being said to have the shape and appearance of a black, save that he is larger, and of an immense abdomen. The natives are much afraid of him and his approach, believing the latter always to be attended with the death of some individual. He only approaches when the fires are gone out ; and whenever they suspect him

- near, they take care to keep them burning. During the day they do not fear him.
- Kuinyo murkandi, to lament a dead person ; applied to the funeral bell
- Kuinyo purtpurendi, *v.a.* to speak to, or remind one of death
- Kuinyunda, *adj.* bringing death ; lethal ; dangerous ; forbidden ; sacred ; as *kuinyunda mai*, food that one must not eat
- Kuinyundappendi, *v.a.* to hold sacred ; forbidden
- Kuiyo, *adj.* ill ; sick
- Kulluru, *s.* noise
- Kulturnda, *s.* snoring
- Kuma, *pron. indef.* another. *Kuma meyu*, a stranger
- Kuma, *num.* one. *Kumandi*, only one
- Kuma, *con.* also ; too ; as *ninna kuma*, you also
- Kumabutto, *adv.* at once
- Kumangka, *adv.* together. *Kumangka maltorendi*, to remain ; keep together. *Kumangka maltoriappendi*, *v.a.* to assemble ; collect
- Kumanurlo, another ; the agent
- Kumarlukko, *adv.* once. *Kumarlukkkondi*, only once
- Kumarro, *s.* name for a relative
- Kumarta, *adj.* different, distinct, separate. *Wodlinga kumartila wanding ai*, I shall sleep in a separate house
- Kumartappendi, *v.a.* to separate
- Kumatpi, or Kumakumatpi, *adv.* quickly ; make haste
- Kumbandi, *v.n.* to leave ; to disappear
- Kumbo, *s.* urine
- Kumbotendi, *v.n.* to make water
- Kumbulya, *s.* a species of large black ant
- Kumburro, *s.* os pubis
- Kumomari, *s.* a constellation
- Kunda, *s.* brush kangaroo
- Kundandi, *v.a.* to strike ; beat ; fight ; kill ; to cut ; as *gadla kundandi*, to cut wood
- Kundanye, *s.* the water in which the *tarnma* has been soaked
- Kundimarndo, *s.* a grown up female not yet having borne children
- Kundo, *s.* chest ; breast. *Kundo punggondi*, to hurt one's feelings
- Kundobakkurta, *s.* ornamental dots on the chest
- Kundomanka, *s.* ornamental stripes on the chest
- Kundomuka, *s.* the breast of the male

- Kundopungorendi, *v.n.* to long ; linger ; languish ; to be uneasy ; anxious
- Kundopungoriburka, *s.* an anxious, lingering person
- Kundowārpo, *s.* the chest bone
- Kundowārponendi, *v.a.* to wish ; to desire ; as *kauwitya kundowārponendi ai*, I wish to have water
- Kundowirri, *s.* the same as *kundomanka*
- Kungngarendi, *v.n.* to smell
- Kungngurri, *s.* a kind of gum which the natives eat
- Kunggurla, *s.* crawfish
- Kunggurra, *s.* foam ; breakers
- Kunti, *s.* a root of red colour and bitter taste, which the natives roast and eat
- Kuntipaitya, *s.* moscheto
- Kuntondi, *v.a.* to wash
- Kuntorendi, *v.r.* to wash one's self
- Kuntoro, *s.* rain
- Kuntoro kattitti *s.* umbrella (*n.t.*)
- Kuntye *s.* fringe made of string, worn round the waist of young females
- Kupe, *s.* a grub in the red gum tree
- Kupeti, *s.* anything to lie upon ; skin, &c.]
- Kura, *adv.* near ; not far off. *Kurakarra*, on the [surface ; not deep
- Kuraburka, *s.* a person fond of home
- Kurandi, *v.n.* and *a.* to approach ; touch ; feel
- Kurarendi, *v.n.* to approach
- Kuranna, *s.* noon. *Kuranna mai*, dinner
- Kuranta, *adv.* near
- Kuranye, *s.* rainbow
- Kurendi, or kurekurendi, *v.a.* to tie round ; to make a circle
- Kureriappendi, *v.a.* to tie round ; enclose ; fence in
- Kureti, no song ; don't sing ; be silent
- Kuri, *s.* a circle ; compass ; a dance amongst the northern tribes, at which the men, ornamented with white stripes or dots on the face and chest, and green leaves round their knees, first form a circle, then stamp with their feet alternately on the ground, while the women sit down and sing
- Kurirendi, *v.n.* to go round or about
- Kurka, *s.* kangaroo rat

- Kurkendi, *v.a.* to swallow
 Kurkintya, *s.* a species of quail
 Kurkondi, *v.a.* to imprecate
 Kurkukurkurra, the same as *tinünyarra*, *s.* a constellation; the Orion. See *mankamankarranna*
 Kurkurla, *s.* fat; grease
 Kurkurra, *s.* boy; lad; youth
 Kurla, *adv.* afterwards
 Kurlaintyerlo, *comp.* later; latest. See *kurlana*
 Kurlaityo, *adv.* quickly; make haste
 Kurlakurlando, *s.* the youngest child of a family; favorite
 Kurlana, *adj.* later; recent; modern; contemporary; as *kurlana meyu*, a contemporary; the reverse of *munana meyu*
 Kurlando, *s.* step-father
 Kurlendi, *v.a.* to rub
 Kurlitti, *s.* brush
 Kurlo, *s.* the female of a large species of kangaroo. See *tarnda*
 Kurlto, *adj.* short; little; in two; to pieces; as *kurlto waiendi*, to go to pieces; *kurlto gadlondi*
 Kuro, *s.* the crown of the head; vertex
 Kuroanda, *s.* the same
 Kurokarrendi, *v.n.* to be ashamed; shy; to blush. *Kurokarri*, be ashamed
 Kurotura, *s.* parasol
 Kurowilta, *adj.* bold; impudent
 Kurowiltarnendi, *v.inch.* to become or be impudent
 Kurpo, *s.* implement; furniture; effects; the same as *mudli*
 Kurraaka, *s.* native magpie
 Kurraki, *s.* white cockatoo
 Kurrondi, *v.n.* to blow; applied to wind
 Kurrü, *s.* grass tree; any vessel, as pot, kettle, &c.
 Kurruangko, *s.* a play of the Murray tribes
 Kurrurendi, *v.n.* the same as *kurrondi*
 Kurruru, *s.* a circle; as *kurruru mangkondi*, to form a circle
 Kurrutta, *s.* sneezing
 Kurruttendi, *v.n.* to sneeze
 Kurrutti, *s.* fresh, cool breeze. See *kurrondi*
 Kurta, *s.* place or side; as *ninko kurtanga*, near you; at the side of you
 Kurtabiko, *s.* hypochondrium

- Kurtakka, *s.* a young kangaroo
 Kurtandi, *v.n.* to lie upon the side
 Kartaûnyo, *s.* the little finger
 Kurturendi, *v.n.* to be or look sad, sorry, dejected
 Kutpandi, or kutpakutpandi. *v.a.* to shake, move, agitate; as
marra kutpakutpandi, to shake hands
 Kutpi, *s.* a small spear for the boys to play with
 Kutpurro, *adv.* a little longer; not yet
 Kuttendi, or kuttekuttendi, *v.a.* to repeat; used as an adverb,
 once more; again
 Kutyondi, *adv.* only a little
 Kutyo, *adj.* little; few; the rest; as *wa kutyo meyunna?* where
 are the rest of the men?
 Kutyuanna parni warrowarrondunna, call the rest of the men
 Kuya, *s.* fish generally
 Kuyaparra, *s.* scales of fish
 Kuyendi, *v.a.* to tie round; to gird; the same as *kurendi*
 Kuyirendi, as *kuye kuyeri ba*, he has entangled or ensnared himself
 Kuyeta, *s.* a name used by some tribes for *Kartammeru*
 Kuyurra, *s.* a species of large bird resembling the crow

The letter L never occurs at the commencement of a word.

M

MA, an affix to the root of a verb, which makes it the subjunctive mood; for instance, *Kuinyunda mai Adamilo yakko ngarkuma, yakko pa padluma*—Had Adam not eaten the forbidden fruit, he would not have died. It sometimes is affixed to other parts of speech, as *Ngannaity' yerntama nindo wonda?*—Why did you leave it there? It may frequently be translated into English by the conjunction *if*

Mabo, *s.* native cat

Madla, *adv.* only; merely; solely; as *madla kawwe*, only water;
madla nindo nammuntya yailtyandi, you merely think so

Madlalla, *s.* grandfather on the father's side

Madlanna, *adv.* and *adj.* no; none; not

Madlanta, *s.* grandchild

Madlara, *s.* excrement of herbivorous animals

Madlarendi, *v.n.* to cease; recover. *Madlamadlarendi*, the same

Madlariappendi, *v. caus.* to make cease; to finish; complete

- Madle, *s.* a swimmer
 Madlearri, *s.* the gluteous muscle
 Madlendi, *v.n.* to die
 Madletaltarni, *s.* a red star, the mother of the *tinniinyara*, which see
 Madletera, *adv.* and *adj.* indifferent; still; never mind; as *madletera ai tikki*, I was (sat) indifferent, took no part in it
 Madletinna, *s.* one who cannot swim
 Madlo, *s.* thick fog or mist
 Madlomadlo, *adj.* foggy; misty; very dark
 Madlomadlonendi, *v. inch.* to grow dark
 Madlurta, *s.* a young opossum
 Madurta, *adj.* straight; even; level
 Mai, *s.* vegetable food; the reverse of *paru*, game, meat
 Maiendi, *v.a.* to eat. *Maingga maiendi*, to live on vegetables; *parungga maiendi*, to live on meat
 Maiimpi, *adj.* in want of food
 Maiitinna, *adj.* having no food; destitute of food
 Maikarnkarnkatti, *s.* spoon (*n.t.*)
 Maikudna, *adj.*, stingy; niggard
 Maikundo, *s.* skin generally
 Maikurru, *s.* cool breeze
 Mailtyandi, or Mailtyamailtyandi, *v.a.* to taste. *Marto mailtyandi*, to smell; *warra mailtyandi*, to imitate one's language or speech when spoken incorrectly. *Midla mailtyandi*, to put the *midla* on the *kaya*
 Mailtyarendi } *v.n.* the same, as *warra mailtyariappendi*, to
 Mailtyariappendi } communciate; inform
 Mailtyariburka, *s.* railer; scoffer
 Maimarngutta, *adj.* desirous of food
 Maiminma, *adj.* the same as *maikudna*
 Maipadnitti, *s.* throat; æsophagus
 Maitidli, *adj.* provided with food
 Maityomaityo, *s.* bat
 Maityukka, *adj.* quick; lively; diligent; attentive
 Maityukka, *s.* a girl whose father has died
 Maiwādli, *adj.* liberal in giving food; generous
 Maiwondawondarti, *s.* plate, dish, &c., (*n.t.*)
 Makkandi, *v.a.* to shake; quiver with the legs as in dancing.
 See *Ngunyanaiaetti*

- Makki, *s.* glass
 Makkitau, *s.* glass hole, *i.e.* window (*n.t.*)
 Makkitura, *s.* looking-glass ; mirror (*n.t.*)
 Makko, *s.* cloud. *Makko manmarra*, the sky when covered with clouds
 Makkotinna, *adj.* cloudless ; clear
 Malta, *s.* beard
 Maltaitya, *s.* cheek
 Maltangaitya, *adj.* speaking badly or incorrectly ; the reverse of *Maltavilta*
 Maltapirrandi, *v.a.* to shave
 Maltapirrapirralla, *s.* barber (*n.t.*)
 Maltapirratti, *s.* razor (*n.t.*)
 Maltawārpo, *s.* cheekbone. *Maltawārpo kundandi*, to give a blow on the cheek
 Maltawilta, *adj.* speaking the language correctly and fluently ; eloquent
 Maltaworta, *s.* cheek
 Maltarra, *s.* a species of eucalyptus resembling the stringy-bark tree
 Maltorendi, as *kumangka maltorendi*, to remain together
 Maltoriappendi, *v.a.* to assemble ; collect
 Malyo, *s.* a swelling in general ; uneven
 Malyonendi, *v. inch.* to swell ; to be pregnant
 Malyopartanna, *adj.* full of joke ; funny
 Mamba, *s.* knee ; as *mamballakko wattingga*, between the knees ; *mamba tartarta*, upon the knees
 Mambarta, *s.* the hair of the head dressed in the aboriginal way, which consists in tying a string of opossum hair round the forehead, greasing and painting the hair with red ochre, so as to make it hang down in thick matted pieces
 Mamandi, *v.a.* to tie up
 Mampendi, *v.n.* to waver ; stagger ; undulate
 Mandarra, *s.* string
 Mandi, *v.a.* to draw ; pull
 Manga, *s.* thread made of the fur of opossum or other animal ; a string worn round the head
 Mangalya, *s.* a kind of gum
 Mangatatta, *s.* the long piece of the cross used for spinning native string

- Mangayaingki, *s.* the transverse piece fixed to the cross used for spinning native string
- Mangkimangkendi, *v.n.* to tattle; tell tales
- Mangkimangkiappendi, *v.a.* to tell; inform; slander; calumniate
- Mangkulaendi, *v.n.* to fear; be afraid; dread
- Manka, *s.* elevated scars on the chest or back produced by incisions or tattooing
- Mankamanka, *adj.* striped
- Mankamankarranna, *s. pl.* (girls) a constellation; the pleiades
- Mankarra, *s.* girl; young female
- Mankondi, *v.a.* to touch; take; lay hold on. *Manmando*, (*imp.*) take it; dual. *Manmaingwa*, *pl.* *Manmainga*.
- Mankurendi, *v.a.* the same as *mankondi*
- Manmarra, *v.* a night with moonshine, and occasionally darkened by clouds, favorable for catching opossums
- Manna, *s.* a cross-cut saw (*mandi*)
- Mannando, *s.* the lower arm
- Mannanya, *adj.* weak; in a delicate state of health
- Mannimanni, *s.* a small species of hawk
- Mannimanninya, *s.* a species of swallow
- Mannuworta, *s.* the back part of the head; occiput
- Manta, *s.* untruth; lie lat.
- Mantaappendi, *v.a.* to belie; impose upon
- Mantakururendi, *v.a.* to charge or accuse one of lying; to doubt one's statement
- Mantakururiburka, *s.* a person charging one with lying
- Mantapartanna, *adj.* full of lies; lying
- Mantarti, *adv.* don't lie
- Mantawāngandi, *v.n.* to tell stories; to lie
- Mantawarrawarra, *s.* a liar
- Manti, *adv.* expressing inability or unsuccessfulness; as *manti yerltirend ai*, I cannot persuade (them)
- Mantikatpa, *adj.* slow; lazy
- Mantikatparti, *make* haste
- Mantinda, *v.* skin; kangaroo skin
- Mantinguiya, *adj.* slow; tarrying; lazy
- Mantirri, *s.* a kind of small eatable berry
- Manya, *s.* cold; rainy. *Manyarlo paltarendi*, it rains
- Manyapaiana, *adj.* cold; chilly

- Mayarendi, *v.n.* to be cold
 Mappa, *s.* rubbish ; dirt
 Mappabutto } *adj.* full of rubbish ; dirty
 Mappara }
 Marendi, *v.a.* and *n.* to put off ; undress ; to slip off
 Mari, *s.* east. *Marika*, easterly
 Marilanna, *s.* a small species of sea fish
 Marimeyunna, *n.p.* a north-eastern tribe of natives
 Marka, *s.* slate *gijimara*
 Markamarkandi, *v.a.* to number ; count
 Markandi, *v.a.* to trace ; guess. *Warra markandi*, to be
 attentive *gijimara* *gijimara*
 Markarendi, the same
 Markariappendi, *v.a.* to be dissatisfied ; to grumble
 Markariburka, *s.* a grumbling quarrelsome person
 Marndo, *s.* a boy about to be circumcised
 Marnendi, *v.n.* and *a.* to be fat ; to grease ; annoint
 Marngandi } *v.a.* to request ; entreat ; beg
 Marngarendi }
 Marngariburka, *s.* beggar
 Marngo, *s.* anything round and hard, as a button
 Marngomarngo, *adj.* uneven ; knobbed ; speckled
 Marngu, *s.* envy
 Marngubinna, *adj.* envious ; jealous
 Marngungkendi or Marngungkaiendi, *v.n.* to be envious ; to envy
 Marngutta, *adj.* desirous of getting something ; generally used as
 an affix. *Paru marngutta*, desirous of getting meat
 Marni, *adj.* fat ; rich ; good. *Tauere marni*, very good
 Marnirendi, *v.* to grease
 Marnitti, *s.* grease ; a boy greased and painted with red ochre,
 which is done among the eastern tribes at the same age in
 which the young men of other tribes undergo circumcision ;
 so that *marnitti* among the former corresponds with a *pappa*
 of the latter—lad ; youth ; young man
 Marnkurlukko, *adv.* three times
 Marnkutye, three
 Marnna, *s.* name for relative
 Marpunna, *s.* murderer
 Marra, *s.* finger ; hand. *Marrangga padnendi*, to go along with ;
 accompany

- Marraangki, *s.* the thumb
 Marrabinna, *adj.* prone to fight; pugnacious
 Marrabirri, *s.* nail of the finger
 Marrakka, *adj.* being without; destitute; as *turnki-marrakka*, without covering; naked
 Marrakurtaunyo, *s.* the little finger
 Marrandi, *v.a.* to pour out; to spill; to crawl
 Marraparkanna, *s.* a species of grub
 Marrarendi, *v.a.* to spill. See *marrandi*.
 Marrata, *s.* the palm of the hand
 Marrawādli, *adj.* stingy; covetous; filthy; not liberal
 Marrawakka, *s.* double hand
 Marrawakkandi, *v.a.* to hold the double hand
 Marrawodli, *s.* the palm of the hand, the commencement of the phalanges
 Marraworri, *s.* the finger end
 Marrayerli, *s.* the forefinger
 Marru, *s.* a species of red ant
 Marruato, *s.* the sixth child if a female
 Marrutya, *s.* the sixth child if a male
 Marruyo, *s.* the same as *marruato*
 Martanendi, *v.n.* to be cold; to starve
 Martandi, *v.a.* to suspect; accuse; slander. *Martallartalla*, *s.* slanderer
 Martendi, *v.a.* to embrace; clasp
 Martirendi, *v.r.* to embrace each other
 Marti, *s.* bandicoot
 Marto, *s.* smell; taste; revenge; favour. *Martungga*, on account of. *Martuitya*, on behalf of. *Bukkiana turla martungga*, in remembrance of a former quarrel. *Ngadlukko martuitya madli Christus*, Christ died on behalf of us, or for us
 Marto alya, eh, you are his favorite
 Martomailtyandi, *v.a.* to smell
 Martulaendi, *v.n.* to smell
 Matbendi, *v.n.* to be sleepy
 Matpo, *s.* venereal disease
 Matta, *s.* knee
 Mattanya, *s.* owner; proprietor; master; as *wodli mattanya*, owner of the house; *kadli mattanya*, proprietor of the dog; *yangarra mattanya*, husband

- Mattinyi, *s.* a constellation
 Mattomidla, *s.* spleen; milt
 Mē, the root of *mena*; it begins several words the meaning of which stands in some relation or other to the eye
 Mebudandi, *v.n.* to open the eyes widely
 Mebulta, *s.* eyelid
 Mebutti, *s.* eyelash
 Meda, *s.* flame; blaze
 Medika, *s.* flower; blossom
 Medo, *s.* sleep. Medo $\left\{ \begin{array}{l} kadlorendi \\ paierendi \\ padlondi \end{array} \right\}$ *v.n.* to be sleepy
 Medo wandendi, *v.n.* to lie down to sleep
 Medumpi, *adj.* in want of sleep
 Medurti, don't sleep
 Medutinna, *adj.* sleepless; not sleepy
 Mekauwe, *s.* tear; literally, eyewater
 Mekuamarti, an opprobrious term—may the crows pull out your eyes
 Memakki, *s.* spectacles (*n.t.*)
 Memunto, *s.* eyeball
 Memuntya, *s.* the pupil and iris of the eye
 Memurka, *s.* tear; cry. See *Mekauwe*
 Mena, *s.* eye
 Mendurnendi, *v. inch.* to fall asleep
 Me-ngarramarti, opprobrious term—may your eyes be pushed out by a stick
 Mengka, *s.* the seed vessel of the wattle tree
 Mengketi, don't laugh
 Mengki, *s.* laughter; joy; joke. *Mengkimengkingga*, in joke
 Mengkibinna, *adj.* inclined to laugh; laughing; laughter
 Mengkilaendi, *v.n.* to laugh
 Menpi, *s.* flint
 Mentamentarendi, *v.n.* to be wearied; tired; as *kadi mentamentarend ai*, I am tired
 Mepadlo, *s.* the same as *mebutti*
 Meparkanna, *s.* the white part of the eye
 Meperketanna }
 Meperkebaratti } opprobrious terms
 Mepudlondi, *v.a.* to show

- Mepulyonna, *s.* the pupil of the eye. See *Memuntya*
 Meri, *s.* hail ; used also for salt
 Metitya, *s.* a species of snake
 Mettendi, *v.a.* to take away ; steal
 Metterendi, the same
 Metteriburka, *s.* thief
 Mettillittilla, *s.* thief
 Meya, *s.* the anterior fontanelle. *Meya yurlandi*, to be sleepy
 Meyu, *s.* man. *Pindi meyu*, a European. *Yaitya meyu*, a native
 Meyukatta, *s.* pugilist ; quarrelsome person
 Meyukattarti, don't quarrel
 Meyutti, being without man or husband
 Meyuworta, *s.* countryman
 Midla, *s.* an instrument for throwing the *kaya* ; throwing stick
 Midlaitya, *s.* name of the fifth child if a male
 Midlato, *s.* name of the fifth child if a female
 Midlendi, *v.a.* to pinch ; strangle ; suffocate ; choke
 Mika, *s.* presence ; *vis à vis*. *Mikangga*, before ; as *ngaityo mikangga*, before me
 Milla, *s.* violence ; force ; or a wife taken by force. *Milla mangkondi*, to steal or take a wife by force
 Milte, *s.* red ochre ; the same as *karko*
 Mindaworta, *s.* navel. *Mindaworta wirkandi*, to rub the navel, a superstitious act by which the natives believe the Doctors or *Warraras* can remove or sooth the pain in the abdomen
 Minde, *s.* a net for catching wallabies or other game
 Mingka, *s.* wound ; a hole in a garment
 Mingkamingka, *adj.* wounded ; hurt ; damaged ; broken
 Minkarra, *postp.* before ; in presence of ; as *ninko minkarra*, in your presence
 Minkominko, *adv.* gently ; easily ; softly ; slowly
 Minne, *s.* muliebria
 Minninda, *s.* the yolk of an egg
 Minno, *s.* the wattle tree ; gum of the wattle tree, on which the natives principally live during the hot season
 Minnondi, *v.a.* to make ; construct ; the same as *pinkyandi*
 Minnuninnuna, *adj.* slippery ; glittering ; shining
 Minnurappendi, *v.a.* the same as *minnondi*
 Minnurendi, *v.n.* to be slippery ; to glitter ; shine
 Minti, *s.* scar ; cicatrix

Minyarngkendi, *v.n.* to chatter ; talk
Mirinda, *s.* a species of leech
Mirka, *s.* penis ; pubes mascularis
Mitti, *s.* thigh ; leg ; a person that climbs well
Mittitinna, *s.* one that cannot climb
Monde, *s.* the beating of the women upon their cloaks, when the men are performing the *ngungawaietti* or other plays
—mpi, an affix denoting want ; as *maiimpi*, without food ; *parumpi*, in want of meat
Mudla, *s.* nose
Mudlaialla, *s.* septum nasi
Mudlaiappa, *s.* nostril
Mudlaiko, *s.* the extreme point of anything
Mudlakanti, *s.* the side of the nose
Mudlarangkendi, *v.n.* to drown
Mudlarta, *s.* a bone or piece of reed worn in the *septum nasi*
Mudlendi, *v.a.* to smell
Mudli, *s.* implement ; furniture ; rubbish
Mudliwādli, *s.* anything useless ; rubbish
Mudno, *s.* an uncircumcised person. See *paruru*
Muinmo *adj.* and *adv.* more ; again
Muinmonendi, *v.n.* to continue ; go on
Muinmurti, no more
Muiyo, *adv.* fain ; as *muiyo mangkondi*, to love ; *muiyokabbandi*, to hate
Muiyopindi, *s.* the pit of the stomach
Muka, *s.* egg ; anything of a circular or oval form
Mukabandi, *v.a.* to recollect ; remember ; know ; show
Mukabarendi, *v.n.* to recollect
Mukamuka, *s.* the brain
Mukamukanendi, *v.n.* to be alone ; solitary ; isolated
Mukandariappendi, *v.a.* forget ; to leave behind
Mukandi }
Mukarendi } *v.n.* to play ; the same as *ngunyawaiendi*
Makarta, *s.* head. Makarta { *marni*
 walara } *adj.* intelligent
 warpo }

- Mukurendi, *v.n.* to break up ; hasten ; move
 Mukuriburka, *s.* rambler ; rover ; stroller
 Mukurta, *s.* mountain
 Mulla, *adj.* dry
 Mullabakka, *s.* (dry bark) shield
 Mullandi, *v.n.* to be dry
 Mullanendi, *v.inch.* to become dry ; parched up
 Mullerta, *s.* rod ; stick
 Multendi, *v.n.* to melt ; putrefy
 Multyo, *s.* the fruit of the *karkalla* (which see)
 Multyomultyo, *s.* the bowels and excrement of a kangaroo
 Muna, *adv.* before, first ; as *muna padni*, go before ; *munangka*,
 before ; first ; relative to time
 Munaintyerlo, *adj. comp.* of a very remote time ; ancient
 Munaitya, *s.* the name of the fourth child, if a male
 Munana, *adj.* former ; late ; ancient. *Muna meyu*, ancestor
 Munara, *adv.* before ; *munara padni*, go before
 Munato, *s.* name of the fourth child, if a girl
 Mūndo, *s. anus*
 Mūndo warra, *s.* obscene language
 Munta, *s.* a large net for catching game
 Munto, *s.* abdomen
 Munto bakurta, *s.* cuts on the abdomen
 Muntotakanna, *s.* goat (*n.t.*)
 Munto wirri, *s.* the same as *munto bakurta*
 Muranye, *s.* a mother whose child has died
 Murka, *s.* cry ; weeping ; lamentation
 Murkarti, don't cry
 Murkandi, *v.n.* to cry ; weep ; lament
 Murki, *s.* face ; forehead ; the same as *yurlo*
 Murrendi, *v.n.* to go ; walk ; travel ; *v.a.* to take away ; remove ;
 as *nukke murrindo*, clean your nose
 Murrimurrinya, *adj.* walking slowly ; creeping
 Murro, *s.* dust ; ashes
 Murromurro, *s.* flour ; bread
 Murta, *s.* excrements of animals
 Murtatendi, *v.a.* to evacuate the bowels
 Murtpandi, *v.n.* to leap ; jump
 Mutandi, *v.a.* to eat. *Mutamutarro*, eating rapidly or by the way
 Mutanna, *adj.* hurt ; injured ; deformed ; defective ; as *tidna*

mutanna, having a deformed foot; *worti mutanna*, of a defective tail; short-tailed, as horses
Mutarta, *adj.* well done; soft; brittle
Mutyerta, (very likely a corruption of the English) my shirt
Muyendi, *v.a.* to remove; wipe; clean; the same as *murrendi*

N

Na, *pers. pron. pl.* you. It occurs separately and as an affix, as *na wa wandi?* where are you encamped? *Wodleanna pad-ninga*, go home
Naako, of you, your, yours. *Naakoandi*, only yours
Naalitya, to you, for you. For further forms of this and other pronouns, see Outlines of a Grammar
Nadlarendi, *v.n.* to shrink. *Tanadlarendi*, to be sulky. *Ta nadlariburka*, a sulky fellow
Naingutta, *adj.* and *s.* soft; pliable; elastic. *Yakkinaingutta*, the soft part of bread
Nainmandi, *v.a.* to press or keep together
Nainmainmatti, *s.* a pair of pincers; scissors; (*n.t.*)
Nainmorendi, *v.n.* to stick together
Nakkarra, *adj.* awake
Nakkondi, *v.a.* to see; look; know
Nakkurendi, *v.n.* to be awake; to awake
Nakkuriappendi, *v.a.* to show one's self; to appear
Nakudla, *s.* shark
Nallaalatti, *adv.* when?
Nallatti, *adv.* quickly; hastily; make haste; when
Nammandi, *v.a.* to carry, as *wakowako ngurungga nammandi*, to carry a child on the back
Nammu, *adv.* thus; so; so it is
Nammudli } *adv.* in this manner; in such a manner
Nammuntya }
Nammudliana } *pron. indef.* such
Nammutanna }
Nammutannaintya, just so
Nammutannaintyandi, to become or be similar; like; resembling
Nandinandinna, *adj.* grown up; adult
Nando, *s.* the upper arm. *Nandongaitya*, tired arm
Nangandi, *v.a.* to see; look. *Nangando*, look here
Nangko, *postfix* from, as *Ninna wadangko?*—*Wodlenangko*
 Where do you come from?—From home

- Nantandi, *v.a.* to eat vegetable food along with meat
 Nantarti, *s.* vegetable food eaten along with meat
 Nanto, *s.* the male kangaroo. See *Waume*, the female. *Pindē nanto*, horse; pony
 Narna, *s.* door. *Narna tartando*, shut the door
 Narnu, *s.* native pine
 Narnuyakko, *s.* gum of the pine, used in making a native knife
 Narpa, *s.* a species of rat
 Narparta, *s.* mouth
 Narrendi or Narrinarrendi, *v.n.* to sound; groan; whine; sing.
 The natives not only sing for amusement, but to soothe their pain when ill, or their children when crying; to the latter this word is chiefly applied
 Narri, *s.* name. *Ngaintya ninna narri*, or *Nganna narri ninko?* What is your name?
 Narriyungori, *s.* of the same name
 Natta, *adv.* now; this moment. *Natta piri*, now it is enough; that will do. *Natt' adlu*, (let) us (go) now. *Natta nurnti 'dli*, (let) us two now (go) away
 Nattampi, *adv.* quickly; hastily
 Nauwe, *pron. interrog.* how many?
 Nauwerlukko, *adv.* how often? how many times? The answer is either a numeral or other word ending in *lukko*, as *manghur-lukko*, three times; *nyarrarlukko*, many times
 Nayandi, *v.a.* to sew; to shut
 Nayarendi, *v.* the same
 Ne, *adv.* yes; so it is. It merely affirms the statement contained in another person's question, while *tiati* asserts and contends if the thing should be disputed
 Nepo, *s.* companion; neighbour
 Nepotinna, *adj.* having no neighbour; solitary
 Nepondi, *v.a.* to accompany; to be neighbour
 Nepurendi, *v.r.* to accompany each other
 Nidlandi, *v.n.* to stop or remain at home while others are going out
 Niko, *s.* joke; jest. *Nikonikungga*, jokingly
 Nikonendi, *v.n.* to joke; jest
 Nikurendi, *v.n.* the same
 Nikurti, don't joke; be serious
 Nilti, *s.* a species of rush

- Nindo, *pron. pers.* thou (the active case)
- Ningka, *adv.* nearly; almost; threatening; as *ningka padlo ai pamma*, he almost speared me; *ningk ai worni*, I nearly fell, or was near falling
- Ninkaii, *s.* your (thy) mother
- Ninkerli, *s.* your (thy) father; contraction of *ninko yerli*
- Ninko, *thy*; your
- Ninna, *pron. pers.* thou; you. See Outlines of a Grammar
- Ninnangko, from you
- Nipa, *s.* wrinkle *Rimznl*
- Nipanipa, *adj.* wrinkled
- Nireanna, *s.* nephew
- Nirkinya, *s.* eggs of lice; nits
- Nittattendi, *v.n.* to be lazy
- Nittattiburka, *s.* lazy fellow
- Niwa, *pron. pers.* you two; dual
- Niwadlukko, your; yours; dual. See Outlines of a Grammar
- Nokunna, *s.* assassin; an imaginary being of the shape and colour of a black, that steals upon them in the night and kills them
- Nōndi, *v.a.* to point with the hand; to show; to stir; as, for instance, in the hole of an opossum
- Nōrti, *s.* showing; pointing; forefinger *Enigufingor*
- Nuinpendi, *v.a.* to suck. The *wārrara* sucks the sick persons in order to get the *paitya* (vermin), the cause of the disease, out of them. The natives attribute all their diseases to causes more or less connected with superstition
- Nuinyandi, *v.a.* to grumble; to spoil; throw about
- Nuinyarendi, *v.* to be naughty; disobedient; to spoil
- Nuinyariburka, *s.* a naughty person; frequently used by parents to their children—naughty child
- Nukke, *s.* the mucus of the nose. *Nukke murrindo*, clean your nose
- Nukkeana, *s.* pocket-handkerchief
- Numma, *adj.* and *adv.* right; correct; skillful; well. *Numma nakkondi*, to like; love
- Nungatta, *s.* a species of rat
- Nungko, *postfix*, the same as *nangko*, from; as *pindi nungko*, from the pit, *i.e.* from Europe; *adv.* back again
- Nungkomandi, *v.a.* to take back or again

- Nungurro, *adj.* wet; moist
 Nunno, *s.* the human body; corpse; carcase
 Nurlendi, *v.a.* to turn; twist
 Nurlitti, *s.* as *ta nurlitti*, *wilta nurlitti*, or *wodli nurlitti*, key (*n.t.*)
 Nurlo, *s.* curvature; corner
 Nurlutta, corner; angle. *Nurluttila*, in the corner
 Nurnti, *adv.* farther; off; away; at a distance. *Nurnti padni*, go away; be off. *Nurnti 'dli*, let us two go away
 Nurntianda, *adv.* entirely off; far away
 Nurntikki, *adv.* further; still; farther on; used with reference to time and place
 Nurntikketi, *adv.* no farther; no longer; no more
 Nurntinurnti, beyond; behind. *Parri nurntinurnti*, on the other side of the river
 Nurrondi, *v.a.* to hunt; chase; to charm; enchant. The natives from the north are believed to be great adepts in the art of charming, consequently much feared and hated by other tribes. One of their chief elements for enchanting is the water in the river, into which they put human blood and other things, by means of which it becomes injurious and fatal to those that drink it
 Nurrullurrulla, *s.* sorcerer
 Nurrutti, *s.* charm; spell; enchantment
 Nurtondi, *v.a.* *coitum habere*
 Nurtorendi, *v.r.* *concubare*
 Ngadla, *s.* stepfather
 Ngadlaitya, *s.* name of the ninth child if a male
 Ngadlaato, *s.* name of the ninth child if a female
 Ngadlendi, *v.n.* to be burned, or to burn
 Ngadli, *pron. pers.* dual; we two
 Ngadliko, our; ours; dual. *Ngadliko yunga*, our brother
 Ngadlilitya, to us; for us two. See Outlines of a Grammar
 Ngadlu, *pron. pers.* we. *Padne 'adlu*, let us go
 Ngadlukko, our; ours. *Ngadlukko paru*, our game
 Ngadlulitya, to us; for us. See Outlines of a Grammar
 Ngai, *pron. pers.* I; me
 Ngaiera, *s.* air; sky. *Ngaierila*, in the air
 Ngaikinda, *s.* the little toe
 Ngaingko, *s.* an adept; judge; connoisseur; a person knowing anything well

- Ngaintya, *pron. inter.* what? how? *Ngaintya pa wangki?*
 what did he say?
- Ngaintyattanna, *inter. pron.* of what kind or description, *qualis*
- Ngaitya, weak; faint; used as an affix, as *nandongaitya yerko-ngaitya*, having a weak arm, leg
- Ngaityaii, *s.* my mother
- Ngaityanna, *adj.* weak; faint; feeble; tired
- Ngaityarnendi, *v.n.* to be or become weak; feeble; tired; wearied
- Ngaityarneappendi, *v.a.* to tire
- Ngaityerli, *s.* my father; contraction of *ngaityo yerli*
- Ngaityo, *pron. poss.* my; mine. For other forms see Outlines of a Grammar
- Ngakalla, *s.* a species of paroquet (blue mountain)
- Ngakallamurro, *s.* one of the maghellenic clouds
- Ngallawirri, *s.* a long heavy club resembling in form a sword.
 See *tantannako*
- Ngaultaitya, *s.* a small species of crawfish
- Ngaltaityappendi, *v.a.* to catch crawfish
- Ngamma, *adj.* heavy; stout
- Ngammaitya, *s.* woman generally
- Ngamma ngammaitya, *s.* an adult female
- Ngammi, *s.* female breast
- Ngammi ngarru, *s.* milk
- Ngampa, *s.* a kind of native vegetable
- Ngandandi, *v.n.* to be ill; sick; to ache; feel pain
- Nganda ngandanya, *adj.* sick; ill
- Ngandanna, *adj.* ill; sick; painful
- Ngandarendi, *v.n.* to be or become ill
- Ngando, *pron. inter.* who, the agent
- Ngandurla, *dual*; who two
- Ngangaitye, *s.* mother in law
- Ngangka, *s.* the same as *tirra*, which see. *Nyangka mangkondi*,
 to interfere at a fight
- Ngangkarte, *s.* a species of grub
- Ngangki, *s.* female generally; a plant; the same as *karkalla*
- Ngangkibinna, *adj.* fond of females
- Ngangkimeyu, *s.* female parent; mother
- Ngangkimunto, *s.* stomach
- Ngangkitta, *s.* mother
- Ngangkiwādli, *adj.* not fond of females; chaste

- Ngangko, *pron. inter.* whose ?
 Nganmando, Nganmaingwa, Nganmainga, the irregular imperative of *ngarkondi*, which see
 Nganna, *pron. inter.* who ? what ? *Nganna megu*, what man ?
 Ngannabirra, on what account ; wherefore ?
 Ngannabutto, what ? what is the matter ?
 Ngannaitya, to what purpose ?
 Ngannangga, wherein ? for what or how much ? as *ngannangga nindo mangki*, for what did you take or get it ? meaning, what did you give in exchange ?
 Ngannarlo, wherewith ; whereby. See Outlines of a Grammar
 Nganno, *s.* a fabulous person said to have given names to different parts of the country (which they at present retain), and after that to have been transformed into a sea monster.
 Nganparendi, *v.n.* to be indisposed ; unable to go out.
 Nganta, *adj.* much ; *adv.* ably ; strongly ; quickly ; fast ; as *nyanta padni*, walk fast ; make haste
 Ngapappi, *s.* grandmother on father's side
 Ngapillo, *pron. indef.* somebody ; something
 Ngapitya, *s.* grandchild of the *ngapappi*
 Ngar, *interj.* the call of *kuinyo*
 Ngarambulandi, *v.n.* to be tired ; fatigued ; lazy ; idle
 Ngarilda, *s.* a young unmarried man ; bachelor
 Ngarkatta, *s.* a famous hunter. *Ngarkatta palti*, hunter's song
 Ngarkearru, *s.* whiskers
 Ngarkondi, *v.a.* to eat ; drink ; enjoy ; as *kuri ngarkondi*, to sing or enjoy the *kuri* ; *palti ngarkondi*, &c.
 Ngarkongarkunya, *adj.* edible ; as *mai ngarkongarkunya*, edible food
 Ngarkullarkulla, *s.* eater ; as *paru ngarkullarkulla*, fond of meat
 Ngarnna, *s.* name for a female relative ; sister
 Ngarpadla, *s.* aunt
 Ngarparpa, stammering. *ngarparparringga wanggandi*, to speak incorrectly or with difficulty
 Ngarparpa, *s.* father in law
 Ngarputya, *s.* son in law
 Ngarpatyata, *s.* the same
 Ngarra, *s.* a piece of burnt wood ; stump ; stick
 Ngarraitya, *s.* plenty ; abundance

Ngarrakuinyo, a man carrying in both his hands a piece of burnt wood at a native funeral: he holds it close to his ears, walking in a stooping posture. Perhaps it means the piece of wood itself
 Ngarrakupa, the same

Ngarrangarrandi, *v.n.* to wait for somebody; as *ngaiinni ngarrangarrando*, wait for me; to hide; conceal

Ngarrarendi, *v.r.* to hide one's self

Ngarrakultu, *s.* a species of large maggot

Ngarrapapalto, *s.* stump of a tree; stool

Ngarrarakka, unawares; hiddenly; treacherously

Ngarrarlukko, *adv.* many times; often

Ngaratta, *s.* spine

Ngarrawādli, *adj.* not full; half full

Ngarri, *s.* string; rope

<i>Ngarri warrinya</i> , son	} to either of the two natives hung last year
" <i>wikandi</i> , father	
" <i>willo</i> , brother	

Ngarritya, *s.* a person who has been hung

Ngarru, *s.* any white substance; as white ochre, chalk, lime, &c.

Ngarruwodli, *s.* a whitewashed house

Ngarrumuka, *s.* the same as *mukamuka*, brain

Ngarrulta, *s.* a species of centipede

Ngarta, *s. mons veneris*

Ngartarendi, *v.n.* to scream; cry

Ngarto, *s.* child

Ngatpandi, *v.n.* and *a.* to go down; walk in; sink, to put into;
 as *parni ngatpa*, walk in; come in

Ngatparendi, to sink

Ngattaitya, to me; for me

Ngattendi, *v.a.* to ask; inquire

Ngattil!attilla, *s.* inquirer

Ngattirendi, *v.a.* to inquire for somebody

Ngatteriburka, *s.* a person that keeps constantly asking

Ngatto, I; the agent. *Ngattondi*, only I. See Outlines of a Grammar

Ngauwadli, *s.* name for a relative

Ngauwaitya, *s.* name for a relative; father in law

Ngauwakka, *s.* burning charcoal; a species of paroquet with blue head and red breast

Ngauwalyo, *s.* mother in law

- Ngayandi, *v.a.* and *n.* to tease ; play
 Ngayarendi, the same. See *ngunyawaiendi*
 Ngindirendi, *v.n.* to crackle ; crepitate
 Ngirtendi, *v.n.* to halt ; hobble ; go lame
 Ngokurra, *s.* the joint of the shoulder
 Ngu, *pron. dem.* that ; yon. See Outlines of a Grammar
 Ngu, *adv.* (or more frequently *ngu ngu*) there ; yonder
 Ngubba, *s.* husband
 Ngudli, *s.* the kangaroo's pouch
 Nguitkurra, *s.* whistling
 Nguitkurrendi, *v.n.* to whistle
 Nguko, *s.* a species of owl
 Ngulta, *s.* a man that has undergone the last tattooing. See
wilyaru and *tarkanye*
 Ngultendi, *v.n.* to be dark
 Ngultenendi, *v. inch.* to become dark
 Ngulti, *s.* night. *Ngultingga*, in the night ; to-night
 Ngultiburro, when it is still dark ; early in the morning
 Ngultiworta, *s.* evening
 Ngumunda, *s.* a shrub with beautiful yellow blossoms
 Ngumundaparti, *s.* a grub in the *ngumunda*
 Ngundarta, *postp.* beyond ; behind ; as *wodli ngundarta*, behind
 or at the back of the house
 Ngundendi
 Ngundiappendi } *v.a.* to look into ; to examine
 Ngungana, *s.* a bird generally called laughing-jackass
 Ngunkunya, *s.* ashes
 Ngunna, those
 Ngunnaintya, those there
 Ngunnakko, of those ; theirs } *dem. pron. pl.* See Outlines of a
 Grammar
 Ngunnintya, see *ngunnuntya*
 Ngunnirendi, *v.n.* to be lame ; hobble. The same as *ngirtendi*
 Ngunnukko, *pron. dem.* his ; that person's
 Ngunnungko, from there
 Ngunnuntya, thither
 Ngunta, *adv.* there
 Nguntya, *adv.* thither
 Ngunya, *s.* joy ; pleasure ; as *ngunya mankondi*, to take pleasure
 Ngunyakurla, *s.* a string worn round the upper arms by the *ngultas*
 Ngunyawaiendi, *v.n.* to play

- Ngunyawaieti, *s.* play ; dance ; *corrobberee*
 Ngunyendi, *v.n.* to be glad ; laugh
 Nguranya, *s.* the pit of the arm ; *axilla*
 Ngurko, *s.* tuft of grass
 Ngurlo, *pron. dem.* that ; yon ; the agent
 Ngurlourla, *dual*, those two
 Ngurlourlakko, *dual*, of those ; their. See Outlines of a Grammar
 Ngurluintya, *pron. indef.* some one ; somebody
 Ngurreka, *s.* blossom ; flower
 Ngurrendi, *v.a.* to throw with the *wirri*
 Ngurro, *s.* back ; backside. *Wodli ngurrungga*, at the back of the house
 Nguttandi, *v.a.* to frighten ; threaten
 Nguttoworta, *s.* chin
 Nguwarra, *adv.* there along ; as *nguwarra padni*, go round
 Nguya, *s.* pustule ; the disease of small-pox, from which the aborigines suffered before the Colony was founded. They universally assert that it came from the east, or the Murray tribes, so that is not at all improbable that the disease was at first brought among the natives by European settlers on the eastern coast. They have not suffered from it for some years ; but about a decennium ago it was, according to their statement, universal ; when it diminished their numbers considerably, and on many left the marks of its ravages, to be seen at this day. They have no remedy against it, except the *nguyapalti*
 Nguyapalti, small-pox song, which they learnt from the eastern tribes, by the singing of which the disease is believed to be prevented or stopped in its progress
 Nguyondi, *v.a.* to warm ; to make warm
 Nguyorendi, *v.r.* to warm one's self

P

- PA, *pron. pers. 3d sing.* he, she, it
 Padlaitya, to him ; for him ; as *padlaitya padni*, go to him
 Padlaityanungko, from him
 Padlo, *s.* hair ; fur of animals ; plumage of birds
 Padlo, *pron. pers.* he, she, it ; the agent
 Padloappendi, *v.a.* to kill
 Padlokundandi, *v.a.* to slay
 Padlondi, *v.n.* to die ; *v.a.* to desire ; wish ; long ; as *mai pad-*

lonend' ai, I desire food ; *kuri padlond' ai*, I wish to have a dance

Padlonintyer!a, *adj. comp.* strongly desiring ; longing

Padlopادلunya, *adj.* dying ; old person

Padlopaltandi, *v.a.* to kill by throwing or beating

Padlourlaintya, *pron. dem. dual* ; these two here ; corresponding with *idlourlaintya*, those two

Padluntiyilla, *s.* a deceased person

Padmendi, *v.n.* to jump ; leap

Padmipadminya, *adj.* jumping

Padna, see *parna*

Padnendi, *v.n.* to go ; walk ; travel ; the same as *murrendi*

Padnipadninya, *adj.* quickly going ; running

Padyotti, *adj.* blind ; a blind person

Paia, *int.* expressive of wonder or astonishment at the sight of something new or unexpected

Paiandi, *v.a.* to bite ; chew ; as *minno paiandi*, to chew gum ; to understand ; as *warra paiandi*, to understand the language

Paiarendi, *v.a.* to bite ; chew

Paiarnandendi, as *manya paiarnandendi*, it becomes very cold

Paiendi, *v.a.* to seek ; look for ; examine ; be thinking

Paierendi, the same

Paieriappendi, *v. caus.* to make one seek or inquire

Painingga, *adv.* sometime ago ; long ago ; formerly. See *bukki*

Painingiana, *adj.* former ; late

Pinggaintyerlo, *comp.* of a remote time ; ancient

Paintya, *pron. dem.* that one

Paintya, *adv.* there, or here. It corresponds with *yaintya* ; as *Paintya ninna wandeota ? Ne yaintya*.—There will you sleep ? Yes, here

Paitpurla, *s.* grease ; fat ; oil

Paitpurtu, *adj.* irritable ; quarrelsome

Paitpurturti, don't be excited, passionate

Paitya, *s.* vermin ; reptile ; monster ; any dangerous or disliked animal ; *int.* expressing wonder or admiration

Paityabulti, *s.* old woman

Paityowatti, *s.* a thin pointed bone, to the broad end of which is attached a piece of quartz. Its effects when applied to the eye, is, they say, to produce blindness

Paltandi, *v.a.* to knock ; push ; throw ; beat ; pluck off ; pull out

Paltapalta, *s.* knocking

Paltapaltarendi, *v.r.* to stretch one's self

Paltapaltaritti, *s.* stretching

Paltarendi, *v.* the same as *paltandi*. *Manya paltarendi*, it rains heavily

Paltariappendi, *v.a.* to pull off; pluck up; rend

Palti, or *paltivalti*, *s.* flank; groin

Palti, *s.* song; play. *Palti tarkandi*, *palti ngarkondi*, *palti mutandi*, to sing

Palya, *s.* a shrub resembling the myrtle; a small hook made of it, used for drawing grubs out of their holes

Pammandi, *v.a.* to spear; pierce; touch; border upon

Pammarendi, the same

Pangka, *s.* lake; lagoon; *n. pr.* Lake Alexandrina

Pangka meyunna, *n. pr.* the natives on the banks of the lake

Pangkarra, *s.* a district or tract of country belonging to an individual, which he inherits from his father. *Ngarraitya paru aityo pangkarrila*, there is abundance of game in my country. As each *pankarra* has its peculiar name, many of the owners take that as their proper name, with the addition of the term *burka*; for instance, *Mulleakiburka* (Tam O'Shanter), *Mulla-wirraburka* (King John), *Kalyoburka*, *Karkulyaburka*, *Tindoburka*, &c. Another mode of giving names to themselves is to affix the same term, or *itpinna*, to the surname of one of their children; as *Kadlitpinna* (Captain Jack), *Wauraitpinna*, *Wirraitpinna*, &c.

Pangkawirri, *s.* a waddy used by the *pangkameyunna*, which is heavier and in every respect superior to that of the Adelaide natives

Paninggolo, *adv.* to-morrow

Pantyandi, *v.n.* to lie upon the side

Pantyappendi, *v.a.* to make one lie upon the side

Pantyi, *s.* side. *Ninko pantyingga*, at the side of you

Panyappi, *s.* younger brother or sister. See *yungga*

Panyiworta, *s.* daybreak; morning

Papalto, *s.* the stump of a tree. *Papaltoarra*, passing by the side of a stump

Papaltokuinyo, *s.* the same as *ngarrakuinyo*, which see

Pappa, *s.* a youth who has undergone the ceremony of circumcision. *Pappa yuwandi*, to undergo circumcision

- Pappamattariya, *s.* the person (generally nearest relative) who directs when and where the circumcision of the *pappa* is to take place and performs the rite
- Pari, *s.* maggot; rice. In the latter sense the word *pindi* is frequently prefixed, as *pindipari*
- Parku, *s.* sound; noise. *Parku wappendi*, to make a noise
- Parkulaendi, *v.n.* to sound; make a noise
- Parna, *s.* a star indicating the autumn
- Parna, *s.* one of the two men placed at either side of the line which the natives form when about to perform circumcision
- Parna, *pro n. pers.* they
- Parnakko, their, theirs
- Pernakkojerli, *s.* a star, said to be the father of the *Tinni-yaranna*, which see
- Parnalitya, to them; for them. See Outlines of a Grammar
- Parnaintyə, *pron. dem.* these here
- Parnappi, *s.* mushroom
- Parnatti, *postp.* on this side; as *Pattawilya parnatti*, on this side of Holdfast Bay
- Parnatti, *s.* the Australian autumn, when the star *Parna* is seen
- Parnbandi, *v.a.* to instigate; dissuade
- Parnbaparnbanya, *adj.* dissuading
- Parnda, *s.* limestone; lime
- Parndalla, *s.* the spine; lumbar region. See *ngaratta*
- Parndāpure, *s.* ball; bullet; gun; musket. *Tukutya parndāpure*, pistol
- Parndendi, *v.n.* to crackle; sparkle
- Parndo, *s.* ball to play with; a large fish
- Parni, *adv.* here; hither; as *parni kaunai*, come here; *kaunwe parni*, let me have water
- Parniappendi } *v.a.* to forward; give. *Parniappindo*, let me
 Parnimangkondi } have it
- Parngutta, *s.* a native root; potatoe
- Parnu }
 Parnukko } his; hers; its. See Outlines of a Grammar
- Parpa, *s.* the skin of the human body; skin generally
- Parra, *s.* branch of a tree
- Parraitpa, *s.* locust
- Parraitye, *s.* seedweed

Parrandi, *v.a.* to kindle ; light ; as *gadla parrandi*, to kindle a fire ; to chew ; to marry ; as *yangara parrandi*

Parraratanggula, *s.* dual ; a rent ; tear

Parrendi, *v.n.* to swim

Parri, *s.* river

Parriparu, *s.* bird generally

Parta, *s.* *coitus*

Partanna, *adj.* many ; much ; all ; an affix denoting that a person is to a great extent, or in a high degree, possessed of what the word to which it is affixed signifies ; as *mantapartanna*, full of lies ; lying ; &c.

Parti, see *barti*

Parto, *adj.* thick ; big ; large

Paru, *s.* game ; meat ; animal ; all sorts of animal food

Parunendi, *v. inch.* to become or be transformed into an animal

Parupammamatti, *s.* fork (*n.t.*)

Paruparuappendi, *v.a.* to place one's self in attitude to challenge

Paruru, *s.* an uncircumcised person ; frequently used as an opprobrious term to those who do not circumcise

Patpa, *s.* south. *Patparta*, southerly. *Patpangga*, to the south

Patta, *s.* a species of gum tree

Pauane, *s.* name of the ninth child

Perkandi, *v.n.* to be white ; clear

Perkanna, *adj.* white. *Perkanna meyu*, white man

Perkappe, as *tindo perkappe*, after sunset

Perkendi, *v.n.* to crepitate ; sound ; give a report

Perkiappendi, *v.a.* to shoot

Perkinna, *s.* the young of the *wattewatte*

Pia, or Bia, *adv.* This important and frequently used particle denotes that the person using it has a doubt, or is ignorant, or at least uncertain, in regard to the subject spoken of—perhaps ; may be ; as *Pia wa ngaityo yunga ? Madli bia pa.*—Where may my brother be ? Perhaps he has died. *Wa ngaityo tando wa?*—Where is my bag, where ? *Wa alya bia?*—Where may it be ? (meaning, I don't know.)

Piarendi, *v.n.* to be scattered ; stray

Piariappendi, *v.a.* to scatter ; disperse

Pidlingga, *adj. and affix*, stingy ; selfish ; as *paru pidlingga*, not willing to give meat

Piki, *s.* moon ; the same as *kakirra*, used by the eastern tribes

- Piko, or Pikuputi, *s.* eyebrow
 Pilge, *s.* a species of *fungus*
 Pilla, *s.* a species of eagle
 Pillupillunna, *s.* the ensiform cartilage
 Pilta, *s.* opossum ; hip ; side. *Piltangga*, together
 Piltamuka, *s.* *nates*
 Piltawarpo, *s.* hipbone
 Piltayurlo, *s.* glenoid cavity
 Piltapilta, *s.* a species of mouse
 Pimpinna, *s.* a small species of bird ; finch
 Pindapinda, *adj.* having no hair ; bald ; sleek
 Pindapindarniappendi, *v.a.* to make bald ; cut one's hair
 Pindi, *s.* pit ; den ; ditch ; grave ; the habitation of souls before birth, and after death ; European ; as *pindimeyu*, a European ; white. *Pindimai*, European food. *Pindinanto*, horse. The following is an explanation of the connexion which exists between a den and the Europeans:—The natives believe in metempsychosis, and thought that the souls of their deceased ancestors were retained in a large den. When they at first saw the whites they took them to be the souls of their own forefathers, who, having changed their black colour into white, and having acquired all the knowledge they at present possess, had come back to see once more their native country
 Pindiwadli, *s.* an old woman
 Pindiwonga, *s.* grave ; sepulchre
 Pinki, *s.* a small bag made of the skin of an opossum, into which the mysterious implements are put, as *paityowatti*, *kaunwemuka*, &c., and other small things
 Pingko, *s.* a small animal with a white tail that burrows in the earth
 Pinkya, *adv.* slowly ; softly ; gently. *Pinkyapinkya*, don't walk so fast ; stop
 Pingyandi, *v.a.* to raise ; make ; construct ; form, &c.
 Pingyallingyalla, *s.* maker (creator)
 Pingyarendi, *v.a.* and *n.* to turn ; to lighten ; flash
 Pingyariappendi, *v.a.* to turn round
 Pinkyapinkyarti, don't tarry ; make haste
 Pinnarendi, *v.n.* to stay ; tarry ; hesitate
 Pinnariburka, *s.* tarrier ; slow ; lazy fellow
 Pinyatta, *s.* the honey from the grass tree ; sugar

punga *Lindbunul*, *Zulibunul*:

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- Pinyattutanna, *adj.* having no sugar; not sweet
 Piri, *adj.* sufficient; enough; as *pirinna ngartunna*, there is a sufficient number of children; *adv.* surely; most likely
 Piri, *conj.* however; yet; still; as *Madletera*; *piri manmando*—
 Never mind; take it, however
 Pirianda, sufficient: enough; no more; that will do
 Piripiri, *adj.* old; aged; past child-bearing
 Pirrandi, *v.a.* to pluck out; to shave
 Pirrendi, the same
 Pirrapirralla, *s.* shaver; barber
 Pitpa, *s.* thorn; briar
 Pitpauwe, *s.* the honeysuckle tree; the sweet flowering part of it, which the natives soak in water and suck. See *tarnma*
 Pitta, *s.* native goose. *Pindi pitta*, European goose; noun proper of the Murray tribes; as *pittameyu*, a *pitta* man; *pittawarra*, the *pitta* language; *pittayerta*, the *pitta* country
 Pua, *s.* disagreeable smell; stench
 Pudlondi, *v.n.* to tell; inform; make known
 Pudloreudi, the same
 Pudloriappendi, *v.a.* to send word; give notice
 Pudna, *s.* a water hole; native well
 Puikureudi, *v.n.* to be liquid; to melt, moulder
 Puingurru, *s.* a peg used in bleeding. The last person (for there are generally several bleeding at the same time) lets his blood drop on the *puingurru*, places it near the fire, and repeats, while it is drying, magic sentences, to prevent headache and death, which would else befall them.
 Puinyo, *s.* a young opossum
 Puiyomarra, *s.* young woman
 Puiyu, *s.* smoke; tobacco-pipe
 Puiyureudi, *v.n.* to smoke
 Puiyuriappendi, *v.a.* to smoke, as tobacco
 Pultiulti, *adj.* the same as *paitpurtu*
 Pulyo, a privative affix; as *gadla pulyo*, without fire
 Pulyonna, *adj.* black. *Pulyonna meyu*, black man
 Pulyoreudi, *v.n.* to be or become black, dark, dirty, &c.
 Pundonya, *s.* a species of guiana
 Pundurpa, *s.* blister
 Punga, *s.* shade; shadow. *Karra pungangga*, in the shade of a gum tree

Punggondi } *v.a.* to stab; kill; quarrel or fight; as *paru*
 Punggorendi } *punggondi*, to kill or catch game

Pure, *s.* stone

Pureta, *s.* loins; reins; kidneys. *Karko pureta*, a smooth oval stone used for preparing the red ochre

Purla, *pron. pers.* dual; they two

Purlaintya, the same as *padlourlaintya*, which see

Purlaitye, number two. *Purlaityendi*, only two

Purlakko, their; theirs

Purlalitya, to those two; for them. See Outlines of a Grammar

Purlarlukko, *adv.* twice. *Purlarlukkondi*, only twice

Purle, *s.* star

Purnendi, *v.a.* to sprinkle; to wet

Purnkipurnki, *adj.* reddish; brownish; not quite black; as *malta purnkipurnki*, red-bearded; opprobrious term

Purnkutta, *s.* a small species of bird

Purno, *s.* net bag, the same as *wikatye*

Purro, see *burro*

Purrumba, *s.* flower; blossom

Purrunna, *adj.* alive; living

Purruttendi, *v.n.* to be alive; live; survive

Purruttiappendi, *v.a.* to make alive; to vivify

Purrutye, *adj.* all; the whole; altogether; all over

Purtendi, *v.n.* to rejoice; shout

Purtiappendi, *v.a.* to make glad; to salute

Puti, *adj.* hairy

Putpa, as *putpa yerta*, a district of good land

Putpurendi, *v.n.* to jump, leap, as a kangaroo

Putyilyulo, *s.* drizzling rain; fog

Putyurra, *adj.* thin; slender; poor; lean

T

Tā, *s.* mouth. *Tangga*, in the mouth. This term is frequently used as a prefix in compound words, implying an opening or aperture or having reference to the mouth

Taarka, *adj.* not full

Tabandi, *v.a.* to kiss

Tabarendi, *v.n.* to become open, as a sore or ulcer

Tabidlarendi, *v.n.* to pull the lip; be sulky

Tabidlariburka, *s.* sulky fellow

- Tabuttibutti, *adj.* full
 Tadarendi, *v.n.* to grudge; grumble
 Tadarkendi, *v.n.* to yawn; to be or stand open
 Tadartandi, *v.a.* to shut an opening
 Tadartatti, *s.* cover; lid, &c.
 Tادلانيا, *s.* tongue
 Tadli, *s.* spittle; froth; foam. *Tadli battendi*, to spit out
 Tadlibandi, *v.a.* to bespit
 Tadlibattendi, *v.n.* to spit
 Tادلتادلي, *s.* fryingpan; pot, &c. D
 Tادلتا, or *tarlta*, *s.* large hailstone. *Tادلتا wodli*, a substantial hut; to protect one against hailstones
 Taiappa, *s.* the hole of the mouth; mouth
 Taiendi, *v.a.* to raise; erect; build; as *wodli taiendi*, to build a hut or house.
 Taierendi, the same
 Taikurra, *postp.* near; at the side of; as *wita taikurra*, near or at the side of the peppermint tree
 Taikurrendi, *v.n.* to be mixed; together
 Taikurri, *adv.* with; in company; also
 Taikurriappendi, *v.a.* to mix; to do anything together or in company
 Taikurringga, in common; common; as *ngadliko taikurringga mai*, food belonging to us two in common
 Tainga, *s.* muscle; sinew; footstep; track
 Taingilla, *s.* a species of large grub in light soil
 Taingipartanna, *adj.* muscular; robust
 Taingiwilta, *adj.* strong; powerful
 Tainkyedli, *s.* rush; rush bag
 Tainkyedli mukartiana, *s.* straw hat
 Tainmunda, *s.* a parasitical plant on the red gum tree
 Taityo, *adj.* hungry
 Taityutinna, the same
 Tekanna, *adj.* wide; broad. *Yerta takanna*, open plain
 Takanna, *s.* a grown-up girl; maid; virgin. *Takanna padnendi*, to be unmarried
 Taltaitpeti, don't be obstinate; disobliging
 Taltaitpi, unkind; stubborn; obstinate; disobliging
 Taltapendi, *v.n.* to go off; escape; abscond
 Taltarni, *adj.* red. *Taltarnilla*, dual; a red shirt
 Talyerla, *s.* name for a relative, corresponding with *marnna*

- Tamammu, *s.* grandfather on mother's side
 Tamammutta, the same
 Tamandi *s.* the lower lip
 Tamarto, *s.* taste. *Tamarto ngarkurendi*, to taste
 Tamba, *s.* plain. *Tambarodli*, Emigration Square
 Tamino, *s.* the upper lip
 Tamiti, *s.* mustaches
 Tammiammi, *s.* plate (*n.t.*)
 Tammu, *s.* grandson of the *tamammu*
 Tammutta, the same
 Tampendi, *v.a.* to know; recognize; be acquainted with
 Tamuritti, as *tamurti paitya*, an expression used at any disappointment; the answer to it is *waburti*, which see
 Tando, *s.* a bag made of kangaroo skin, and carried by the women
 Tandotitta, *s.* a string used for carrying the bag
 Tangakka, *s.* a large species of snake
 Tangka, *s.* liver; the inner part of anything; the seat of the feelings. *Tangkarlo wandendi*, to lie on the back
 Tangka mangkondi, to get into favor; to insinuate
 Tangka waiendi, *v.n.* to sympathize; have compassion; condole
 Tangka waierendi, the same
 Tangkaiira, *s.* a species of *fungus*
 Tangkalluru (contraction of *tangka kulluru*), *s.* belching
 Tangkarro, *s.* violent rage, excessive passion
 Tangkarrunendi, *v.n.* to be violently enraged
 Tangkaumbo, *s.* gall; bile
 Tangko, *s.* a large species of snake
 Tangkuinya, *s.* dream
 Tanpandi, *v.a.* to paste; fasten
 Tanparendi, *v.n.* to stick; cleave to; adhere
 Tanpariappendi, *v.a.* to paste on; to attach; to keep; hold fast
 Tantaappendi, *v.a.* to invite; order
 Tantannako, *s.* the same as *katta*
 Tanurlo, *s.* corner of the mouth
 Tappingyandi, *v.a.* to open
 Tappa, *s.* pathway; road
 Tappo, *s.* fly; one of the two men placed at either side of the line which the natives form when about to perform circumcision
 Tapurro, *s.* the skin of an opossum stuffed, and used at a play as a drum
 Taralye, *s.* chip; splinter; board; timber

- Tarrendi, *v.a.* to put on, as clothes ; to dress
 Tarro, *s.* brother-in-law
 Tarroanna, *s.* name for a relative by marriage
 Tarrotanggula or Tarrotaürla, dual ; two brothers-in-law
 Tarrotarro, *s.* a species of lizard ; a fabulous person said to have made male and female, or divided the two sexes
 Tarrutta, *s.* the same as *tarro*
 Tartandi, *v.a.* to cover
 Tartarendi, the same
 Tarto, *s.* low swampy country
 Tattarta, *s.* stick ; club
 Tattendi, *v.n.* to climb
 Tattiappendi, *v.a.* to climb
 Tattondi, *v.a.* to kick
 Tattorendi, *v.a.* to stretch one's legs, as at the fire when asleep.
Tatto ringuti, don't kick ; lie still
 Tau, *s.* evening ; dusk ; hole ; as *makkitaui*, window ; *taurlo*, in the evening
 Tauondi, *v.a.* to penetrate ; go through
 Tauanda, *s.* a species of duck
 Tauandi, *v.a.* to push ; abuse with the tongue ; scold ; curse
 Tauara, *adj.* and *adv.* large ; great ; much ; very
 Tauarendi, *v.n.* to quarrel
 Tauritti, *s.* quarrel ; opprobrious term ; abusive language
 Tauarlukko, *adv.* many times ; often ; frequently
 Tauata, *adj.* many ; much
 Taula, *s.* a species of *fungus*
 Tawo, *s.* breath
 Taworri, *s.* dusk ; evening breeze
 Tetetitya, *s.* a species of paroquet
 Tia, *s.* tooth ; edge. *Tialla*, dual ; teeth ; probably the under and upper row of teeth
 Tiara or Tiangarra, *s.* a kind of shrub
 Tiararti or Tiangarrarti, *s.* a species of grub
 Tiarka, *adj.* sharp ; sour ; ill-tempered ; toothpick
 Tiarkutti, don't be sour or ill-tempered
 Tiatinna, *adj.* toothless ; blunt
 Tiati, *adv.* yes, to be sure ; certainly ; as *tiata wangandi*, to speak the truth
 Tiaturutti, *s.* stout hand-saw (*n.t.*)

- Tiawirutti, the same
 Tidla, a bulbous root eaten by the natives
 Tidli, *s.* the bark of trees while green
 Tidli, *s.* abdomen ; waist ; hungry
 Tidli, an affix, denoting that a person or object is provided with what the word to which it is affixed expresses ; as *maitidli*, provided with food ; *yangaratidli*, married. It supplies the want of the verb to have, and may therefore be added to any substantive. The reverse of it is *tinna*, which see
 Tidlikuretti, *s.* a girdle round the waist
 Tidliumbo, *s.* bladder
 Tidna, *s.* foot
 Tidnabalta, *s.* shoe or boot
 Tidnabaltatinna, *adj.* having no shoes on ; barefoot
 Tidnakundo, *s.* the sole of the foot ; commencement of the phalanges of the toes
 Tidnatangka, the hollow of the foot
 Tidnaworta, *s.* heel
 Tidngi, *s.* elbow
 Tiki, *s.* the region of the ribs ; side ; *costes*
 Tikiana, *s.* waistcoat
 Tikkandi, *v.n.* to sit ; dwell ; live ; to be ; as *warratti tikka*, be still, or silent
 Tikketikketti, *s.* seat ; chair
 Tilti, *s.* native cherry
 Tiltia, *s.* vein ; sinew
 Tiltiyalaendi, *v.a.* to shake ; disengage one's self by force ; extricate ; disentangle
 Tiltyerlendi, the same
 Tiltyapartanna, *adj.* muscular ; strong ; powerful
 Timana, *adj.* raw ; green ; not roasted or boiled ; as *pari burró timana*, the rice is not yet done
 Tindandi, *v.n.* to be narrow ; fast ; inmoveable ; to stick fast
 Tindo, *s.* sun ; watch ; clock ; day
 Tindogadla, *s.* sunshine
 Tindomatta, *s.* a small shell
 Tindomeyu, *s.* a watchmaker
 Tinkyadla, *s.* a species of quail
 Tinkyo, *s.* leaf

Zeit

- Tinna, a privative affix, as *maiitinna*, without food; *parutinna*, without meat; *gadlatinna*, without wood, &c.
- Tinniinyaranna, s. the Orion, considered by the natives as a group of youths. They are said to hunt kangaroos, emus, and other game, on the great celestial plain (*womma*), while the *mangka-mangkarranna* dig roots, &c., which are around them
- Tinninya, s. rib
- Tinninyawodli, s. the iron stores (*n.t.*)
- Tintyotintyo, *adj.* the same as *purunkipurnki*, young; green; raw
- Tinyara, s. boy; lad; youth; the same as *kurkura*
- Tipo, s. spark
- Tipogadla, s. gunpowder; matches (*n.t.*)
- Tipongatpangatpatti, s. ramrod (*n.t.*)
- Tipparendi, *v.n.* to feel pain; to ache
- Tirendi, *v.n.* to sit, as the natives; squat
- Tiritpa, s. a species of lark
- Tirkallirkalla, s. an intelligent, wise person
- Tirkandi, *v.a.* to know; understand; learn
- Tirkatti, s. a sort of bier. See *wodnavodna*
- Tirra, s. obstacle; hindrance. *Tirrangga*, hidden; concealed; as *tirrangga wandendi*, to lie or become concealed
- Tirramangkondi, to interfere at a fight, which is done by throwing the arms round the waist of the aggressing party so as to prevent him from doing any outrage
- Tirraappendi, *v.a.* to screen; protect; hide; conceal
- Tirrarti, don't hide yourself; come forth; stand out of the way
- Titparra, *adj.* tough; fibrous
- Titta, s. anything joining one thing to another, as string, knot, button, handle, &c.; barter; exchange. *Tittangga*, in exchange; as *tittangga mangkondi*, to take in exchange; *tittangga yungondi*, to give in exchange; to sell
- Tittabinna, *adj.* bartering
- Tittappendi, *v.a.* to bind; fasten; tie; fetter; hang
- Tittinda, s. the line of hair running from the *pubes* to the *umbilicus*
- Tittitta, s. whistling; a peculiar mode of whistling, by pressing the lower lip together and drawing the air inward
- Tittaendi, *v.n.* to whistle
- Tiwa, s. native honey
- Tiwi, *adv.* often; frequently; repeatedly
- Tiwita, the same

- Tiwiti, no more
 Tiwu, *s.* black cockatoo
 Toarendi, *v.n.* to expire
 Toatoarendi, *v.n.* to sit with the legs stretched out
 Toka, *s.* mud; dirt; mortar
 Topa, all; the whole, so that nothing is left; as *topa ngarkondi*,
 to eat it all; to leave nothing
 Towilla, *s.* soul; spirit; ghost
 Towimandi, *v.a.* to make long strokes; pull long; stretch
 Towinna, *adj.* long
 Towirondi, *v.a.* the same as *towimandi*
 Towirutti, *adj.* stretched
 Trukkandi, *v.n.* to drop; dribble
 Trukko, *s.* inside. *Trukkungga*, inside; within
 Trunga or Trungatrunga, *adj.* dirty
 Trunggu, *s.* a species of bird
 Tuburra, *s.* a species of large fly; flesh fly
 Tudlyo, *s.* a species of parrot
 Tudno, *s.* a species of snake
 Tudnoununya, *s.* a species of small snake
 Tuinya, *s.* widow
 Tukkendi or Tukketukkendi, *v.n.* to hang or lean to one side
 Tukkuangki, *s.* a mother of many children; prolific woman
 Tukkuparka, *s.* a grown up female
 Tukkupartapartanna, *s.* a mother of many children
 Tukkupetinna, having no children; barren
 Tukkupurlaitya, having only two children
 Tukkutya, *adj.* small; little; child; infant
 Tukkutyarnendi, *v. inch.* to become smaller; thinner
 Tukkutyutanna, *adj.* having no children
 Tundarri, *adj.* always; repeatedly
 Tundondo, *s.* ankle bone
 Tungki, *adj.* of a bad smell; offensive; rotten
 Tungkinendi, *v. inch.* to become offensive; to rot
 Tunnurti, *s.* a species of grub
 Tuparra, *s.* a small species of lizard
 Turiduri, *pron. indef.* self; one's self; separate; as *turiduri*
mutandi, to eat (it) one's self or alone
 Turko, *s.* back; backside; as *ninko turkungga*, behind or at the
 back of you

tergum

Turkondi, *v.a.* to inform ; tell, &c.

Turkorendi, the same

Turla, *adj.* and *s.* serious ; angry ; provoked ; enraged ; immense ;
as *turla ngarkondi*, to eat with great appetite ; fight ; quarrel

Turlabinna, *adj.* quarrelsome ; pugnacious

Turlabutto, *adj.* full of anger ; hostile

Turlalaendi, *v.n.* to be angry ; provoked ; enraged

Turlanendi, *v. inch.* to be angry ; provoked ; enraged

Turlarti, don't quarrel or fight

Turlatinna, *adj.* not quarreling ; quiet ; peaceable

Turlawārpo, *adj.* the same as *turlabinna*

Turlawārpurti, don't quarrel ; be quiet

Turlawinko, *s.* wrath ; anger ; passion

Turlayakkarendi, to begin a fight ; to attack

Turlo, *s.* a person who performs circumcision. *Turloyakkandi*
or *yakkarendi*, to catch the *turlo*. The *turlo* pretends to be
unwilling to perform this ceremony, endeavours to escape, but
is caught by pursuers, carried to where the circumcision shall
take place, is then laid upon the ground and rubbed over with
dust. As many boys as there are to be circumcised, so many
turlos are appointed, and generally a supernumerary one ; the
reason why is not yet known. After a short time he is taken
by the ears and raised to a sitting position, loud shouts being
made to recover him from his (supposed) state of enchantment

Turlokka, *s.* a species of grub

Turlondi, *v.a.* to roll ; to trim the fire

Turnda, *adj.* not close ; not tight ; leaking

Turnki, *s.* cloak ; cloth ; raiment

Turnkimarngo, *s.* button

Turnkimarrakka, *adj.* destitute of clothes ; naked

Turnkititta, *s.* button

Turra, *s.* shade ; shadow ; likeness. *Turrangga tikkandi*, to sit
in the shade

Turralyendi, *v.n.* to see one's self in a looking-glass ; to reflect or
throw back light or the shade

Turraturanna, *adj.* similar ; equal

Turro, *s.* back ; ridge. *Ninko turrungga*, on your back. *Tur-*
rungga padnendi, to travel on the ridge of a mountain

Turrondi, *v.a.* to push ; to saw

Turti, *s.* the whole arm ; wing ; branch, &c.

H

тазбоу, Лидур, Шигал, Тофла

- Turtiana, *s.* jacket ; coat, &c. (*n.t.*)
 Turto, *s.* glebe ; clod. *Yerta turto*, a clod of earth
 Tutpandi, *v.n.* to stretch ; extend ; reach ; continue
 Tutpatutpandi, *v.a.* to stretch
 Tutpo, *adj.* narrow ; close
 Tutponendi, *v.n.* and *a.* to be narrow ; close ; to fold together
 Tutta, *s.* grass ; hay
 Tuttaipiti, *s.* a small species of bird (the male) with a red breast
 Tuttakuinyo, *s.* a woman carrying a tuft of grass at a native funeral. See *Ngarrakuinyo*
 Tutto, watching ; as *tutto tikkandi*, to sit or be watching ; to lie in ambush
 Tuttumburri, *adj.* and *adv.* straight ; upright ; straight on
 Tutturndo, *s.* the right hand or sight
 Tutturndi, *v.n.* to be tired. The same as *burkonendi*
 Tutturto, *s.* circle ; compass ; wheel
 Tuyondi, *v.a.* to take or pick up ; to gather ; collect
 Tuyorendi, the same

W

- Wā, *adv.* where. *Pa wa?*—where (is) he ? *Wa bia?*—where may he be ? *i.e.* I don't know
 Wāburti, answering to *tamurti*, which see
 Wāda, or Wadawada, *adv.* where ; used only when an other person has stated something referring to a locality
 Wādaina, or Wadana, *pron. inter.* who ? which one ? what ?
 Wādangko, *adv.* from where ? whence ? *Ngunungko*, thence
 Wādla, *s.* a tree lying on the ground ; block
 Wādlakatta, or Wādlatarra, *s.* a tree lying across a river, and serving as a bridge
 Wādlaparti, *s.* a species of grub
 Wādlaworngatti, *s.* the beginning of April or autumnal season, when the natives commence building their huts before fallen trees (*wadlawornga*)
 Wādli, *adj.* and *adv.* imperfect ; incorrect ; bad ; as *wādli warra*, bad language ; *wādli marto*, bad smell ; *wādli paltandi*, to throw badly, *i.e.* to miss ; *wādli paiandi* or *waiandi*, not to understand
 Wādli, an affix, expressing dislike ; as *mainwādli*, liberal ; *puinyo-wādli*, disliking to smoke ; *mettellittillawādli*, disliking, hating, thieves

- Wādlimarra, *adj.* stingy ; filthy ; avaricious
 Wādinakkondi, *v.a.* to dislike ; hate
 Wādlirendi, *v.a.* to be tired of ; to dislike
 Wādliyarurinna, *adj.* broken
 Wādlo, *adv.* whereby ; wherewith ; from *wa*, where
 Wadloni, *v.a.* to stare, as when angry ; to glare
 Wadlopomandi, *v.a.* to wrap in, up, about ; to cover
 Wadloworta, *adj.* slow ; lazy ; idle
 Wadlowortarti, don't be lazy ; make haste
 Wādna, *s.* a stick for climbing, one end of which has a sharp point for entering the bark of trees.
 Wādnawādna, as *wādnawādna warra*. By this term the natives understand the inquest held upon almost every deceased person when the cause of death is not very apparent. The body is carried about upon a bier (*tirkatti*, or *kuinyowirri*) on localities where the deceased had lately been living. One person is asking—"Has any person killed you where you have been sleeping ? Do you know him ?" If the corpse deny it, then they go farther ; does it give an affirmative answer, the inquest is continued on that place. The negative answer is believed to be given, when the bier does not move round ; the affirmative, when the bier is moved round, which motion the corpse itself is said to produce, influenced by *Kuinyo*, who is hovering over the bier. If the murderer be present, then the bier spears him, *i.e.* goes against him, and a fight ensues
 Wadu, *s.* noise ; as *yakki wadu*, a deep roaring noise
 Waiarnda or Waiarnanta, *adv.* well ; ably ; very well
 Waiawaiandi, *v.a.* to look about ; to examine
 Waiendi, *v.n.* to move ; flow ; turn ; do. *Nikonikungga waiendi*, to play ; jest
 Waienditya, for fear ; as *waienditya murri*, he has run away for fear
 Wainendi, *v.n.* to fear ; be afraid
 Waierendi, *v.n.* to move ; be shaken
 Waieniappendi, *v.a.* to make afraid ; frighten
 Waieta, *s.* root generally
 Waikurta, *s.* string
 Waikurtandi, *v.n.* to fear ; dread
 Waitko, *s.* a species of fish
 Waitpi, *s.* wind ; the same as *warri*

- Waiwai, *adj.* afraid ; timid ; *s.* coward
 Waiwilta, *adj.* fearless ; bold ; courageous
 Wakka, see *marravakka*
 Wakkandi, see *marravakkandi*
 Wakkarendi, *v.n.* to err ; stray ; to be lost ; giddy ; ignorant.
Kupurlo wakkarendi, to be intoxicated
 Wakkariappendi, *v.a.* to forget ; not to think of ; to leave behind
 Wakkariburka, *s.* ignorant person ; simpleton
 Wakkinna, *adj.* bad ; wicked ; naughty
 Wakkinnarndappendi, *v.a.* to make bad ; deteriorate
 Wakkinnarnendi, *v. inch.* to become bad ; wicked
 Wakuinya, *s.* barter ; exchange. The natives occasionally go to the bush in small numbers of two or three to catch opossums. When they return they will barter the game with friends or relatives for gum, rice, sugar, &c. This practice is called *wakuinya*
 Wakuinyappendi, *v.a.* to exchange ; barter
 Wako, *s.* spider
 Wakwakko, *s.* child ; offspring
 Wakurri, *s.* a species of lizard
 Wāltu, *s.* nape ; neck ; every space between two things, or by what they are separated ; line ; stripe ; row
 Walyo, *s.* a white native root resembling radish, eaten by the natives
 Wamminna, *pron. inter.* what. *Wamminna ? nakkoatto, parni-appendo*, What is it ? let me see ; give it to me
 Wamo, *adv.* where along, the corresponding demonstrative is *iamo*
 Wampendi, *v.a.* to swing ; wave ; fan
 Wampi, *s.* wing of a large bird ; for instance, an eagle
 Wampitti, the same
 Wandendi, *v.n.* to lie down ; dwell ; exist ; be ; as *medo wandendi*, to lie down to sleep
 Wandiaappendi, *v.a.* to make or allow one to lie down ; cohabit
 Wāngga, wherein ; as *Wāngga atto katteta ? Tandungga*.
 Wherein shall I fetch it ? In a bag. From *wa*
 Wānggandi, *v.n.* to speak ; say ; utter. *Ngaintya pa wāngki ?* what did he say ?
 Wangki, *s.* throat
 Wangko, *s.* a small opossum

✓ vip, vēpayati : Sanskrit P V 19

Wangkurendi, *v.n.* to ascend; as *kaunwangga wangkurendi*, to ascend a precipice

Wanti, *adv.* whither. *Wanti ninna?* whither you? *i.e.* where do you go? *Wantiarlo?* whither up? *Yerntärlo*, thither up, in that direction

Wappendi, *v.a.* to make; do; perform. It is frequently met with as a part of compound verbs, to which it imparts an active or causative meaning; in this case the consonant *w* is invariably dropped; for instance—*Malariappendi*, *v.a.* to make cease; to finish; complete. *Worniappendi*, to make fall; to drop; throw down. *Mantaappendi*, to make another tell a lie; to belie, &c.

Wappo, *s.* name for a relative

Wärki, *s.* a number of holes together, made by animals, as wild dogs, &c.

Wärnpa, *s.* a farinaceous root growing on the banks of rivers, the nutritious part of which the natives eat, and of the tough part make strings, nets, &c.

Wärnpi, *s.* one having lost his father; fatherless; orphan; the same as *warrinya*

Wärpo, *s.* bone; the hard part of anything, as the stones of fruits, &c.

Wärpowilta, *adj.* strong; powerful

Wärpowiltarnendi, *v. inch.* to become strong; powerful

Wärpulaendi, *v.n.* to be active; busy; to work

Wärpullara, *adj.* quarrelsome; disagreeable

Warpurti, *s.* a species of grub

Wärputinua, *adj.* boneless; incorporeal

Warra, *s.* throat; voice; speech; word; language, &c.

Warrabandi, *v.n.* to speak; converse

Warramankondi, to repeat what another person said

Warrapadnitti, *s.* windpipe; *trachia*

Wärrangko, *adj.* ill; sick

Wärrangkonendi, *v. inch.* to become sick; ill

Warrarendi, *v.n.* as *mantikaipa warrarendi*, to tarry; hesitate

Warratinna, *adj.* speechless; dumb

Warratti, don't speak; be silent

Wärrawärra or Wärrära, *s.* doctor; sorcerer, &c.

Warrawondakka, *adv.* across; not straight on; to one side

Warrayungondi, *v.a.* to give word; to tell; inform

var, /yrrn
Feg *fun*

- Warrendi, *v.a.* to look for ; to seek
 Warri, *s.* wind. *Warri wanggandi*, the wind blows
 Warriappendi, *v.a.* to seek ; pick up ; find
 Warrinya, *s.* one bereft of his father ; fatherless
 Warrondi, *v.a.* to call. *Marra warrondi*, to beckon
 Warrowarrondi, the same
 Warru, *adv.* out ; without ; outside. *Warruanna padni*, go out. *Warrungga waiendi*, to be out ; not at home
 Warrukadli, *s.* the native dog untamed, the reverse of *wodlikadli*, a wild dog tamed
 Warrukitti, *s.* a species of owl
 Warrumarngo, *s.* ankle
 Warrumba, *s.* a species of grub
 Warrumbi, not going out ; stopping at home
 Warrurendi, the same as *warrondi*
 Warruwarrukka, *s.* barking
 Warruwarrukandi, *v.n.* to bark
 Wardu, *adj.* warm
 Wartos, *s.* an animal called by Europeans "wombat"
 Wätpa, *s.* skin ; cloak ; the same as *turnki*
 Wätpandi, *v.n.* to run ; gallop
 Wätpandiappendi, *v.a.* to make liquid ; to moisten
 Wätpanna, *adj.* liquid ; soft
 Watte, *s.* middle ; midst. *Wattingga*, between ; as *mamballakko wattunga*, between the knees. *Wattewattunga*, on account of ; about ; as *ngangki wattewattunga tauarendi*, to quarrel about a woman
 Watteana, *adj.* relative to the middle ; of middle age ; as *watteana meyu*, a man of middle age, neither *munna* nor *kurlana*
 Watteara, the same
 Wattetrukko, *s.* centre. *Wattetrakkongga*, in the centre ; among
 Wattekurranna, *s.* mid-day ; noon
 Wattewatte, *s.* a small animal burrowing in the earth
 Watto, *s.* branch ; arm of a tree
 Wattowodli, *s.* branch hut ; native hut
 Wattondi, *v.a.* to draw ; pull ; drag
 Watturendi, the same
 Wauwa, *s.* sea shore ; beach
 Wauwe, *s.* female kangaroo. *Wauwenityo*, *s.* a pointed kangaroo bone used for sewing

- Wauwendi, see *waiendi*
 Wayakka, *s.* a star or constellation
 Wayangka, *s.* whisper ; whispering
 Wayangkabinna, *adj.* whispering ; always whispering
 Wayangkappendi, *v.n.* to whisper
 Wayangkendi, the same
 Wayu, *s.* a tree similar to the stringy-bark tree
 Wenendi, *v.n.* to go ; walk. Used only by the natives of *Yangkalya* and Rapid Bay.
 Widni, *s.* sinew in general, of which the natives make strings, nets, &c. ; applied to thread or cotton
 Wika, or Kuyawika, *s.* fishing net
 Wikandi, *s.* a father whose child has died
 Wikatye, *s.* a net bag worn by the men on their left shoulder
 Wikkendi, $\left. \begin{array}{l} \\ \\ \end{array} \right\} \begin{array}{l} v.a. \text{ to throw about ; shake, as the head ; to} \\ \text{find fault with ; as } \textit{warra wikkewikkendi, to} \\ \text{despise one's language} \end{array}$
 Wikkerendi, $\left. \begin{array}{l} \\ \\ \end{array} \right\}$
 Wikkewikkendi, $\left. \begin{array}{l} \\ \\ \end{array} \right\}$
 Willampa, *s.* black cockatoo with white feathers in the tail
 Willandi, *v.a.* to gnaw
 Willi, *s.* the chest of a kangaroo or other animal. *Willi kum-dandi*, to divide a kangaroo by breaking its chest-bone ; a custom observed by the northern natives
 Willo, *s.* one whose elder brother (*yunga*) has died ; a star
 Willutti, *s.* a season of the year ; spring
 Wilpilpa, *s.* whistling
 Wilpilpaendi, *v.n.* to whistle
 Wilta, *adj.* hard ; fast ; correct ; as *warra wilta*, correct language
 Wiltarnendi, *v. inch.* to become hard ; strong ; obdurate
 Wiltirkaendi, *v.n.* to hide one's self
 Wiltirkappendi, *v.a.* to surprise ; frighten
 Wilto, *s.* a species of eagle ; a star
 Wilto ngarru, *s.* a tuft of eagle feathers
 Wiltutti, *s.* a season of the year
 Wilya, *s.* foliage ; young branches ; brushwood
 Wilyakundarti, beaten with young branches ; the first stage of initiation with the male natives
 Wilyāru, *s.* one who has gone through all the initiatory ceremonies ; a fully grown-up man
 Winbirra, *s.* whistle ; pipe ; flute
 Wimmarrri, *s.* the same as *kadnomarguta*, except *wimmarrri* is larger

- Winda, *s.* a large spear, thrown with the mere hand
 Windorendi, as *nukke windorendi*, to draw the *mucus* of the nose up
 Wingko *s.* the lungs; as *wingko battirendi*, or *wingko warrondi*, to breathe. *Wingko padnendi*, to breath quickly
 Wingkowingko, *adj.* irritable; sensitive; hot; angry
 Winkowingkurti, don't be irritable; angry
 Wingkowingkurru, *adj.* angry; enraged
 Winnaityinnaitye, *s.* birds collectively; poultry
 Winta, *s.* a species of owl
 Wirappi, *s.* a species of animal living in hollow trees
 Wirka, *s.* liquid; moisture
 Wirkandi, *v.a.* to wash; clean; brush, &c.
 Wirkarendi, *v.r.* to wash one's self
 Wirkaritti, *s.* brush (*n.t.*)
 Wirkutta, *adj.* diligent; active; quick; brisk
 Wirkuttaendi, *v.n.* to be active; lively; quick; brisk, &c.
 Wirra, *s.* wood; forest; bush; as *karrawirra*, a forest of gum trees. *Witawirra*, a cluster of peppermint trees. *Yultiwirra*, stringy-bark forest. *Wirrameyu*, (bushman) a man of the *wirra* tribe
 Wirraitya, *s.* dust; dust pillar caused by a whirlwind
 Wirranniranna, *adj.* yellow
 Wirrarendi, *v.n.* to be tired; fatigued; lazy
 Wirrariburka, *s.* lazy fellow
 Wirrawirrangga, *postp.* on account of; about. See *wattewattingga*
 Wirri, *s.* a short stick for throwing; *scapula*
 Wirrilla, *adv.* quickly; hastily; fast
 Wirringga, the same as *taikurringga*
 Wirriraendi, *v.n.* to quiver; tremble; shake
 Wirroni, *v.a.* to pull; saw
 Wirruppa, *s.* a row
 Wiruppa, *s.* a species of small cockatoo
 Wita, peppermint tree
 Wito, *s.* reed
 Witowito, *s.* a tuft of feathers worn as an ornament by young men on the fore part of the head
 Witoturlo, *s.* cylinder; telescope; flute, &c.
 Witte, or Wittewitte, large; much; quick; very; ably

- Wityarnendi, *v.n.* to grow thinner ; wither ; fade
 Wityo, *s.* the thin bone of the hindleg of a kangaroo, used as an awl or dagger ; anything piercing another object ; as a pin, needle, nail, &c.
 Wiwondi, to pinch ; trouble ; tease ; annoy
 Wiworendi, the same
 Wiwudlawudla, teasing ; annoying
 Wiwuritti, *s.* annoyance ; quarrel
 Wiwurra, *s.* multitude ; very many
 Wodlalla, *s.* water rush
 Wodli, *s.* hut ; house
 Wodliappa, *s.* the inside of a house
 Wodliparri, *s.* the Milky Way, which the natives believe to be a large river
 Wodliwityo, *s.* the region of the ribs
 Wodni, *s.* a native fruit, of high red colour, and oval form
 Woinbawoinbandi, *v.n.* to be enraged
 Woinbawoinbarendi, the same
 Woinbawoinbariburka, *s.* a furious person
 Wointye, *adv.* perhaps ; may be ; as *wointye ai yangadli padneta*, perhaps I shall go afterwards
 Wolta, *s.* wild turkey
 Womma, *s.* plain
 Wommanyo, *s.* venereal disease
 Wonbawonbandi, *v.a.* to count ; to number
 Wondakka, *adv.* certainly ; surely ; positively. *Wondakka nak-kondi*, to know positively
 Wondandi, *v.a.* to put down ; leave ; forsake ; let alone. *Wondando*, let alone ; let be
 Wondarendi, the same
 Wonga, or Pindiwonga, *s.* grave
 Wongandi, *v.a.* to inter ; bury
 Wongarendi, the same
 Wongga, *s.* west. *Wonggakka*, westward
 Wonggarta, *adj.* westerly
 Woppa, *s.* feather ; as *karinoppa*, emu-feather
 Worka, *s.* anything hanging down, as a tuft of feathers, from the head
 Workanda, *s.* cascade ; cataract
 Workandi, *v.n.* and *a.* to stoop, as quadrupeds ; to graze

- Workendi, *v.a.* to pinch ; to take something with a pair of tongs ; with the claws, as birds ; to angle
- Worki, or Workitti, *s.* pair of pincers
- Worlta, *adj.* clear ; warm ; hot. Used with reference to the temperature.
- Worltatti, *s.* summer ; hot season
- Worndandi, *v.n.* to soar ; hover ; wave ; as a bird
- Wornendi, *v.n.* to fall ; be born
- Worniappendi, *v.a.* to let fall ; loose ; drop
- Wornga, *s.* the *omentum* ; suet ; grease
- Worngatta, the same
- Wornga, *v.* something before another thing
- Worngangga, *postp.* before ; as *gadla worngangga*, before the fire
- Worniwarninya, *adj.* falling ; easily beaten in a fight ; not brave
- Wornka, *s.* venereal disease
- Wornkawornka, *s.* a species of fungus
- Wornu, *s.* *nates*
- Wornutinna, *adj.* restless ; troublesome
- Worra, *s.* sand
- Worri, *s.* the extreme point of anything
- Worriparti. *s.* a circumcised person. The reverse is *munno*, or *paruru*
- Worta, *s.* that which is behind ; as *nanto worta*, horse-cart ; *wortangga*, *adv.* as *wortangga padnendi*, to walk behind ; *postp.* behind, after, according to ; as *karra wortangga*, behind the gum tree ; *ninko warra wortangga*, according to your speech or prescription ; *parnu tia wortangga tarkaringa*, sing according to his mouth (tooth) ; *i.e.* imitate the singer
- Wortabokarra, *s.* north-west wind ; tempestuous weather
- Wortaburro, all ; the whole
- Wortaityatinna, *s.* a thin weak person ; opprobrious term
- Wortanendi, *v.n.* to loiter ; tarry ; play
- Wortara, *adv.* behind ; after ; as *Munara padni—yangadli ai wortara*, Go before—I shall follow
- Wortaturti, *s.* the upper arm
- Worti, *s.* the tail of an animal ; *membrum virile*
- Wortimutanna, *adj.* having a defective tail ; short-tailed, as horses
- Wottitta, *adj.* calm ; hot ; sultry

Y

- YAILTYANDI, *v.a.* to believe ; think ; suppose
 Yailtyarendi, the same
 Yaitya, *adj.* proper ; own ; native ; fresh ; as *yaitya warra*, one's own language ; *yaitya meyu*, countryman ; *yaitya kauwe*, proper (*i.e.* fresh) water. The reverse is *kuma*, or *pindi*
 Yaityakuinyo, *adj.* impudent ; bold
 Yakka, *int.* expressing aversion ; as *yakka manya* ; *yakka mingka*
 Yakkandi, *v.n.* and *a.* to run ; chase ; pursue ; hunt
 Yakkarendi, *v.n.* to run
 Yakkana
 Yakanata
 Yakkanilya } *s.* sister
 Yakki, *s.* depth ; valley ; as *narnu yakkinga*, in the pine valley
 Yakki, *adj.* deep, low, as *yakki yappa*, a deep hole ; *adv.* as *yakki kokando*, dig deeply. *Yakkingga*, *postp.* under ; below ; underneath ; as *Wikatye yakkingga pa wandendi*, It lies under the net bag
 Yakkinyerlo, *comp.* deeper ; lower
 Yakkitukutya, the same as *yitpitukutya*, which see
 Yakko, *s.* a kind of gum ; as *narnu yakko*, the gum of the native pine ; a native knife, consisting of a sharp piece of flint fixed to one end of the *wirri* by means of this gum
 Yakko, *adv.* not ; no ; as *Yakko atto nakki*, I have not seen it
 Yambo, *s.* a large species of fish
 Yamma, *adj.* ignorant ; simple ; foolish ; stupid
 Yammaiamma, *adj.* the same as *yamma* ; native doctor ; sorcerer
 Yammaiammarti, don't be foolish ; stupid
 Yammarendi, *v.n.* to be stupid ; obstinate ; disobedient
 Yammarnendi, *v.inch.* to become stupid ; disobedient
 Yammaru, *s.* a bag to take food in ; knapsack
 Yampinna, *s.* widower
 Yangadli, *adv.* afterwards ; later ; in future. *Yangadlitya*, for the future. *Yangadlindi*, afterwards only
 Yangarra, *s.* wife ; the same as *karto*
 Yangarratidli, *adj.* having a wife ; married
 Yangarrutanna, *adj.* having no wife ; unmarried ; single
 Yao, *s.* sea-gull
 Yappa, *s.* hole
 Yarra, *s.* the posterior part of the knee ; *popleteal* space

Yarraiappa, the same as *yarra*

Yarri, *s.* *pubes*

Yarro, *adj.* wide ; not narrow

Yarro, *s.* whirlwind

Yartandi, *v.a.* to bend ; lay down ; to break ; tear

Yartarendi, *v.n.* to break ; to be broken

Yartariappendi, *v.a.* to break

Yarrurendi, to break ; tear ; separate violently

Yarruriappendi, *v.a.* to break ; rend ; tear

Yarruritti, *s.* rent ; tear

Yayikka, *s.* loud laughter

Yellakka, *adv.* at present ; now ; this moment ; to-day

Yellakkanta, *adv.* just now

Yellakkiana, *adj.* new ; fresh

Yellamuka, *s.* the calf of the leg

Yellara, *adv.* already ; to-day

Yellarkarri or Yellatarkarri, *adv.* to-morrow

Yeltanna, *adj.* cool ; airy ; fresh

Yeltayelta, the same

Yeltendi, *v.n.* to be or become cool ; fresh

Yeltiappendi, *v.a.* to make cool

Yeltu, *s.* pelican

Yenta, or Yernta, *adv.* there. *Yerntarlo*, in this direction.

Yentanga, there below

Yerkandi, *v.a.* to stretch ; level

Yerki, *s.* a small animal burrowing in the earth

Yerkiwātpa, *s.* a cloak made of the fur of the *yerki*

Yerko, *s.* leg

Yerkoana, or *dual yerkoanulla*, *s.* a pair of trowsers (*n.t.*)

Yerkobalta, *s.* stocking (*n.t.*)

Yerkongaitya, *adj.* of feeble legs ; bad traveller

Yerkunda, *s.* prop ; support ; pillar

Yerli, *s.* male ; the reverse of *ngangkī*, female

Yerliburka, *s.* male ; male child ; son

Yerlimeyu, *s.* father

Yerlinna, *s.* husband

Yerlinnutanna, *adj.* having no husband ; unmarried

Yerlitta, *s.* father

Yerlo, *s.* sea

Yerlomarta, *s.* coil. *Yerlomarta tikkandi*, to sit with the legs underneath

- Yerltendi, *v.a.* to advise ; persuade ; command
 Yerltirendi, the same
 Yerlteriburka, *s.* counsellor ; adviser ; commander
 Yernakki, *s.* a species of owl
 Yernbanna, *s.* a species of red ochre, brought from the far North,
 with which the face and other parts of the body are painted
 Yernda, *adj.* large ; wide ; as *kurru yernda*, a large vessel,
 pot, &c.
 Yerndoko, *s.* a species of duck
 Yernka, *s.* the beard of the chin ; used by the northern tribes ;
 the same as *malta*
 Yernkandi, *v.r.* to hang down, on ; to join ; impart ; infect, as
 with a disease ; to depend ; as *naalityanungko parna yernki*,
 they depend, *i.e.* they got (it) from you
 Yernkappendi, *v.a.* to make hang ; to hang up ; infect
 Yernkayernkanya, *adj.* hanging ; as *ta yernkayernkanya*, sulky ;
 infecting ; contagious ; as *yernkayernkanya koko*, a contagious
 disease
 Yerra, *pron. indef.* expressing the notions of individuality and
 reciprocity ; distinct ; different ; one another ; both ; recipro-
 cally ; as *yerra pungoring adli*, let us two fight with each
 other. *Yerra padne adli*, let us go separately ; let us part.
Yerra ngangkila purlakko, they two have different mothers
 Yerrabula (dual of *yerra*) number four
 Yerrabularlukko, *adv.* four times
 Yerrabula kuma, number five
 Yerrabula purlaitye, number six
 Yerrakartarta, scattered ; disorderly ; without design ; at random
 Yerrarendi, *v.n.* to incline to either side ; to be uncertain ; not
 determined ; to doubt
 Yerta, *s.* earth ; land ; soil ; country. *Yertangga murrendi*,
 to walk
 Yertabiritti, *s.* cricket
 Yertabukko, bare ground
 Yertakungurla, *s.* a small species of scorpion
 Yertalla, *s.* water running by the side of a river ; inundation ;
 cascade
 Yertamalyo, *s.* a slight elevation of the country ; slope ; hill
 Yertameyu, *s.* countryman (very likely a foreign compound)
 Yerthoappendi, *v.a.* to rear ; bring up ; educate

- Yerthondi, *v.n.* to grow
 Yirtpendi, *v.a.* to turn the inside out
 Yitpi, *s.* seed. *Yitpi tukutya*, the human soul
 Yoka, *s.* the hair of the head
 Yokabiltitti, *s.* a pair of scissors
 Yokamukartiana, *s.* hair cap; cap made of hair
 Yokawirkatti, *s.* hair comb; hair brush
 Yoko, *s.* ship. *Bakkayoko*, a canoe, as used by the Murray tribes
 Yokomattanya, *s.* owner of a ship; captain; gentleman
 Yokunna, *adj.* crooked; curled; bad. *Yokunna warra*, untrue or false statement; offensive language
 Yokunnendi, *v. inch.* to become or be crooked; to turn; wind; meander
 Yudlondi, *v.a.* to shove; push; drive
 Yudna, *s.* the covering over the male *pubes*
 Yulda, *s.* noon; the same as *kuranna*
 Yuldamai, *s.* dinner
 Yuldaimunto, having had dinner
 Yulti, *s.* stringy-bark tree. *Yulti wirra*, stringy-bark forest
 Yumo, *s.* the back; as *nantoyumunga tikkandi*, to ride on horseback
 Yunga }
 Yungalya } *s.* brother (perhaps elder brother.) See *panyappi*.
 Yungata }
 Yungatanggulla, or Yungataürla, *s.* two brothers
 Yungayungaworta, *s.* brother in a more general sense; friend. Applied to men of another amicable tribe
 Yunggullunggulla, *s.* giver; giving. *Mai yunggullunggulla*, liberal; bounteous
 Yungondi }
 Yungorendi } *v.a.* to give; impart; communicate; as *warra*
 Yungoriappendi } *yunggorendi*, to inform; give intelligence
 Yura, *s.* a large snake, or other monstrous and imaginary being. *Yura* is believed to be the author of circumcision, who first taught it to their ancestors, and who punishes the neglect of it.
 Yurakauwe, *s.* the dark spots in the Milky Way, thought to be large ponds in the *Wodlipari*, and the residence of the aquatic monster *Yura*
 Yurinda, *s.* skin; as *pilta yurinda*, opossum skin

- Yurinna, *s.* left; the left hand or side; left-handed
 Yurlandi, *v.n.* to drop; dribble
 Yūrlo, *s.* forehead
 Yurlopuiyopuiyori, *adj.* serious; grave
 Yurlondi, *v.n.* to spring up; come forth; appear
 Yurlurendi, the same
 Yurne, *s.* throat
 Yurneana, *s.* neck-handkerchief (*n.t.*)
 Yurneitya, *adj.* angry; provoked
 Yurnengandandi, to be or become angry; provoked
 Yurnti, *adj.* heavy
 Yurnto, *s.* a small bag or pocket
 Yurre, *s.* ear
 Yurrekaityandi, *v.a.* and *n.* to hear; be attentive; obey
 Yurrekurrendi, the same
 Yurretarrendi, *v.n.* to be disobedient; obstinate
 Yurretinna, *adj.* deaf; disobedient; obdurate
 Yurringga wānggandi, to speak to somebody
 Yurringgarnendi, *v.a.* to listen
 Yurrirka, *adj.* attentive; obedient
 Yurrirkandendi, *v.n.* to become or be attentive; obedient
 Yurrirkandappendi, *v.a.* to make attentive; obedient
 Yurro, *s.* joke; jest. *Yurro warra*, jocose expression. *Yurro wānggandi*, to speak in joke; to jest
 Yurro, a species of small lizard
 Yurrondi, *v.n.* to creep; sneak; steal upon
 Yurrurendi, the same
 Yutika, *s.* black cockatoo
 Yutuke, *s.* the sweet sap of the grass-tree
 Yuwandi, *v.n.* to stand; stop; remain
 Yuwappendi, *v.a.* to make stand; to raise
 Yuwanyappendi, the same
-

PHRASEOLOGY.

BIRKITTI tandunna kattinga Mun-	Fetch the biscuit bags of <i>Mun-</i>
naityunna—kauwainga	<i>naitya</i> —come, now
Burro ai tikka tikkandi	I will still remain
Gadla bitti kundando, yellakand'	First cut wood, then I will give
inna mai atto yunggota	you food
Gadla burta burtainko; baün-	The fire shall burn; I will trim
gatto; manyarend' ai	it; I am cold
Gadlärlo ngai ngadli	The fire has burnt me
Gadlanna kattendunna, ngu ninna	Fetch wood, you disobedient
wandinki, yuretinna ninna,	fellow, or you shall lie near
gadlangga kumarnilla	another fire
Gadla wappeurti, pari turtu-	Do not touch the wood, or the
trukkaringu ngu	rice there will be easily upset
Inna untya yakko parna padni	In that direction they did not go
Kudla ngadli meyurti tikkandi	We are alone, without a man
Kurrakitya padni adli	Let us (two) go for cockatoos
Kudla wandinko	It shall lie by itself
Kudla wondando	Let it be
Karrambo manmando	Catch it
Kura pappaltoarra tarralye ngat-	Close by the side of the stump,
painga	put the fence
Kurantarningai	I will draw near

Midlaitya, paru ngadliko man-
ingga kattindo.—Kopiri, parni
appindo

Midlaitya, piltanna nindo nauwe
pungki?—Purlaitye purlaitye
madlurtanna

Mikawommangga ngarraitye tik-
ketti burkanna painingga tur-
lanna; painingga ngarraitye
meyunna kundarti

Mukarti tikka, kundattoai ninna
atto

Mai ngaiini yungainga; karadla-
nungko ai murretti

Medo wandi wandingai

Matto midla tarnparendi kud-
nangga

Mettettoiindo ba; kudla wan-
dinko

Meyu mudlarangki; kawainga,
ngatpaadlu kauwingga

Munara }
Munangga } padni

Medurla purla wandi

Medurti, karri karringwa

Makkitau birki waiettoai

Ngaiinni yungando

Nindaitya padningai

Ngatto kauwe marrata?—Mar-
rando

Ngaityo wodlianna murriadli,
Midlaitya?—Ngadli

Ngatto ninna kaitya pudlorinki

Ninna wanti mureta?—Karra
ngai murreta Yultiwirraanna

Nanturla tutangga maiendi

Ngai padlo ningka palta, ngaityo
tokutyurlo

Ngadli padneta ngurlo Wirra-
muanna

Midlaitya, fetch us meat with
money.—Well, let me have it
(the money)

Midlaitya, how many opossums
did you kill?—Four young
ones

On *Mikawomma* (the plain be-
tween Adelaide and Port Ade-
laide,) lived, formerly, plenty
of warlike men; formerly,
many men were slain there

Do not cry, lest I beat you

Give me food; I came from afar

I will lie down to sleep

The spleen is fastened to the
stomach

Do not take it away; it shall lie
by itself

A man is drowned; come hither,
let us dive into the water

Go before; go first

They are both sleeping

Do not sleep more; stand up

Lest the windows should break

Give (it) to me

I come to you

Shall I pour water?—Do pour

Will we go to my house, *Mid-
laitya*?—We will

Say I sent you

Whither will you go?—Up to
the Stringy-bark Forest will I
go

The two horses are grazing

He attempted to throw at me,
my child

That way we (two) will go to
Encounter Bay

Nunyareurti !	Don't be naughty !
Nunyareurti—kudla wandeanna ngaityurna mudlinna	Do not be mischievous—my things shall lie alone
Ninna ngannabuttuitya paierendi	What are you looking for ?
Ngai nindo manta kurikurendi	You accuse me of lying
Natta atto nanga; yakko atto bukki nakki	Now I know (or understand) it; formerly I did not know
Nurruttetti; nattapiri. Maitidli pindi meyu nurntilo tikkama.	No charm; it is now enough.
Pirianda ngurlourlaintya me- yurla tittappi—meyu kumar- tanna adlu *	The white man has, and dis- tributes, food. Enough, that those two men have been hanged—we are other men
Niwa yakko ngarkoma, niwa yakko padloma	If you (two) had not eaten, you would not have died
Ngandoaityo mettettti mudlinna ?	Who has stolen my things ?—
Ittuintya pia ! Atto malletera katti	Those here ! I have taken without any bad intention
Ngaityo yungāndalya !	Properly, <i>My brother</i> ! Expres- sion of gratitude—I thank you
Ngai nindo kuma panyapi ping- gandi	You make me, too, your brother (omitted—if you adopt my brother as your brother)
Ninna yakko mukandari ?	Have you not forgotten it ?
Nindo purro mukabandi ?	Do you still remember ?
Ningk' ai worni	I nearly fell
Ngattaityangga pa pudloretti	He told me
Ngando katteta ninker litya pa- per ?—Yokurlo	Who will take the paper (letter) to your father ?—The ship
Ngadlukko wodli marngutta ninna ?	Do you like our house ?
Ngaiinni ngarra ngarrando; ngadli purro padneadli	Wait for me; let us (two) by and by go together
Nurntianda padneadlu; tarkari nungkoanda budna adlu	We are going away; at a future time, we shall return
Ngurluntya anta ninna pungki ninna painninga medo wandi ?	Did somebody stab you when you were sleeping ?
Ngununtatto wondata	I shall put (it) thither

* This was the charge of the Adelaide to the Wirra tribe, who came to town with the intention of charming the river, to revenge themselves of their countrymen, who were hanged.

Nguntya wandinki; ngai yaintya wandeota	You may sleep there; I shall sleep here
Ngando pulyunna meyorlo kadli takka?—Ngatto takka	What black man has named the dog?—I have named (it)
Ngando inna pulyunna meyorlo nanto-kartando yungki?—Ngurluntya urlo tikkandi urlo	What black man has given you the kangaroo-skin?—That person, who is sitting there
Nanturlo ba kattendi	The horse carries him
Nantunga ba padnendi	He goes on horseback
Nalla allatti ninna nungkoanda budnautta?—Kudyoindo ai budnaita	When will you return?—The next day (or, to-morrow)
Ngannaitya nindo paru yakko yungki?	Why have you not given the meat?
Nauwe tindurna wartingga ninkurna?—Wartingga ngai wandi kumarlukkondi	How many days have you been on the road?—Between here and there, I slept only once (<i>i.e.</i> two days)
Nunkoanda parna budnaota	They will return
Ngaityo wakwako birra kundo punggorend'ai	About my child I am very anxious
Ninna burli?—Ne	Are you satiated?—Yes
Nganna meyu nindo kangandi?	What man or person do you accompany?
Ngannaitya nindo pindo meyu kundandi?	Why do you kill the European?
Ngarrambuland'ai; gadlangarn-da parrando	I am wearied; make a large fire
Ngunintya wandeadlu; padnend'adlu	There we will stay; let us go
Ninko ngundarta ba gadla; parni manmandurna gadlanna	Behind you is the wood; give it hither
Ngatto yakko purno taratti	I did not carry a net bag
Ninna narta padneta; ngadlu yaintya wandeadlu	You are now going; we shall remain here
Nindo parrata ninko meyu wort?	Will you marry your country-woman?
Ninna mukarta ngandandi?—Tiat ngai kuma	Have you headache?—Yes, I also
Ninna annaitya budni?	Why did you come?
Ninna ngannarlo mingkarni?—Kudla ai mingkarni	Whereby did you hurt yourselves?—It came by itself

Nammurlinyanna ngaidyurna madli	Of this age were my children when they died
Ngaityuitti kokato; ngaidyo manni yerta wandeota, ninko- anni kokato	First, I will dig my land; when that is done, I will dig for you
Ngando parnukko bukkitidla katteota kauwidla? — Kuma meyu kauwaima	Who will fetch her two buckets of water?—Any person may come and do it
Ngatto ngurrintyilla, ninna yung- kama	Were I permitted to throw, to you (I) would give (the game)
Paintyaninna wandi.—Ne, yaint- ya ngai wandeota	Lie there.—Yes, there I shall lie down (or sleep)
Pulyunna meyu tittappeurti, pindi meyu nurruttoai	Don't hang the black man, that the European be not charmed (or enchanted)
Pindi meyunna ngarraitye pad- lota nurrutito. Windarlo, ka- yarlo kudla pammareanna mar- punna	Plenty of Europeans will die of the charm. Let (the natives) themselves spear the murderer with the <i>winda</i> or <i>kaya</i>
Pa ngaintya wānggi?	What did he say?
Painingga purlaityendi meyurla tittappe; natta pirianda; kut- tena tittappeurti kutteni nur- ruttoai adlu; purrutye adlu padlettoai. Kudla mai tunki- neta; pikeurlo ngarkota	Formerly, only two men have been hanged; now it is enough; don't hang again; don't shoot again; lest we be charmed; lest we all die. The food will decompose (<i>i.e.</i> being un- eaten;) the pig will have to eat it
Pia ngaintya pia, yerrarend' ai Pulyunna meyurlo yakko yailtya pindi meyu budnitina	Whatever it is, I am not certain The black man did not think that the white man would come
Parnaintya—parna; parniappin- dunna	Those are they—those; let me have them
Parni kattindo	Fetch it; carry it hither
Parniappindo }	Hand it hither
Parnimanmando }	
Parni yungando	Give it; reach it hither
Padneadli; turlarla, adli nur- rottoai	He is angry; let us (two) go, that he does not enchant us
Pirriurlo atto tidna kokandi	I scratch the foot with the nail

Parni tirriappindo	Draw nearer here
Parnu wodlianna padni padni iri ngattindo	Go to his house, and ask your- selves
Tinyaranna wa?—Yellara padlo parna kangki	Where are the boys?—He has taken them already
Tindo kuma bulto parni kawai	Come when the sun rises
Tidnarla nguuyuatturla	I will warm my feet (dual)
Tindourlo adli nakkoreuta	To morrow we shall see our- selves again
Tauattoai ai padlo	Lest he should find fault with me
Tammeaku mari	The hatchet slipped off
Tindo natta wongarta	The sun is now in the west
Turlabutto meyu; nurrettaai nunyarettinga	The man is full of anger; be silent, lest he enchant you
Waritya, ia tikkaing ai	<i>Waritya</i> , I will sit there
Wā adli kauwe kambata?—Yak- ko atto nakki	Where will we boil water?—I do not know
Wādangko padlourlaintya turte- anula? Metti biri nindo purla. —Yungki ai padlo —yakko atto metti	Whence is that jacket? You most likely stole it.—He gave it to me—I did not steal it
Wortanna ngaityo nungngurro- andi manyaurlyo, wodlingga ba waienetti. Yakko ba bud- netti manya, burro ai wod- lingga tikkaninyidla; mad- lanna manya budnetti, worl- tangga ai tikketti wodlingga. Manti ai ingarnetti manyarna wodlingga—nammu ai war- runna, ba budninda manya *	All my moveables become wet by the rain, which could enter into the house. Did it not rain, I should still be sitting in the house; had no rain come, I was sitting warm in the house. I could not fore- see the coming rain whilst in the house—now I am outside, the rain just comes
Wanda innauntya paru	Put the meat down there
Warrityanni mai yungainga; karradlonungko pa yellara budni; tidli yertari pa	Give food to <i>Waritya</i> ; he returned from a distant place; hunger has exhausted him
Wanti ninna?—Gadla tauari- kanna	Whither you?—To the large fire

* Thus a native was speaking, after he had moved all his luggage out of the house, in order to finish it, when he was lying outside, and rain came on unexpectedly.

Wārpunna wiltarninga, meyunna, nganta makketitya	Men, let your bones be strong so as to shake well (as at the native dance)
Warra manmando ninko yunga	Answer your brother
Wanti ninna? — Nindaitya ai morrendi	Whither are you going?—To you I am going
Wanti pa padni?	Whither is he (she, it) gone?
Wa ninna morrenutta?—Warro ai morrenutta parro yerta	Where are you going?—I will go out to the meat country
Wanti atto tadli patteota?	Whither shall I spit?
Wādangko ninna budni?—Wod- liunungko	From whence did you come?— From the house
Wilta manmando	Tie it closer; tighter
Wakwakurna, kuma wodlingga tikkainga	You children must be in another house
Wādlo atto kadlota?	Wherewith shall I ram?
Warruanna padni	Go out of doors
Waninko yerlinna?—Warrungga	Where is your husband?—He is gone out
Yungando, wappeatto	Give it to me; I will do it
Yangadli medurla wandeadli	By and by, we will go to bed
Yellara ninna padlo mai yungki? —Yakkurni ai padlo yungki	Has he given you food already? —No, he has not given me
Yakko pindi meyunurrutilo pad- lota yailtyandi atto	I believe a white man will not die of the charm
Yakko nindo muiyo manki aityo wodli? Ngatto ninna turko yellara aityo wodlingga ninna wandetitya	Don't you like my house? I told you to-day, that you should sleep in my house
Yakko nindo pindi meyu kun- data, tittappettoai. Waien- inga; ngannaitya na waiwil- taninna?	You must not kill a white man, lest you be hanged. Be af- raid; why are you bold?
Yangadlindi nakkoindo	By and by you shall see it
Yakko wakinarla kartammeru, karradlonangko pa murri	<i>Kartammeru</i> is not bad, because he came afar (to see us)
Yakkoindo warra nakkondi?— Ngatto yakko nakkondi	Do you not know the word (or, what has been told?)—I do not know it
Yaintya wandinga; ngai narta padneota	You remain here; I shall now go (<i>i.e.</i> good night)

Yäintya tikkaneatta wodlingga ;	I shall remain here in the house ;
ngaraambuland' ai.—Gō	I am exhausted.—Very well
Yellara tadli budna budnai	Just now it began to boil
Yangadlindi, tindo wongarta tik-	By and by, when the sun will
kaitaurlo ngai budnaota	be in the west, I shall come
Yerra martanungkurrendi puin-	They reproach each other on
gurrutuitya	account of the <i>puingurro</i> .

A specimen of the difference of dialects spoken, the one by the native called King John, and the other by the native called Captain Jack :—

KING JOHN.

Natta murriendi adlu ; paini
paininga adlu yaintya tikki ;
kutyonillanda tikkaneadlu paru
paintyingga, kudyonilla yer-
tangga. Yaintya atto natta
kundo puma yerta.

CAPTAIN JACK.

Natta padnend' adlu ; bukki
bukki adlu yentya tikki ; kumar-
nilla yertangga tikkaningadlu
paru paintyingga. Yentya atto
kundo puma yerta.

KING JOHN.

Yakko ninna yernta budnan-
ditta ; nurnti murreni ; kudla
tikkandingai, bappa yuwettoai ai.

CAPTAIN JACK.

Yakko ninna yerta budnan-
ingutta ; nurnti padni ; kudla
tikka ningai, bappa ngai yiwet-
toai.

Now let us go farther ; for-
merly we lived here for some
time ; otherwere we will live,
upon another district, where
meat is at hand. Here I feel
now anxious for another district.

You shall not come hither ;
go off ; I will be alone, else I
cannot be circumcised.

KADLITPIKO PALTÍ.

Pindi mai birkibirki parrato, The European food, the pease,
parrato. (*Da capo bis.*) I wished to eat, I wished to eat.

MULLAWIRRABURKARNA PALTÍ.

KING JOHN'S SONG.

Natta ngai padlo ngaityarni- Now it (viz. the road or track)
appi; wateyernaurolo tappandi has tired me; throughout *Yerna*
ngaityo parni tatti. (*Da capo.*) there is here unto me a con-
tinuous road.

WILTONGARRŌLO kundando	Strike (him, viz. the dog) with the tuft of eagle feathers
Kadlottikurrēlo paltando	Strike (him) with the girdle
Mangakurrēlo paltando	Strike (him) with the string round the head
Worrikarrōlo paltando	Strike (him) with the blood of circumcision
Turtikarrōlo paltando	Strike (him) with the blood of the arm, &c., &c.
Kartipaltapaltārlo padlara kun- dando	
Wodliparrēlo kadlondo	
Kanyamirārlo kadlondo .	
Karkopurrēlo kadlondo	

This curse or imprecation is used in hunting a wild dog, which, by the mysterious effects of these words, is induced to lie down securely to sleep, when the natives steal upon and easily kill him. The first word in each line denotes things sacred or secret, which the females and children are never allowed to see.

KAWEMUKKA minnurappindo	Durtikarro minnurappindo
Tarralye minnurappindo	Wimmari minnurappindi
Kirki minnurappindo	Wáttetarpirri minnurappindo
Worrikarro minnurappindo	

These sentences are used in hunting opossums, to prevent their escape, when the natives set fire to hollow trees in which the opossums are living.

KARRO karro wimmari
 Karro karro kauwemukka
 Karro karro makkitia

Karra yernka makkitia
 Makkitia mulyeria

These words are rapidly repeated to the *Ngultas*, while undergoing the painful operation of tattooing; they are believed to be so powerful as to soothe the pain, and prevent fatal consequences of that barbarous operation.

NAMES OF PLACES AND RIVERS.

- BUKARTI—LLA, the site of Hahndorf, in the Mount Barker district
Karraundo—ngga, Hindmarsh Town
Karrauwirraparri, the River Torrens
Karta, Kangaroo Island
Maitpa—ngga, Matpunga Plain
Mikawomma, the plain between Adelaide and Port Adelaide
Mullawirra, the forest on the east side of the Aldinga Plain, from
which King John derives his native name
Mulleakki, the Para River
Murtaparri, the last creek on the old road to Encounter Bay
Ngalta, the Murray River
Ngalti—ngga, Aldinga Plain
Ngangkiparri, the Onkaparinga River
Ngurlo—ngga, the winding of the Onkaparinga, where the road to
Encounter Bay crosses it
Ngurro, a place half-way between Adelaide and Glenelg
Parnka, Lake Alexandrina
Parriworta, the Hutt River
Pattawilya, Glenelg
Piltawodli, the native location on the Park Land
Putpa or Putpayerta, a general name for the fertile districts
towards the north, including Lyndoch Valley, &c.
Tambawodli, Emigration Square
Tandanya, the site of South Adelaide
Warriparri, the Sturt River

Warkowodliwodli, the German village of Klemzig
 Willa—ngga, Willunga
 Willawilla, Brown Hill Creek
 Wirramu 'la, Encounter Bay
 Wito—ngga, the Reedbeds
 Wommamukurta, Mount Barker
 Yankalya—illa, Yankalilla
 Yerltoworti, the valley of the Hindmarsh River
 Yertabulti, Port Adelaide
 Yurrēidla, Mount Lofty and the adjoining point

NOTE.—The terminations *ngga*, *lla*, denote that a subject is on, upon, or at, such a locality or place; as *Ngangkiparri*, the river Onkaparinga; *Ngangkiparringga*, at or in the neighbourhood of the *Ngangkiparri*.

