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NEW YORK.

OUTLINES OF A GRAMMAR,

VOCABULARY,

AND PHRASEOLOGY,

OF THE

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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.

ADELAIDE:
PUBLISHED BY THE AUTHORS,
AT THE NATIVE LOCATION.

1840.

NEW YORK
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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>p. 2, l. 10, <i>and in other places, for diphthongs, read diphthongs</i></p> <p>„ 3, „ 33, <i>for idurla, read idurla</i></p> <p>„ 6, „ 22, „ <i>think, „ thick</i></p> <p>„ „ „ 25, „ <i>wongarta, „ wonggarta</i></p> <p>„ 12 „ 14-15, <i>yungki „ yungki</i></p> <p>„ 12 „ 31, „ <i>ngurionrlako, „ ngurlourla</i></p>	<p>p. 13, l. 18, <i>for nakkandi, read nakkondi</i></p> <p>„ 15, „ 19, „ <i>media, „ media</i></p> <p>„ 16, „ 29, „ <i>pungi, „ pungi</i></p> <p>„ 17, „ 29, „ <i>tikkatngga, „ tikkainga</i></p> <p>„ 22, „ 26, „ <i>warri, „ warra</i></p> <p>„ 22, „ 36, „ <i>trukkguna, „ trukkungga</i></p>
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PART II.

<p>p. 3, l. 16, <i>for rokkandi, read bokkandi</i></p> <p>„ 5, „ 16, „ <i>oppossums, „ opossums</i></p> <p>„ 6, „ 21, „ <i>I came first „ I came first up</i></p> <p>„ 6, „ 35-6 { <i>kadlondi, } { kadlandi</i> { <i>kadlorendi, } { kadlarendi</i></p> <p>„ 7, „ 22, „ <i>pattella, „ patella</i></p> <p>„ 12, „ 33, „ <i>kudmunna, „ kudnunna</i></p> <p>„ 21, „ 1, „ <i>mayarendi, „ manyarendi</i></p> <p>„ 24, „ 3 „ <i>mascularis, „ mascula</i></p> <p>„ 24, „ 35, „ <i>makarta, „ mukarta</i></p> <p>„ 25, „ 16, „ <i>muna, „ munana</i></p> <p>„ 26, „ 19, „ <i>nainmorandi, „ nainmarendi</i></p> <p>„ 27, „ 23, „ <i>manghurlukko, mangkurlukko</i></p> <p>„ 30, „ 17, „ <i>ngaultaiya, „ ngalta'ya</i></p> <p>„ 31, „ 37, „ <i>ngarpaiyata, „ ngarpuyata</i></p>	<p>p. 35, l. 27, <i>for pinggaintyerlo, read pinggaintyerlo</i></p> <p>„ 39, „ 18, „ <i>metempsychosis, „ metempsychosis</i></p> <p>„ 43, „ 12, „ <i>tamuritti, read tamuriti</i></p> <p>„ 45, „ 24, „ <i>tauritti, „ tauaritti</i></p> <p>„ 45, „ 38, „ <i>wangandi, „ wanggandi</i></p> <p>„ 50, „ 38, „ <i>puinyowadii, „ puinyowadi</i></p> <p>„ 51, „ 33, „ <i>wainendi, „ waienendi</i></p> <p>„ 53, „ 34, „ <i>trachia, „ trachea</i></p> <p>„ 56, „ 5, „ <i>padnendi, „ padnendi</i></p> <p>„ 59, „ 39, „ <i>popleteal, „ popliteal</i></p> <p>„ 66, „ 11, „ <i>mukarti, „ mukarti</i></p> <p>„ 69, „ 10, „ <i>yungkama, „ yungkoma</i></p> <p>„ 70, „ 6, „ <i>buto, „ buto</i></p> <p>„ 72, „ 29, „ <i>yerfa, „ yerfa</i></p>
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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; *minnōndi*, and *pinggandī*, 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.

VOCABULARY

THE NATIVE LANGUAGE.

A

ALYA, a particle used either as an adverb or interjection ; as *wa 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.
Bakkebakketi, *s.* a knife, derived from *bakkendi*
Bakkendi, *v.a.* to cut ; as *mangka bakkendi*, to make incisions in the body
Bakkirendi, *v.v.* to cut one's self

- 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 *kauwe 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.g. 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 *modli-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

- Bulturnendi, *v.n.* to go straight on, to fly, escape
 Bulturro, *adj.* dry; *s.* dry wind
 Buntondi, *v.a.* to blow with the mouth
 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 *mullawirraburka*, 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
 Gadlonidi, *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
 Ibiblibidla, *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 ?
 Ikapaiandi, *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
 Kaggandi, *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*, *pitpauwe*, &c.
 Kaggulya, *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 *kauwemuka*
 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

Karkalla, *s.* a species of plant, the fruit of which is eaten by Europeans and natives

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.

Karkomarngo, *s.* the seed vessel of the *karko*, resembling a fir nut

Karlapindi, *s.* the depression at the inner part of the elbow

Karлта, *s.* a call; shout; clamour; cry; *karлта battendi*, to shout

Karltamandi, *v.a.* to sing as Europeans

Karltandi, *v.a.* to call; shout; halloo; cry

Karltakarлтanya, *adj.* crying; calling; as the church bell

Karлтатаkkara, *s.* a deceased person; corpse

Karлтo, *s.* heart, and pit of the stomach

Karndo, *s.* thunder or lightning

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
 Karrantyerlo, *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 }
 Katpirendi } *v.n.* to look or be sad ; dejected ; sullen ; morose
- 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 *ngulla*
- 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

- 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 wappenta*, 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. *Kumarlukkondi*, only once

Kumarro, *s.* name for a relative

Kumarta, *adj.* different, distinct, separate. *Wodlinga kumartile 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 *kaunwitya 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 *tininyarra*, *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
 Kurowiltanendi, *v.inch.* to become or be impudent
 Kurpo, *s.* implement; furniture; effects; the same as *mudii*
 Kurraka, *s.* native magpie
 Kurraki, *s.* white cockatoo
 Kurrondi, *v.n.* to blow; applied to wind
 Kurrú, *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 kutttekuttendi, *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 sar
 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 *mad-
 letera 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. *Maiingga 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
 Mailyandi, or Mailyamailyandi, *v.a.* to taste. *Marto mailyandi*,
 to smell; *warra mailyandi*, to imitate one's language or speech
 when spoken incorrectly. *Midla mailyandi*, to put the *midla*
 on the *kaya*
 Mailyarendi }
 Mailyariappendi } *v.n.* the same, as *warra mailyariappendi*, to
 communciate; inform
 Mailyariburka, *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 *Ngunyaraietti*

- 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
Maltawilta
 Maltapirrandi, *v.a.* to shave
 Maltapirrapirralla, *s.* barber (*n.t.*)
 Maltapirratti, *s.* razor (*n.t.*)
 Maltawärpo, *s.* cheekbone. *Maltawärpo 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 watingga*, 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
- Mangkimangiappendi, *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
- 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
- Manyapaianna, *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
 Markamarkandi, *v.a.* to number; count
 Markandi, *v.a.* to trace; guess. *Warra markandi*, to be
 attentive
 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; anoint
 Marnngandi } *v.a.* to request; entreat; beg
 Marnngarendi }
 Marngariburka, *s.* beggar
 Marnngo, *s.* anything round and hard, as a button
 Marngomarnngo, *adj.* uneven; knobbed; speckled
 Marnngu, *s.* envy
 Marngubinna, *adj.* envious; jealous
 Marngungkendi or Marngungkaiendi, *v.n.* to be envious; to envy
 Marnngutta, *adj.* desirous of getting something; generally used as
 an affix. *Paru marnngutta*, 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
 Martomailyandi, *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* $\left\{ \begin{array}{l} \textit{kadlorendi} \\ \textit{paierendi} \\ \textit{padlonci} \end{array} \right\}$ *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; laugher
 Mengkilaendi, *v.n.* to laugh
 Menpi, *s.* flint
 Mentamentarendi, *v.n.* to be wearied; tired; as *kadi mentamenta-rendā ai*, I am tired
 Mepadlo, *s.* the same as *mebutti*
 Meparkanna, *s.* the white part of the eye
 Meperketanna }
 Meperkebaratti } opprobrious terms
 Mepudlonci, *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 virkandi*, 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 ; *muiyo kabbandi*, 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 } *v.n.* to play ; the same as *ngunyawaiendi*
 Mukarendi }
 Makarta, *s.* head. *Makarta* $\left\{ \begin{array}{l} \textit{marni} \\ \textit{walara} \\ \textit{warpo} \end{array} \right\}$ *adj.* intelligent
 Mukartiana, *s.* hat ; cap (*n.t.*)
 Mukartinna, *adj.* stupid ; simple ; harmless
 Mukartutanna, *adj.* stupid ; blunt, simpleton
 Mukumukurru, *adj.* round ; globular

- 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? *Wodleana padninga*, 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 ngangko?*—*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 *Wauwe*, 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 nurri '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
 Niliti, *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
 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
 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
- Ngaityayi, *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 maghellanic clouds
- Ngallawirri, *s.* a long heavy club resembling in form a sword.
See *tantannako*
- Ngaultaitya, *s.* a small species of crawfish
- Ngaultaityappendi, *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
- Ngangkiwädli, *adj.* not fond of females; chaste

- Nganko, *pron. inter.* whose ?
- Nganmando, Nganmaingwa, Nganmainga, the irregular imparative 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 *nganta 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
- Ngarna, *s.* name for a female relative ; sister
- Ngarpadla, *s.* aunt
- Ngarparpa, stammering. *ngarparparingga wanggandi*, to speak incorrectly or with difficulty
- Ngarparpo, *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>Njarri 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 *parri ngatpa*, walk in ; come in
- Ngatparendi, to sink
- Ngattaitya, to me ; for me
- Ngattendi, *v.a.* to ask ; inquire
- Ngattillattilla, *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 *ngunyarwaiendi*
 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
 Nguikurra, *s.* whistling
 Nguikurrendi, *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. incho.* 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
 Ngunningko, 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 ; *corrobberce*
 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 uni-
 versally 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
 Padlopadlunya, *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
 Padluntyilla, *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 *narra 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 *yaintyä* ; as *Paintya ninna wandeota ? Ne yaintyä*.—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
 Paityowätti, *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 *paltiwalti*, *s.* flank; groin
 Palti, *s.* song; play. *Palti tarkandi*, *palti ngarkondi*, *palti mütandi*, to sing
 Palya, *s.* a shrub resembling the myrtle; a small hook made of it, used for drawing grubs out of their holes
 Pammāndi, *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), *Mullawirraburka* (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), *Wauwitpinna*, *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
 Papaltokuinyō, *s.* the same as *ngarrakuinyō*, which see
 Pappa, *s.* a youth who has undergone the ceremony of circumcision. *Pappa yuwandi*, to undergo circumcision

- Pappamattanya, *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, *pron. pers.* they
- Parnakko, their, theirs
- Pernakkoyerli, *s.* a star, said to be the father of the *Tinniinyaranna*, 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*
- Parndəpure, *s.* ball; bullet; gun; musket. *Tukutya parndəpure*, pistol
- Parndendi, *v.n.* to crackle; sparkle
- Parndo, *s.* ball to play with; a large fish
- Parni, *adv.* here; hither; as *parni kawwai*, come here; *kauwe 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; a 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 *mattewatte*
- 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. *Pindimanto*, 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*, *kawremuka*, &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

- 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 manmāndo*—
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
- Pirrapiralla, *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 *pitta meyu*, a *pitta* man; *pitta warra*, the *pitta* language; *pitta yerta*, the *pitta* country
- Pua, *s.* disagreeable smell; stench
- Pudloni, *v.n.* to tell; inform; make known
- Pudlorendi, the same
- Pudloriappendi, *v.a.* to send word; give notice
- Pudna, *s.* a water hole; native well
- Puikurendi, *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
- Puiyurendi, *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
- Pulyorendi, *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.g.* 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.
Tadlanya, *s.* tongue
Tadli, *s.* spittle; froth; foam. *Tadli battendi*, to spit out
Tadlibandi, *v.a.* to bespit
Tadlibattendi, *v.n.* to spit
Tadlitadli, *s.* fryingpan; pot, &c.
Tadlta, or *tarlta*, *s.* large hailstone. *Tadlta 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
Takanna, *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. *Tambawodli*, 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 disap-
 pointment; 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 feel-
 ings. *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 kulturu*), *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

- Taranna, *s.* a large species of duck
- Tararta, *s.* row; series. *Matta tararta tikkandi*, to kneel
- Tarka, *s.* eggshell
- Tarkaarka, *adv.* as *tarkaarka padnendi*, to walk softly; lame
- Tarkandi, *v.a.* to name; mention
- Tarkarendi, *v.a.* to name; sing
- Tarkanye, *s.* the third stage at which an individual arrives after tattooing. There are five stages through which the adults have to pass; the first is *ngulta*, the second *yellambambatti*, the third *tarkanye*, the fourth *mangkawitya*, the fifth *burtonna*
- Tarkarri, *adj.* and *adv.* future; in future; a long time hence
- Tarkarrintyerlo, *comp.* a still longer time hence
- Tarkarlyelo, *adv.* to-morrow. *Tarkarlyeluitya*, for or until to-morrow
- Tarkarta, *s.* the epidermis of the large gum trees, annually thrown off
- Tarkendi, *v.n.* to stand open; to gape
- Tarki, as *tarkivondarendi*, to run away
- Tarlti, *s.* wing; feather; pen
- Tarna, *s.* backside; as *wodli tarnangga*, at the back of the house
- Tarnandi, *v.n.* to rise; come forth; spring up
- Tarnda, *s.* a large reddish species of kangaroo, the female of which is called *kurlo*. A fabulous person from whom the natives derive the usage of tattooing, and who was afterwards transformed into a kangaroo
- Tarndarnendi, *v. inch.* to be, or be transformed into, a *tarnda*
- Tarndendi, *v.n.* and *a.* to crackle; to show; pretend; as *turla tarndendi*, to challenge; to exercise; manoeuvre; as *winda tarndendi*, to flourish the spear
- Tarni, *s.* salt water; sea-water; surf. *Tarni warra*, the noise of breakers
- Tarnipaitya, *s.* sea-crab
- Tarnkondi, *v.a.* (vulgar) to eat; gormandize
- Tarnma, *s.* the honeysuckle tree. The honey contained in the blossom of this tree is a favourite article of nourishment for the natives
- Tarra, *s.* string; girdle
- Tarrandi, *v.a.* to equip; put on; as a bag, net, &c.
- Tarraraitpapendi, *v.n.* to give by turns so as to make the thing go from one to another. *Warra tarraraitpapendi*, to interpret; translate.

- 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 *makkitau*, 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
- Taulta, *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 wangiandi*, 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 *maididli*, 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
- Tidnabaltatina, *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
- Tikketikketi, *s.* seat; chair
- Tilti, *s.* native cherry
- Tiltya, *s.* vein; sinew
- Tiltyalaendi, *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 burro timana*, the rice is not yet done
- Tindandi, *v.n.* to be narrow; fast; immoveable; 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

- Tinna**, a privative affix, as *maïtinna*, without food; *parutinna*, without meat; *gadlatinna*, without wood, &c.
- Tinniñaranna**, *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 *purnkipurnki*, 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 *wodnawodna*
- Tirra**, *s.* obstacle; hindrance. *Tirrangga*, hidden; concealed; as *tirrangga wandendi*, to lie or become concealed
- Tiramangkondi**, 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, *nə* 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
 Tukkendii 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
 Tukcupurlaitya, having only two children
 Tukkutya, *adj.* small; little; child; infant
 Tukkutiyarnendi, *v. inch.* to become smaller; thinner
 Tukkutiyutanna, *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

- 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. *Turrangya 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.

- Turtiana, *s.* jacket ; coat, &c. (*n.t.*)
 Turto, *s.* glebe ; clod. *Yeria 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
 Tutturndendi, *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
 Wādлакatta, 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 *naiandi*, not to understand
 Wādli, an affix, expressing dislike ; as *mairwādli*, liberal ; *puinyo-wādli*, disliking to smoke ; *mettellittillarwādli*, disliking, hating, thieves

- Wädlimarra, *adj.* stingy ; filthy ; avaricious
 Wädlinakkondi, *v.a.* to dislike ; hate
 Wädlirendi, *v.a.* to be tired of ; to dislike
 Wädliyarrurinna, *adj.* broken
 Wädlo, *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
 Wädna, *s.* a stick for climbing, one end of which has a sharp point for entering the bark of trees.
 Wädnowädna, as *wädnowädna 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
 Waiwila, *adj.* fearless; bold; courageous
 Wakka, see *marrawakka*
 Wakkandi, see *marrawakkandi*
 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
 Wältu, *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
 Wandiappendi, *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

- Wangkurendi, *v.n.* to ascend ; as *kawwangga wangkurendi*, to ascend a precipice
- Wanti, *adv.* whither. *Wanti ninna?* whither you ? *i.e.* where do you go ? *Wantiarlo?* whither up ? *Yerntârlo*, 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
- Wârki, *s.* a number of holes together, made by animals, as wild dogs, &c.
- Wârnpa, *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.
- Wârnpî, *s.* one having lost his father ; fatherless ; orphan ; the same as *warrinya*
- Wârpo, *s.* bone ; the hard part of anything, as the stones of fruits, &c.
- Wârpowilta, *adj.* strong ; powerful
- Wârpowiltarnendi, *v. inch.* to become strong ; powerful
- Wârputaendi, *v.n.* to be active ; busy ; to work
- Wârpullara, *adj.* quarrelsome ; disagreeable
- Warpurti, *s.* a species of grub
- Wârputinua, *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*
- Wârrangko, *adj.* ill ; sick
- Wârrangkonendi, *v. inch.* to become sick ; ill
- Warrarendi, *v.n.* as *mantikaipa warrarendi*, to tarry ; hesitate
- Warratina, *adj.* speechless ; dumb
- Warratti, don't speak ; be silent
- Wârrawârra or Wârrâra, *s.* doctor ; sorcerer, &c.
- Warrawondakka, *adv.* across ; not straight on ; to one side
- Warrayongondi, *v.a.* to give word ; to tell ; inform

- 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.* ancle
 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 wattingga*, between the knees. *Watterwattingga*, on account of ; about ; as *ngangki watterwattingga tauarendi*, to quarrel about a woman
 Watteana, *adj.* relative to the middle ; of middle age ; as *watteana meyu*, a man of middle age, neither *munnana* nor *kurlana*
 Watteara, the same
 Wattetrukko, *s.* centre. *Wattetrukongga*, 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, } *v.a.* to throw about ; shake, as the head ; to
- Wikkerendi, } find fault with ; as *warra wikkerwikkendi*, to
- Wikkewikkendi, } despise one's language
- 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 kundandi*, 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
- Wimbirra, *s.* whistle ; pipe ; flute
- Wimmarri, *s.* the same as *kadnomarguta*, except *wimmarri* 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 *karravirra*, a forest of gum trees. *Witavirra*, a cluster of peppermint trees. *Yultivirra*, stringy-bark forest. *Wirrameyu*, (bushman) a man of the *wirra* tribe
- Wirraitya, *s.* dust; dust pillar caused by a whirlwind
- Wirranniranna, *adj.* yellow
- Wirrendi, *v.n.* to be tired; fatigued; lazy
- Wirrariburka, *s.* lazy fellow
- Wirrawirangga, *postp.* on account of; about. See *wattenattingga*
- Wirri, *s.* a short stick for throwing; *scapula*
- Wirrilla, *adv.* quickly; hastily; fast
- Wirringga, the same as *taikurringga*
- Wirraendi, *v.n.* to quiver; tremble; shake
- Wirrondi, *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
- Wommayo, *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 *kariwoppa*, 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
- Wortaityatina, *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 } *s.* sister
 Yakkanilya }
 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

- Yarraiaappa, 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
 Yerkiwätpa, *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 *ngangki*, 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 ; reciprocally ; 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
- Yokabilititi, *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 *nantoyumungga 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 yungullunggulla*, 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 *pitta yurinda*, opossum skin

- Yurinna, *s.* left ; the left hand or side ; left-handed
 Yurlandi, *v.n.* to drop ; dribble
 Yürlo, *s.* forehead
 Yurlopiuyopuyori, *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



PART II.

VOCABULARY,

gc., gc.

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, gurltendi, &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.—DIPHTHONGS.

ai, au, oi, ui.

<i>ai</i>	sounds nearly as	<i>i</i>	in	<i>wine, or I</i>
<i>au</i>	sounds as	<i>ow</i>	”	<i>now</i>
<i>oi</i>	”	<i>oi</i>	”	<i>oil</i>

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, nguikurra, woinbawoinbandi, 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:—

<i>rn</i> ,	as in	<i>marnkutye, karnkandi</i>
<i>rl</i> ,	”	<i>gurlte, kurlto</i>
<i>dl</i> ,	”	<i>kudlyo, tudlyo</i>

- 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 *dieresis* (thus—*''*); as in *karraündunga, manyairlo*, &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 wodli*, 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, *meyu*, man ; *nanto*, kangaroo ; *medo*, sleep ; *turra*, shade ; *tirra*, obstacle ; &c.—or,
- 2.—Derivative ; as, *bakkebakketti*, knife, from *bakkendi*, to cut ; *tauaretti*, abusive language, from *tauarendi*, to scold ; *nurrutti*, charm, from *nurrondi*, to charm, enchant ; *mette litilla*, 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 *meyu*) ; *pudnakawe*, well-water (*pudna* and *kawe*) ; *mindaworta*, navel (*minda* 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>	nmi,	nmi,	nmi
<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> } boy, youth,	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 mother,</i>	{ ngankidla, <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, *kauwe*,

dual *kaurwidla* ; *medo*, dual *medurla* ; *yunga*, dual *yungatairila* and *yungatarla* ; *tinyara*, dual *tinyarurla* and *tinyarula*.

2.—Though *nna* 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 *nna* 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 ; *yurrikka*, 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; *purkipurnki*, 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>	Pänni or Padni, <i>to him,</i>	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> <i>the agent</i>		

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 wapeota*—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,	naalilitya
3.—	Padlaitya,	purlalitya,	parnalitya
1.—	Ngattaityangga,	ngadlilityangga,	ngadlulityangga
2.—	Nindaityangga,	niwadlityangga,	naalilityangga
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 ngat-taitya 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 wandeota*—He will stay with us. *Naalilityangga 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 *nguintya*,) some person; *ngurluintya*, some person (was the agent); *iaintya*, this, perhaps; *idluintya*, 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; *päintya*, this here; *purla*, they two; *pur-laintya*, or *padlourlaintya*, these two here; *parna*, they; *par-naintya*, 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 marianungkurrendi 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 ngangkidla 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, <i>or</i> 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> Niwadluko,	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> Ngadluko,	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 yingki*—My child gave it to me. But, *Nganko wakwakurlo ninnanni yingki?* *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> ,		idlourlako, <i>their two</i>	ittuko, <i>their</i>
<i>Dat.</i> Innakurni,		idlourlakurni,	ittukurni

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> ,		ngurlourlako, <i>those two</i> ,	ngunnako, <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 ; *pungorendi*, from *pungondi*, to stab ; *kadlorendi*, from *kadlonidi*, 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*, *mailtyamailtyandi*, *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; *wakinarniappendi*, 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 medicæ*, 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.

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 pungetti?—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 *tti*, 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 auxiliary 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 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. *Yurrepaiaiaidunna, 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; worneutamai—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 ngurrinyidla, 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 yurrekaiyatitya 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 kundannanna 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, *Poppaltoarra 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 tikhandi*, 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 ; *kawingga*, in the water ; *yertangga*, on the ground ; *karrangga*, under the *karra* ; *maingga*, *parrangga*, *tutangga maiendi*, to live upon those things. 2nd, for, on account of ; as, *monningga*, *maingga 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, *Kadliipitya*—To *Kadliipinna* (I am going.) (See personal pronouns.) 2nd, a purpose or intention ; as, *kawitya padnendi*, to go for water ; *maitya budnandi*, to come for food. 3rd, an inclination or longing ; as, *meduitya*, longing for sleep ; sleepy.

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

—*unungko* (or —*anungko*) 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, *Meyuiyarnungko*—From the man (in whose company I was, I come) ; *Faiapparnalityarnungko warri budni*—Out of (his) mouth, from (his) lips, the word came ; *Naalityarnungko parna yeruki*—From you they are infected.

POSTPOSITIONS.

- Wattunga*, in the midst of ; between ; on account of
Wattewattunga, 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, *Meju pulyunnanna*—Colored men; *Wortanna ngaityo*—My moveables; *Ngai ningka palta ngaityo tokutyurlo*—My little one has almost thrown me; *Ngaityo mudlinna*—My implements; *Pulyunna mejurlo*—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 madli*—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.

PHRASEOLOGY.

BIRKITTI tandunna kattinga Mun- naityunna—kauwainga	Fetch the biscuit bags of <i>Mun- naitya</i> —come, now
Burro ai tikka tikkandi	I will still remain
Gadla bitti kundando, yellakand' inna mai atto yunggota	First cut wood, then I will give you food
Gadla burta burtainko; baün- gatto; manyarend' ai	The fire shall burn; I will trim it; I am cold
Gadlarlo ngai gadli	The fire has burnt me
Gadlanna kattendunna, ngu ninna wandinki, yuretinna ninna, gadlangga kumarnilla	Fetch wood, you disobedient fellow, or you shall lie near another fire
Gadla wappeurti, pari turtu- trukkaringu ngu	Do not touch the wood, or the 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- painga	Close by the side of the stump, 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
- Mettettoaiindo 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 !
 Nunyareurti—kudla wandeanna
 ngaityurna mudlinna
 Ninna ngannabuttuitya paierendi
 Ngai nindo manta kurikurendi
 Natta atto nanga; yakko atto
 bukki nakki
 Nurruttetti; nattapiri. Maitidli
 pindi meyu nurntilo tikkama.
 Pirianda ngurlourlaintya me-
 yurla tittappi—meyu kumar-
 tanna adlu *
 Niwa yakko ngarkoma, niwa
 yakko padloma
 Ngando aityo mettetti mudlinna?
 Ittuintya pia! Atto malletera
 katti
 Ngaityo yungāndalya !
 Ngai nindo kuma panyapi ping-
 gandi
 Ninna yakko mukandari?
 Nindo purro mukabandi?
 Ningk' ai worni
 Ngattaityangga pa pudloretti
 Ngando katteta ninker litya pa-
 per?—Yokurlo
 Ngadlukko wodli marngutta
 ninna?
 Ngaiinni ngarra ngarrando;
 ngadli purro padneadli
 Nurntianda padneadlu; tarkari
 nungkoanda budna adlu
 Ngurluntya anta ninna pungki
 ninna painninga medo wandi?
 Ngununtyatto wondata
 Don't be naughty!
 Do not be mischievous—my
 things shall lie alone
 What are you looking for?
 You accuse me of lying
 Now I know (or understand) it;
 formerly I did not know
 No charm; it is now enough.
 The white man has, and dis-
 tributes, food. Enough, that
 those two men have been
 hanged—we are other men
 If you (two) had not eaten, you
 would not have died
 Who has stolen my things?—
 Those here! I have taken
 without any bad intention
 Properly, *My brother!* Expres-
 sion of gratitude—I thank you
 You make me, too, your brother
 (omitted—if you adopt my
 brother as your brother)
 Have you not forgotten it?
 Do you still remember?
 I nearly fell
 He told me
 Who will take the paper (letter)
 to your father?—The ship
 Do you like our house?
 Wait for me; let us (two) by
 and by go together
 We are going away; at a future
 time, we shall return
 Did somebody stab you when
 you were sleeping?
 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
- Nantungga 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 nin-kurna ?—Wartingga ngai wandi kumarluukkondi How many days have you been on the road ?—Between here and there, I slept only once (*i.e.* two days)
- Nunokoanda 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 worta ? Will you marry your country-woman ?
- Ninna mukarta ngandandi ?—Tiati 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 yourself ?—It came by itself

Nammurlinyanna madli	ngaidyurna	Of this age were my children when they died
Ngaityuitti kokato ; manni yerta wandeota, ninko- anni kokato	ngaidyo	First, I will dig my land ; when that is done, I will dig for you
Ngando parnukko bukketidla 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 nurrutulo. 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 havé 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
 Parnu wodlianna padni padni iri
 ngattindo
 Tinyaranna wa?—Yellara padlo
 parna kangki
 Tindo kuma bulto parni kawai
 Tidnarla nguuyuatturla
 Tindourlo adli nakkoreuta
- Tauattoai ai padlo
 Tammeaku mari
 Tindo natta wongarta
 Turlabutto meyu; nurrettaai
 nunyarettinga
 Waritya, ia tikkaing ai
 Wā adli kauwe kambata?—Yak-
 ko atto nakki
 Wādangko padlourlaintya turte-
 anula? Metti biri nindo purla.
 —Yungki ai padlo —yakko
 atto metti
- 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*
- Wanda innauntya paru
 Warrityanni mai yungainga;
 karradlonungko pa yellara
 budni; tidli yertari pa
 Wanti ninna?—Gadla tauari-
 kanna
- Draw nearer here
 Go to his house, and ask your-
 selves
 Where are the boys?—He has
 taken them already
 Come when the sun rises
 I will warm my feet (dual)
 To morrow we shall see our-
 selves again
 Lest he should find fault with me
 The hatchet slipped off
 The sun is now in the west
 The man is full of anger; be
 silent, lest he enchant you
Waritya, I will sit there
 Where will we boil water?—I
 do not know
 Whence is that jacket? You
 most likely stole it.—He gave
 it to me—I did not steal it
- 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
 Put the meat down there
 Give food to *Waritya*; he
 returned from a distant place;
 hunger has exhausted him
 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.

- Wärpunna 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?
- Wädangko ninna budni?—Wodliunungko 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
- Wädlo atto kadlota? Wherewith shall I ram?
- Warruanna padni Go out of doors
- Wa ninko 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? Has he given you food already?
- Yakkurni ai padlo yungki —No, he has not given me
- Yakko pindi meyunurrutulo padlota 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 kundata, tittappettoai. Waieninga; ngannaitya na waiwiltannna? You must not kill a white man, lest you be hanged. Be afraid; why are you bold?
- Yangadlindi nakkoindo By and by you shall see it
- Yakko wakinarla kartammeru, karradlonangko pa murri *Kartammeru* is not bad, because he came afar (to see us)
- Yakkoindo warra nakkondi?—Do you not know the word (or, what has been told?)—I do not know it
- Ngatto yakko nakkondi
- Yaintyawandinga; ngai narta padneota You remain here; I shall now go (*i.e.* 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 yertangga. Yaintya atto natta kundo puma yerta.

CAPTAIN JACK.

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

KING JOHN.

Yakko ninna yernta budnanditta ; nurnti murreni ; kudla tikkandingai, bappa yuwettoai.

CAPTAIN JACK.

Yakko ninna yerta budnangingutta ; nurnti padni ; kudla tikka ningai, bappa ngai yiwettoai.

Now let us go farther ; formerly 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 PALTĪ.

Pindi mai birkibirki parrato,
parrato. (Da capo bis.)

CAPTAIN JACK'S SONG.

The European food, the pease,
I wished to eat, I wished to eat.

MULLAWIRRABURKARNA PALTĪ.

Natta ngai padlo ngaityarni-
appi; wateyernaurolo tappandi
ngaityo parni tatti. (Da capo.)

KING JOHN'S SONG.

Now it (viz. the road or track)
has tired me; throughout *Yerna*
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

Tarralye minnurappindo

Kirki minnurappindo

Worrikarro minnurappindo

Durtikarro minnurappindo

Wimmari minnurappindo

Wáttetarpirri 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.

Strike (the) the hand with
 the iron-rod (the)
 Strike (the) with the staff
 Strike (the) with the staff
 toward the hand
 Strike (the) with the staff of
 iron-rod
 Strike (the) with the staff of
 the iron-rod

Karrahara karrahara
 Karrahara karrahara
 Karrahara karrahara
 Karrahara karrahara
 Karrahara karrahara
 Karrahara karrahara
 Karrahara karrahara



This case of tattooing is used in many a wild
 by the natives (some of these words is used in the
 equally to them when the natives stand upon and they
 The first word in each line denotes things sacred or great, which
 the natives and children are never allowed to see.

Wattahara wattahara
 Wattahara wattahara
 Wattahara wattahara

Karrahara karrahara
 Karrahara karrahara
 Karrahara karrahara

These sentences are used in painting operations, to prevent their
 escape when the natives set fire to hollow trees in which the
 operations are being

NAMES OF PLACES AND RIVERS.

- BUKARTI—LLA, the site of Hahndorf, in the Mount Barker district
Karraundo—ngga, Hindmarsh Town
Karrawirraparri, 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
 Yurrëidla, 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*.

