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OUTLINES OF A GRAMMAR,
VOCABULARY,
AND PHRASEOLOGY,

OF THE

ABORIGINAL LANGUAGE

OF

SOUTH AUSTRALIA,

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

BY C. G. TEICHELMANN,
C. W. SCHÜRMANN,

OF THE LUTHERAN MISSIONARY SOCIETY, DRESDEN.

ADELAIDE:
PUBLISHED BY THE AUTHORS,
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TO

HIS EXCELLENCY THE GOVERNOR,

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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, „ wongarta</i></p> <p>„ 12 „ 14-15, <i>yungki „ yungki</i></p> <p>„ 12 „ 31, „ <i>ngurlourlako, „ 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>trukugna, „ trukungga</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>kadloni, } { kadlandi</i></p> <p> { <i>kadlorendi, } { kadlarendi</i></p> <p>„ 7, „ 22, „ <i>patella, „ patella</i></p> <p>„ 12, „ 83, „ <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>ngaultalya, „ ngalta'ya</i></p> <p>„ 31, „ 37, „ <i>ngarpatyata, „ ngarputyata</i></p>	<p>p. 35, l. 27, <i>for pinggaintyerlo, read pal-uinggaintyerlo</i></p> <p>„ 39, „ 18, „ <i>metempsychosis, „ metempsychosis</i></p> <p>„ 43, „ 12, „ <i>tamuritti, read tamurti</i></p> <p>„ 45, „ 24, „ <i>tauritti, „ tauaritti</i></p> <p>„ 45, „ 38, „ <i>wangandi, „ wanggandi</i></p> <p>„ 50, „ 88, „ <i>puinyowadi, „ puinyowadi</i></p> <p>„ 51, „ 38, „ <i>wainendi, „ waienendi</i></p> <p>„ 53, „ 34, „ <i>trachia, „ trachea</i></p> <p>„ 56, „ 5, „ <i>padnendi, „ padnendi</i></p> <p>„ 59, „ 89, „ <i>popleteal, „ popliteal</i></p> <p>„ 66, „ 11, „ <i>mukarti, „ murkarti</i></p> <p>„ 69, „ 10, „ <i>yungkama, „ yungkoma</i></p> <p>„ 70, „ 6, „ <i>bulto, „ butto</i></p> <p>„ 72, „ 29, „ <i>ycita, „ yerula</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 } Padnīndi } <i>to go</i>	<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="vertical-align: middle;"> Padneōta } Padnēta } <i>I shall go</i> </td> </tr> </table>	Padneōta } Padnēta } <i>I shall go</i>
Padneōta } Padnēta } <i>I shall go</i>		
2.		
<i>Present.</i>	<i>Future.</i>	
Murrēndi } Murriāndi } <i>to go</i>	<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="vertical-align: middle;"> Murreōta } Murrēta } <i>I shall go</i> </td> </tr> </table>	Murreōta } Murrēta } <i>I shall go</i>
Murreōta } Murrēta } <i>I shall go</i>		

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

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

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

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

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

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

PART I.

OUTLINES OF A GRAMMAR.

OUTLINES OF A GRAMMAR.

ON ORTHOGRAPHY.

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

1.—CONSONANTS.*

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

With the exception of *g* and *r*, they are pronounced exactly as in the English language; *g* invariably sounds as the same letter in the English words, *good, give, &c.*; *r* sometimes sounds as *r* in English, sometimes rather softer, as in *birri, marra, 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.

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

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

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

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

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

Whenever a syllable ends in one of these figures, the following begins with a consonant; so that the reader cannot err in the pronunciation of these words, as will appear from the examples given. Every two other consonants meeting with each other in a word must be so pronounced, that the second one begins the following syllable. So also, when two vowels meet in one word, the second belongs to the next syllable, except it is one of the diphthongs; but where two such vowels occur which do not form a diphthong, the second is marked by the *diæresis* (thus—''); as in *karraindungga*, *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*; *kaume*, *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, *bakkebakketi*, knife, from *bakkendi*, to cut ; *tauaretti*, abusive language, from *tauarendi*, to scold ; *nurrutti*, charm, from *nurrondi*, to charm, enchant ; *mette littilla*, thief, from *mettendi*, to take away, steal ; *taielaiella*, builder, from *taiendi*, to build, erect ; *mudlarta*, a bone worn through the *septum nasi*, from *mudla*, nose ; *mukartiana*, hat, from *mukarta*, head ; *turtiana*, jacket, from *turta*, the arm ; *wiltutti*, summer season, from *wilto*, a star ; *parnatti*, autumn, from *parna*, a star ; &c.—or,
- 3.—Compound ; as, *kuyameyu*, fisherman (*kuya* and *meyu*) ; *pudnakauwe*, well-water (*pudna* and *kauwe*) ; *mindaworta*, navel (*minda* and *worta*) ; *marngariburka*, beggar (*marngarendi* and *burka*) ; *nuinyariburka*, spoiler (*nuinyarendi* and *burka*) ; *tiullikurretti*, girdle (*tiidli* 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,)	kò,	ko (itya)
<i>Dat.</i> nni,	nni,	nni
<i>Acc.</i>	la (rla, dla,)	nna
<i>Act.</i> } lo (rlo, dlo)		
<i>Abl.</i> }		

EXAMPLE 1.

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

EXAMPLE 2.

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

dual *kauwidla* ; *medo*, dual *medurla* ; *yunga*, dual *yungataürla* 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 ; *yurrirka*, attentive, from *yurre*, ear ; *turnkitidli*, clothed, from *turnki*, cloth ; *yangarutanna*, unmarried, from *yangarra*, wife ; *nepotinna*, solitary, from *nepo*, neighbour ; &c.—or,
- 3.—Compound ; as, *marngubinna*, envious, from *marngu*, envy, and *binna*, adult ; *bakkaburro*, unpeeled, from *bakka*, peel, and *burro*, still ; *turnkimarrakka*, naked, from *turnki*, cloth, and *marrandi*, to take off, pour out ; *kurruwilta*, impudent, from *kurro*, vertex, and *wilta*, hard ; *gadlapurruna*, hot, from *gadla* fire, and *purruna*, living ; &c.—or,

4.—Reduplicative; as *bikabika*, soft; *mankamanka*, speckled; *mingkamingka*, wounded; *purndkipurnki*, 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> ,	nanni, <i>to you</i>
<i>Acc.</i>	Ninna, <i>thee</i> ,	niwa, <i>you two</i> ,	na, <i>you</i>
<i>Act.</i>	Nindo, <i>thou, the</i> } <i>agent</i>		

THIRD PERSON :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i>	Pa, <i>he, she, or it,</i>	purla, <i>they two,</i>	parna, <i>they</i>
<i>Gen.</i>	Parnu or Parnu- ko, <i>of him,</i>	purlako, <i>of them two,</i>	parnako, <i>of them</i>
<i>Dat.</i>	Pānni or Padni, <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 wap-peota*—I alone (or myself) will do it. *Ninnandi mantarti*—But do not you lie.

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

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

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

When *ityangga* is affixed, they can be rendered sometimes by *with* or *to*, or by the accusative; as, *Ngadlulityangga pa wandeota*—He will stay with us. *Naalityangga ngai pudlori*—I have told it to you. *Nindaityanga ngai mangari*—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,	gunnako
<i>Dat.</i>	Ngunni,	ngurlourlanni	
<i>Acc.</i>	<i>(the same as the Nom.)</i>		
<i>Act.</i>	Ngurlo		

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

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

INTERROGATIVE PRONOUNS.

NGANNA—*who, or what* :

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

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

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

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

Wā ? *what*
 Wādo ? *by what*
 Wāngga ? *in what—on account of what*
 Wāwā ? *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 martanungkurrendi 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, NGA_I—*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, NIN_{NA}—*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, NGAD_{LI}—*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, PUR_{LA}—*they two*:

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

First person plural, NGAD_{LU}—*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 yüngki*—My child gave it to me. But, *Ngangko wakwakurlo ninnanni yüngki?* *Ngaityurlo*—Whose child gave it to you? Mine. All the other cases could have been easily formed according to analogy of the declension of substantives, had it not been preferred to give only what hitherto has occurred or been met with; there remains little doubt of their existence, inferring from the regularity of the language.

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

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

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

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nom.</i> Innako, <i>his</i> ,	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 ; *wan-dendi*, to lie ; *kundandi*, to beat.

- 2.—Derivative ; as, *kambarendi*, from *kambandi*, to roast ; *pung-gorendi*, from *punggondi*, to stab ; *kadlorendi*, from *kadlon-di*, to tread ; *medarnendi*, from *meda*, heat, flame ; *manyarendi*, from *manya*, rain ; *mengkilaendi*, from *mengki*, laughing ; *parkulaendi*, from *parko*, noise ; *wiltarnendi*, from *wilta*, hard, tough ; *kudnatendi*, from *kudna*, excrementa ; *ngaityarnendi*, from *ngaitya*, weak, feeble ; *kurantarnendi*, from *kuranta*, near ; *muinmonendi*, from *muinmo*, more, frequently.
- 3.—Compound ; as, *wandiappendi*, from *wandendi* and *wappendi* ; *wakkariappendi*, from *wakkarendi* and *wappendi* ; *bakkamandi*, from *bakka* and *mandi* ; *ngunyawaiendi*, from *ngunya* and *waiendi* ; *karramandi*, from *karra* and *mandi* ; *taikuriappendi*, from *taikurri* and *wappendi*.
- 4.—Reduplicative ; as, *bakkabakkandi*, *narrinarrendi*, *mailtya-mailtyandi*, *kutpakutpandi*, *wikkewikkerendi*, *ngarrangar-randi*, *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 ; *man-yarendi*, to be cold ; *tikkandi*, to sit, dwell.
- 2.—Active, or transitive ; as, *burnbondi*, to embrace, surround ; *kundandi*, to beat, kill, slay ; *taiendi*, to erect, build, &c.

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

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

4.—Inchoative ; that is, verbs which denote that a person or object is about to exist in a new form or condition, or at least, under other circumstances : they all terminate in *nendi* (*rnendi*, *ndendi*) ; as, *karkonendi*, to become or be transformed into a *karko* (she-oak) ; *nantonendi*, to become or be transformed into a *nanto* (kangaroo) ; *wiltarnendi*, to become hard (from *wilta*) ; *kokurnendi*, to become sore, bad (from *koko*) ; *medurnendi*, to fall asleep (from *medo*) ; *ngaityarnendi*, to become or be feeble, weak (from *ngaitya*.)

5.—All those derivative verbs ending in *rendi* constitute another division of the genus ; but whether they are reflective, or whether they express the *vox 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.

OF MOODS AND CONJUGATION OF THE VERB.

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

I.—INDICATIVE MOOD.

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

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

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

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

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

Ngatto ninna kaitya—I have sent you
 Ngannaitya nindo pinde meyu kunda—Why have [you killed the European ?
 Ngando ninko panyapi pungi?—Who has killed your brother ?
 Yellakinyanda 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> Kundaingki, <i>let him beat</i>	Tikka, <i>sit, thou</i> Tikkaingko, <i>let, &c.</i>
<i>Dual.</i>	Kundaingwa, <i>beat, you two</i> Kundarla, <i>let them two beat</i>	Tikkaingwa Tikkarla
<i>Plur.</i>	Kundainga, <i>beat, you</i> Kundarna, <i>let them beat</i>	Tikkainga 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 *titi*, 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, *ngunyarungutti*, be not naughty; *billyabillyatti* (viz., *tikkaingwa*,) make a less noise;

punggourti, do not kill, stab; *vaietti*, 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>	} <i>me) see,</i>	nakkettiatto
<i>Dual.</i> Nakkoadli,		nakkettiadli
<i>Plur.</i> Nakkoadlu,		nakkettiadlu
<i>Perfect.</i>		<i>Future.</i>
<i>Sing.</i> Nakkeatto,		nakkotatto
<i>Dual.</i> Nakkeadli,		nakkotadli
<i>Plur.</i> Nakkeadlu,		nakkotadlu

THE NEGATIVE OPTATIVE, OR PREVENTIVE MOOD,

—*ttoai*, throughout all persons and numbers.

This termination expresses that something will, may, or shall not, take place, in consequence of another action; as, *Tarralyo-anna mutyertanna wondando, yerta buttonettoai*—Put the clothes on the table, lest they be (or become) spoiled by the earth. *Yurrepaiaandunna, 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; womentammi—It is very dark; I may perhaps fall

Ninna ngattaityangga wānggama; hindaityaii 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 yurrekaityatitya ngai budni—I came in order to hear you speak

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

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

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

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

ON THE VOICE OF VERBS.

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

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

ADVERBS.

THEY are, according to their origin—

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

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

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

POSTPOSITIONS.

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

POSTFIXA.

—*anna* denotes the motion to a place; as, *Wodlianna ai murrenutta*—I shall go to the house (or home); *Gadla tauarikanna ai padneta*—I shall go to the large fire; *Warruanna pattindo*—Throw it out of doors.

—*tarra* (or *—arra*), alongside of, or passing, something; as, *Pappaltoarra tarralye wandeta*—Alongside of the stump the fence shall run; *Tappaarra padninga*—Go along, follow the road; *bultoarrappendi*, to make alongside of.

—*illa* denotes being contained in, on, upon, or amongst; as, *mutyertilla*, in the (pocket of the) coat, or cloth; *mukartilla tikandi*, 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; *kauringga*, in the water; *yertangga*, on the ground; *karrangga*, under the *karra*; *maingga*, *parrungga*, *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, *Kadlitpitya*—To *Kadlitpinna* (I am going.) (See personal pronouns.) 2nd, a purpose or intention; as, *kaumitya padnendi*, to go for water; *maiitya budnandi*, to come for food. 3rd, an inclination or longing; as, *meduitya*, longing for sleep; sleepy.

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

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

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

POSTPOSITIONS.

Wattungga, in the midst of; between; on account of

Wattewattungga, on account of

Wattedrunggga, in the midst of; the centre; amongst

Wirrawirrangga, on account of

Worngangga, before; in front of

Tangkangga, in the entrails; within

Trukkungga, 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 barnгутта 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-
 veota. ngadlu yaintya wandeadiu*—You are now going, (but) we,
 we shall sleep here.

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

If an adjective or adjective pronoun be joined to a substantive, the number and case are frequently expressed by one, while the other remains unchanged; as, *Meyu pulyunnanna*—Colored men; *Wortanna ngaityo*—My moveables; *Ngai ningka palta ngaityo tokutyurlo*—My little one has almost thrown me; *Ngaityo mudlinna*—My implements; *Pulyunna meyrurlo*—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, nunyarelinga*—Full of anger is the man; lest he enchant you, be silent; *Wothangko padlourlaintya turteanurla? Mette biri nindo purla*—Whence is that jacket? Stolen you most likely have it; the answer is, *Yungki ngai padlo, yakko ngatto metti*—Given to me he has it, not have I stolen it.

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

PART II.

VOCABULARY,

ſc., ſc.

VOCABULARY

OF

THE NATIVE LANGUAGE.

A

ALYA, a particle used either as an adverb or interjection ; as *na alya bia*, where may he be ? *yakka alya!* oh! dear!
Arra, postfix, alongside ; as *parriarra*, along the river

B

BABANDI, *v.a.* to dry a skin by stretching it on the ground
Bakka, *s.* dry bark ; the husk or peel of anything
Bakkabakkandi, *v.n.* to trot ; a term applied to horses
Bakkaburro, *adj.* having still the peel on ; unpeeled
Bakkaburrutti, *adj.* without peel, peeled
Bakkadla, *s.* hoar frost ; used for *salt*
Bakkamandi, *v.a.* to peel ; skin
Bakkandi, *v.a.* to dig out roots, &c.
Bakkebakketti, *s.* a knife, derived from *bakkendi*
Bakkendi, *v.a.* to cut ; as *mangka bakkendi*, to make incisions in the body
Bakkircndi, *v.r.* to cut one's self

B

- Bakkurta, *s.* the dots on the chest and back of the natives
 Baltarta, *adj.* light ; not heavy ; the reverse of *yurnti*
 Bandi, *v.n.* to shine ; as *tindo bandi*, the sun shines
 Barndandi, *v.a.* to wring out ; squeeze ; as *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.q. tauandi*, which see
 Binna, *s.* an adult ; grown up person. In compound words it expresses a strong inclination or desire of what the word to which it is affixed denotes ; as *mengkibinna*, *marngubinna*
 Biri, see *piri*
 Birira, *s.* a vegetable growing near rivers, and much relished by the Aborigines ; a good substitute for cabbage
 Birki, *s.* a bit ; small piece
 Birkiappendi, *v.a.* to make into pieces ; to break ; tear
 Birkibakkendi, *v.a.* to cut to pieces

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

- 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, *modli-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; *yetsabutto*, 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
 Gadloni, *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
 Gurlatakko, *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
 Ibibidida, *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
 Irabiinna, *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 *illo*) 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
 Ityanga, *adv. postf.* as *pa wa*, where (is) he? *ityangga*, near, close by; *ngattaityanga 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, }
 Kadlorendi, } *v.n.* to be cast down, to look sad
 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
 Kamaritti, or
 Kamarittiwodli } *s.* cookhouse, kitchen, baker's shop
 Kammilya, *s.* grandchild
 Kammilyata, *s.* the same
 Kammammi, *s.* grandmother on the mother's side
 Kandappi, *s.* the preparation of a kangaroo or other skin for a bag or cloak, which is done by scraping and smoothing the inside by means of a *katta* or stone

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

Kappa apatta, *s.* a species of quail

Kappendi, *v.n.* to vomit

Kappi, *s.* tobacco. This word is derived from the foregoing, probably on account of the effect which smoking at first produced upon the natives

Karadla } *adv.* far off; long away; *karadlonungko*, from a
Karadlo } distance

Karalta, *adj.* green; also used for blue

Karetpi, *s.* a wart

Kari, *s.* emu. Kari-woppa, *s.* a tuft of emu feathers

Karka, *s.* sunset; twilight; dusk; *karkarlo*, to-night

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

Karlta, *s.* a call; shout; clamour; cry; *karlta battendi*, to shout

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

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

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

Karltatakara, *s.* a deceased person; corpse

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

Karndo, *s.* thunder or lightening

Karndoworti, *s.* a species of scorpion

Karnkandi, *v.a.* to raise; heave; lift; to draw or dig out

Karnkarndi, *v.a.* to keep off the spear with a shield

Karnkatti or Karnkarnkatti, *s.* any instrument by which something is raised; a string; handle; spade; spoon

Karnkendi, *v.n.* to laugh

- Karnu, *s.* mountain; *karnu warra*, a northern dialect
 Karpa, *s.* a support; prop; pillar
 Karra, *adj.* and *adv.* high; above; *karralika*, on high; upon
 Karra, *s.* height; sky; heaven
 Karra, *s.* the red gum tree. *Karrakarro*, the sap of the gum tree
 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
 Karamankondi, *v.a.* the same
 Karambo, as *karambo mankondi*, to catch
 Karrantondi, *v.a.* to point upwards: to flourish the weapons; to threaten; to stir, as in the hole of an opossum
 Karrantendi, *v.n.* to be proud, haughty
 Karrantiburka, *s.* a proud, haughty person
 Karrawadlo, *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; *kartakkilli*, upon the shoulder
 Kartammeru, *s.* the name of the firstborn child, if a son
 Kartando, *s.* the skin of a kangaroo
 Kartanya, *s.* the name of the firstborn child, if a daughter
 Kartiato, *s.* the same (northern dialect)
 Kartinye, *s.* the catamenia, during which time the females live in separate huts
 Karto, *s.* wife; *kartutangula*, *s.* dual; husband and wife; pair; couple
 Kartotidli, *adj.* having a wife; married
 Kartotinna, *adj.* having no wife; unmarried; single
 Kadendi, *v.n.* to hiccough
 Kadi, *s.* hiccough; great exhaustion
 Katpa atpa, *s.* a name applied to several species of paroquets
 Katparnda, *s.* the temples

- Katpate, *s.* anything to put under the head ; pillow ; cushion
 Katpendi } *v.n.* to look or be sad ; dejected ; sullen ; morose
 Katpirendi }
- Katta, *s.* a heavy stick to fight with ; club. That of the females is longer, and used for digging up roots, &c.
- Kattendi, *v.a.* to carry ; to fetch
 Kattirendi, *v.r.* to fetch for one's self
- Kauanna, *s.* a species of bird
 Kauwa, *s.* a precipice ; steep ; *kaumakundo*
 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
 Kawirka, *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 wappeuta*, I will do it myself
Kudla, *adv.* without a particular reason ; in vain ; gratuitously
Kudlayurlo, *adj.* quiet ; peaceable
Kudlendi, *v.a.* to wash ; clean
Kudlilla, *s.* rainy season ; winter
Kudlirendi, *v.r.* to wash one's self
Kudlo, *s.* louse ; *pinli-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. *Kumarlukondi*, only once

Kumarro, *s.* name for a relative

Kumarta, *adj.* different, distinct, separate. *Wodlinga kumartila wanding ai*, I shall sleep in a separate house

Kumartappendi, *v.a.* to separate

Kumatpi, or Kumakumatpi, *adv.* quickly ; make haste

Kumbandi, *v.n.* to leave ; to disappear

Kumbo, *s.* urine

Kumbotendi, *v.n.* to make water

Kumbulya, *s.* a species of large black ant

Kumburro, *s.* os pubis

Kumomari, *s.* a constellation

Kunda, *s.* brush kangaroo

Kundandi, *v.a.* to strike ; beat ; fight ; kill ; to cut ; as *gadla kundandi*, to cut wood

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

- Kurkendi, *v.a.* to swallow
 Kurkintya, *s.* a species of quail
 Kurkondi, *v.a.* to imprecate
 Kurkukurkurra, the same as *tinünyarra*, *s.* a constellation; the Orion. See *mankamankarranna*
 Kurkurla, *s.* fat; grease
 Kurkurra, *s.* boy; lad; youth
 Kurla, *adv.* afterwards
 Kurlaintyerlo, *comp.* later; latest. See *kurlana*
 Kurlaityo, *adv.* quickly; make haste
 Kurlakurlando, *s.* the youngest child of a family; favorite
 Kurlana, *adj.* later; recent; modern; contemporary; as *kurlana meyu*, a contemporary; the reverse of *munana meyu*
 Kurlando, *s.* step-father
 Kurlendi, *v.a.* to rub
 Kurlitti, *s.* brush
 Kurlo, *s.* the female of a large species of kangaroo. See *tarrda*
 Kurlo, *adj.* short; little; in two; to pieces; as *kurlto waiendi*, to go to pieces; *kurlto gadlondi*
 Kuro, *s.* the crown of the head; vertex
 Kuroanda, *s.* the same
 Kurokarrendi, *v.n.* to be ashamed; shy; to blush. *Kurokarri*, be ashamed
 Kurotura, *s.* parasol
 Kurowilta, *adj.* bold; impudent
 Kurowiltarnendi, *v.inch.* to become or be impudent
 Kurpo, *s.* implement; furniture; effects; the same as *mudli*
 Kurraka, *s.* native magpie
 Kurraki, *s.* white cockatoo
 Kurrondi, *v.n.* to blow; applied to wind
 Kurru, *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
 Kartaũnyo, *s.* the little finger
 Kurturendi, *v.n.* to be or look sad, sorry, dejected
 Kutpandi, or kutpakutpandi. *v.a.* to shake, move, agitate; as
marra kutpakutpandi, to shake hands
 Kutpi, *s.* a small spear for the boys to play with
 Kutpurro, *adv.* a little longer; not yet
 Kuttendi, or kuttekuttendi, *v.a.* to repeat; used as an adverb,
 once more; again
 Kutyondi, *adv.* only a little
 Kutyo, *adj.* little; few; the rest; as *wa kutyo meyunna?* where
 are the rest of the men?
 Kutyuanna parni warrowarrondunna, call the rest of the men
 Kuya, *s.* fish generally
 Kuyaparra, *s.* scales of fish
 Kuyendi, *v.a.* to tie round; to gird; the same as *kurendi*
 Kuyirendi, as *kuye kuyeri ba*, he has entangled or ensnared himself
 Kuyeta, *s.* a name used by some tribes for *Kartammeru*
 Kuyurra, *s.* a species of large bird resembling the crow

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

M

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

- 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
- Mangkimgangkendi, *v.n.* to tattle; tell tales
- Mangkimgangiappendi, *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 }
Mappara } *adj.* full of rubbish ; dirty
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
Marngandi }
Marngarendi } *v.a.* to request ; entreat ; beg
Marngariburka, *s.* beggar
Marngo, *s.* anything round and hard, as a button
Marngomarngo, *adj.* uneven ; knobbed ; speckled
Marngu, *s.* envy
Marngubinna, *adj.* envious ; jealous
Marngungkendi or **Marngungkaiendi**, *v.n.* to be envious ; to envy
Marngutta, *adj.* desirous of getting something ; generally used as an affix. *Paru marngutta*, desirous of getting meat
Marni, *adj.* fat ; rich ; good. *Tauere marni*, very good
Marnirendi, *v.* to grease
Marnitti, *s.* grease ; a boy greased and painted with red ochre, which is done among the eastern tribes at the same age in which the young men of other tribes undergo circumcision ; so that *marnitti* among the former corresponds with a *pappa* of the latter—lad ; youth ; young man
Marnkurlukko, *adv.* three times
Marnkutye, three
Marnna, *s.* name for relative
Marpunna, *s.* murderer
Marra, *s.* finger ; hand. *Marrangga padnendi*, to go along with ; accompany

- Marraangki, *s.* the thumb
 Marrabiina, *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
 Mariawakkandi, *v.a.* to hold the double hand
 Marrawodli, *s.* the palm of the hand, the commencement of the
 phalanges
 Marraworri, *s.* the finger end
 Marrayerli, *s.* the forefinger
 Marru, *s.* a species of red ant
 Marruato, *s.* the sixth child if a female
 Marrutya, *s.* the sixth child if a male
 Marruyo, *s.* the same as *marruato*
 Martanendi, *v.n.* to be cold ; to starve
 Martandi, *v.a.* to suspect ; accuse ; slander. *Martallartalla, s.*
 slanderer
 Martendi, *v.a.* to embrace ; clasp
 Martirendi, *v.r.* to embrace each other
 Marti, *s.* bandicoot
 Marto, *s.* smell ; taste ; revenge ; favour. *Martungga*, on account
 of. *Martuitya*, on behalf of. *Bukkiana turla martungga*, in
 remembrance of a former quarrel. *Ngadlukko martuitya*
madli Christus, Christ died on behalf of us, or for us
 Marto alya, eh, you are his favorite
 Martomailtyandi, *v.a.* to smell
 Martulaendi, *v.n.* to smell
 Matbendi, *v.n.* to be sleepy
 Matpo, *s.* venereal disease
 Matta, *s.* knee
 Mattanya, *s.* owner ; proprietor ; master ; as *wodli mattanya*,
 owner of the house ; *kadli mattanya*, proprietor of the dog ;
yangarra mattanya, husband

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

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

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

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

N

Na, *pers. pron. pl.* you. It occurs separately and as an affix, as *na wa wandi?* where are you encamped? *Wodleanna 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 wadangko?*—*Wodlenangko*
 Where do you come from?—From home

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

- Nindo, *pron. pers.* thou (the active case)
- Ningka, *adv.* nearly; almost; threatening; as *ningka padlo ai panma*, he almost speered 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
- Nöndi, *v.a.* to point with the hand; to show; to stir; as, for instance, in the hole of an opossum
- Nörti, *s.* showing; pointing; forefinger
- Nuinpendi, *v.a.* to suck. The *wärrara* 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, witta 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

Ngainty, *pron. inter.* what? how? *Ngainty pa wangki?*
what did he say?

Ngaintyattanna, *inter. pron.* of what kind or description, *qualis*
Ngaitya, weak; faint; used as an affix, as *nandongaitya yerko-*
ngaitya, having a weak arm, leg

Ngaityaii, *s.* my mother

Ngaityanna, *adj.* weak; faint; feeble; tired

Ngaityarnendi, *v.n.* to be or become weak; feeble; tired; wearied

Ngaityarneappendi, *v.a.* to tire

Ngaityerli, *s.* my father; contraction of *ngaityo yerli*

Ngaityo, *pron. poss.* my; mine. For other forms see Outlines of
a Grammar

Ngakalla, *s.* a species of paroquet (blue mountain)

Ngakallamurro, *s.* one of the 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. *Ngangka 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

Ngangkiwādi, *adj.* not fond of females; chaste

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

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

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

Ngarruwodli, *s.* a whitewashed house

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

Ngarrulta, *s.* a species of centipede

Ngarta, *s.* *mons veneris*

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

Ngarto, *s.* child

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

Ngatparendi, to sink

Ngattaitya, to me ; for me

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

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 *ngumyawaicendi*
 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*
 Nga, *adv.* (or more frequently *ngu ngu*) there ; yonder
 Ngubba, *s.* husband
 Ngudli, *s.* the kangaroo's pouch
 Nguitkurra, *s.* whistling
 Nguitkurrendi, *v.n.* to whistle
 Nguko, *s.* a species of owl
 Ngulta, *s.* a man that has undergone the last tattooing. See
wilyaru and *tarkanye*
 Ngultendi, *v.n.* to be dark
 Ngultenendi, *v. inoh.* to become dark
 Ngukti, *s.* night. *Ngultingga*, in the night ; to-night
 Nguktiburro, when it is still dark ; early in the morning
 Nguktiworta, *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
 Ngunkanya, *s.* ashes
 Ngunna, those
 Ngunnaintya, those there } *dem. pron. pl.* See *Outlines of a*
 Ngunnakko, of those ; theirs } *Grammar*
 Ngunnintya, see *ngunnuntya*
 Ngunnirendi, *v.n.* to be lame ; hobble. The same as *ngirtendi*
 Ngunnukko, *pron. dem.* his ; that person's
 Ngunnaungko, from there
 Ngunnuntya, thither
 Ngunta, *adv.* there
 Nguntya, *adv.* thither
 Ngunya, *s.* joy ; pleasure ; as *ngunya maubendi*, to take pleasure
 Ngunyakurla, *s.* a string worn round the upper arms by the *ngukias*
 Ngunyawaiendi, *v.n.* to play

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

P

- PA, *pron. pers. 3d sing.* he, she, it
 Padlaitya, to him ; for him ; as *padlaitya padni,* go to him
 Padlaityanungko, from him
 Padlo, *s.* hair ; fur of animals ; plumage of birds
 Padlo, *pron. pers.* he, she, it ; the agent
 Padloappendi, *v.a.* to kill
 Padlokundandi, *v.a.* to slay
 Padloni, *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
- Padluntiyilla, *s.* a deceased person
- Padmendi, *v.n.* to jump ; leap
- Padnipadminya, *adj.* jumping
- Padna, see *parna*
- Padnendi, *v.n.* to go ; walk ; travel ; the same as *murrendi*
- Padnipadninya, *adj.* quickly going ; running
- Padyotti, *adj.* blind ; a blind person
- Paia, *int.* expressive of wonder or astonishment at the sight of something new or unexpected
- Paiandi, *v.a.* to bite ; chew ; as *minno paiandi*, to chew gum ; to understand ; as *warra paiandi*, to understand the language
- Paiarendi, *v.a.* to bite ; chew
- Paiarnandendi, as *manya paiarnandendi*, it becomes very cold
- Paiendi, *v.a.* to seek ; look for ; examine ; be thinking
- Paierendi, the same
- Paieriappendi, *v. caus.* to make one seek or inquire
- Painingga, *adv.* sometime ago ; long ago ; formerly. See *bukki*
- Painingiana, *adj.* former ; late
- Pinggaintyerlo, *comp.* of a remote time ; ancient
- Paintya, *pron. dem.* that one
- Paintya, *adv.* there, or here. It corresponds with *yaintya* ; as *Paintya ninna wandeota ? Ne yaintya.*—There will you sleep ?
Yes, here
- Paitpurla, *s.* grease ; fat ; oil
- Paitpurtu, *adj.* irritable ; quarrelsome
- Paitpurturti, don't be excited, passionate
- Paitya, *s.* vermin ; reptile ; monster ; any dangerous or disliked animal ; *int.* expressing wonder or admiration
- Paityabulti, *s.* old woman
- Paityowatti, *s.* a thin pointed bone, to the broad end of which is attached a piece of quartz. Its effects when applied to the eye, is, they say, to produce blindness
- Paltandi, *v.a.* to knock ; push ; throw ; beat ; pluck off ; pull out

- Paltapalta**, *s.* knocking
Paltalpaltarendi, *v.r.* to stretch one's self
Paltalpaltaritti, *s.* stretching
Paltarendi, *v.* the same as *paltandi*. *Manya paltarendi*, it rains heavily
Paltariappendi, *v.a.* to pull off; pluck up; read
Palti, or *paltimalti*, *s.* flank; groin
Palti, *s.* song; play. *Palti tarkandi*, *palti ngarkondi*, *palti matandi*, to sing
Palya, *s.* a shrub resembling the myrtle; a small hook made of it, used for drawing grubs out of their holes
Pammandi, *v.a.* to spear; pierce; touch; border upon
Pammarendi, the same
Pangka, *s.* lake; lagoon; *n. pr.* Lake Alexandria
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. *Ngarrattya pari aiyo pangkarrida*, there is abundance of game in my country. As each *pangkarra* 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), *Mulka-wirraburka* (King John), *Kalyoburka*, *Karkulyaburka*, *Findoburka*, &c. Another mode of giving names to themselves is to affix the same term, or *ipinna*, to the surname of one of their children; as *Kadlitpinna* (Captain Jack), *Wawoitpinna*, *Werraitpinna*, &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. *Papaltoorra*, passing by the side of a stump
Papaltokuinyo, *s.* the same as *ngarrakuinyo*, which see
Pappa, *s.* a youth who has undergone the ceremony of circumcision. *Pappa yuwandi*, to undergo circumcision

- 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 *Tinnin-yaranna*, which see
- Pernalitya**, 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 parndə-pure*, 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; *kawne parni*, let me have water
- Parniappendi** } *v.a.* to forward; give. *Parniappindo*, let me
- Parnimangkondi** } have it
- Parngutta**, *s.* a native root; potatoe
- Parnu** } his; hers; its. See Outlines of a Grammar
- Parnukko** }
- Parpa**, *s.* the skin of the human body; skin generally
- Parra**, *s.* branch of a tree
- Parraitpa**, *s.* locust
- Parraitye**, *s.* seedweed

- Parrandi, *v.a.* to kindle ; light ; as *gadla parrandi*, to kindle a fire ; to chew ; to marry ; as *yangara parrandi*
- Parraratanggula, *s. dual* ; a rent ; tear
- Parrendi, *v.n.* to swim
- Parri, *s.* river
- Parriparu, *s.* bird generally
- Parta, *s. coitus*
- Partanna, *adj.* many ; much ; all ; an affix denoting that a person is to a great extent, or in a high degree, possessed of what the word to which it is affixed signifies ; as *mantapartanna*, full of lies ; lying ; &c.
- Parti, see *barti*
- Parto, *adj.* thick ; big ; large
- Paru, *s.* game ; meat ; animal ; all sorts of animal food
- Parunendi, *v. inch.* to become or be transformed into an animal
- Parupammamatti, *s.* fork (*n.t.*)
- Paruparuappendi, *v.a.* to place one's self in attitude to challenge
- Paruru, *s.* an uncircumcised person ; frequently used as an opprobrious term to those who do not circumcise
- Patpa, *s.* south. *Patparta*, southerly. *Patpangga*, to the south
- Patta, *s.* a species of gum tree
- Pauane, *s.* name of the ninth child
- Perkandi, *v.n.* to be white ; clear
- Perkanna, *adj.* white. *Perkanna meyu*, white man
- Perkappe, as *tindo perkappe*, after sunset
- Perkendi, *v.n.* to crepitate ; sound ; give a report
- Perkiappendi, *v.a.* to shoot
- Perkinna, *s.* the young of the *wattenatte*
- Pia, or Bia, *adv.* This important and frequently used particle denotes that the person using it has a doubt, or is ignorant, or at least uncertain, in regard to the subject spoken of—perhaps ; may be ; as *Pia wa ngaityo yunga ? Madli bia pa.*—Where may my brother be ? Perhaps he has died. *Wa ngaityo tando wa?*—Where is my bag, where ? *Wa alya bia?*—Where may it be ? (meaning, I don't know.)
- Piarendi, *v.n.* to be scattered ; stray
- Piariappendi, *v.a.* to scatter ; disperse
- Pidlingga, *adj. and affix*, stingy ; selfish ; as *paru pidlingga*, not willing to give meat
- Piki, *s.* moon ; the same as *kakirra*, used by the eastern tribes

- Piko, or Pikuputi, *s.* eyebrow
 Pilge, *s.* a species of *fungus*
 Pilla, *s.* a species of eagle
 Pillupillunna, *s.* the ensiform cartilage
 Pilta, *s.* opossum; hip; side. *Piltangga*, together
 Piltamuka, *s. nates*
 Piltawarpo, *s.* hipbone
 Piltayurlo, *s.* glenoid cavity
 Piltapilta, *s.* a species of mouse
 Pimpinna, *s.* a small species of bird; finch
 Pindapinda, *adj.* having no hair; bald; sleek
 Pindapindarniappendi, *v.a.* to make bald; cut one's hair
 Pindi, *s.* pit; den; ditch; grave; the habitation of souls before birth, and after death; European; as *pindimeyu*, a European; white. *Pindimai*, European food. *Pindinanto*, horse. The following is an explanation of the connexion which exists between a den and the Europeans:—The natives believe in metempsychosis, and thought that the souls of their deceased ancestors were retained in a large den. When they at first saw the whites they took them to be the souls of their own forefathers, who, having changed their black colour into white, and having acquired all the knowledge they at present possess, had come back to see once more their native country
 Pindiwadli, *s.* an old woman
 Pindiwonga, *s.* grave; sepulchre
 Pinki, *s.* a small bag made of the skin of an opossum, into which the mysterious implements are put, as *paityowatti*, *kawwemuka*, &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 manmando*—
Never mind; take it, however
- Pirianda, sufficient: enough; no more; that will do
- Piripiri, *adj.* old; aged; past child-bearing
- Pirrandi, *v.a.* to pluck out; to shave
- Pirrendi, the same
- 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 *tarnna*
- 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
- Pudloreudi, the same
- Pudloriappendi, *v.a.* to send word; give notice
- Pudna, *s.* a water hole; native well
- Puikureudi, *v.n.* to be liquid; to melt, moulder
- Puingurru, *s.* a peg used in bleeding. The last person (for there are generally several bleeding at the same time) lets his blood drop on the *puingurru*, places it near the fire, and repeats, while it is drying, magic sentences, to prevent headache and death, which would else befall them.
- Puinyo, *s.* a young opossum
- Puiyomarra, *s.* young woman
- Puiyu, *s.* smoke; tobacco-pipe
- Puiyureudi, *v.n.* to smoke
- Puiyuriappendi, *v.a.* to smoke, as tobacco
- Pultiulti, *adj.* the same as *paitpurtu*
- Pulyo, a privative affix; as *gadla pulyo*, without fire
- Pulyonna, *adj.* black. *Pulyonna meyu*, black man
- Pulyoreudi, *v.n.* to be or become black, dark, dirty, &c.
- Pundonya, *s.* a species of guiana
- Pundurpa, *s.* blister
- Punga, *s.* shade; shadow. *Karra pungangga*, in the shade of a gum tree

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

Pure, *s.* stone

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

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

Purlaintya, the same as *padlourlaintya*, which see

Purlaitye, number two. *Purlaityendi*, only two

Purlakko, their; theirs

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

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

Purle, *s.* star

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

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

Purnkutta, *s.* a small species of bird

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

Purro, see *burro*

Purrumba, *s.* flower; blossom

Purrunna, *adj.* alive; living

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

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

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

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

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

Buti, *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. *Tāngga*, 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 *ngadliho 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 *mornna*

- Tamammu, *s.* grandfather on mother's side
 Tamammutta, the same
 Tamandi *s.* the lower lip
 Tamarto, *s.* taste. *Tamarto ngarkurendi*, to taste
 Tamba, *s.* plain. *Tambarodli*, Emigration Square
 Tamino, *s.* the upper lip
 Tamiti, *s.* mustaches
 Tammihammi, *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 *naburti*, 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 *tarkiwondarendi*, 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
 Tarnarnendi, *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 Tarrotaürila, dual ; two brothers-in-law
Tarrótairo, 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 *tarró*
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
Tättorendi, 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 wangandi,* to speak
 the truth
Tiaturutti, s. stout hand-saw (*n.t.*)

- Tiawirutti, the same
 Tidla, a bulbous root eaten by the natives
 Tidli, *s.* the bark of trees while green
 Tidli, *s.* abdomen ; waist ; hungry
 Tidli, an affix, denoting that a person or object is provided with what the word to which it is affixed expresses ; as *maitidli*, provided with food ; *yangaratidli*, married. It supplies the want of the verb to have, and may therefore be added to any substantive. The reverse of it is *tinna*, which see
 Tidlikuretti, *s.* a girdle round the waist
 Tidliumbo, *s.* bladder
 Tidna, *s.* foot
 Tidnabalta, *s.* shoe or boot
 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
 Tikketikketti, *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 *maiitinna*, without food; *parutinna*, without meat; *gadlatinna*, without wood, &c.
- Tinniyyaranna, *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 *purukipurnki*, young; green; raw
- Tinyara, *s.* boy; lad; youth; the same as *kurkura*
- Tipo, *s.* spark
- Tipogadla, *s.* gunpowder; matches (*n.t.*)
- Tipongatpangattatti, *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
- Tirramangkondi, to interfere at a fight, which is done by throwing the arms round the waist of the aggressing party so as to prevent him from doing any outrage
- Tirraappendi, *v.a.* to screen; protect; hide; conceal
- Tirrtarti, don't hide yourself; come forth; stand out of the way
- Titparra, *adj.* tough; fibrous
- Titta, *s.* anything joining one thing to another, as string, knot, button, handle, &c.; barter; exchange. *Tittangga*, in exchange; as *tittangga mangkondi*, to take in exchange; *tittangga yungondi*, to give in exchange; to sell
- Tittabinna, *adj.* bartering
- Tittappendi, *v.a.* to bind; fasten; tie; fetter; hang
- Tittinda, *s.* the line of hair running from the *pubes* to the *umbilicus*
- Tittitta, *s.* whistling; a peculiar mode of whistling, by pressing the lower lip together and drawing the air inward
- Tittaendi, *v.n.* to whistle
- Tiwa, *s.* native honey
- Tiwi, *adv.* often; frequently; repeatedly
- Tiwita, the same

- Tiwiti, *no more*
 Tiwu, *s.* black cockatoo
 Toarendi, *v.n.* to expire
 Toatoarendi, *v.n.* to sit with the legs stretched out
 Toka, *s.* mud; dirt; mortar
 Topa, all; the whole, so that nothing is left; as *topa ngarkondi*,
 to eat it all; to leave nothing
 Towilla, *s.* soul; spirit; ghost
 Towimandi, *v.a.* to make long strokes; pull long; stretch
 Towinna, *adj.* long
 Towirondi, *v.a.* the same as *towimandi*
 Towirutti, *adj.* stretched
 Trukkandi, *v.n.* to drop; dribble
 Trukko, *s.* inside. *Trukkungga*, inside; within
 Trunga or Trungatrunga, *adj.* dirty
 Trunggu, *s.* a species of bird
 Tuburra, *s.* a species of large fly; flesh fly
 Tudlyo, *s.* a species of parrot
 Tudno, *s.* a species of snake
 Tudnoununya, *s.* a species of small snake
 Tuinya, *s.* widow
 Tukkendi or Tukketukkendi, *v.n.* to hang or lean to one side
 Tukkuangki, *s.* a mother of many children; prolific woman
 Tukkuparka, *s.* a grown up female
 Tukkupartapartanna, *s.* a mother of many children
 Tukkupetinna, having no children; barren
 Tukkupurlaitya, having only two children
 Tukkutya, *adj.* small; little; child; infant
 Tukkutyarrendi, *v. inch.* to become smaller; thinner
 Tukkutytanna, *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. *Turrangga tikkandi*, to sit
 in the shade
 Turralyendi, *v.n.* to see one's self in a looking-glass ; to reflect or
 throw back light or the shade
 Turraturranna, *adj.* similar ; equal
 Turro, *s.* back ; ridge. *Ninko turrangga*, 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. *Yerta turto*, a clod of earth
 Tutpandi, *v.n.* to stretch ; extend ; reach ; continue
 Tutpatutpandi, *v.a.* to stretch
 Tutpo, *adj.* narrow ; close
 Tutponendi, *v.n.* and *a.* to be narrow ; close ; to fold together
 Tutta, *s.* grass ; hay
 Tuttaipiti, *s.* a small species of bird (the male) with a red breast
 Tuttakuinyo, *s.* a woman carrying a tuft of grass at a native funeral. See *Ngarrakuinyo*
 Tutto, watching ; as *tutto ikkandi*, to sit or be watching ; to lie in ambush
 Tuttumburri, *adj.* and *adv.* straight ; upright ; straight on
 Tutturndo, *s.* the right hand or sight
 Tutturnendi, *v.n.* to be tired. The same as *burkonendi*
 Tutturto, *s.* circle ; compass ; wheel
 Tuyondi, *v.a.* to take or pick up ; to gather ; collect
 Tuyorendi, the same

W

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

- Wādlimarra**, *adj.* stingy ; filthy ; avaricious
Wādinakkondi, *v.a.* to dislike ; hate
Wādlirendi, *v.a.* to be tired of ; to dislike
Wādliyarurinna, *adj.* broken
Wādlo, *adv.* whereby ; wherewith ; from *wa*, where
Wadloni, *v.a.* to stare, as when angry ; to glare
Wadlopomandi, *v.a.* to wrap in, up, about ; to cover
Wadloworta, *adj.* slow ; lazy ; idle
Wadlowortarti, don't be lazy ; make haste
Wādna, *s.* a stick for climbing, one end of which has a sharp point for entering the bark of trees.
Wādnawādna, as *wādnanwādna 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* *marramakka*
 Wakkandi, *see* *marravakkandi*
 Wakkarendi, *v.n.* to err ; stray ; to be lost ; giddy ; ignorant.
Kupurlo wakkarendi, to be intoxicated
 Wakkariappendi, *v.a.* to forget ; not to think of ; to leave behind
 Wakkariburka, *s.* ignorant person ; simpleton
 Wakkinna, *adj.* bad ; wicked ; naughty
 Wakkinnarndappendi, *v.a.* to make bad ; deteriorate
 Wakkinnarnendi, *v. inch.* to become bad ; wicked
 Wakuinya, *s.* barter ; exchange. The natives occasionally go to the bush in small numbers of two or three to catch opossums. When they return they will barter the game with friends or relatives for gum, rice, sugar, &c. This practice is called *wakkuinya*
 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
 Wandiapendi, *v.a.* to make or allow one to lie down ; cohabit
 Wängga, wherein ; as *Wängga atto katteta? Tandungga*. Wherein shall I fetch it ? In a bag. From *wa*
 Wänggandi, *v.n.* to speak ; say ; utter. *Ngaintya pa wängki?* what did he say ?
 Wangki, *s.* throat
 Wangko, *s.* a small opossum

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

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

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

Wappo, *s.* name for a relative

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

Wärpa, *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.

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

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

Wärpowilta, *adj.* strong; powerful

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

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

Wärpullara, *adj.* quarrelsome; disagreeable

Wärpurti, *s.* a species of grub

Wärputiaua, *adj.* boneless; incorporeal

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

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

Warramankondi, to repeat what another person said

Warrapadnitti, *s.* windpipe; *trachia*

Wärrangko, *adj.* ill; sick

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

Wärrarendi, *v.n.* as *mantikaipa wärrarendi*, to tarry; hesitate

Wärratinna, *adj.* speechless; dumb

Wärratti, don't speak; be silent

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

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

Wärrayungandä, *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, s. 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, s. not going out; stopping at home
Warrurendi, s. the same as *warrondi*
Warruwarrukka, s. barking
Warruwarrukandi, v.n. to bark
Wardu, adj. warm
Warto, 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. *Wattewattingga*, on account of; about; as *ngangki wattewattingga tauarendi*, to quarrel about a woman
Watteana, adj. relative to the middle; of middle age; as *watteana meyu*, a man of middle age, neither *munna* nor *kurlana*
Watteara, s. the same
Wattetrukko, s. centre. *Wattetrukkongga*, 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, s. the same
Wauwa, s. sea shore; beach
Wauwe, s. female kangaroo. *Wauwewityo, 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 wikkewikkendi*, 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 kum-dandi*, to divide a kangaroo by breaking its chest-bone, a custom observed by the northern natives
 Willo, *s.* one whose elder brother (*yunga*) has died; a star
 Willutti, *s.* a season of the year; spring
 Wilpilpa, *s.* whistling
 Wilpilpaendi, *v.n.* to whistle
 Wilta, *adj.* hard; fast; correct; as *warra wilta*, correct language
 Wiltarnendi, *v. inch.* to become hard; strong; obdurate
 Wiltirkaendi, *v.n.* to hide one's self
 Wiltirkappendi, *v.a.* to surprise; frighten
 Wilto, *s.* a species of eagle; a star
 Wilto ngarru, *s.* a tuft of eagle feathers
 Wiltutti, *s.* a season of the year
 Wilya, *s.* foliage; young branches; brushwood
 Wilyakundarti, beaten with young branches; the first stage of initiation with the male natives
 Wilyāru, *s.* one who has gone through all the initiatory ceremonies; a fully grown-up man
 Winbirra, *s.* whistle; pipe; flute
 Wimmarrri, *s.* the same as *kadnomarguta*, except *wimmarrri* is larger

- Winda, *s.* a large spear, thrown with the mere hand
- Windorendi, as *nukke windorendi*, to draw the *mucus* of the nose up
- Wingko *s.* the lungs; as *wingko battirendi*, or *wingko warrondi*, to breathe. *Wingko padnendi*, to breath quickly
- Wingkowingko, *adj.* irritable; sensitive; hot; angry
- Winkowingkurti, don't be irritable; angry
- Wingkowingkurru, *adj.* angry; enraged
- Winnaityinnaitye, *s.* birds collectively; poultry
- Winta, *s.* a species of owl
- Wirappi, *s.* a species of animal living in hollow trees
- Wirka, *s.* liquid; moisture
- Wirkandi, *v.a.* to wash; clean; brush, &c.
- Wirkarendi, *v.r.* to wash one's self
- Wirkaritti, *s.* brush (*n.s.*)
- Wirkutta, *adj.* diligent; active; quick; brisk
- Wirkuttaendi, *v.n.* to be active; lively; quick; brisk, &c.
- Wirra, *s.* wood; forest; bush; as *karrawirra*, a forest of gum trees. *Witamirra*, a cluster of peppermint trees. *Yultimirra*, stringy-bark forest. *Wirrameyu*, (bushman) a man of the *wirra* tribe
- Wirraitya, *s.* dust; dust pillar caused by a whirlwind
- Wirranniranna, *adj.* yellow
- Wirrarendi, *v.n.* to be tired; fatigued; lazy
- Wirrariburka, *s.* lazy fellow
- Wirrawirringga, *postp.* on account of; about. See *nattenattingga*
- Wirri, *s.* a short stick for throwing; *scapula*
- Wirrilla, *adv.* quickly; hastily; fast
- Wirringga, the same as *taikurringga*
- Wirriraendi, *v.n.* to quiver; tremble; shake
- 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
 Woitye, *adv.* perhaps ; may be ; as *woitye ai yangadli padneta*, perhaps I shall go afterwards
 Wolta, *s.* wild turkey
 Womma, *s.* plain
 Wommanyo, *s.* venereal disease
 Wonbawonbandi, *v.s.* to count ; to number
 Wondakka, *adv.* certainly ; surely ; positively. *Wondakka nak-konda*, 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 *karimoppa*, emu-feather
 Works, *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, *ail* ; 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 kawwe*, 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
Yamaru, *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
 Yariurendi, 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 *duäl 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
 Yertirendi, 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 *naadiganungko 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 kobo*, 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
 Yokabiltitti, *s.* a pair of scissors
 Yokamukartiana, *s.* hair cap; cap made of hair
 Yokawirkatti, *s.* hair comb; hair brush
 Yoko, *s.* ship. *Bakkayoko*, a canoe, as used by the Murray tribes
 Yokomattanya, *s.* owner of a ship; captain; gentleman
 Yokunna, *adj.* crooked; curled; bad. *Yokunna warra*, untrue or false statement; offensive language
 Yokunnendi, *v. inch.* to become or be crooked; to turn; wind; meander
 Yudloni, *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 } *yungorendi*, 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 *pilla yurinda*, opossum skin

- Yurinna, *s.* left ; the left hand or side ; left-handed
 Yurlandi, *v.n.* to drop ; dribble
 Yūrlo, *s.* forehead
 Yurlopuiyopuiyori, *adj.* serious ; grave
 Yurlondi, *v.n.* to spring up ; come forth ; appear
 Yurlurendi, the same
 Yurne, *s.* throat
 Yurneana, *s.* neck-handkerchief (*n.t.*)
 Yurneñtya, *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*, jocosse expression. *Yurro wānggandi*, to speak in joke ; to jest
 Yurro, a species of small lizard
 Yurrondi, *v.n.* to creep ; sneak ; steal upon
 Yurrurendi, the same
 Yutika, *s.* black cockatoo
 Yutuke, *s.* the sweet sap of the grass-tree
 Yuwandi, *v.n.* to stand ; stop ; remain
 Yuwappendi, *v.a.* to make stand ; to raise
 Yuwanyappendi, the same

PHRASEOLOGY.

<p>BIRKITTİ tandunna kattinga Mun- naityunna—kauwainga Burro ai tikka tikkandi Gadla bitti kundando, yellakand' inna mai atto yunggota Gadla burta burtainko; baün- gatto; manyarend' ai Gadlarlo ngai ngadli Gadlanna kattendunna, ngu ninna wandinki, yuretinna ninna, gadlangga kumarnilla Gadla wappeurti, pari turtu- trukkaringu ngu Inna untya yakko parna padni Kudla ngadli meyrurti tikkandi Kurrakitya padni adli Kudla wandinko Kudla wondando Karrambo manmando Kura pappaltoarra tarralye ngat- painga Kurantarningai</p>	<p>Fetch the biscuit bags of <i>Mun- naitya</i>—come, now I will still remain First cut wood, then I will give you food The fire shall burn; I will trim it; I am cold The fire has burnt me Fetch wood, you disobedient fellow, or you shall lie near another fire Do not touch the wood, or the rice there will be easily upset In that direction they did not go We are alone, without a man Let us (two) go for cockatoos It shall lie by itself Let it be Catch it Close by the side of the stump, put the fence I will draw near</p>
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- Midlaitya, paru ngadliko man-
ingga kattindo.—Kopiri, parni
appindo
- Midlaitya, piltanna nindo nauwe
pungki?—Purlaitye purlaitye
madlurtanna
- Mikawommangga ngarraitye tik-
ketti burkanna painingga tur-
lanna; painingga ngarraitye
meyunna kundarti
- Mukarti tikka, kundattoai ninna
atto
- Mai ngaiini yungainga; karadla-
nungko ai murretti
- Medo wandi wandingai
- Matto midla tarnparendi kud-
nangga
- Mettettoiindo ba; kudla wan-
dinko
- Meyu mudlarangi; 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 ngrurlo Wiria-
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 *Mikaromma* (the plain be-
tween Adelaide and Port Ade-
laide,) lived, formerly, plenty
of warlike men; formerly,
many men were slain there
- Do not cry, lest I beat you
- Give me food; I came from afar
- I will lie down to sleep
- The spleen is fastened to the
stomach
- Do not take it away; it shall lie
by itself
- A man is drowned; come hither,
let us dive into the water
- Go before; go first
- They are both sleeping
- Do not sleep more; stand up
Lest the windows should break
- Give (it) to me
- I come to you
- Shall I pour water?—Do pour
- Will we go to my house, *Mid-
laitya*?—We will
- Say I sent you
- Whither will you go?—Up to
the Stringy-bark Forest will I
go
- The two horses are grazing
- He attempted to throw at me,
my child
- That way we (two) will go to
Encounter Bay

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

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

Nguntya wandinki ; ngai yaintya wandeota	You may sleep there ; I shall sleep here
Ngando pulyunna meyrulo kadli takka ?—Ngatto takka	What black man has named the dog ?—I have named (it)
Ngando inna pulyunna meyrulo 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 kumarlukkondi	How many days have you been on the road ?—Between here and there, I slept only once (<i>i.e.</i> two days)
Nunkoanda parna budnaota	They will return
Ngaityo wakwako birra kundo punggorend'ai	About my child I am very anxious
Ninna burli ?—Ne	Are you satiated ?—Yes
Nganna meyu nindo kangandi ?	What man or person do you accompany ?
Ngannaitya nindo pindo meyu kundandi ?	Why do you kill the European ?
Ngarrambuland'ai ; gadlangarnda 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 yourselves ?—It came by itself

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

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

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

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

KING JOHN.

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

CAPTAIN JACK.

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

KING JOHN.

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

CAPTAIN JACK.

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

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

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

KADLITPIKO PALTÍ.

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

CAPTAIN JACK'S SONG.

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

MULLAWIRRABURKARNA PALTÍ.

Natta ngai padlo ngaityarni-
appi; wateyernaurollo 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

Türtikarrōlo 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

Wättetarpirri minnurappindo

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

KARRO karro wimmari
 Karro karro kauwemukka
 Karro karro makkitia

Karra yernka makkitia
 Makkitia mulyeria

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

NAMES OF PLACES AND RIVERS.

- BUKARTI—LLA, the site of Hahndorf, in the Mount Barker district
Karraundo—ngga, Hindmarsh Town
Karrauwirrapərri, 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
 Yertoworti, the valley of the Hindmarsh River
 Yertabulti, Port Adelaide
 Yurrēidla, Mount Lofty and the adjoining point

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



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