



SOME ACCOUNT

OF THE

MANNERS AND SUPERSTITIONS

OF THE

ADELAIDE AND ENCOUNTER BAY

ABORIGINAL TRIBES,

WITH A VOCABULARY OF THEIR

LANGUAGES, NAMES OF PERSONS AND PLACES, &c.,

PRINCIPALLY EXTRACTED FROM HIS OFFICIAL REPORTS BY

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THE
ADELAIDE AND ENCOUNTER BAY TRIBES.

It was fortunate that the tribe of Aborigines occupying the site of Adelaide and its neighbourhood was neither numerous, powerful, nor disposed to be unfriendly to the early colonists of South Australia. There was a sincere desire, on the part of the settlers in general, to ameliorate the moral and physical condition of those degraded specimens of humanity; and that feeling, coupled with a natural curiosity to search into the mysteries of their origin, and their present status, induced many persons to make them the subject of careful study. In my own case, official duty was an additional motive to an earnest wish to prosecute a course of inquiry so interesting in an ethnological and philological point of view. The sanguine expectations entertained by many persons, in regard to the civilization of the natives, have been doomed to disappointment; and the almost entire disappearance, from the face of the earth, of the Adelaide and adjacent tribes, the probable precursor of complete annihilation of the race, increases the interest of establishing a record, however imperfect, of their existence and its modes. A diversity of customs and superstitions; a complexity of dialects, sometimes showing not the slightest indications of a common origin, in use over a comparatively small tract of country unbroken by physical obstructions, such as lofty mountain ranges and large rivers, make the study of the Australian Aborigines as great a puzzle as probably that of any original races in the world.

It is principally my purpose to give a brief account of the Adelaide tribe, obtained either by personal observation or direct information derived from the natives themselves. With a view, however, of showing the extraordinary difference of language that prevails, within a space of not more than fifty miles in extent, many words of the Encounter Bay tribe, and a few also of that of Rapid Bay, have been interspersed among those of the Adelaide natives, and are distinguished by the initials *e* and *r*. There is manifestly a considerable difference among the natives in regard to degree of knowledge and capability of using their language. Here and there are to be met with a few possessing remarkable intelligence, and showing a real desire to afford general information, and to acquire the language of the colonists. On the other hand, one of the greatest impediments to becoming acquainted with an aboriginal dialect is the general indifference of the natives, and their slovenly habit of clipping, or contracting the words in ordinary use, and of substituting different vowels, and hard for soft consonants, or *vice versa*. Though the dialects of Adelaide and Encounter Bay are so distinct as scarcely to have been derived from a common source, there are many words, used only by intermediate groups, but intelligible to those on either side of them. Hence it is very probable that the vocabulary of the Adelaide tribe may contain words that properly belong to the various groups which occupy the localities of Onkaparinga, Willunga and Aldinga inclusive; these groups being all friendly and frequently visiting Adelaide. Again, from the country to the east of Encounter Bay, many words have evidently been introduced into the Encounter Bay dialect, and others altered in construction by the natives about the Goolwa and Lower Murray. The natives evince great facility in compounding words, in forming new ones to represent objects previously unknown to them, and, also, in inventing figurative expressions. Numerous examples of compound words will be found in the vocabulary, as, for instance, moolayappa (nose-hole) nostrils; ngoorooerpo, backbone; of constructed words, as cherle (forearm), cherlinyer-angge, shirt-sleeves; koole (head), koolinyère, hat; and of figura-

tive expressions, as *mayookōmbo*, the man rainbow; *ummaiche kōmbo*, the woman rainbow: for the outer and inner arcs of the rainbow; *yure* (an ear); *yure illa* (two ears), the native name for Mount Lofty. Nouns have three numbers distinguished by termination, as *mayoo*, *mayoola*, *mayoona*, a man, two men, several men; *meena*, *meenoola*, *meenoona*—an eye, two eyes, several eyes. Terminations, common to many words, have evidently similar meaning or power. Thus: *inga*, *oongga*, *ungga*, imply locality; as *perre*, a river; *perringga*, the ground about the river; *tando*, a bag; *tandoongga*, the contents of a bag; *werle*, a hut; *werlingga*, persons or things in a hut. In the words of which two or more forms are given, these are mostly different inflections corresponding to cases or tenses, but not accurately determined. To the proper names of men and women, usually given soon after birth, are frequently attached others that are distinctive, as well as nicknames, taken from those of animals or inanimate objects, or indicative of physical peculiarities; and derisive terms are occasionally met with, as *paiche bōlte*, for a disagreeable old woman. Words are often used generically with specific adjuncts, as *Paicha*, the general term for serpents and various stinging and poisonous animals and plants: *toonoo paicha*, the common drab-coloured snake; *kerlto paicha*, large black ant; *kōinta paicha*, mosquito: also *paicha mooroo*, a kind of dust or powder used for the purpose of poisoning water and food. The natives, also, applied the term to a Grecian tortoise belonging to me, which they thought to be venomous, and were afraid to touch.

The perceptive faculties of the natives are well developed, and their senses of hearing and seeing acute, which enables them to note even the minute characteristics of natural and artificial objects, and to distinguish and imitate the sounds and movements of living beings. Many of them possess a correct musical ear, and have learned to play tunes on the violin, and to sing simple melodies. In the common operations of labour, and the use of tools and implements, they are often but little behind the ordinary European workman. They have, however, seldom any stability of character, and hence it is no uncommon thing for a

man, after having assumed semi-civilised habits, to revert after a time to his original condition of savage life.

In their dispositions they display strong affection towards each other,—great fondness for children and attachment to persons who are kind to them. On the other hand, they indulge in every evil passion to excess, and, estimating human life as of low value, do not hesitate to sacrifice it for a trivial insult. As their women are obtained from other tribes, by theft or otherwise, female infants at birth are not infrequently put to death for the sake of more valuable boys, who are still being suckled, though three or four years old, or even more. A female infant just born was thus about to be destroyed, for the benefit of a boy of about four years whom the mother was nourishing, while the father was standing by ready to commit the deed. Through the kindness of a lady to whom the circumstance became known, and our joint interference, this one life was saved, and the child was properly attended to by its mother, although she at first urged the necessity of its death as strenuously as the father.

During the progress towards adult age various ceremonies are practised, which are almost entirely confined to men and boys. About the age of puberty the boys are sprinkled with human blood, and this seems to be the first step towards an introduction into the ranks of manhood. I first witnessed this extraordinary ceremony by accidentally falling in with a group of men and boys, who were seated under a large gum tree in a very retired spot. On approaching them, I saw that two of the boys were bedaubed with a dark, shining substance, that I could not for a while distinguish; but, on looking round, I discovered another boy, resting upon his hands and feet, while an elderly man, with his right arm bound round about the elbow by a cord of hair, and the median vein opened by a piece of broken bottle, was letting the blood flow over the boy's back, until not a particle of the surface was to be seen; he then made him sit up, and sprinkled his face, neck, and breast, with his hair also, in the same manner. The boy then retired to a short distance, and sat drying himself in the sun; and I left a fourth boy undergoing the same process,

which was begun upon his legs. Whenever the blood ceased to flow, the man either pinched up the part and rubbed off the coagulium with a little earth, or the boy inserted the fragment of glass to open the wound afresh; not a muscle of the man's face moving. A stick was occasionally held in the hand, and squeezed, in order to encourage the flow of blood. The group scrupulously kept silence during the performance, and the women were left at a considerable distance.

Another extraordinary ceremony, that of tattooing, is performed at the age of early manhood, and is frequently afterwards repeated. A number of men retire from the general body, and from the women; and the person who is to endure the operation is seized upon, apparently against his will, and only yields after some show of resistance. The instrument generally used is broken shell of the river-muscle, or a fragment of glass; the operation being repeated several times, at intervals, over the same spot, by which the cicatrix becomes considerably elevated above the surrounding skin, and this is most particularly the case over the breast-bone, where the scars form from one to a dozen transverse callous bands. Although the tattooing of the Australians possesses none of the symmetrical accuracy of that practised by the New Zealanders, and other uncivilised nations; yet the different tribes seem to be guided by something like rule, in certain variations of pattern easily perceivable, but difficult to describe. The parts generally selected for the operation are the shoulders, back and breast; seldom any part below the waist, and never the face. Tattooing is not exclusively confined to men; but that of the women is mostly limited to those bands over the breast-bone above described. After a man has undergone the process, he secludes himself, for a season, from the society of women, and, in some measure, from that of men also. A cord, made of the fur of the opossum, is tied around each arm, about one-third below the shoulder, and he is presented with two sticks, which are nothing more than common twigs, but worn smooth from constant use. These he carries about with him for some time after the period of his seclusion has terminated.

Circumcision is practised by the natives, but at no particular period, and never before adult age. It is doubtful if the custom be general or not. Observation induces me to conclude that it is a rite, from some unknown cause, frequently neglected. There are other minor ceremonies or customs, such as the perforation of the septum of the nose for the reception of a bone or reed, said to be a token of mourning, for the death of a mother or near relative; and the habit of wearing a broad fillet around the brow, or a cord made of the hair of a dead relative.

The funeral ceremony varies very much in the different tribes. That of the Adelaide tribe is of a complicated nature, the actual interment being preceded by several extraordinary rites. When a man dies his legs are bent up, so that the knees are brought nearly close to the chin, and the arms are folded together in a similar manner. This done, the body is enveloped in old clothing, tied with cords, or a piece of netting. A rude bier is prepared by fastening together ten or twelve branches, so as to form the radii of a circle; and, when the body is lifted upon this bier, the ground upon which the man died is dug up by his wives or women related to him, with their long sticks, occasionally assisted by the men. A little heap of earth is thus formed, supposed to contain the "wingko," or breath that has left the body, and which this digging is intended to set free. While this is being done, the bier is raised upon the shoulders of several men, each one taking a branch, and some facing one way others another. They move slowly off from the spot, stopping at intervals, and performing a quick rotatory motion in one direction, and, when they can do so no longer, in the opposite one. All this while a man stands under the centre of the bier, assisting to support it with his head; and, after each act of rotation, he addresses the deceased, asking him how and why he died, who killed him, &c. The group of men surrounding the bier and its supporters are all armed with their spears and other weapons, and the women carry their long sticks and bags. Sometimes the bearers move forward as if by a consentaneous impulse, and, at others, one of the bystanders beckons to a spot to which the

body is immediately borne, and the rotations are repeated. Even the presence of the feather of some rare bird upon the ground will attract their attention to that particular place, and the circumvolutions will there be renewed with increased energy. If there happen to be large trees in the neighbourhood, they walk quickly up to one and then another, resting the bier against them; and, on every such occasion, the deceased is interrogated as before. Between every act of rotation, their march is more extended; so that they thus by degrees proceed farther from the place where the death occurred, until at last they walk off altogether to a distant locality, in which it is resolved to bury the body; the ceremony occasionally continuing more than one day. The place of burial being fixed upon, the earth or sand is loosened by the digging sticks, and thrown out by the hands; the body is laid in the grave on one side, and the hole being filled up again, is usually covered with branches and bark of trees.

The natives feel great repugnance at speaking of a person who has lately died, and especially avoid mentioning his name. This is carried to so great an extent that persons, having the same name, are called by others temporarily given, or by any remaining names that may belong to them. The women, more especially, are so strongly attached to relatives that they hesitate for a long time to part with a dead body; and mothers are often known to carry about their persons dead infants, carefully wrapped up, for many months, while offensive decomposition must undoubtedly be going on. An elderly woman lost her brother. The body was bound up in a large mass of clothes and other rags, and then covered with a foot or two of leaves and branches. On this the sister sat for many days continuously bemoaning her loss, resisting all attempts of the friends to proceed to the burial, and partaking only of food that was kindly brought to her. I was thus prevented from carrying out my intention of witnessing the ceremony.

Among the various superstitions of the natives, there is one that clearly indicates belief in a creative being. The following

particulars respecting this principal personage in their mythology were obtained from various conversations with some of the oldest and most intelligent men. His name is "Monaincherloo," and he is also styled "Teendo yerle," sunfather. He is supposed to have made the sun, moon, stars, men, and "plenty of things," by which is probably meant all things. No one made or created him. He is above in the heavens, and did not ascend from the earth, but has always been above. The next being, in point of rank, is one called "Monana," and of him is related a most curious tradition. "Konoocha," the native from whom I first received the information, stated that his "yerleeta," great grandfather or ancestor, handed down the following account of "Monana." "He was one day throwing large spears in various directions, east, west, north, south; when, having thrown one upwards, it did not return to the earth. He then threw another, and another, and so continued throwing; each spear sticking fast to the former one until they reached the ground, and he climbed up by them to the sky, where he has ever since remained." He was evidently a mortal, who thus accomplished his immortality. This tradition has been so often and so distinctly repeated to me, that I entertain not the slightest doubt of the correctness of it. The sun, "teendo," is said to be a female, having several sisters; all of whom shed a malevolent influence over mankind. One of the evils inflicted by this malignant being is a very painful cough, which is most likely the result of pulmonary disease, and, consequently, often fatal. When very ill, the sick person expectorates into the palm of his hand, and offers the sputa to the sun. If she is inclined to be propitiated, the patient is soon relieved; but, if the reverse, she says, "Noornte oornte, wirrilla pallōne ningko," "Go away, quickly dead you." The moon, "karkāra," is understood to be of the male sex; and, as far as I have ascertained, is a benevolent being to whom no particular influence is ascribed. Of the sun and moon it is said, "Tikkán teendo, wandeen ōlte, karkāra tatteen, boora pallōn." The sun sits (or, is permanent), but rests or sleeps at night. The moon climbs, by-and-by is dead. It is thus believed there is literally a new

moon every month. Other persons have learned from some of the natives that the moon is a female, of very light character, associating freely with men. Certain other beings, inhabitants of the earth, are dreaded by the natives, for the mischief they do. These they call "nokooona toorlanān," which seems to signify "nokooona, the destroyers," from "toorla," to fight or kill. At Encounter Bay their name is "Dlarbe," and the natives silently allude to them by holding up the fore and little fingers. They are accused of killing men, women, and children, by coming stealthily upon them in the dark. One is described as a very large black man, eight feet or more in height; and some of them were killed a long time ago by men of a distant country. One native most accurately explained to me the mode in which they destroy their victims; going through the process by imitative motions. He first spread his blanket upon the ground, and bade me suppose that a man was under it asleep. He then retired a few paces, laid himself down at full length, crept along upon his elbows with the least possible noise, and beckoned to me to reach him a little stick he had prepared to represent the weapon. When he had arrived close to the blanket, he very carefully lifted up the corner of it, and said "Here are the head and neck." The stick was slowly thrust into the earth (as if into the neck, above the collar-bone) in a slanting direction; and, when it had been made to penetrate about six or eight inches, was in the same manner withdrawn; the finger and thumb of the left hand being ready to close the imaginary wound. This was immediately done, and, after the orifice had been kept closed by the pressure for a short time, a little earth was taken up and sprinkled upon the part, and the native said, "There is no blood, no wound to be seen, and the man is dead." This pantomimic representation was performed with great solemnity, and the explanations were uttered in a whisper. On the night of the 8th of March, 1838, a colonist named Pegler was killed by two blacks, the wound being inflicted precisely in the manner above described, and there is no doubt that natives are sometimes deprived of life in the same way, and the murderers escape by acting upon the

superstitious fears of the relatives. Another object of terror to the aborigines is called "koonyoo," who flies about at night, and makes a noise in the trees, but is never seen. This being descends to the earth in the dark, alights upon the body of a man while sleeping, and presses on his liver, causing him to suffer excessive pains, and sometimes producing death. This is nothing more than a supernatural cause to which is attributed the effect of excessive gorging, which the natives indulge in whenever they have the opportunity.

It is remarkable that none of the tribes appear to be under the authority of a chief. A certain amount of influence, however, is exercised by the old men, and by others possessing superior physical strength and courage, as also by those who practise charms.

VOCABULARY

OF THE

ADELAIDE AND ENCOUNTER BAY TRIBES,

WITH A FEW WORDS OF THAT OF RAPID BAY.

RULES FOR PRONUNCIATION.

á as in father, *â* as in fate.*ai* as *i* in fine, *au* as *a* in fall.*e* always short, as in robbery; *ee* as in keen.*oo* as in moon, *ô* as in bone.*u* as in but, *yu* as *u* in mute.*ng* as in ring; a second *g* always hard, as in *go*.

All final vowels are sounded short.

ng, commencing a word or syllable, may be sounded by uttering *ing* and gradually dropping the vowel.

| | | | |
|-----------------|------------------------------|-----------------|---------------------------------|
| Adle | ... where? | eBalte-balte | ... parrakeet (melopsit-tacus). |
| Adlêko | ... we two (dual). | eBáme | ... a young girl. |
| Adlooko | ... we (plural). | Barroo-barroo | bird allied to cuckoo. |
| Aie | ... I (affix only). | Birre werte | ... short-winged grass-hopper. |
| Ai chai | ... my mother. | Bírrike bírrike | green peas. |
| Ai cháiêko | ... my mother's. | Bokan | ... to dive. |
| Ai chakkáno | ... my sister. | Boke | ... lately. |
| Ai cherle | ... my father. | Bokélyeloo | ... yesterday. |
| Ai chermeende | to be tired. | Bokka | ... bark of trees. |
| Ai choo | ... I and my. | Bokka yoko | ... bark canoe. |
| Ai choonga | ... my brother. | Bokkeen | ... to saw or cut. |
| Aincha | ... what? | Bombánye | ... a shirt. |
| Akála kála | ... Red-breasted parra-keet. | Bookáne | ... to swim. |
| Anawe | ... I. | Bookoo-bookoo | to shave. |
| Anberreen | ... ashamed or repentant. | Boolyön | ... black. |
| Andoreele | ... a jacket. | Boolyoreende | ... blue, dark, cloudy. |
| Angko | ... whose? | Boonán | ... to come. |
| Anna | ... what? | Boora boora | ... by-and-bye. |
| Arráche | ... very many, plenty. | Boorka | ... frost. |
| Arkoonde koue | to drink water by the hands. | Boorka mayoo | old white-haired man. |
| Atpáne, atpánde | to set (as the sun.) | Boorkoo boorkoo | a mouse. |

| | | | |
|--------------------------|------------------------------------------------|-------------------|-----------------------------------|
| Boorláne, boor- leene | to be full or satisfied. | Karkára | ... unio (a river bivalve shell). |
| Booróko | ... white-haired, hoary. | Karko | ... native red ochre. |
| Boota boota | ... a bottle-shaped sponge. | Karkoo | ... casuarina (sheoak). |
| Bootáne, boor- táne | to burn (v.a.) | Karkoo murngo | cone of casuarina. |
| Bukka (? bokka) | a scab. | eKarnkun | ... to laugh. |
| Bukkabákkáte | a knife. | eKarra karre | ... fish. |
| Bukkamáne | ... to skin or pare. | Katpa atpa | ... small birds (?). |
| Bukkeene | ... to tattoo, to cut. | eKatpatte | ... blind. |
| Burkon | ... white. | Kattungge | ... large shrike (bird). |
| Búrnowe | ... aunt. | eKaupe | ... nose. |
| eBurraie | ... forehead. | eKaurle | ... natives' common bag |
| Búrrian | ... a nephew. | eKelánóe | ... my brother. |
| eCheele | ... common fly. | Kerka | ... fish like a bream. |
| eCherle | ... fore-arm. | eKerkánya | ... kestrel hawk. |
| eCherlinyére | ... shirt. | eKerkoáta | ... laughing jackass. |
| Eechungga | ... near, at a short distance. | Kerla | ... firewood. |
| Eere | ... cicada. | Kerlkurratone | palm of the hand. |
| eEerkoorta | ... a thorn. | Kerlta battáne | to call out. |
| eErkále, erkulle | thumb, great toe. | eKertáne | ... ditto. |
| Erko | ... endive. | Kerlto | ... large black ant. |
| eErkonda | ... a shark. | eKérnáwe | ... we. |
| Erleeta | ... great grandfather, ancestor. | eKernaiche | ... they. |
| Ernde | ... endive. | Kerroo | ... swollen. |
| Erndo | ... the wrist. | Kerta | ... a forest. |
| Erra | ... mast of a vessel. | Kertukka | ... the shoulder. |
| Ernta | ... rough to the touch. | eKertumbe | ... upper arm. |
| eInko or yinko | a rail (bird). | eKínnawe | ... he. |
| Innáko | ... his or her. | Kinne yeene | ... to bake. |
| eInnémin | ... black. | Koa | ... native crow. |
| Kadle | ... native dog. | Kodne | ... white ant. |
| Kadle adle wan- gan | questions to a dead man. | Kodne o ya | ... a species of gryllus. |
| Kaia | ... large spear with a reed end for the midla. | eKoéye | ... common net bag. |
| eKaiungge | ... sword-stick. | Koikóla | ... to call out. |
| eKaiyer | ... grass. | Kóinta paicha | mosquito. |
| Kallóte | ... waistbelt of human hair. | eKök kök keer (?) | five (two two one). |
| Kalta | ... scincus (reptile). | Koka | ... kangaroo rat. |
| Kalto | ... the heart. | Koka kokólte | to scratch. |
| Kalyo | ... a myrtaceous shrub. | Kokán | ... to dig. |
| eKanaiche | ... bring thou. | Kokareen | ... to cry. |
| eKanggónawe | ... they two. | Kokaritte | ... to scratch the skin. |
| Kankáne | ... to ward off a blow. | eKokerkeer | ... three (two one). |
| Kanno | ... agama (reptile). | eKoker koker | ... four (two two). |
| Kanno aiya | ... green wingless grass-hopper. | Kokka atpáne | to dive. |
| Kannoonta | ... mallow (plant). | Koko | ... painful or sore. |
| Kantarta | ... sweat. | eKokúnyan | ... a cap. |
| Kanterla | ... sweat. | eKoltán, kolta | ... to dig. |
| Kapóbbóta | ... large three-toed quail. | Kólte | ... a cough. |
| eKáre | ... smoke. | Kólte mingga | ... a painful cough. |
| eKarkal | ... mesembryanthemum | Kolto oltónyie | an ant. |
| Karkálo | ... evening. | Koma | one. |
| Karkára | ... the moon. | eKomalokónde | one day or sun, to-day. |
| | | eKómbó | ... the rainbow. |
| | | eMayoo kómbó | the outer or man rainbow. |
| | | Ummaiche | the inner or woman rainbow. |
| | | kómbó | rainbow. |
| | | Kóndan | ... to fight. |
| | | eKondolle | ... a whale, also its blubber. |

- Kondo werpo the breastbone.
or wertpo
- eKongaia ... come here.
Konggáne ... to bring forth.
Kōnggareen ... to smell badly.
Kongoola ... river crayfish.
Kong gólia ... blossom of gum trees
- eKōnyo kōnyo... enough, enough (interj.)
- eKóópe ... nose.
eKóóte ... a bivalve shell (?).
Koocho ónde ... little.
Koodna ... excrement.
Kookánde ... to scrape.
eKoola, koolar hair, scalp.
eKoole ... head.
eKoolínyere ... cap or hat.
eKoolinyérangge caps or hats (plural.)
Koolyoo ... black swan.
Koonyoo ... an imaginary being.
Koonyoo ... leaf insect (phylum).
- Koonyoonda animals females
Koongōnda must not eat.
Poooro koon- flesh of do., do.
gōnda
- Kootpatenangga to joke, joking.
Koope ... large grub (bombyx) in gum trees.
- Koora ... near.
Kooráka ... white gum tree.
Koorakka ... native magpie (cracticus).
- eKooraiiche ... mullet (fish).
Kooranta ... very near.
Koore ... a corrobory.
eKooore ... a river.
Koore koore ... a young emu.
eKoorée ... a stone.
Koorkánde, to swallow.
koorkeende
- Koorloo ... louse (pediculus humanus).
Koorlootumme univalve shell (meleager).
- Koorlto ... short.
Kooroo ... pot or pannikin.
eKoorla koue ... young kangaroo.
Koorta winyoo the little finger.
Koortee ... pittosporum pod.
Koortukka ... a young kangaroo.
eKoorunlumbe large grey owl.
Kootpe ... small spear of two pieces for the midla.
- Kooya, kooye, fish in general.
kooyoo
- Kooya peere ... fish hook.
Kooya yarra ... fishing line.
Koppe ... tobacco.
Koppeen ... to vomit.
- Kopoola ... salt water, all sapid drinks.
Kopoola koue the sea.
Korla pinde ... the hollow before the elbow.
- eKörne ... a man.
Korra, kórrára redgum tree.
Korralla ... far off, from afar.
Korre ... a male emu.
Korre berte ... longicorn beetle.
Korre korre ... get out of the way (interj.)
- Korroote ... sneezing.
rKorunde ... the crown of the head.
- Korunye ... the rainbow.
Kotinne ... again, repetition.
Kotpa ... whiskers.
Konaie ... come here.
Konanda ... north, northwards.
Kouáno ... uncle.
Koue ... water.
Kou wou, kou cousin.
wou wa
- eKummáme ... aunt.
Kunde ... thigh (leg of mutton).
- Kundo ... thunder.
eKunnarke ... sword-stick.
Kurlto altukko pardalotus (small bird).
- eKurlwe ... casuarina.
Kurra ... above.
eKurra winda ... meliphaga, brown-breasted.
- eKurráye ... slow-worm.
eKurre ... thigh or entire leg.
Kurre kurreen to rise from a seat, to fly.
- eKurrinyéri ... trouser.
eKurrinyerangge trousers.
Kurro ... blood, also the pulse.
Kutta, kuttála women's digging-sticks. (pl.)
Kutteen ... to bring, fetch, or carry.
Kutteendo ... bring thou.
Kúyöra ... bird allied to crow.
eLamálde ... hair of the head.
eLárung ... there, in that place.
eLárung lāwa ... sit you there.
eLāwa kelánöe... sit, my brother.
eLāwin ... to sit.
eLokkoore ... unio (river bivalve shell).
- eLokoona ... to be afraid.
eLömöwe ... ye two.
eLooalde ... a year, or hot season.
eLoompoole ... kangaroo skin.
eLumbangge ... ears.
Mábo ... a cat.

- eMærle ... plenty.
 eMaingker ... red colour.
 Malloorta ... opossum, white tail.
 Máltyoo ... mesembryanthe-
 mum
 eMáme ... opossum.
 Mane, marne, good.
 merne
 Mánemáne ... kestrel hawk.
 Mangke, to laugh.
 mungke
 Mankön, man- to gather, pluck, or
 künde gras.
 Mankoráne, to clasp the hands.
 mankoreene
 sManna mukke clouds.
 Mante ... not (negation).
 Manwerta .. nape of the neck.
 Máre ... east, eastwards.
 eMarkäre ... moon, month.
 Marráne ... to pour out.
 eMarranno, mar- sister, my sister!
 ranöe
 eMarrungka ... cold.
 eMarrungune native crow.
 Mäta ... the knee.
 Mauko ... cloud.
 Maunka ... scars made on the
 breast.
 May, maya ... food, not flesh.
 Mayeecha ... hungry.
 Maymurnga ... greedy of food.
 Mayoo, mayoola, man (sing., dual,
 mayoona plural).
 Meeboorle ... a river fish (trout).
 Meeboote ... eyelid.
 Meekoue ... tears (water of the
 eyes).
 Meelleende ... to pinch up the skin.
 eMeeminne ... woman, female kan-
 garoo.
 Meena, meenoolaeye (sing., dual,
 meenoona plural).
 Meenoo ... wattle acacia and
 its gum.
 Meeroo ... sleep.
 eMeeyunakitte a book.
 Meeungge ... eyebrows.
 Mengka ... edible pod of fruit(?).
 Mernde .. beating of skins by
 women at corro-
 bery.
 Mernpe ... bronze-wing pigeon.
 Metteeka ... a serpent.
 Michán (murto to smell (v. a.)
 michan)
 eMichoo-michoo small long-eared bat.
 Midla weapon for throwing
 spear.
 Mille the elbow.
 Minde... .. net for provisions.
 Mindowerta ... umbilicus.
- Mingga ... painful.
 Mingka ... seeds of wattle.
 Mingpe ... flint.
 eMinneminnëche black cockatoo.
 Minnookoora ... roots of reeds.
 Minnoráne, min- to slip or be slippery.
 noreene
 eMirre pulta hail, hailstorm.
 mukke
 Mirro, meero ... yawning, sleepiness.
 Mocherta (Peen- shirt (English
 de mocherta) shirt).
 Moka an egg.
 Mokandareene to forget, to be igno-
 rant of.
 Mokerta ... crown of the head.
 Mokertana ... hat or cap.
 Mokoota ... a hill.
 Molerta ... a stick of any kind.
 Monaincherlo name of a creator.
 Monána ... a man who climbed
 up to the sky.
 eMonarke ... whiskers.
 eMonoombe ... chin.
 Moooinmo ... more (adj. and adv.).
 Mookatta ... round piece of bark
 to practise spear-
 ing.
 Moola nose.
 Moola yadla ... hole in the septum
 of the nose for
 reed or bone.
 Moola yappa ... nostril (nose hole).
 Moolde ... tobacco pipe.
 Moolerta ... bone or reed for the
 nose, and for spin-
 ning.
 eMoolkóre ... to patter as rain does.
 Moolleene ... to smell (v. a.)
 rMooloowerta ... umbilicus.
 eMoolungwerla hot, or very hot.
 eMoona, moon- lip, lips (plural).
 angge
 Moono ... dead body.
 Moonoombe ... chin.
 Moonto ... belly.
 Moontoongga a miscarriage.
 pallöne
 Moorka, moor- to cry or weep.
 kán, moorkáne,
 moorkände
 Moorla bokka a shield of bark.
 eMoorlde, moolde smoke.
 Mooroo ... dust.
 Mooroo mooroo flour and bread.
 Mootan, moo- to eat.
 táne
 eMootoo ramboo- to drink.
 na
 Mooyominte scrobiculus cordis.
 Morainya ... a mother who has
 lost a child.

| | | | |
|---------------------------------|---------------------------------------------------------|---------------------------|---------------------------------------------------------|
| eMorokkon, mo- rokkoon | to gather. | Nanto boorka | an old hoary male kangaroo. |
| Moreen ... | to run. | eNapullar, napul- yar | three. |
| Moureen ... | to swim. | Narkōne, nar- koonde | to drink. |
| Mukkāne, mok- kāne | to dance in corro- bery. | eNarkoorāme | a book. |
| Mukke ... | glass, flint, hard stone. | eNeengan, neen- gangge | two. |
| Mulda ootwerta | beard, on chin. | Neepea ... | fillet for the head. |
| Mulda wappoo- na | whiskers, on cheeks. | Neevalooko ... | yon two. |
| rMullála ... | little brother or sister. | Nerperta ... | the mouth. |
| Mullán, mullána | no, not, none. | Nerntungga ... | bronze pigeon, yel- low legs. |
| Mullātra ... | never mind, no matter. | eNingkarningke | the mouth. |
| Mulleene ... | to die. | Ningko ... | you, your. |
| Multa ... | beard and whiskers, by some. | Ninna, ninno | you, thou. |
| eMaltar ... | three. | Ninnāto ... | to you (dative case.) |
| Multarra ... | female emu. | Noamaiche ... | you (plural.) |
| Multa wero | cheek or jaw bone. | Nokkōne ... | to know, remember. |
| eMultaiyer ... | little. | Nokoona ... | an evil being; also, a small wingless locust. |
| Mumba ... | the kneē. | eNongai ... | your father (?) my. |
| eMuude ... | a house or hut. | eNongge ... | the sun. |
| Munga ... | fillet for the head. | Nooke ... | to blow the nose. |
| Munga ainke | a spinning stick, distaff. | Nooke weer- kitte | handkerchief. |
| Mungka mung- ke | marks scored on a skin. | eNoombe ... | the chin. |
| Mungke mung- keene | to score a skin. | Noornte oornte | be off! go away! |
| Munkāra ... | a girl. | Noroote ... | a man or evil being, who uses poison- ous charms. |
| Munto ... | the belly. | Noue ... | how many? |
| Touāra munto | a very full stomach. | Nutta ... | now. |
| Munya ... | rain. | Nutta berre ... | no more! enough! |
| Munyarāne ... | to pant, as a dog. | Ngabaitya ... | grandmother. |
| Munyareen ... | to be cold, to shiver. | Ngadle, ngad- leen | to boil. |
| Murngoorta ... | greedy of food. | Ngaltaitye ... | river crayfish. |
| Murnkóche ... | three. | Ngapāpe ... | grandson. |
| Murra ... | the hand. | eNgāre ... | name. |
| Murrarāne ... | to be spilt, to boil over. | Ngarilla ... | an unmarried man. |
| Murra tungka | palm of the hand. | eNgarinna ... | to build. |
| Murra unške | the thumb. | Ngaroolta ... | a centipede. |
| Murrayerle ... | the forefinger. | Ngarre ... | cord or rope. |
| Murrungá yoo | freshwater tortoise | Ngaroo ... | milk. |
| Murto ... | smell, or scent. | Ummengaroo | breast (woman's) milk. |
| Murtpoona ... | a murderer, to mur- der. | Ngarro ... | quill, feather. |
| Naiāne, naiāne, naiyeene ... | to sew. | eNgeerannick | to weep. |
| Naiāra ... | a cloud. | eNgellawe ... | we two. |
| eNaiko ... | mother. | eNgende ... | night. |
| Nāko ... | you (plural). | Ngerkarroo ... | whiskers. |
| Nallāte ... | how many? | rNgerla ... | broken. |
| Nammareen ... | a monkey. | Ngerlkoön ... | to bite. |
| eNangko ... | your mother. | Ngérnawe ... | you (plural.) |
| Nantee ante ... | opossum. | Ngerpāne ... | to sink. |
| Nanto ... | a large animal, kan- garoo, horse, bul- lock, &c. | Ngerre ... | blue mountain par- rakeet. |
| | | eNgōke ... | water. |
| | | Ngōlte ... | night. |

| | | | |
|------------------|-------------------------|------------------|--------------------------|
| Ngóltingga ... | last night. | Panyape ... | brother, little brother. |
| Ngomoonta ... | acacia decipiens. | Paraipa ... | grasshopper. |
| Ngooránde ... | to spin. | Parangóta ... | potato. |
| eNgooráre ... | male kangaroo. | rPareende, pa- | to swim. |
| Ngooreene | to throw sticks at | reene | |
| perroo | birds in trees. | Parnooko ... | he. |
| Ngoorle ... | a hill. | Parre ... | rice. |
| Ngooroo ... | the back. | Parráne ... | to kindle a fire. |
| Ngooroo werpo | the backbone. | Partanna ... | every, all. |
| Ngoorto ... | a frog. | Páta, páta ... | swamp gum tree. |
| Ngoppeechea | granddaughter. | Patpa ... | south, southerly. |
| Ngooya wap- | marks on the skin | Patteende ... | to thrust into the |
| peene | like small-pox. | ground. | |
| Ngoreeka ... | wattle blossom. | Patte inde ... | to stick fast, or be |
| eNgouwále ... | niece, brother's child. | clogged. | |
| eNgowerre ... | nephew (?) do. | Patte patteene | to put in irons, to |
| eNgrakalta ... | to-morrow. | fetter. | |
| eNgráwar ... | plenty. | Paule, paurle | little finger, little |
| eNgreekooole ... | corrobbery. | toe. | |
| eNgultére ... | beard. | ePaute ... | horse. |
| Okoora ... | collar bone. | Peea ... | fire. |
| Olte, ngólte ... | night. | ePeechangge ... | eyebrows (plu.) |
| eOmáwe ... | thou. | Peecharra ... | mallow (a shrub). |
| Omoonta ... | acacia decipiens. | Peedna ... | pomum Adami. |
| Onatta ... | yellow asphodel. | Peeko ... | eyebrow (sing.) |
| Onya waieeta | corrobbery. | ePeelangge ... | eyes (plu.) |
| Onye ... | to laugh. | ePeele ... | eye (sing.) |
| Onkeeta ... | mother of animals. | Peelta ... | opossum, black tail. |
| Ootwerta, | chin. | Peende ... | west, English, fo- |
| Ootawerta | | reign. | |
| Oppeengyarre | emu. | Peende tooboora | English drone bee |
| Paicha ... | serpent, any biting | Peendéka, peen- | island, Kangaroo Is- |
| | orstinging animal. | dingga | land, to the west. |
| Paicha mooroo | poison dust, used to | Peendingarre | English rope. |
| | charm. | peende ngarre | |
| Paiche bölte | an old woman, | Peendemocherta | English shirt. |
| | nickname. | Peenggánde ... | to turn or fold back |
| Paichöte ... | blind. | clothes, &c. | |
| Painingga ... | some time since. | Peenjáne ... | to write. |
| Paininggöla ... | to-morrow. | Peenjánto ... | write thou. |
| Painya yainya | here and there, dis- | Peere, murray, | nails, finger, toe. |
| | dispersed. | tinnap | |
| ePaipöla ... | fat, whale blubber, | ePeeterer ... | eyelids. |
| | honey of the grass | ePeethe, peetha | lungs of animals. |
| | tree. | Pémane ... | to spear. |
| Paiyáne ... | to bite or eat. | Weetyu pé- | to sew. |
| Kadle paiane | to eat dog. | mane | |
| Meeno paiane | to eat gum. | Perko ... | noise. |
| Paiyaráne, | to search for. | Perlo ... | fur and feathers. |
| paierreene | | Perltáne ... | to break, beat in |
| Pállön ... | dead. | corrobbery. | |
| Pálte palte ... | melopsittacus (bird). | Perlte ... | beating of sticks in |
| Palteenggamak- | noise of a corrobbery. | corrobbery. | |
| káne | | Perndo ... | limestone, boy's ball |
| Palya ... | hook for extracting | of skin. | |
| | grubs. | Pernta meella | weapon for throwing |
| Panda werle | a mud hut. | spear. | |
| ePáne ... | rain. | Perponda ... | plains. |
| Panmeende ... | to dive. | Perre, perringga | river, locality of ri- |
| Pannáko ... | they. | ver. | |
| Pánnápe ... | mushroom. | Perroo ... | flesh, |
| Panneende, pan- | to run or go away. | | |
| neene | | | |

- Perroomba ... wattle blossom.
 ePettère ... finger nails.
 Pinggane ... to erect, to build or make.
 Pinggareende ... lightening, it lightens
 Pingge ... a grass shirt.
 Pingge ... a poisonous charm.
 Pinjane, koue ... to charm, to poison
 pinjane water.
 Pinjetta ... sugar and other sweets.
 ePirrokkun ... to rise.
 ePóerle ... little, also little finger.
 Pokoole ... mantis (insect).
 Polaiche ... two, repeated, four.
 Polakerle ... your father.
 Poláko ... they two.
 ePömbe ... an egg.
 Pondo ondo ... large dragon fly.
 ePongarre ... shade, reflection in water.
 Pönggōne ... to bleed, wound, prick.
 Pooöyoo, pooöya ... smoke.
 Pooltooéro ... first-born.
 ePoolumbeangge ... ear, ears.
 Poona, konepoo-na ... a well.
 Poonkoolde ... kangaroo tooth in the midla.
 ePoontábore ... a gun.
 Poontōne, poon-to önde ... to blow with the mouth.
 Poore ... sandstone for scoring skins
 ePoorke ... a hole, used for a well.
 ePoorle ... a star.
 ePoorpoorta ... a sparrowhawk.
 Poortoova ... to open the door.
 ePoornoona ... to yawn.
 ePootparroo ... a kingfisher.
 Popalto ... tree (general term).
 Porochoe ... pains in the limbs.
 Poroona ... alive.
 ePulterre ... hail.
 ePungále ... large male kangaroo.
 ePúrragay ... wood, firewood.
 eRakka bokka ... dead.
 eRakkána ... a shark.
 eRamüng ... country at Encounter Bay.
 eRáwe ... hungry.
 eReerwe, ruwe ... earth.
 eRingkäre ... white.
 Taiápa ... the mouth.
 Taichoo ... hungry.
 Taichoo koue ... thirsty.
 Tainmoonda ... loranthus of gum-tree.
 Taitya ... female emu.
- Táka ... male kangaroo.
 Tam ... a sandy beech.
 Tameete, tamit-te ... moustache, hair on both lips.
 Tameeno ... upper lip.
 Tamoondee ... lower lip.
 eTammündeewin ... to fire a gun.
 Tampände ... to be wary, or intelligent.
 Tando ... a bag.
 Tandoongga ... in a bag.
 Tandotitte ... native lilac (Hardenbergia).
 Tangyále ... to knit or make a bag.
 Tappa ... a path.
 Tappáne, tapp-pände ... to kiss.
 Tappo ... common fly.
 eTappoone terrar ... to yawn.
 Tarkailyéloo ... to-morrow.
 Tärkäre ... some time to come, future.
 Tarkun ... to eat.
 eTarlallo ... no more of anything
 eTarrailge ... the midla (*vulgo*, womra).
 Tarralye ... split or sawn wood.
 Tarrarke ... to yawn.
 eTarte ... brother, little brother.
 Tattarkáne ... to yawn.
 eTattave yoor-loone ... to yawn, to open the mouth wide.
 Tatteen ... to climb.
 Tattōne ... to kick, as a horse.
 Teeála, teeána ... teeth, dual & plural.
 Teedle ... hungry.
 eTeeeer ... lock or curl of hair.
 Teelána, talin-ye, etallangga ... the tongue.
 Teelte ... native cherry (*exocarpus*).
 eTeendáne ... wreck of a ship.
 eTeende inde... ... bee-eater (*merops*).
 Teendo ... the sun, also a day.
 Teendo atpán or atpände ... sunset, or the sun is set.
 Teendōla, teen-do oola ... to-morrow.
 Teendo tilkkán ... the sun *sits*, mid-day.
 Touára teendo ... day.
 Teendo tokoo-cha ... morning, soon after sunrise.
 Teendo, teendo-matto ... river univalve (*lymneus*).
 Teeneenya, teen-reenya, teen-reenya, teen-reenya ... ribs, ribs (plural), ribs (dual).
 Teenjo ... a leaf.
 eTeepeechea, tip-peechea ... a quail.

- e*Teerkoore ... melopsittacus
 (love-bird).
*e*Teethe ... *amadina ruficauda*
 (bird).
 Teewo, teewoo white cockatoo.
*e*Teewoore woora pink-breasted cock-
 atoo.
 Teeyappe (pee- chewed fibre (of
 charra) mallow).
 Teeyáte ... yes (general affirma-
 tive).
 Telleelya ... *acacia saligna*.
 Terka ... kangaroo.
 Terma ... *viminaria* (tree).
*e*Ternar ... hand.
*e*Terne ... forefinger.
 Ternta ... to lie down, to sleep.
 Terraterra (ter- brother.
 roo ?)
*e*Terrar, teerar teeth.
 Terroo ... father.
*e*Tertungge ... knee.
 Tikkán ... to sit.
 Tikkangaie ... shall, or may I sit ?
 Tikke ... the armpit.
 Tindoerta ... small of the leg,
 ankle.
*e*Tinjella ... a quail, three-toed.
 Tinna, tinne the foot.
 Tinna boolta the instep.
 Tinna tungka the sole of the foot.
 Tinna ungge, great toe.
 tinna yerle
*e*Tinne pulta ... shoes.
*e*Tinne undána trousers.
 Tinne worro... the heel.
 Tinninye ... iron.
 Tinninye werle an iron store.
 Tinyára ... a boy.
 Tinye, tinnge elbow.
*e*Tippa doua ... cloud.
*e*Tippun ternar to wash hands.
*e*Tippun ... to fetch or carry.
*e*Tirrantun ... to set or put down.
 Tirreetpa ... a lark.
 Toboora ... large green flesh-fly.
 Tökon ... excrement.
 Toltarne ... red.
 Toltarneilla ... red shirt.
 Töngke, töngke cloth, clothing, sails
 of ship.
 Tongke werle a tent (cloth house).
 Tonko ... a venomous serpent.
 Tooka ... mud.
 Tooka yerta... swampy land.
 Tookoocha ... little (nephew or
 niece).
 Tookoocha yoko a boat (little ship).
*e*Toola úmpére round grass mat.
*e*Tooltar ... a star.
 Toolyoo ... *platycercus* (parra-
 keet).
- e*Toombe ... alive.
 Toomboola ... a gadfly.
*e*Toomboolun... very sick.
*e*Toonar ... hand (? palm).
*e*Toone, toonang- sole and soles of the
 ga feet.
*e*Toongge oongge handkerchief.
*e*Tooninyerangge shoes.
 Toonkoorta ... Swainsonia (shrub).
 Toonoo paicha common drab colour
 snake.
 Toonyoo ... a widow.
 Toopooora ... lizard (black ban-
 ded).
 Toora ... shadow and reflec-
 tion.
 Tooraakko ok- a looking glass.
 kooréte
*e*Toore ... month.
 Toorla ... to fight, to kill.
 Toorla yirra... a lamellicorn beetle.
*e*Toorláre ... a bream (fish).
 Toorloo ... a swift or swallow.
 Toorloonjäroo water beetle (*gyri-
 nus*).
 Toorna ... great toe.
*e*Toor ngoo ... large slate-colour
 shrike.
 Toorte ... the fore arm.
 Toorteamoola a coat or its sleeves.
 Toota ... grass.
 Tootoorndo ... the right hand.
*e*Tootta ... red-breast (pe-
 troica).
*e*Torre ... light (sunbeams).
*e*Touánda ... shoveller duck.
 Touáne ... to push or knock.
 Touára ... large, great, very.
 Touaráne ... to quarrel.
*e*Touäre ... grass bag.
 Touáta ... plenty.
*e*Touweete ... scoring of skins.
 Towinna ... long.
 Trákeen ... to saw or cut.
 Tukkäre, tukka- to sing.
 reen
 Tukkánde ... to speak.
 Wirrilla tuk- to speak fast or
 kánde chatter.
 Tummamo ... grandmother.
 Tummo ... great niece.
 Tunggullaroo hiccup.
 Tungka ... the liver.
*e*Últe ... calf of the leg.
 Umba, yung- edible root (*micros-
 umba* eris).
 Ummaiche ... wife.
 Umme ... woman's breast.
 Ummingaroo woman's milk.
 Undán, undáne sick, ill.
 Unge ... mesembryanthemum
*e*Ungkáre ... female kangaroo.

- Ungke, ungkee- female animal, also
to woman.
Unda mannoo the wrist.
Unta mannoo
Unnáta ... sister.
eUnna woolle wild dog.
eUnnoontaitpa dead.
eUrönde ... to creep stealthily.
Wá, wánte ... where (?)
Wadla ... wood in general.
Wadna, wadde stick for climbing
and fighting.
Waianeen ... to be afraid.
Waiareen ... to turn round.
Wirrilla waia-
reende to whirl round ra-
pidly.
eWaiére ... stars.
Wailyoo ... a bush or small tree.
Waitpe ... cold.
Wandeen ... to lie down or rest.
Wangán ... to speak.
Munta wangán to speak falsely.
Teeyátewangán to speak truly.
eWannoorlde a river fish.
eWantándo ... Do not do that, de-
sist.
eWappeene ... To do (very gener-
ally used).
Wappeöte ... Do not that.
eWarke ... a woman.
eWarlde ... hot.
Warra ... the act of speaking.
Warra weeta windpipe.
Warre ... wind.
Warro ... abroad, away.
Warroönde, war-
rönde to draw along or
after.
Warroo ... wild.
Warroo kadle native dog.
Warrungga ... whence?
Warrunggo ... a distant place.
Watpan ... soft, yielding.
Watte ... name.
eWawoona ... to run away.
Weelta ... a pipe or tube.
Weelto, peere-
weelto native eagle.
Weenta ... white owl.
Weerappe ... opossum, flying (pe-
taurus).
Weere ... shoulder-blade.
Weerkáne ... to wipe, to wash.
Weerkitte ... scoring on skins.
Weeroopa ... crested parrakeet.
Weeta ... peppermint gum.
Weetkára ... to whistle.
Weetoweeto feathers worn over
the head fillet.
Weetya ... nose-bone, needle,
kangaroo's fibula.
eWeewilte ... boy (?), proper name.
Werka ... an arnlet of cords.
- Werkáne, wer- to wash.
kon ...
Werle, werle house, house hole,
appa ... also bird's nest.
Werlingga ... at or in a house.
Werlingooroo the back of a house.
eWerite, werlta hot, also firm, hard.
Werlátate ... a hot season, used
for a year.
Werlto ... nape of the neck.
Werlto arre ... large parrakeet (pla-
tycerus).
Werndo ... black and white
honeysucker
(bird).
Werneen ... to fall down (par-
turo).
Wernto ... myzomela nigra
(bird).
Werpoo, wertpo a bone for stabbing.
Winda ... large spear of one
piece.
Winggo ... to like, love, wish for.
Wingko ... the breath.
Wingköngga the place on which
a man dies, which
receives his
breath.
Wingko patter- to breathe forcibly.
eende
Winna ... a fishing net.
Winnána ... native cockroach.
Winne ... thread, native and
English.
Winneen ... to go.
Wirre ... knobbed stick for
fighting and
throwing.
Wirrilla ... quickly, make haste!
Wirroöne, wir-
roönde, wir-
rönde
Withereen ... to be tired, fatigued.
Wokkán, wok-
kána, wok-
kéna wicked, not good.
eWökkare ... a shield.
eWökkareen ... to be stupid, not
understand.
Wokkareende do you not under-
stand?
Wokko ... a spider.
Wokwok, wok-
ko wokka a young child or
animal.
Wolta ... native bustard.
Wombe ... an orphan.
Womma ... forefinger.
Wongáre ... niece.
Wonggo ... an opossum.
Wongke ... the gullet.
eWoore, wōre white gum, large
timber.

- e*Wootoona ... to shine.
*e*Wootoona torre the light shines in.
 Woppe ene, to fear.
 Woppe eende
 Worlábbáte ... large grub in gums.
 Wotpáne ... to sit on horseback.
 Wouwe ... female kangaroo,
 also sheep.
 Wumma ... undulating plains.
 Wanna wanna rotatory motion at
 a funeral.
 Wurra mungo the ankle.
 Wurta toorte the upper arm.
*e*Yai a we ... I am hungry.
*e*Yailanne ... woven grass bag.
*e*Yailkai moornar opossum skin.
*e*Yáka, yakkáno, sister.
 yakanáta
 Yaltaráne ... to scold or blame.
*e*Yámále, yámálai one.
*e*Yamalaiche- one day, to-day.
 nungge
*e*Yápe ... split or sawn wood.
 Yappa, appa a hole.
 Yappoondóna to put into a hole.
*e*Yarnde .. a spear.
 Yarpa, yarpár fire, small firewood.
 Yarraráne ... to split wood, as in
 boring.
 Yattáte ... a knife.
 Yellakurra ... just now, lately.
 Yellamoka ... calf of the leg.
 Yellára ... now, this day.
 Yeltánde ... to mistake.
 Yeltukka ... new.
 Yellukka ... yesterday.
 Yerdloáne, to push or force
 Yerdloánde along.
 Yerko, yeerko the shin of the leg.
*r*Yerkoána, yer- trouser.
 kóndána
 Yerkoanoola trousers, dual.
 Yerle, murra forefinger.
 yerle
 Yerle .. father, male of ani-
 mals.
 Yerleeta ... greatgrandfather, or
 ancestor.
 Yerlinna ... husband.
 Yerloo, yerlo a lake or sea.
 Yernayerna ... undulating ground.
 Yerrábbóla ... four.
 Yerroo ... whirlwind.
 Yerta ... ground, earth,
 country.
- Yerta mayoo one's countryman.
 Yerta ummaiche one's countrywoman
 Yertangatpánde to bury in the
 ground.
 Yettaráne ... to break (a bone),
 (werpo) fracture.
 Yíbbíte ... a child without a
 mother.
 Yítpe ... soul or spirit.
 Yínko ... three-toed quail.
 Yóko, touára a ship, a large ship.
 yoko
 Yokóngga ... in a ship.
 Yólte ... a shag (bird).
 Yómbó ... a porpoise.
*e*Yongeenáio where go you?
 Yoonga, yóngo brother.
 Yoongára, wife.
 Yungára
 Yoongáta ... sister.
 Yoong oora ... crested pigeon.
*e*Yoornde ... a feather.
 Yoowáne ... to stand, watch, or
 guard.
 Yoowongke ... to grow firm or stiff
 as the beard.
 Yorte ... rain.
 Yúka, yuká hair, cut or cropped
 weelya hair.
 Yúka weeltitte scissors(haircutters)
 Yukka, yakka not, general nega-
 tive.
 Yúlte ... stringy-bark gum.
 Yumbeena ... a widower.
 Yungále, yun- yonder.
 gadle
 Yunggón ... to give.
 Yure, yure illa, an ear, two ears;
 yurilla hence—
 Yure illa .. Mount Lofty.
 Yure ána ... neckerchief.
*e*Yüregarre, neckcord or rope.
 yuringarre
 Yürekaicháne to hear.
 Yüreteena .. deaf.
 Yüreenda ... opossum or other
 skin.
 Yüringga ... hearing.
 Yurinna, yurid- left hand.
 na
 Yürloo ... forehead.
 Yürne ... neck.
 Yürneána ... neckerchief.

NAMES OF PLACES, &c.

| | |
|--------------------------------------------|--------------------------------------------------------------------|
| Boora wongoarto | } Weera districts north of Adelaide. |
| Mikka wummungga | |
| Pootpa, pootpóbbere | |
| Pootpou weera and weerungga | |
| Punggára | } Adelaide, and the Torrens. |
| Korra weera, yerta and perre | |
| Kobandilla | } Districts of the Adelaide tribe. |
| Kouandilla | |
| Tandarnyungga | |
| Youechilla... .. | |
| Korra weerungga... .. | |
| Peelta werlungga | } Hindmarsh town. |
| Korra oondungga | |
| Moole yerke perre | The Gawler river. |
| Kaleeya, kaleteeya | Gawler town. |
| Yure and yureilla | Land adjacent and Mount Lofty. |
| Yerta böldingga | Port Adelaide. |
| Ungke perre, Ungke perringga... .. | Field's River, Onkaparinga. |
| Kerno | } Rodney's country, from Onkaparinga to Willunga, and south of it. |
| Warekillia | |
| Willa willungga | |
| Kurra mooroo | |
| Weeningga... .. | |
| Kurra e wurre | } Aldinga. |
| Auldingga | |
| Koue auldinga | Deception Bay. |
| Moorta perringga | Upper vale of the Hindmarsh. |
| Limboanora, limboanungga | Lower part of Hindmarsh valley. |
| Moo oola | } Inman river. |
| Moogoorá (by a Murray man) | |
| Yalla doola | Hindmarsh river. |
| Peeralilla | A beautiful hill, Hindmarsh valley. |
| Maippunga | Myponga. |
| Yangkallilla | Yankalilla. |
| Patparno, Patpungga | Rapid Bay. |
| Rámung | Site of Blenkinson's fishery, Encounter Bay. |
| Weeramulla | Site of S. A. Company's fishery, Encounter Bay. |
| Yoorlooarra (Murray man) | } Murray river, Goolwa. |
| Goolawarra koore (E. B. man) | |
| Parrungka perre (Onkaparinga man) | } Land near the Goolwa. |
| Parrungka ungka (vulgo Parrangoeka) | |
| Manoonpulla | } Land between Encounter Bay and lake. |
| Nönpöngga | |
| Weereecha | } ? In the Weera districts. |
| Weertootpe | |

MEN'S NAMES.

| | | |
|----------------------|--------------------|-----------------------------------|
| Kuttámero... .. | } First son | } Onkaparinga Jack, or King John. |
| Kertámero | | |
| Meeno K. | } James of Pootpa. | } Richard of Punggara. |
| Kooyeeta K. | | |
| Tanmártero K. | } Second son. | } Third son. |
| Yerraicha | | |
| Konoocha | } Third son. | } |
| Koonoocha... .. | | |
| Koodnoocha | } | } |
| | | |

| | | | |
|--------------------------|-----|--------|---------------------------|
| Monaicha wonweetpeena K. | ... | ... | Captain Jack. |
| Warreecha ... | ... | ... | Fourth son—Peter's son. |
| Pitpa witpeena W. | ... | ... | Old Tommy. |
| Tippa W. ... | ... | ... | William of Tandarnyungga. |
| Marroocha ... | ... | ... | Son of O. P. J.'s Maria. |
| Konnakaia marroocha | ... | ... | |
| Korrou weetpeena M. | ... | ... | Tom of Weerawulla. |
| Nawálte ... | ... | ... | Charley of Weerungga. |
| Wongoocha ... | ... | ... | |
| Yerre wurre W. | ... | ... | |
| Kappee ... | ... | Johnny | } All of Encounter Bay. |
| Láme raikongga ... | ... | Peter | |
| Linde sero ... | ... | Mungo | |
| Meelaicha ... | ... | Kon | |
| Olallyoo ... | ... | Bob | |
| Parroo paicha ... | ... | Paddy | |
| Polla volloo ... | ... | Alick | |
| Reppeenyére ... | ... | Jack | |
| Tappaláwe palbe ... | ... | | |

WOMEN'S NAMES.

| | | | |
|---------------------|-----|-----|---------------------------------------|
| Kertányo ... | ... | ... | First daughter. |
| K. Werke barro ... | ... | ... | King John's third wife. |
| Warrooyoo ... | ... | ... | Second daughter. |
| Konarto ... | ... | ... | Old Tommy's wife. |
| Monarto ... | ... | ... | Mary of Tandarnyungga. |
| Narkónneye ... | ... | ... | Mary of Warnandoola. |
| Warrearto, Warrarto | ... | ... | King John's wife Maria, Koa Warrarto. |
| Yerrarto ... | ... | ... | Do. do. Jaue. |

NAMES OF TRIBES.

| | | | |
|--------------|-----|-----|----------------------|
| Kaurna ... | ... | ... | Encounter Bay Bob's. |
| Meeyúrna ... | ... | ... | Onkaparinga Jack's. |

RELATIONS.

| | | | |
|------------------------------------|-----|-----|----------------------------------------|
| Yerle, aicherle (aichoo yerle) ... | ... | ... | Father, my father. |
| eNongai ... | ... | ... | Father. |
| Aie, aichaie (aichoo aie) ... | ... | ... | Mother, my mother. |
| eNaiko ... | ... | ... | Mother. |
| Yoonga ... | ... | ... | Brother. |
| eKeláno, kelánoe ... | ... | ... | Brother, my brother. |
| Yoong áta, unnata | ... | ... | Sister. |
| eMarráno, marránoe | ... | ... | Sister, my sister. |
| eYáka, yákáno | ... | ... | Sister. |
| Tummámo ... | ... | ... | Grandmother. |
| Ngabaitya ... | ... | ... | Grandmother. |
| Ngapápe ... | ... | ... | Grandson. |
| Kouáno ... | ... | ... | Uncle (mother's brother). |
| Búrnowe .. | ... | ... | Aunt. |
| Kummáme ... | ... | ... | Aunt. |
| Burrian ... | ... | ... | Nephew. |
| Wóngare ... | ... | ... | Niece (sister's daughter). |
| Kou wou, kou wou wa ... | ... | ... | Cousin. |
| Tummo ... | ... | ... | Grand niece (sister's son's daughter). |
| Mayoo ... | ... | ... | Husband (man). |
| Ummaiche ... | ... | ... | Wife (woman). |
| Yoong ára, yung ára | ... | ... | Wife. |
| Pooltoo éro ... | ... | ... | First-born child. |

SENTENCES.

Aidle winneen, wa winneen?—Where go you?

Aichoo mante pai yareene—I searched in vain (did not find).

Aichoo ninnato yoonggonde—I gave to you.

Aincha watte koma ummaiche?—What name, that woman?

Anna mayoo bukkabákkate yurgōne?—What man knife gave?

Wummáno mankōne—From the ground picked (it) up.

Burkonna mayoo wokkareen—The white man was stupid.

Ningko touára mokerta máne—You very head good, *i.e.*, you understand.

Ningko wirrilla winneento koue kutteen—You quickly go water fetch.

Marndo mooto ngōke (E.B.)—You go fetch water (imperative.)

Tarkailyeloo aichoo kotinne wirro ota—To-morrow I again will saw (wood.)

Turna pāenpeena (E.B.); Mullán yungōn (Ad.)—Do not give.

Wa mayoo wandeene wingko wappeen—Where (the dead) man rested, they do the winkgo, *i.e.*, they dig the ground for the escape of the breath.

Oorloonjaenta peere eene ninna wertpo poonge—The words used in asking the dead man by whom and how he was killed.

Monaincherlo wappeene teendo, &c.—M. made sun, &c.

Teendo yerle mayoo—The sun-father man.

Moona yerta ngatpānde, yitpe, tookoocha kurra winneen—The body sits (is buried) in the ground; the little soul above goes.

Aichoo ngaicherle erleeta wangan
 “Monána aráche kaia pemane, ea pemáne, ea pemáne, boora kaia kurra pemáne, kaia kurra yewáne, kotinne kaia yewáne, kotinne kaia yeváne, boora yerta yewane; Monana kaia tatteene kurra winneen.”

My father's great-grandfather (or ancestor) said—“Monana threw many spears, here threw, here threw, by and by a spear upwards threw, the spear above stuck fast, again spear stuck fast, again spearstuck fast, by and by in the ground stuck fast; Monana (by the) spears climbed, above went.” This statement is in the words of Monaicha wonweetpeena konoocha, or “Captain Jack.”