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.,

PREDICATELY 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 comparably 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 v. 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; ngoroowepo, backbone; of constructed words, as cherle (forearm), cherlinyer-angge, shirt-sleeves; koole (head), koolinyêre, hat; and of figura-
tive expressions, as mayookömbo, the man rainbow; umaiche kömbo, 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, ungra, imply locality; as perre, a river; perringga, the ground about the river; tando, a bag; tandooggga, 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 derivative terms are occasionally met with, as paiche bólte, 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; kíinta paicha, mosquito: also paicha moooro, 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 kind-
ness 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 coagulum 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
FUNERAL CEREMONY.

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 cir-
cumvolutions 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 alto-
gether 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 pro-
ceed 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. "Konooca," 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 cornte, wirrilla pallône ningko," "Go away, quickly dead you." The moon, "karkâra," 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, wundeem ôûte, karkâra tatteen, boorn pallôn." 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
In their mythology with some of the tribes "Monsincherloo," he is supposed to have made or created. He ascends from the hill, in point of form, a most splendid object, from whom I first heard the story of the great grandfathers' account of him. He was said to have thrown a spear sticking fast in the ground, and to have climbed it without the least effort. He then threw another, then stuck it fast, and thus continued until he gained the summit. He then sat down, and the natives believe him to be a god. He is represented as having several sisters, one of whom is "Gii." He is a very powerful medicine man, and is said to have been the first to teach his people the use of the feather. He is supposed to have been the first to teach his people the use of the spear, and to have taught them to use it in a proper manner.

The story of the "Monsincherloo," or "Gii," is as follows: He is said to have been a very powerful medicine man, and is supposed to have been the first to teach his people the use of the spear, and to have taught them to use it in a proper manner.

The sun sits (or, as he 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 beings are called "nokooa toorlanak," which seems to signify "nokooa, the destroyers," from "toorla," to fight or kill. At Encounter Bay their name is "Diarbe," 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 this.
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.
ADELAIDE AND ENCOUNTER BAY TRIBES,

VOCABULARY
OF THE

WITH A FEW WORDS OF THAT OF RAPID BAY.

RULES FOR PRONUNCIATION.

- as in father, a as in fate.
- ai as in fine, au as in full.
- e always short, as in robbery; ee as in keen.
- oo as in moon, o as in bone.
- u as in bat, gu as u in mete.
- 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.

Adla ... where?
Adléko ... we two (dual).
Adléooko ... we (plural).
Ais ... I (affix only).
Ai chai ... my mother.
Ai chaíko ... my mother's.
Ai chaikáno ... my sister.
Ai chéri ... my father.
Ai cheniendo ... to be tired.
Ai choo ... I and my.
Ai choongo ... my brother.
Aícho ... what?
Akála kála ... Red-breasted parrot.
Anawe ... I.
Anberreen ... ashamed or repentant.
Andoreelo ... a jacket.
Angko ... whose?
Anna ... what?
Arráche ... very many, plenty.
Arkoonde koue ... to drink water by the handful.
Atpáne, atpánde ... set (as the sun.)

Boo ... a young girl.
Barroo-barroo ... bird allied to cuckoo.
Birre werte ... short-winged grasshopper.
Birrike birrike ... green pea.
Bokan ... to dive.
Beke ... lately.
Bokelfyeloo ... yesterday.
Bokka ... back of tree.
Bokka yoko ... bark canoe.
Bokken ... to saw or cut.
Bomba ... a shirt.
Bookáne ... to swim.
Bookoo-bookoo ... to shave.
Boolyán ... black.
Boolyoreende ... blue, dark, cloudy.
Boonán ... to come.
Boora boora ... by-and-by.
Boorka ... frost.
Boorka mayoo ... old white-haired man.
Boorkoo boorkoo ... a mouse.
Boortana, boor- to be fully satisfied, leene
Booroko ... white-haired, hoary, Boota boota ... a bottle - shaped sponge.
Boortana, boor- to burn (r.a.) tane
Bukka (?) bolka) a scab, Bukkanakkate a knife.
Bukkaniname ... to skin or pare. Bukkeene ... to tattoo, to cut.
Burkon ... white, Bimowe ... hunt.
Burraie ... foreleap. Burrian ... a nephew.
Cheele ... common fly. Cheele ... fore-arm.
Echeriye ... shirt. Echungga ... near, at a short dis-
tance.
Eere ... cicada. 
Eerkcona ... a thorn. 
Eerkale, erkullie thumb, great toe.
Eenko ... endive. 
Eerkoni ... a shark.
Eerleeta ... great grandfather, 
ancestor.
Eernle ... endive. 
Erando ... the wrist. 
Erra ... mast of a vessel. 
Errna ... rough to the touch. 
Elako or yinku ... a rail (bird). 
Innake ... his or her.
Elunenim ... black.
Kalle ... native dog 
Kalle adle wani- quesions to a dead ban man.
Kala ... large spear with a point end for the midla.
Elaianggo ... war-stick. 
Elaiyer ... grass. 
Kalote ... waistbelt of human hair.
Kalta ... seineus (reptile). 
Kaloto ... the heart. 
Kalgo ... a myrrhineous subrub. 
Ekankahe ... bring thou. 
Ekgaggonaw ... they two. 
Kankane ... to ward off a blow. 
Kanno ... agama (reptile). 
Kanno aiya ... green-wingless grass- hopper.
Kannoora ... mallow (plant). 
Kantaorta ... sweat. 
Kanterla ... sweat. 
Kapobboota ... large three - toed quail.
Ekare ... smoke. 
Ekaral ... mesembryanthemum 
Karaido ... evening. 
Karkiri ... the moon.
Kondo warpio ... the breastbone.
eKongaia ... come here.
Konggane ... to bring forth.
Konggaroem ... to small baby.
Kongool ... river crayfish.
Kong gool ... blossom of gum tree
eKooyo konyo ... enough, enough
(einterj.)
eKóope ... nose.
Kóote ... a bivalve shell (?).
Koocho onde ... little.
Koondha ... excrement.
Koookanđe ... to scrape.
eKoda, koolar ... hair, scalp.
eKoole ... head.
eKoolinyëre ... cap or hat.
eKoolinyëbringge ... caps or hats (plural).
Koolyoo ... black swan.
Koonyoo ... an imaginary being.
Koonyoo ... leaf insect (phil-
(hium).
Koonyooonda ... animals females.
Koongoonda ... must not eat.
Pooroo koono-
ginda
Kootpatenanga ... to joke, joking.
Koop ... large grub (bombyx)
in gum trees.
Koora ... near.
Koornka ... white gum tree.
Koornakka ... native magpie (cracticus).
eKooraiche ... mullet (fish).
Koorrama ... very near.
Koore ... a corroborey.
eKoor ... a river.
Koore koore ... a young emu.
eKoorie ... a stone.
Koorkiande ... to swallow.
koorkkendo
Kooroo ... lona (pediculus hu-
numanus).
Kooroolumme ... univalve shell (me-
langer).
Kooritito ... short.
Kooroo ... pot or pannikin.
eKoorta koue ... young kangaroo.
Koorta winyo ... the little finger.
Koortee ... pittosporum pod.
Koortukka ... a young kangaroo.
eKoorunambé ... large grey owl.
Koote ... small spears of two
pieces for the mudla.
Kooya, kooy, ... fish in general.
Kooyoo
Kooyoa peerie ... fish hook.
Kooya yarr ... fishing line.
Koppe ... tobacco.
Koppem ... to vomit.

Kopoola ... salt water, all rapid
drink.
Kopoola koue ... the sea.
Korla pinoe ... the hollow before
the elbow.
eKörne ... a man.
Korla, korriro ... red gum tree.
Korraya ... far off, from afar.
Korre ... a male emu.
Korre bort ... longicorn beetle.
Korre korr ... get out of the way
(einterj.)
Korroote ... sneezing.
eKorrram ... the crown of the
head.
Korunye ... the rainbow.
Kotinane ... again, repetition.
Kotupa ... whisksers.
Komia ... come here.
Komanda ... north, northwards.
Konado ... undo.
Kone ... water.
Ken wun, konr counin.
wan wa
Kummame ... aunt.
Kunde ... thigh (leg of mut-
ton).
Kundo ... thunder.
eKunmako ... sword-stick.
Karito allakko ... paralodus (small
bird).
Kuriwe ... casuarina.
kurra ... above.
eKurra winds ... melipha, brown-
breasted.
eKurriye ... slow-worm.
eKurro ... thigh or entire leg.
Kurre kurrem ... to rise from a seat,
to fly.
eKurrinériei ... trousse.
eKurrineryangge ... trouses.
Kurro ... blood, also the pulse.
Kutta, kuttada ... women's digging
sticks.
Kutteen ... to bring, fetch, or
carry.
Kutteendo ... bring thou.
Kityera ... bird allied to crow.
eLamalde ... hair of the head.
eLarung ... there, in that place.
eLarung lawa ... sit you there.
Löórakkenade ... sit, my brother.
LaWan ... to sit.
eLokkoore ... umia (river bivalve
shell).
Lokoona ... to be afraid.
eLÖmëwe ... ye two.
eLoomakale ... a year, or hot sea-
son.
eLoompoode ... kangaroo skin.
Loombange ... ears.
Mabo ... a cat.
eMoirle ... plenty.
eMingker ... red colour.
Maloorta ... opossum, white tail.
Måłyoom ... menembyanthime-mum
eMåne ... opossum.
Måne, marne, good.
merne
Månemåne ... kassad hawk.
Masakge, to laugh.
mungko
Månkka, man- to gather, pluck, or kindle.
Månkoroåme, to clap the hands.
mankoroome
Manna munke clouds.
Mante ... not (negation).
Manwerta ... maps of the neck.
Måre ... east, eastwards.
Mårikåré ... moon, month.
Marråme ... to pour out.
Çarramaono, mar sisir, my sister!
rammë
eMarrungkå ... cold.
eMarrungumne native crow.
Måta ... the knee.
Mauko ... cloud.
Mauka ... scar made on the breast.
May, maya ... food, not flesh.
Mayeecha ... hungry.
Mayeurenga ... greasy of food.
Mayoo, mayool, man (sing., dual, mayooma plural).
Måeboorde ... a river fish (trout).
Måeboote ... eyelid.
Måekeone ... tears (water of the eyes).
Måeelleende ... to pinch up the skin.
Måeemimne ... woman, female kanga.
Meeña, meeñooleye (sing., dual, meeñoona plural).
Meeño ... wattle acacia and its gum.
Mëeroo ... sleep.
Mëeyunakite a hook.
Meeenengge ... eyebrows.
Mengka ... edible pod of fruit (?).
Mermide ... beating of skins by women at corrobery.
Mermpe ... bronze-wing pigeon.
Mëettiska ... a serpent.
Michën (murt, michän) to smell (v.n.)
Çichoö-michoo small long-eared bat.
Midla ... weapon for throwing spear.
Mille ... the elbow.
Mindë ... not for provisions.
Mindowertha ... umbilicus.
Mingga ... painful.
Mingo ... seeds of wattle.
Mingge ... flint.
Månkemimoëthe black cockatoo.
Mimnokooroa ... roots of reeds.
Minnoråme, min- to slip or be slippery.
norene
eMîrre paîta hail, hailstorm.
mukke
Mîrro, mëeroo ... yawning, sleepiness.
Mocherta (Peeën, shirt de mocherta) shirt.
Mõka ... an egg.
Mokandareme to forget, to be ignorant of.
Mokerta ... crown of the head.
Mokertana ... hat or cap.
Mokoota ... a hill.
Mолerta ... a stick of any kind.
Månomichero name of a creator.
Mønøna ... a man who climbed up to the sky.
Mønórìce ... whiskers.
Mønoombe ... chin.
Møoomo ... more (adj. and adv.).
Møokatta ... round piece of bark to practise spars.
Møola ... nose.
Møola yáddla hole in the septum of the nose for reed or bone.
Møola yapp ... nostril (noose hole).
Møólde ... tobacco pipe.
Møolerta ... bone or reed for the nose, and for spinning.
Møoolkörë ... to patter as rain does.
Møoleene ... to smell (v.n.).
Møolowoerta ... umbilicus.
Møoolungwerta hot, or very hot.
Møoon, moodo lip, lips (plural). ango
Moono ... dead body.
Møoombo ... chin.
Møonä ... belly.
Møoonkoonga a misalliance.
palline
Møorka, mook át, merkine, moorkánde.
Møorka bokk a shed of bark.
Møorkle, moolde smoke.
Möoro ... dust.
Möoro möoro flour and bread.
Moor, moo- to eat.
ënë
Mootoo ramboo ... to drink.
na
Møoyiminte scorobicus cordis.
Møorinyya ... a mother who has lost a child.
VOCAULARY.

Morokoon, mo- to gather.  
Morokoon, mok-to rook.  
Moreen ... to run.  
Moreen ... to swim.  
Mukkane, mok ... to dance in corroboree.  
Makko ... glass, flint, hard stone.  
Molaa ootwerta, ootwerta ... beard, on chin.  
Molaa wappoon-na ... whiskers, on cheeks.  
Mullilla ... little brother or sister.  
Mullan, mullaan no, not, none.  
Mullata ... never mind, no matter.  
Mulleene ... to die.  
Multa ... beard and whiskers, by some.  
Multar ... three.  
Multarra ... female emu.  
Multarra ... female for the nose, and for spinning.  
Multarrey ... little.  
Multan ... the knee.  
Mundu ... a house or hut.  
Munno ... fillet for the head.  
Munno anna ... a spinning stick, distaff.  
Mungka mingke ... marks scored on a skin.  
Mungke mingke ... to score a skin.  
Munkara ... a girl.  
Munto ... the belly.  
Munna ... a very full stomach.  
Munya ... rain.  
Munyarinna ... to pant, as a dog.  
Manyaroon ... to be cold, to shiver.  
Marrangorta ... greed of food.  
Marra ... three.  
Marra ... the hand.  
Marra ... to be spilt, to boil over.  
Marra tumgba ... palm of the hand.  
Marra ungke ... the thumb.  
Marra yarpa ... the forefinger.  
Marra yoo ... the middle finger.  
Marra yoo ... freshwater tortoise.  
Marra yoo ... small, or scent.  
Marra yoonna ... a murderer, to murder.  
Moolaa, naaize, naiyeene ... to sew.  
Naat ... a cloud.  
Naiko ... mother.  
Nako ... you (plural).  
Nallate ... how many?  
Nannoara ... a monkey.  
Nangko ... your mother.  
Nanee ante ... opossum.  
Nanto ... a large animal, kangaroo, horse, bullock, &c.

Nanto bokka ... an old hoary male kangaroo.  
Napullar, napulbar ... three.  
Narkiyu, nar-k to drink.  
Narkoorina ... a book.  
Neeunna, neen-gango ... fillet for the head.  
Neeunmo ... you two.  
Nepert ... the mouth.  
Nervisanga ... bronze pigeon, yellow legs.  
Ningkarnarne ... the mouth.  
Ningko ... you, your.  
Nima, nima ... you, thou.  
Nimati ... to you (direct case).  
Nooanu ... you (plural.)  
Noolane ... to know, remember.  
Nooom ... an evil being; also, a small wingless locust.  
Nonge ... the sun.  
Nooke ... to blow the nose.  
Nooke ... handkerchief.  
Nittu ... the chin.  
Nowerne ... to be off! go away!  
Noroothe ... a man or evil being, who uses poisonous charms.  
None ... how many?  
Nutta ... now.  
Nutta ... no more! enough!  
Niva ... grandfather.  
Ngall ... to boil.  
Ngalaita ... river crayfish.  
Ngapipe ... grandfather.  
Ngala ... name.  
Ngarrila ... an unmarrried man.  
Ngarrima ... to build.  
Ngarril ... to cut.  
Ngare ... good, or sea.  
Ngare ... milk.  
Ummarrarne ... breast (woman's) milk.  
Ngarre ... gold, feather.  
Ngareen ... to weep.  
Ngillaw ... we two.  
Ngemulu ... night.  
Nguragorro ... whippers.  
Ngurr ... broken.  
Ngarrak ... to bite.  
Ngarrakew ... you (plural.)  
Ngarrake ... to sink.  
Ngarrre ... blue mountain parakeet.  
Ngoka ... water.  
Ngokita ... night.
Ngoltinga ... last night.
Ngomoonta ... acacia decipiens.
Ngoorinde ... to spin.
Ngoorire ... male kangaroo.
Ngoorireene ... to throw sticks at birds in trees.
Ngoree ... a bill.
Ngoree ... the back.
Ngoreeeroo ... the backbone.
Ngoreeeroo ... a frog.
Ngoppoeeka ... granddaughter.
Ngooya wapaenee ... marks on the skin like small-pox.
Ngoreeka ... wattle blossom.
Ngourata ... rice.
Ngourine ... to kindle a fire.
Ngaatma ... every, all.
Ngaatua ... swamp gum tree.
Ngaatua ... south, southerly.
Ngatmeene ... to thrust into the ground.
Patte inale ... to stick fast, or be clogged.
Patte patteene ... to put in iron, to set.
Paule, paurile ... little finger, little toe.
Paute ... horse.
Pea ... fire.
Peechanjga ... eyebrows (plu).
Peecharr ... mallow (a shrub).
Peecharr ... popum Adamii.
Peecharr ... eyebrow (sing.)
Peecharr ... eyes (plu.)
Peecharr ... eye (sing.)
Peecharr ... quassum, black tail.
Peecharr ... west, English, foreign.
Peecharr ... toooora English drone bee.
Peecharr ... peen island, Kangaroo island.
Peecharr ... land, to the west.
Peecharr ... English rope, peen yarre.
Peecharr ... English shirt.
Peecharr ... to turn or fold back clothes, &c.
Peecharr ... to write.
Peecharr ... write thou.
Peecharr ... murrup, nails, finger, toe.
Tinnap ... tinnap.
Peecharr ... sordid.
Peecharr ... greens of animals.
Peecharr ... to speak.
Peecharr ... to say.
Peecharr ... noise.
Peecharr ... fur and feathers.
Peecharr ... to break, beat in corrobory.
Peecharr ... beating of sticks in corrobory.
Peecharr ... limestone, boy's ball of skin.
Peecharr ... weapon for throwing spear.
Peecharr ... plains.
Peecharr ... Perrine river, locality of river.
Peecharr ... flesh.
VOCABULARY.

Perroomba ... wattle blossom.
•Petière ... finger nails.
•Pinguane ... to erect, to build or make.
•Pinguarende ... lightning, it lightens
•Pingue ... a grass skirt.
•Pingge ... a poisonous charm.
•Pinajane, kon ... to charm, to poison water.
•Pinjeta ... sugar and other sweets.
•PiRoikun ... to rise.
•Përële ... little, also little finger.
•Pokooro ... mouth (insect).
•Poëcë ... two, repeated, four.
•Poëelemri ... your father.
•Poliko ... they two.
•Pombe ... an egg.
•Pondo endo ... large dragon fly.
•Pongaree ... shell, reflection in water.
•Ponggëse ... to bleed, wound, prick.
•Poëyooyu, poëyooyu smoke.
•Pooltoëro ... first-born.
•Pooloombëngge ... ear, ears.
•Poona, koonpoo ... a wall.
•Poona, koonpoo ... a wall.
•Poonkoolde ... kangaroo tooth in the milla.
•Poonidabore ... a gun.
•Poontone, poon-to ... to ease.
•Poore ... sandstone for scoring skins.
•PoOorke ... a hole, used for a well.
•Poorle ... a star.
•Pooosorra ... a sparrow hawk.
•Poooraree ... to open the door.
•Pooomona ... to yawn.
•Pooortaroro ... a kingfisher.
•Popkalto ... tree (general term).
•Poroko ... pains in the limbs.
•Poroon ... alive.
•Puturee ... hair.
•Pungile ... large male kangaroo.
•Purrngay ... wood, firewood.
•Rakka loxaka ... dead.
•Rakkana ... a shark.
•Ramming ... country at Encoun-
ter Day.
•Rîwe ... hungry.
•Reevere, ruwe ... earth.
•Ringkire ... white.
•Taipe ... the mouth.
•Taîcho ... hungry.
•Taîchoo koon ... thirsty.
•Taimmounda ... jorumuth of gum-
tree.
•Taiyya ... female emu.

Taka ... male kangaroo.
Tame ... a sandy beach.
Tameete, taunti ... mustache, hair on
• to both lips.
Tameemo ... upper lip.
Tameembee ... lower lip.
Taneembeewe ... to fire a gun.
Tampande ... to be wary, or intel-
ligent.
Tando ... a bag.
Tandoongga ... in a bag.
Tandotitite ... native (Hardenbergia).
Tangyale ... to knit or make a bag.
Tappe ... a path.
Tappane, tap ... to kiss.
Tapple ... common fly.
Tappo ... common terrar to yawn.
Tarkalweloo ... to-morrow.
Tarkare ... some time to come, future.
Tarkun ... to eat.
Taro ... no more of anything.
Tare ... the midia (valve, woman).
Tarraly ... split or sawn wood.
Tarrak ... to yawn.
Tarte ... brother, little brother.
Tattarkane ... to yawn.
Tattawwe yoor ... to yawn, to open the mouth wide.
Tatteen ... to climb.
Tattone ... to kick, as a horse.
Teela, tecina ... teeth, dual & plural.
Teedle ... hungry.
Teecero ... lock or curl of hair.
Teelin ... tip of the tongue.
Teellne, etallne ... ye, etallne.
Teete ... native cherry (eucarpus).
Teendine ... wreck of a ship.
Teende inde ... bee-eater (merops).
Teendo ... the sun, also a day.
Teendo apsinor sunset, or the sun
• atandoo is set.
Teendila, taen ... to-morrow.
Teendo tikkan the sunsites, mid-
• Tenaraatendoo day.
Teendo toeboo ... morning, soon after
• amsite.
Teendo, teendo ... river univalve
• matte (lymenius).
Teenesnya, teen-rib ... ribs (plural),
• cennyana, teen- ribs (dual),
• cennyula.
Teenojo ... a leaf.
Teerpecha, tip ... a quail, peecha.
THE ADELAIDE AND ENCOUNTER BAY TRIBES.

Teerkoore ... melopsittacus (love-bird).
Teethe ... amedina rufescanda (bird).
Teewo, teewoo white cockatoo.
Teewoore woora pink-breasted cockatoo.
Teyyappo (peep-chewed fibre of charr) mallow.
Teyyité ... yes (general affirmative).
Tellelely ... acacia saligna.
Terka ... kangaroo.
Terma ... miminalia (tree).
Termin ... hand.
Terne ... forefinger.
Ternita ... to lie down, to sleep.
Tennaterra (ter-... roo) 7 teeth.
Tennar, teernar teeth.
Terro ... father.
Terungge ... knee.
Tikkán ... to sit.
Tikkanga ... shall, or may I sit?
Tikke ... the arm pits.
Tinoderta ... small of the leg, ankle.
Tinjella ... a quail, three-toed.
Tina, tinne the foot.
Tinna boota ... the instep.
Tinna tangka the sole of the foot.
Tinna usagge, great toe.
Tinna yorte ... shoes.
Tinne undita trousers.
Tinne worro ... the heel.
Tinniye ... iron.
Tinniye werte ... an iron store.
Tinýará ... a boy.
Tiný, tinne ... elbow.
Tippe dora ... cloud.
Tippe termar ... to wash hands.
Tippe ... to fetch or carry.
Tirrauntam ... to set or put down.
Tirreeta ... a lark.
Tobora ... large green flash-dy.
Tokon ... excrement.
Tolarna ... red.
Tolarnella ... red shirt.
Tongke, tongke cloth, clothing, sails of ship.
Tongke werte ... a tent (cloth house).
Tonke ... a venomous serpent.
Tooka ... mud.
Tooka yerta ... swampy land.
Tookooca ... little (nephew or niece).
Tookooca yoko a boat (little ship).
Toolu ... round grass mat.
Toolar ... a star.
Tooloo ... platycerium (parra-keet).
VOCABULARY.

Ungke, ungkee female animal, also to woman.
Undia mannoo the wrist.
Unta nannoo sister.
Uninga woolle wild dog.
Uunoontaipa dead.
Ursinde to creep stealthily.
Wa, wante where (?)
Wadla wood in general.
Wadna, wadde stick for climbing and fighting.
Wainineen to be afraid.
Wainirom to turn round.
Wiriulwa wairreende to whirl round rapidly.
Wiriulwa starr.
Wakke to be a bush or small tree.
Waipe cold.
Wanleen to lie down or rest.
Wangina to speak.
Munta wingga to speak falsely.
Teniwa wepangin to speak truly.
Wamnoochle a river fish.
Wunqando Do not do that, desist.
Wupapeene To do (very generally used).
Wupapoote Do not that.
Waerke a woman.
Watende hot.
Warra the act of speaking.
Warra weesta windpipe.
Warre wind.
Warro abroad, away.
Warroonge, war-to draw along or ride, after.
Warroo wild.
Warrookalige native dog.
Warroonga whence.
Warrangga a distant place.
Watpan soft, yielding.
Watfe name.
Wawoona to run away.
Weelte a pipe or tube.
Weelto, peene native eagle.
Weelto opossum, flying (possumus).
Weero shoulder-blade.
Weerkinne to wipe, to wash.
Weerkitte to shave.
Weeroopa created parrakeet.
Weeela pepperming gum.
Weekara to whistle.
Westoovesto feathers worn over the head fillet.
Westya nose-bone, necele, kangaroo’s fibula.
Weeewilte boy (!), proper name.
Werk a armlet of cords.
Werkhe, werkne to wash.
Werle, werle house, house hole.
Wapra also bird’s nest.
Werlinggo at or in a house.
Werlingooroo the back of a house.
Werlito, werlita hot, also firm, hard.
Werlitte a hot season, used for a year.
Werlto nap of the neck.
Werlito arro large parrakeet (placypus).
Wemdo black and white honey snacker.
Werseen to fall down (partu).
Wereto myzomela nigra (bird). 
Werpo, werpto a bone for stabbing.
Winda large spear of one piece.
Winggo tolike, love, wish for.
Wingko the breath.
Wingko nga the place on which a man dies, which receives his breath.
Wingko pater to breathe forcibly.
Winnu a fishing net.
Winnina native cockroach.
Winnie thread, native and English.
Winnen to go.
Wirre knobbed stick for fighting and throwing.
Wirrilie quickly, make haste!
Wirriwo, wirriwo, wirriwo to saw or cut.
Withereen to be tired, fatigued.
Wokkhun, wokkhun wicked, not good.
Wokkane a shield.
Wokkareen to be stupid, not understand.
Wokkareen do you not understand?
Wokko a spider.
Wokkwo, wokko a young child or animal.
Wolte native bustard.
Wombo an orphan.
Wonnina for ender.
Wongire nicoa.
Wonggo an opossum.
Wongke the gallah.
Woree, woree white gum, large timber.
eWootoon - to shine.
eWootoon toore - the light shines in.
Woppa eene - to fear.
Woppa ende
Worldabalo - large grub in gums.
Wotpin - to sit on horseback.
Wuwwe - female kangaroo, also sheep.
Wumma - undulating plains.
Wumua wunna - rotary motion at a funeral.
Wurra mungo - the ankle.
Wurtta toorte - the upper arm.
Xa a we - I am hungry.
Yallame - woven grass bag.
Yalkkai moomu - opossum skin.
Yilka, yikano, sister.
yikanita
Yalarine - to soak or blame.
Yamala, yamalai one.
Yamalai-nee - one day, to-day.
Yambu - split or sawn wood.
Yappa, appa - a hole.
Yappoon-da - to put into a hole.
Yarada - a spear.
Yarpa, yappar - fire, small firewood.
Yarrante - to split wood, as in boring.
Yattate - a knife.
Yeyallara - just now, lately.
Yellaika - call of the leg.
Yellara - now, this day.
Yeizin - to mistake.
Yellakka - new, yesterday.
Yerdillane, Yerdillande - to push or force along.
Yerko, yeerko - the skin of the leg, trouser.
Yerkona - yer
Krakana
Yerkonaclare - trousers, dual.
Yeela - father, male of animal.
Yeeleta - great-grandfather, or ancestor.
Yerinima - husband.
Yerloo, yerlo - a lake or sea.
Yermayeera - undulating ground.
Yerrimboda - four.
Yerroo - whirlwind.
Yerta - ground, earth, country.
Yerta mayoo - one’s countryman.
Yerta ummancha - one’s countrywoman.
Yertanganupende - to bury in the ground.
Yettarra - to break (a bone), fracture.
Yibbute - a child without a mother.
Yip - soul or spirit.
Yinko - three-toed quail.
Yole, tonara - a ship, a large ship.
Yoko
Yokongga - in a ship.
Yol - a shag (bird).
Yombo - a porpoise.
Yongenai - where go you?
Yonga, yonggo brother.
Yongara - wife.
Yungara
Yongata - sister.
Yongu, oora - crested pigeon.
Yoornde - a feather.
Youmome - to stand, watch, or guard.
Youmugke - to grow firm or stiff as the beard.
Yerte - rain.
Yuuka, yuka - hair, cut or cropped weekly hair.
Yuuka weediit - scissors (haircutters).
Yuukka, yukka - not, general negative.
Yulute - stringy-bark gum.
Yumbeena - a wader.
Yunugole, yun - yonder.
Yunul - to give.
Yure, yure illa - an ear, two ears;
yarilla - hence.
Yure illa - Mount Lofty.
Yure inu - neckerchief.
Yurengaare - neckcord or rope.
Yureka - to hear.
Yuretseena - deaf.
Yureenda - opossum or other skin.
Yuringga - hearing.
Yurina, yuri - left hand.
Yura - forehead.
Yurane - neck.
Yurina - neckerchief.
VOCABULARY.

NAMES OF PLACES, &c.

Boora wongaroa ... ... ...
Mikka wummununga ... ...
Pootpa, pootpoo 
Weera districts north of Adelaide.
Korra weera, yerta and perre ...
Koobandilla ...
Adelaide, and the Torrens.
Tandarnyungga ...
Korra weerununga ...
Districts of the Adelaide tribe.
Yonchilla ...
Korra yertka yanka ...
Hindmarsh town.
Ungke perre, Ungke perringga ...
Keevo ...
Sio余名's country, from Onkaparinga to The Gawler river.
Jukka yunga ...
Willunga, and south of it.
Weeke ...
Karrara ...
Abinga.
Yanda ...
Deception Bay.
Korre ...
Upper vale of the Hindmarsh.
Kurrara ...
Lower part of Hindmarsh valley.
Willa wihununga ...
Moo sala ...
Imman river.
Kurra mooru ...
Hindmarsh river.
Weisingga ...
A beautiful hill, Hindmarsh valley.
Karra e wurre ...
Myponga.
Aukdingga ...
Yankalilla.
Kone aukdinga ...
Rapit ...
Blankinson's fishery, Encounter Bay.
Moorta perringga ...
Site of S. A. Company's fishery, Encounter Bay.
Limbaonora, limbaununga ...
Yarraman.
Moo oola ...
Murray river, Goodwa.
Yorralaunora (Murray man) ...
Goolwarra koore (E. B. man) ...
Murray river, Goodwa.
Goolwarra ...
Parrungka perre (Onkaparinga man) ...
Land near the Goodwa.
Parrungka yunga (vulgo Parrangocha) ...
Land between Encounter Bay and lake.
Manoochina ...
Weernecha ...
In the Weera districts.
Nungunga ...
Weerootpo ...
Men's NAMES.

Kuttamero ... ... ...
Kertamero ... ... ...
Koonoocha ...
First son.
Kertamero ... ... ...
Meeno K. ...
Koonoocha ...
James of Pootpa.
Kooyesta K. ...
Richard of Puuggarn.
Teemartero K. ...
Second son.
Yerraicha ...
Koonoocha ...
Third son.
Koonoocha ...

0 2
THE ADELAIDE AND ENCOUNTER BAY TRIBES.

Moaisha womwepeena K. ...... Captain Jack.
Warreecha ...... Fourth son—Peter’s son.
Fitpa witepeena W. ...... Old Tommy.
Tippa W. ...... William of Tandarnuyunga.
Marroocho ...... Son of O. P. J.’s Maria.
Konnakaia marroocho ...... Tom of Weesawula.
Korrer westpeena M. ...... Charley of Weerungga.
Nawitte ......
Wongoocha ...... Johnny.
Yerre weerre W. ...... Peter.
Kappe ...... Mungo.
Lene raikongga ...... Kon.
Lindu sero ...... Bob.
Medaischa ...... Paidy.
Ohaliyoo ...... Alec.
Parrro palipa ...... Jack.
Polla volloo ...... All of Encounter Bay.
Reppeneyere ......
Tappalawe palbo ......

WOMEN’S NAMES.
Kertinyo ...... First daughter.
K. Werke barro ...... King John’s third wife.
Warreyooyoo ...... Second daughter.
Konarto ...... Old Tommy’s wife.
Monarto ...... Mary of Tandarnuyunga.
Narkonneye ...... Mary of Waramboola.
Warreoarto, Warranto ...... King John’s wife Maria, Kon Warranto.

NAMES OF TRIBES.
Kurna ...... Encounter Bay Bob’s.
Meeyarnu ...... Oolkapuringa Jack’s.

RELATIONS.
Yerle, aicherlo (aichoo yerle) ...... Father, my father.
’es Nongai ...... Father.
Ae, aicherlo (aichoo aia) ...... Mother, my mother.
’e Naiko ...... Mother.
Younga ...... Brother.
’es Kolom, kolino ...... Brother, my brother.
Young ata, unata ...... Sister.
’es Marrino, marriaro ...... Sister.
’es Yika, yikho ...... Grandmother.
Tumunido ...... Grandmother.
Ngabatya ...... Grandson.
Ngupope ...... Uncle (mother’s brother).
Kamairo ...... Aunt.
Banintwe ...... Aunt.
Kamuunme ...... Aunt.
Burrian ...... Uncle.
Weewaro ...... Niece (sister’s daughter).
Koa wu, kon weea wa ...... Cousin.
Tummo ...... Grand niece (sister’s son’s daughter).
Mayoo ...... Husband (man).
Ummanee ...... Wife (woman).
Young ara, yawna ara ...... Wife.
Pooloo ero ...... First-born child.
VOCABULARY.

SENTENCES.

Adie winnee, wa winnee?—Where go you?
Aichoo manto pai yareene—I searched in vain (did not find).
Aichoo ninnato yooggoni—i gave to you.
Aimeha watte korna ummahe—What name, that woman?
Anna mayoo bukkabakkatye yurgone?—What man knife gave?
Wummname mankinne—From the ground picked (it) up.
Berkonna mayoo wokkaren—The white man was stupid.
Ningko tonzra mokora máne—You very head good, i.e., you understand.
Ningko wirrilla winneento korne lutteen—you quickly go water fetch.
Marnno mooto ngoke (E.B.)—You go fetch water (imperative.)
Tarsonyedoo aichoo kotkkinne Wirro ota—To-morrow I again will saw (wood.)
Turma pënepeena (E.B.); Mullin yungon (Ad.)—Do not give.
Wa mayoo wandeene winglo wapoon—Where (the dead) man rested, they do the winkgo, i.e., they dig the ground for the escape of the breath.
Oorloonaanta perce cone niina wertpo poonge—The words used in asking the dead man by whom and how he was killed.
Monsaicherlo wappeene teendo, &c.—M. made sun, &c.
Teendo yerle mayoo—The sun-father man.
Meone yerta ngalánde, yitpe, toookoocha kurra winneen—The body sits (is buried) in the ground; the little soul above goes.

Aichoo ngaicherle erleeta wangan "Monana areche kaia pemane, ea pemane, ea pemane, boora kaia kurra pemane, kaia kurra yewane, kotinne kaia yewane, kotinne kaia yewane, 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 spear stuck fast; Monana (by the) spears climbed, above went.” This statement is in the words of Monsaicherle wouwepoon koonoacha, or “Captain Jack.”