

TRANSACTIONS
OF THE
ROYAL SOCIETY of SOUTH AUSTRALIA.

VOL. XIX., for 1894-95.

[WITH TEN PLATES.]

INCLUDING PROCEEDINGS AND REPORTS.

EDITED BY PROFESSOR RALPH TATE.

ISSUED DECEMBER, 1895.



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Adelaide :

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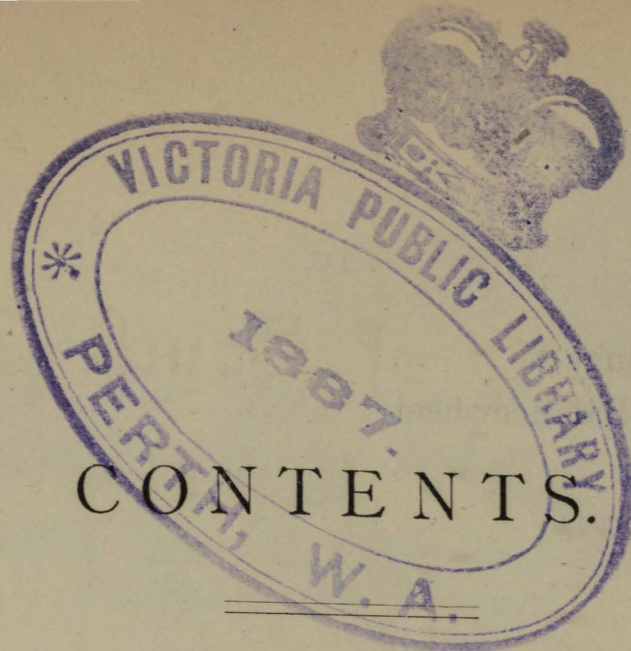
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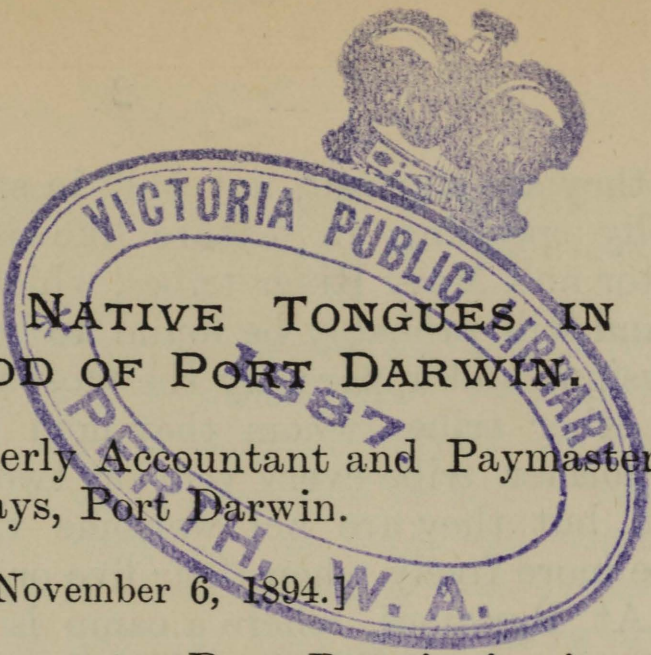
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REMARKS ON THE NATIVE TONGUES IN THE NEIGHBORHOOD OF PORT DARWIN.

By T. A. PARKHOUSE, formerly Accountant and Paymaster S.A.
Railways, Port Darwin.

[Read November 6, 1894.]

The aborigines in whose country Port Darwin is situate are the Lárraki'a, of whom Mr. Paul Foelsche has given some interesting particulars in a previous paper.* They inhabit a tract of land embracing the seaboard from Shoal Bay to Southport, together with some portion of the country west of that port. At the forty-six mile on the railway line we pass their southern border, and going through a neutral belt of some eight or ten miles, strictly preserved and upon which none trespass without good reason, at near Rum Jungle enter into the territory of the Awárra, whose southern boundary is the Howley. At about Fountain Head commences the country of the Aggrakúndi, extending to the Union and perhaps to near Pine Creek. Beyond Pine Creek to the Katharine are the Adówen (?) and Mennagi (?). To the east of the Lárraki'a, from Marrakai cattle station on the Adelaide River to Shoal Bay and thence along the seaboard to beyond Escape Cliffs, are the Wúlнар; and east of these again and abutting on the Aggrakúndi are the Mary River (? Berigurruk) and Alligator River tribes, the country of the latter extending south as far as the Eveleen.

These districts are subdivided among the several families of the tribes. I am of opinion that each family has its own proper name, but I have no evidence that this is the case; nor do I find totems, or that there is any restriction as to food. The laws governing marriage, too, remain to be discovered; I have little information except that in certain instances, where the individuals were pointed out, *a* would have been the wife of *b* had *a* been born a girl, or *b* the wife of *c* were *b* female. A Lárraki'a stated, in the first instance, that the issue was from a common forefather, *b* being descended in male line from one wife, and *a* descended in female line (until *a*) from another wife. These cases may simply mean that the parents arranged a marriage before the birth of the infants, sex being favorable.

These natives are tall, well-set, and of an excellent carriage. They are clean-limbed and with little hair on the face, thus differing from the race south of the MacDonnell Ranges, to

* Transactions Roy. Soc. S.A., vol. V., 1881-2.

whom they are superior, not only in stature and symmetry, but, generally speaking, in feature likewise. The aborigines of the Alligator and Mary River tribes, which possess similar characteristics and will probably be found to be in alliance, are the finest in physique and apparently the most numerous. They are feared by the other tribes, whom they hold in small esteem. A party of the former tribe every year or two make their way to Port Darwin, but they are not welcome visitors and the Lárraki'a breathe more freely when their five or six weeks' sojourn is at an end. At Burrundi, where a camp is formed by some of them nearly every year, the Aggrakúndi vacate the place entirely at their approach. Their speech is fuller, deeper, and more resonant than that of the others, and I regret that I am unable to give examples—"kwaokh-dong-'aok" (fire), Alligator River, is the only word I have noted.

Second to these physically are the Wúlнар and Lárraki'a, allied tribes between whom intermarriages are frequent; some families of the Wúlнар, indeed, have a permanent camp at Port Darwin. In the speech of the Wúlнар a pretty intonation is observable, not used by the other tribes, but which Mr. Joseph Bradshaw tells me he found in a tribe in the north of Western Australia. The cadence is especially noticeable in the conversation of the girls and younger women, but, curiously enough, I have not heard it adopted by a Lárraki'a conversing in Wúlнар, nor is it used by a Wúlнар speaking Lárraki'a. For example, "enough" is in Lárraki'a "bánuK," and in Wúlнар "bi-léi-ya;" or, while a Lárraki'a calls a mosquito "lámta," an Awárра says "nael," and an Aggrakúndi "kimmieL," the Wúlнар chants "mung-or-ung-er-er." So also in "unggoingi," the first syllable "ung-" is said in an even tone, there is a fall upon "-go" gliding into "in-," and a rise for the final syllable "-gi."

Inferior to the Lárraki'a and fewer in numbers are the Awárра and Aggrakúndi, who again are allied tribes; indeed they have been hitherto known to Europeans only as Wulwóngga, and a member of either tribe will so designate himself. The Aggrakúndi, it is said, were formerly more powerful and in alliance with a tribe called Awinmül, whose head camp was at Burrundi, but the mortality of one bad season so reduced the numbers of both tribes, and especially of the Awinmül, that they became one.

There is no dialect common to any of these tribes in addition to the tribal tongue, as in some parts of Queensland. A Lárraki'a can hold no converse with a Wúlнар unless one has learnt the language of the other, nor an Awárра with an Aggrakúndi except he be bi-lingual. The construction of the language, however, is the same throughout, the difference being merely in

the words used, and its simplicity is well exemplified in the examples given at the foot of each page in the vocabulary annexed.

The Lárraki'a verb is often in some moods and tenses rendered by the same form, as "mogwiri," you two go, or may we two go, or will we two go. Thus "ngigāri mogwíri," where the variation except for euphony is only in the pronominal prefixes "ngi-" and "mo-," meant "you go on (ngigāri), we two will come after (mogwiri) ;" "bágbirra mogwíri banmogwínma" was a question in which one of two boys asked whether they might carry my bag ; "brédema mógwiri baimítum," spoken to their fellows at another time, explained that the speaker and another lad were on the way to buy bread. The indicative future-simple and the perfect are rendered : as "neggellipmerk," you will return, "neggellipmenerk," you have returned. The imperative, "give me," is "an-ngok," and "I am about to have given to me" is "annagok ;" as, "erribókwa ánnagok," give me a light, "tobákkwa ánnagok," he is going to give me tobacco presently ; "nágok," I give to you, "mínnannagok," he will give to you and me. "Ngigíddjyi" tells one to arise ; "neggogíddjyi" enquires whether you are getting up or asserts the fact.

Thus, "dallipmenérk dálípbíng" indicates in *da-* the third person plural, *-alip-* is the root, *-me-* the perfect tense, *-merk* the direction towards and not from ; while *-bing* in the second word denotes the continuance of their absence, the meaning being, "They have come back and cleared out"—broken up camp, gone away not to return. So in "dálípbíng dálaji," they have cleared out and gone away. While, as in "ngigāri" in the example given above, "go" is "*-gāri*," "gone" is represented by *-laji*, and for "been gone" *ára* is prefixed ; as "bílaji," he is gone, "bárabílaji," he has been gone. As "*-merik*" indicates the direction towards, so *-um* signifies "from"—"nógólderkerk," for instance, run to me, "nógóldum," run from me.

In nouns I find no variation in declension for number, person, or case.

The Lárraki'a personal and possessive pronouns are—

Separable.	Inseparable.	Separable.
ánannga	an-, I, me	ánagi, mine
ámille*	— I myself	ànang-emilla, belongs to me
ít'úma	ngi- or ne-, you	it'ennagi, yours [myself
yába	bi-, he, she, it, him, her	biánnagi, his, &c.
bimilla	— himself, &c.	
dorendbirra	— we, us	dorennagi, ours
moanmilla	mo-, you and I, he and I	moánnage, belongs to us two
biddendbira	do- or da-, they, these	biddennági, them

* -muella (German ü) is a term of emphasis, as "patj'i," he is good ; "patch'imilla," he is good fellow, *i.e.*, very good.

to which must be added the inseparable "go-," this fellow, "kwond-," those fellows, and "gonbodénnagi," belongs to this or those fellows.

I have not learnt an inseparable first person plural as distinct from the third, or any second person plural. "Ngigári" (be off with you), for instance, was used in addressing several or one; Father Konrath has, however, "gurangura," you, and "gurenn-ege," yours (pl.).

One notes in the Lárraki'a first person singular "ananga" the similarity to the Hebrew "anoki" and the Moabite "anak;" followed in Wúlnar by "tanúnga" and in Awárre by "ngiak," but lost altogether in the Aggrakúndi "arraman." The first person singular "a-" and "go-" and the dual "mo-" or *mau-* compare with the Polynesian,* and the third person "yá-ba" with *ia*. The occurrence of "it'uma" as a pronoun of the second person in Lárraki'a and of *ituma* (ye) in Oceanic is scarcely fortuitous.

So, too, the New Zealand, Samoa, and Hawaii *la* compares with the Lárraki'a "lállira" and Awárre "miral" (sun); Samoa *lalanga* (to broil), and the Polynesian *lani*, *langi* (day), with Lárraki'a "illángwa" (day); Tonga *lo-nguto* (the lips) with Wúlnar "lúngitperner" (the jaw); Samoa *alanga* (to shout), Lárraki'a "aléngwa" (to growl, as at an interloper); Polynesian *io*, Awárre "yo," Lárraki'a "g'o" (yes); Hawaii and Tahiti *waha*, Rarot. and Mangar *waa* (talk, gossip), with Wúlnar "weyer" (talk), "waoba" (mouth), "waoler" (laughing), "waol" (ear); Polynesian *wai* (fresh drinking water), *wai-u* (milk, *lit.* breast-water), North Celebes *aki*, *akei*, with Wúlnar "aeke" (water), Lárraki'a "kwiumung-gaoppowei" (milk);† Ceram (Gah.) *arr*, Palaos Islands *arrall*,‡ Lárraki'a "kwarroa" (water); Palaos *tut*, Awárre "dutut" (milk); Bougainville Islands *kala*,|| Lárraki'a "kallaguk" (one).

* See Fornander, "Polynesian Race," page 24.

† Father Konrath had "gumungappa" and "quiumungappa," Mr. P. Foelsche "gunnimkappa," and I had written "kwiumunnngappa." My boy, however, told me, "That one no proper. You say all same black-fellow—kwí-u-múnng-gáop-powei," a correction I verified when more familiar with the tongue. Although not in use by the Lárraki'a, *abba*, *kappa*, &c., are common aboriginal terms for water, and, in association with *amung*, the idiom breast-water is preserved. This link of the Polynesian *wai*, and the *auwei* (water) of South Australian tribes, with the *kappa* of other tribes, although of little value apart from evidence bearing upon the origin of *gaop* is not without interest. The Wúlnar *aeke* and Awárre *wik*, it will be observed, point to wéi k...?... with an apocope, and the Lárraki'a *kwaorroa* to kwo arra wai.

‡ Wilson, "An Account of the Pelew Islands."

|| Guppy, "Solomon Islands and their Natives."

Many of the words used by the Port Darwin aboriginals recur among far distant Australian tribes—the Lárraki'a and Wúlñar "kap" (be silent) in the *kapo* of the Marowra at the junction of the Murray and Darling Rivers;* "banbanning," Larr., and "illebidbanna," Wúl. (I do not know, *lit. see*), in *illa bano nato*, Mar. (I did not hear); "bunbano," Larr. (women with children), in *kumbunbano*, Mar. (any number of women); "anngoka," Larr., *ngoka*, Mar. (give me), again reproduced in the *nooka* of the Cornu.

Among the Narrinyeri of Encounter Bay *lakkin* (throwing a spear) compares with "laggin," Awárñra (throwing away); *yakkai* (ah! oh!), Narr. and Larr.; the Narrinyeri *ngan*, Marowra *ngana*, the *nanni* of the Diyeri of Lake Eyre, *nganno* of the Lake Kopperámano aboriginals, and the Lárriki'a "anangga" (I, me). Again, the Lárraki'a "náow'á" is repeated in the Diyeri *noa* (husband); and "bolinyi" is not lost in the Diyeri *palina* (dead), and, further modified, is traceable in the *palone* of Yardea and *piallano* of Venus Bay.

In eastern Australia we find the Awárñra "yo" (yes) in Kamilaroi;† the Awárñra "yan" (come, go) at Georges River, Botany Bay, in the *yannin* of the Dippil tribe at Moreton Bay, and the *yennan* of the Turrubul on the Brisbane River, and it is repeated at Lake Amadeus, Central Australia (*yan*, walk.);‡ the Lárraki'a "gínnyi" (sit), Dippil *ninnai*, Turrubul *nginnen*, and the *nginne* of the Pikumbul tribe at Calandoon in Queensland; Lárraki'a "kwi-amung-gaoppowei" and Dippil *amung* (breast).

As noted by the Rev. W. Ridley, M.A., of Sydney, with respect to the Kamilaroi, so the Lárraki'a gives intensity to any expression of thought or feeling by prolonging the last or the root syllable. Thus the longer yaokkei-i-i is held the greater the expression of wonder or sorrow, the longer the *ai* in "argai" the more intense the pain or the greater the weariness, while in *dirriwa* he dwells on *dirrrr* to magnify the distance.

In Western Australia the Awárñra appellation for the moon reappears among the Pidong of the Murchison River and the Wallawe of Yarrgabie Station as the name of the sun ("karrong," *karong*, *kurrung*), the Awárñra "yan" (come) in *yannma* (go), *yann*, *yannaji* (come), and the Lárraki'a "negínnyi" in *nginna* (sit); the Lárraki'a "g'o" in Pidong *ngow* or *kwa* and Wallawe *kua* (yes); Lárraki'a and Pidong "yokkai" (oh!). In the *puddja* of the Minning tribe of the Fraser Range is found the Lárraki'a "paddji" (good), and the Awárñra "aliddma" (teeth) in

* Holden, "South Australian Folklore," edited by the Rev. G. Taplin.

* Ridley, "Kamilaroi and Other Australian Languages."

† W. H. Willshire, "Aborigines of Central Australia."

the Minning *thalidd*.^{*} Here, too, it is to be observed one word as in Lárraki'a, expresses both eating and drinking.

The same expression "sitting down" for residing or abiding with is observable in the Lárraki'a of the north, the Narrinyeri of South Australia, and among the aborigines on the eastern coast of New South Wales; and I doubt not such other idioms as "Me been lose 'em; by-and-bye me find 'em" (I forgot it; I shall remember presently), "Him bite me" (a thorn prick), "all about" (many), "Water sit down" (a pool of water is there), "What name?" (what is it? what am I to do?) are equally widespread. Idiomatic turns of expression deserve more attention than they receive, and they should be recorded word for word both in the native tongue and in the blackfellow's interpretation in English.

In concluding my paper, I wish to express my thanks to the Rev. Father O'Brien, S.J., of the Northern Territory Mission, for much valuable information concerning the Lárraki'a.

ORTHOGRAPHY.

a, as *a* in father; *ā*, as in mate; for *a* in mat, double the consonant, as *matt*, *fann*.

i for *ee* in esteem and for *y* in any; also frequently for *ue* in German *muede*; for *i* in kitchen double the consonant, as *kittchen*.

ei for *ey* in they

e " *e* " *met*

ai " *i* " *ice*

oi " *oy* " *boy*

au " *ow* " *now*

ao " *ao* " *Macao*, and *aw* in *fawn*

u " *oo* " *fool*, *u* in *full*

kw " *qu* " *queen*

g, as in *gun*; *j* for *g* in *gin*

dj for *dg* in *dudgeon*; *jj* for *dge* in *judge*

kh, guttural only

The aspirate is represented by the sign (').

Letters in italics are frequently elided or only indicated.

NOTE.—The aspirate is often associated with the sound of *y*, as in Lárrakiy'a, ity'uma, padjy'i, &c.; although much importance is attached to it, on account of its redundancy and following the usual custom I have omitted it except in a few words. The letters *f* and *v* appear, but the former is rather *pf* or *bf*, and the latter partook of a *y* quality. The *r* final in the Wúl^{na}r is usually a reproduction of the Cockney final, represented by *r'* in Glossic, rather than an *r*. To a European ear *dl* is usually heard as *l*, rarely as *d*; but the Lárraki'a is less concerned at the omission of *l* if the *d* sound is retained; *r* is often mistaken for *l*.

^{*} Lindsay's "Journal of the Elder Scientific Exploring Expedition, 1891-2"—vocabularies by L. A. Wells.

VOCABULARIES.

LARRAKI'A.

Afternoon (sun go down), kwillin-
nowa

adulterer (suspicious character),¹
b'umatium

ah! oh!² yákkei

all, many, binolka, gonyolka

alligator, gumáondera

alone, 'uludbing; all by myself³,
alludjimilla

altogether (entirely), gwillling

always, bálmok

anger, kwiuroa; a bad-tempered
man, kwiuronámbirra

angry—I am, you are, ana-, na-
-múrring

animal, mámmillbirra

another,⁴ gállagawírra

ant (little common), dímmirrinda

apron (male's fringe), l'óiyera

arm, kwíaverndára

armlet, mérákkma

ashes, white, daddag'útida; charred,
gwíanunóroa

attend, listen, ínna

Baby, dúlda, dórre

back, the, gúmuleng

bad (no good *and* sick)—he is, this
fellow is, bó-, gó- -'arra

bag, dáudiwa

bald (forehead big), múdbirma
gwillāga

bamboo, gwíerikgwa

bamboo trumpet, mámmillima

bandicoot, kwárrabálla

banian tree, kólonamírma

beats, he, bínyom; one who beats,
bínyombirra

before, in front, mólgoroa; one pre-
ceding, molgoroamilla

behind, last,⁵ írimmkoa

belly, m'údloma; full, neddlabok;
empty, góllomang

belongs to me, him, this or these
fellows, án-, bía-, gonboden- -nage;

to me myself, á nang-amille

belt (hair), br'úraelma

between, or the middle one, balall

big, gwillāge, gwillagwang

bird, mudjira

bite, 'ándowei⁶

black (*see* dark), binyumínnkoe,
k'umínnkoe

blackfellow (s. and pl.), biliwira

blind (night person), dlāmon-ngapin-
ga

blood, dumáttilla

blunt, kwíunn-gúllpup

bone, nímirringwa

book (*see* marks), mendírrema

box, boat, steamer, mérrima

boy, little, nimm; big, nimmgolólo;
children, nímmba

breast, man's, dáramólderá; woman's
(*also* milk), kwíumunggáoppowei

1. "What for you come along my camp—you go away? What for you come?" *See* Growl.

2. *Yakkei* big'um—"He calls out."

"*Heigh*," *he says*.

3. Kwó-ngiderrkwa 'ulúdbing kwodlágwa—"I was alone at camp yesterday."

camp alone yesterday.

4. Gwínnbirra gállaga biddla—"This one who is standing by is another blackfellow—not

This another stays.

the same one."

5. Yogolak írimmkoa—"It is behind, somewhere on that side;" N'írimmgwa gwaiyinga

That side behind.

—"I have left it behind."

6. Kwótkita 'ándowei—"The opossum has bitten me."

Opossum me bite.

bring, gwínnakerk, gwín ngírik; he

brings, béggigerk; dual bring,¹

méjerk; bring it, I cannot, gollo-

polla; brought him, bédjikinnek

broken—it is, this fellow is,² báukh-,
kwáukh- -tong

brother, elder, néddla; younger,

now'ok; my brother, nállanbirra;

1. Kwarroa gwín-ngírik—"Fetch some water;" Ngigári gwínn—"You go and bring it;"

Water here you carry.

You go carry.

Bun-ngilla (or bonári) áragwa bonáni bédjikinnek—"Which way have you brought

Little girl, (or fatherless boy) where carry him brought.

the little girl (or fatherless boy) you carry with you?" Ngigári máramar gwínnakerk—"Get

You go knife here you carry.

me a knife."

2. Kwiarrimba baotong—"I nearly broke my hand."

Hand part it is broken.

two brothers or sisters, biníp-
pinapp
bush, the, mólngoroa
by-and-by, mánnagwa
Calf of leg, mórna
camp, kwó-ngiderkwa
carry, bonáni; carry this fellow,
gabáon; dual carry it,³ mog-
winnma
carry as children are carried—with
a hand between legs, bíattbirra
bórrjin; seated on shoulders,
anamínnkera; pickaback, anamíd-
dluk
catch it, g'árri; the down-come-
fellow, gudlpin-ga; the falling,
bíddlabong
children, nímmbirra
chin, gónn-g'onn-gwa
clean, white,⁴ 'arkhngarr
clothing, dumúiya
club, sharp-edged, mommbellégema;
round, gwunda

cockatoo, white, arkhngarrwa;
black, bíllillilwárwa; tail feathers
of black, medémimma
cold—I am, this fellow is, ab-, go-
-buldópwei; it is cold, dúbboóp-
pwei
come! ngúllakk; come to me, núlli-
gan; I, he comes on,⁵ á-, nég-
-garik
come, he will,⁷ néggojakk
come back—I, thou, dual, these
fellows,⁶ á-, ne-, mo-, kwónd-
-gellippmérik
come back—dual have, they have,⁸
mo-, da- -lippmenerk
coming,⁹ barakerk
come down, nogúdmilla; am come
down again,¹⁰ gúdmilippmerk
come in (see inside), negódyerk
come out, they are, dallippmerk;
they have cleared out not to re-
turn, dallipbing

3. Bágbirra mogwiri banmogwinnma—"May we two go and carry the bag;" Mogwiri
Bag two go ? two carry.
bágbirra mínmogwinnma—"We two will go and carry the bag on shoulder."
bag shoulder two carry.

4. Arkhngarr bínoa—"Make it clean."
Clean it make.

5. Nimm ngúllak—"Here, boy;" Néggarik mánnagwa—"He will come on by-and-
Boy you come. T'o you come on by-and-bye.

6. Argwigam néggellippmerk kwondallippmérik—"When do you return? These are
When you come back? These fellows are come back.
come back."

7. Adnlamille neggojakk—"Which way will he come?"
What name come?

8. Dallippmenérk dallipbing—"They have come back, and then cleared out
They have come back; they are come out.
(broken up camp)."

9. Jeinaminbira báarkerk—"A Chinaman is coming;" Aragwa báarkerk bílira—"Which
Chinaman coming. Where coming blackfellows?
way are blackfellows coming?" Birámm barakerk—"All of them are coming on."
All about coming on.

10. Also, *leaning against*, as placing a ladder; thus, gudlamárami is to stand one thing
against another, or as one resting his back against a post; Bíddla dárwin-ng'idung
Him hit, head hide
gomúlwa gud'arging—"He hit him on his buttocks, his head going down," making the
buttocks come down.
figure A "gud."

cook it, gogórapp, gawápp; I have
cooked it, ananng-a gurbáoni
copulation, beddijim; he, this fellow,
dual copulate or purpose, be-
ngída, kwín-ngída, mogodijji
cough, mámanndillima
country, béinigerrkgwa
cousin (? actual kinship), némabor
cover me over, menéitchura
crocodile, ann-gállaba

crooked, gurnamadíng-a
cry—I, he, al-, bil-lum; crying bit-
terly, gwílāgeru bíllum
cut, a, mákkamille
cuts (cicatrices), mammétma
Dark, dlamaongwa; too dark, ku-
mínngoemilli
daughter, allmerk; daughter's hus-
band, noaddjak
day, to-day, now, illángwa

1. Arip gogomille—"How far do I cut (into a water-melon)?"
Into this fellow cut.

dead, báotokk
 deaf ("no more him hear"), kwaélla
 b'uéllyidong
 devil, biráuel
 die (*see ill*)—I, he will, they, a-, bo-,
 da- -linnyi
 difficult (*see strong*), dánkál
 dirty, gómúntchüla
 dog, little, b'illínnga; big, mámorol;
 wild (dingo), bánnaminngora
 door, miáldama
 dream, gúlwaoniyáni
 drink² (*see eat*), gógwe
 duck, black, kurimínbirra
 Ear, banárro
 eat,³ gógwe, gomogwe; eating—dual
 are, they are, minnyi, danyi;
 eaten—he has, this fellow has, they
 have, bid-, gar-, dad- -biénni
 edge (of a knife—*see teeth*), dlenn-
 bérrgkwe
 egg, gwiámmgwa
 elbow, bórumba
 embrace (short quick hugs), bóganār
 empty, kw'aotídong; make empty,
 dākw'aot

emu, langwirra
 enough, bānuk
 excrement, múnmar
 eye, lemúrra
 eyelash, madobirma
 Face, dárreminnndbirra
 fallen—thou, he, this fellow has,⁴
 no-, ber-, go- -áddbing
 father, nigan; child addressing,
 nággeding;⁵ my father, nígann-
 birra; father's brother, bípi
 fight—I, he, a-, bér- -ramelliddyim
 find it, genyúrur; found (*see catch*),
 gari
 finger, gw'íarrwoa
 finished, bānuk gwillling
 fire, gwiánngwoa; fire gone out,
 gwiawinng
 firesticks to produce fire, bóllbilli;
 to use them, willam gillam
 fish, múddowa
 flesh, búddloa
 food, mauma, meiyoma
 fool, you, and other terms of vitu-
 peration, dinndidáni, dinndáijik,
 diamy'udáijik

2. Kwárowa mógwe—"This fellow wants a drink of water;" also, Golmorra gwinnyi—
 Water eat. *Grog sit down.*

"Will this fellow drink his grog?"

3. Banana mógwe—"May I eat the bananas?" Bréddema daddbiénni—"They have
 Banana eat. *Bread they have eaten.*
 eaten my bread."

4. Agoldum áddbing—"I ran and fell;" Nogoldum noáddbing—"You ran and fell;"
 I ran from fallen. *You ran from fallen.*

Biláji beráddbing—"He has gone and has fallen;" Biddla bérráddbing—"He is
 He has gone, him fallen. *Him hit, him fallen.*
 hit and has fallen."

5. Term of endearment, as when an English child throws its arms around its father's
 neck, and says, "My daddy."

fool, to, *i.e.*, you fool me, nóligum;
 you lie to me, gonólum gwinnyír-
 am

foot, gwiéllkwa
 footprint, biralpbirra
 forehead, mudpirra
 forget—I, dual, ál-, mú- -lerrinn-ga;
 I forgot,¹ kwaélla bírw'a
 four, gallatíllik ándíllik
 fresh (water), kunúltoa
 frightened, be'udkhyéllming
 frog, kúlpúlwa
 from, -um

full (from eating), néddlabokk,
 yunútpi
 further,² donoerkwi
 Get up—you, he, ngi-, bi- -gidjyi;
 you are getting up (*see stand*),
 neggogiddyi
 get it, néggildum; I have not got it
 or brought it (*see catch*),³ kwaella
 gaora
 girl, big, báon-ngugolo; little, báon-
 ngilla
 give to me, to him, án-, bín- -ngok;
 you give,⁴ nagok

1. "No more catch him."

2. Donoerkwi ngigari—"Go on further."
 Further you go.

3. Kwárowa gárrí—"Get water."
 Water catch.

4. Kwárowa an-ngok—"Give me water;" An-ngagok tobákkwa—"I am about to
 Water give. *Me about to be given tobacco.*
 have tobacco given me;" It'uma an-ngok ana—"You give yours for mine."
 You give to me I.

given to me, you, dual, him—about
to be, án-, ná-, mín-, b'u- -ngagok
give, I will not, bárbiium
go—I, you, he, a-, ngi-, bi- -gári;
dual,⁵ mogwiri; this fellow go,
not to return, goaribing
going or coming,⁶ néggarikk
gone—he, they have, bi-, da- -láji;
he has been gone,⁷ bárabíláji
go back—I, you, he, a-, ni-, bi-
-géllebium
go round (also *turn*, as a doorknob),
gwindari
good, padj'i; very good, páтч'i-
milla; goodbye, mámáok
goose, bónnamorra; pigmy goose,
lidúnnda
grass, small, meriedlema; tall, máot-
dlema

greedy, múnnowel
ground, gwialwa
growl, to (*see* adulterer), alennjia,
allennjiak
Hair of head, br'úridlwirra; of face,
kwíabálma; of body, m'áuerma;
of abdomen, g'áulma
half, kwéawirra
hand, gw'íarrwirra
hasten, gwillipbikk
he, she, it, him, her, yába; his, hers,
biánnage; himself, &c., bimilla
head,⁸ mállóma
hear—I, he, al-, ba- -leitong
heavy,⁹ m'útki
here, yenn, yénngwa
hill, little, gúmaróka gúlla; big,
gólogo gwillāga

5. Anannga it'uma mogwiri—"I and you go;" Ngigári mogwiri—"You go first, we two
I you two go. You go, two go.
go after;" Agári bigiddjya bigári—"I will go, let him get up and go away;" ananng-a
I go, him get up, him go. I
agári m'ulitúdma mulerippma; agári agalimbwa—"May I go to the little house, for
I go little little house; I go I urinate.
micturition?" Ngigári big'umm—"Go quickly."
You go, it is being said.

6. Néggarikk mánnagwa—"He (who has fallen behind) will come on by-and-bye;"
You go towards by-and-bye.
Aragwa néggarikk—"Where are you going?" Adnlamilla Máell néggarikk—"Where is
Where you go? What name Maell go.

Máell going (having departed)?"
7. Dállippbing daláji—"They have cleared out, and gone away;" Gállatillikk maramá-
They are come out, they are gone. Two two
rillikk—"Two have gone away;" Dagárilikk daragwilling—"All have gone away to-
have gone. They are gone, they have been entirely.
gether;" Aragwa moléji—"Which way did we two go?" Arakwa bíláji bilira—
Where two gone? Where him gone blackfellows?

"Which way have the blackfellows gone?"

8. Málloma gwillika—"A big head."

Head big.

9. M'utma m'ulit'udma—"A little heavy."

Heavy little.

hit, shot (*see* stop), bíddla
hold him, duppinnyer
horse, nánntoa
hot—I, you, it is, á-, né-, bér- -rak-
wirra
how much, argugwínnikk
house, small, ménelürra, m'úleribb-
ma; large, kwónamínngwoa; hut
or wurley, máldurébbma
hungry, amúnnding, nigar amúnnd-
ing
hurt, are you (*see* ill), nelínnikk;
have I hurt you, nawaum
husband, naow'a

I, me, ánanng-a; belongs to me,
ánagi; myself, anang-amilla
iguana, kurara
ill, hurt, dying, allínyima; I, you
he, they are, a-, ne-, bo-, da- -línyni
inside—you put, this fellow put,¹
no-, go- -gáodta
intestines, namannamanerk
Jabiru bird, dáolduba
jump on back, baramúnnyin
Kangaroo, l'un-ngútpa
kills, hurts, wounds—he, this
fellow, they,² bi-, go-, da- -gílla
knife, máramári

1. Place in a room or put yourself inside, as, Trautherwa nogoadta—"Put on your
trousers."
2. Bigilla nimmgolólo—"He is beating the lad;" Lárraba bigilla—"He has wounded the
He kills big boy. Old man he kills.

old man."

know, I (*see hear*), álleitong; I do not know (*see see*), banbaoning, banmaoning

Laugh—I, you, this fellow, they, a-, nel-, gwial-, dal- -lamáoggi; a big mocking laugh,³ bókkung gwillägi

laughing-jackass bird, l'anurba

lazy,⁴ múmo-ing

leg, dáonda

let me, him (allow), an-, bin- -ngolda

lie down, I, anangga nakkgaert

liar, kwinnyiram

lift it, bíddbíddla; lift this fellow (*see stand*), g'ógíddla

light of day, lallirirkgwa; of fire, bokulktji; light it,⁵ bokwínnida

lightning, leaurba

like, relish, bidjalippmerk; distasteful, dúkkwa

like, affection (*see hear*), b'udbaléit-maong; I like you, you like me, al-, nel- -léitmung

like, similar, nogwum

listen, inna

little, m'úlit'il, mūlāge, m'úlitudma; little fellow,⁶ gúmilla

lives, he, bimedip

lizard, small light, kumúngwa;

small darker, lurabella; frill, dád-dlwirra

long ago, kwillimigérrgwa, ? allok-wa, ? aragwegum

long way, a, dírríwa

look out! (*see see*), gwin-gánna

louse, lamilla

Make, modlum; this fellow make it, gaodlum; I can make it,⁷ ana maotbudbing; make it right or proper,⁸ agg'aganmidjing

3. Analla gwíallamuggi—"What do you laugh for?"
What for laugh.

4. Illangwa múmo-ing—"He is too lazy now."
Now lazy.

5. Erribókwa an-ngok—"Give me a light."
Light give me.

6. Nimmbirra m'úlit'údma—"Very little children."
Children small.

7. Káppbirra bimódlum—"Is he to make me a cap?"
Cap him make.

8. Trautherwa ag'aganmidjing—"Make my trousers right" (tighten them at the waist). *Trousers me make right.*

mankind, biába, birok

man, young, bállia; married, mól-lynu; old, lárriba

many, binnólka, birammbirra; many people, kwarrabarokk

marks, I make, méndirramúggi

mate, addressed as, mídir

moon, láurua

more, do some (*see another*), gal-lagwa

mosquito, lámtda

mother, álgan; my mother, álgan-birra; addressed by son, kwoding; by daughter, nemabirra; mother's brother, únyi

mouth, gwearbaultkwoa, gwerba

move farther away, yútkwa, yút-keri

Nail of finger and toe, daalla

name,¹ neana

native-companion bird, doluba

near, 'ippóro

neck, gúmudaopgwa

night, dark, dlamaongwa

no, no more, not any, kwaélla

no (do not want it), kwíaoak

nose, kwíángwa

nosepin, dlemélwira

now (to-day), illángwa

One, kállaguk

open, tdádtman

opossum, kw'aotkita

orphan, fatherless, báonári; motherless, mundálling; either addressed as, bóbilla

ours, dórennáge

outside,³ nakk, nakkjin

Pairs, to place in, kwimítlik

palm, an edible, kwillimmba

parrot, blue mountain, willrílma

1. Neána ádnlamilla—"What is your name?" It'uma enáma néddle—"What is your name what is itself?" You name your boy.

2. Tdádman nákkuk miáldama—"Open the door;" Lemúrda dadman—"Look."
Open outside door. Eye open.

3. Balallwilwa winnúlma—"Throw it outside?"
The middle one throw it away.

perhaps, g'ognáogh
pick it up,⁴ morenjim
pinch, áragiki
play, gulamuggi, ílomai, gulomai;
children's games, as hide-and-
seek, agarut; hide, whistle, and
spy, dadwiln'ídung; hold with
hands and with legs round waist
and fall back, áredbingmung;
pushing one another over, daminaji

plenty, gotuk, baratuk, mamóia
pregnant, méloa
puđ. hominis, dúbirra, dórk'ing;
mulieris, dínnda
pull off (*see* throw),⁵ winnúlla
put it down—I have, anam'ái; this
fellow has, gug'ái; put it up
there, gwidjinidaong
put on (*see* inside),⁶ g'údta
Quickly, hasten, kwíllipbik

4. Arenji bigár—"I pick up (the ball) and catch it."

I pick up him catch.

5. Traúthera winnuúlla "Pull off my trousers."

Trousers pull off.

6. Aragwa nog'údjo—"Which way do I put it on?" Ngigári buminnyi—"You go and
Which way you put on? *You go him sit down.*
put it away.

quiver, of the limbs in the corrob-
borie, mútmir
Rain, báolmba
ready, are you, barabiddji
ribs, marúlma
ride, bibíddmi
river, kwi'alíggwa
rock to and fro, as a baby to sleep,
gugumedla
run, múddli; towards me, from me,
nógóld- -erk, -um; dual run,¹
mógoldáriji
Say—I, you, he, a-, ne-, bi- -g'úm;
to him, to this fellow, bi-, go-
-nímbirra; he has said, bárag'úm;
he said, bog'um; he is, two are
talking, bín-, mán- -g'am; a
general talk,² gógog'úmbirra
scratch, mutterum
sea (?), kunimíddyénderroa
season, the wet, gwonáreawang

see, báoning, mamann, bannaning,
mamanning; seen him, binnging;
I have seen,³ áragobáoning
sharp, as scissors, birúnki
short-fellow—he, this fellow is, bín-,
gón- -nopóllera
shoulder, dáramínndillera; shoulder-
blade, mínnikillma
show me, you, nágalítđa
shut, méittnamílli
sick, vomit, kumenan
silent, be, gaop; silence! (emphatic),
kapp nig'am⁴
sinew, vein, dáonera
sing, gulwagemullam
sister, elder, ánmerk; younger,
núllw'ok
sit—you, he, dual, ne-, bi-, mo-
-gw'inyi; he is, they are sitting,⁵
bén-, den- -yin
sleep—you, he, no-, ber- -ramedjin;

1. Nogoldogol—"You run there and run back;" Nakkjin nógoldo—"Run outside."

Outside you run.

2. "No," nég'um binímbirra neg'innyi—"Say 'No,' and tell him to sit down;"

No you say him tell you sit down.

Beritt bog'um—"He says 'Turn.'"

'Turn,' he says.

3. Kwaélla báona—"I do not see it;" Anyólde magáono—"Let me see, too Anyólde

No more see.

Let me dual see

Let me

bigwaoning—"Let me have it to see;" Anyold gogwáono—"Let this fellow see;" Baoning

see it.

Let me this fellow see.

See

monólkoa—"I see them all about (I see a big mob);" Nemáng-wa magáono—"A revoir;"

all about.

To-morrow two see.

Arbirra binnging—"Who saw him" Anall ányyam—"What do you look at me for?"

Who him saw?

What see?

Angwaon gwérrip—"I fear to see him (the superstition 'evil eye'—'him frightened Eyes'
See this fellow into.
was the interpretation given me)."

4. "You say a silence."

5. Gwan mog'innyi and Gwinn mogw'inndi—"Let us two sit here;" It'uma anang-a

There two sit.

Here two sit.

You I

mogwāndi—"Will you and I live here?" Aragwa nenāni—"Where do you reside?"

two sit down.

Where you sit down?

you, he has been asleep,⁶ nora-,
 ban- -medjini
 slowly, go, manoi
 smoke, a, kwiigwa; a big smoke,
 meréidya; to make a smoke, b'ud-
 awillawáollam
 smoking, bongbong; to smoke,⁷
 gógoma
 snake, black, daarla; brown, lemirdla;
 yellow, lamālla; spotted, kwarilla;
 a small, kwiungulloa;
 a dreaded poisonous, móromor-
 ludyi

son, némérk; son's son, nólyo
 sores, gubengoa
 spear, jag, mállag'irmá; jagged both
 sides, ménaulídma; stone, dau-
 inga; reed with point, lúerba;
 reed without point, g'wirinnda or
 griinnda
 spirit, ghost, portrait, darabóllera
 spittle, bilírema; I must spit, mera-
 mínma; to spit phlegm, tokh
 neg'am

6. Agol médjim—"I shall go to sleep quickly;" Nógol medji and Ngigári nógol médji—
I run sleep. You run sleep. You go you run sleep.
 "Go to sleep;" Mogwiri medjim—"We two go to sleep;" Aolmédjimuk—"I am sleepy;"
Two go sleep. I sleep towards.
 Alladika beláji berramédjim—"He is going to live at home for awhile;" Aragwa medjia
Wife him gone, him sleep. Where sleep
 —"Where will you sleep?"
 7. An-ngok gógoma—"Give me a smoke (from your pipe)."
Me give smoke.

stand, you, negíddy; standing up,¹
 kolknari
 star, mámúdlema
 steal, guúlibik
 stone, damilla
 stop—I, you, a-, ne- -g'áo; you, he
 stay,² neddli, biddli; leave off (see
 enough), bánuk
 stretch oneself (see ill), allínnying;
 to stretch one's leg, dh'uethth'uel
 strong, hard, difficult, dánkai;
 strong fellow, gwillagowang; make
 it strong, negódpingi
 sun, lállirra
 sweat, kwillúkerra
 sweet, dádbon
 swim, wālaragum
 Take it, you, nágukka; he, this

fellow take it, bín-, go- -nukka;
 take out,³ magólla, gomólla, boólla
 (or boára, goára)
 tea, yabarak
 tears, guloa
 teeth,⁴ dlenb'érgkwe
 tell them—I do not want to (see say),
 báragummúggi
 testicles, gwiýúwunngwa
 thank you, monkáini
 that one, yedbirra
 that side or that way⁵, yágolak,
 yagolágwa
 there,⁶ yagwa, yagbirra, yenn
 this fellow, amilla
 this one,⁷ gwinnbirra
 this side or this way,⁸ gwinn,
 gwáonika

1. Kolk agar giddy—"I stand up;" Kolk ngigar giddy—"You stand up."
Up I go lift. Up you go lift.
 2. Neg'ao—"Stop (walking or other action);" Adnla néddle ngigári—"Why do you
 stay there? Be off;" Arak biddle—"Where did it (the ball) stop?"
Where him stay?
 3. Banjóllop and millbóllom gollop—"He does not want to take him;" Trautherwa
Trousers
 gogwolla—"May I take off my trousers?" B'útpolla padj'i—"I will take up a good one;"
this fellow take away. Him take good.
 Goara bilaji—"He has taken it;" Nákk bimukk binnulla—"He has taken
This fellow taken, it is gone. Outside him take, him throw away.
 it out to throw away."
 4. Dlenb'érrginum allinnyam—"Toothache."
Tooth ill.
 5. Yákk goláji—"This fellow has gone that way;" Gwan mogwiri—"We two go that
 way."
 6. Yún nelaji—"Have you been there?"
There you gone.
 7. Gwinnbirra gwinnbirra gwinn—"This one, &c., this" (enumerating).
 8. Gwinn goláji—"Go this way, eh? (having turned off);" Gwinn gwillákwa—"This
This way this fellow gone. This way big.
 long side (of the table)."

thigh, múkka
 thou, it'uma, adáma⁹
 three, gállatíllik kállaguk
 throat, mangolma
 throwing-stick for spear, biláta;
 for reed spear, billilma
 throw it away, agaribob, binnúlma;
 throw it, this fellow away, bo-, go-
 -ara; I have thrown this fellow,
 both away,¹⁰ go-, muo- -lomang
 thunder, molne; thunderstorm,
 bierrówa

tickle, bérribíddbirra
 tired, ánnélling; a cry of weariness
 or pain, árrgai...
 to - day, illáng-wa; to - morrow,
 nemang-wa; day after to-morrow,
 nemann kállaguk
 toe, kwiéllgwa
 together (see pair, to), millik
 tongue, kwiaméddloa
 too,⁹ garra

9. The softer intonation, "adáma," is heard in tones of tenderness, as a boy being with another whom he is loth to leave says "I go," adding "adáma garra" (you too), wistful that his mate should accompany him.

10. It'uma binnúlma—"You throw it away."
You him throw.

truly, gáodloa
 turn it,¹ beritt
 two, gállatíllik
 Up, above, on top, kolkoa
 urinate—I, you, agga-, noar- -limmb-
 gwa
 Vent, gum'úlwa; from it to bladder
 (see carry), biáttbirra
 Wait, I, ādelaong
 wake him—you, negíllmi
 wash myself, bathe, áramannbitt-
 jium; I wash myself, you yourself,
 ára-, nólo- -mánnbiddji; I wash
 the clothes,² gugumannub
 water,³ kwáorroa
 wax, in ear, bonórroa
 we, dorendbirra; dual, moanmilla
 what, analla; what name,⁴ adnla-
 milla
 when, 'árgwigám
 where, which way, áragwa

whistle, you,⁵ will nég'um, willwill
 nóg'um, willwill ro gum
 white, clean, árkhngarr
 whitefellow, arkhngarramilla
 who, which one, árbirra; whose,
 árbidénnagi
 why for, why not,⁶ 'arbíddla
 widow, widower, bénnbirria
 wife, álladik
 wind, múnmunma
 wish, want, amalla
 womankind, múellabirra
 woman, with children, búnbena;
 old, g'umul
 work, I⁷ (see make), ágg'aganmidji
 wrist, mobírma
 write (see marks), méndirramúggi
 Yam, pulida
 yes, I assent, g'ogógwe, g'o
 yesterday, kwodlógwa
 you, (sing.) it'uma; yours, itennage

1. Beritt nogo'itji beritt n'egum—"Turn to the right, turn to the left;" Beriddma nongya?
Turn ? right, turn ? left. Turn ?
- "Turn over;" Berittbing gogomang—"Turn, smoke (reference to forming camp)."
2. Ngigári nolomannbiddji, gállāgewirra gungwa bigínnyí plátbine gománnndop
You go, you wash yourself, another fellow here him sit down plates wash.
 Lemálagwa bigári opfigkwa beggaganmiddji—"You go and wash yourself, the other
Lemálagwa him go office him make proper.
 fellow stay here and wash the plates; Lemálagwa will go to the office and work."
3. Kunult gári gwároa—"Fetch cold water;" Kwáorroa gwilla bidding—"The water
Fresh catch water Water all fall down.
 has all leaked away;" Kórrówa gwaélla negwilling—"You have drunk all the water."
Water no more entirely
4. "What is it? What do I do?" Analla ngigári—"What am I to fetch
What for you go?
5. "Whistle, you say." Will bárag'um—"Somebody whistled."
A whistle has been said
6. Arbíddla beg'ao—"Why does he not stop?"
Why for stop?

WULNAR.

Most of the words known to me are included in the vocabularies compiled by Mr. W. O. Bennett and Mr. A. J. Todd, and are therefore not reproduced here.

Afternoon, melíter
 animal, monmulyáner
 Bag, owei
 big, miyángyer
 bird, loaga
 breast, woman's, gumúnnya
 brother, younger, uita; elder,
 núllar; my, nulladbunna
 Cold, oppógwi
 cough, mamurrda
 Dark, dlamungwar
 day, irning-a
 Enough, biléiya
 Fight, wauikattpi
 finger; téliámunger
 fire you light, leitonga b'ukonwa
 Give me, gunmítja
 good, nódla
 Hair of head, lerrmālner; of face,
 yāber
 hand, mani
 husband, lainelónggunya
 Ill, āngeaga
 insect, moromorā

Mankind, kumaol
 many, miapunger
 milk, ngoiyer
 Navel, lemala
 No, kwoddlégo; I do not want,
 liítter
 Open the door, daddmanakwa mo-
 gwianagwa
 Pelican, yuropiter
 pud. hominis, mung-ai
 Run to me, mokwel; from me, mur-
 biokwel
 Silence, you say a, kupp ninnmi
 sister, younger (*see* brother), uita;
 elder, nelámi
 smoke, lenlátimima
 stopped, he has, witjunga
 Thigh, wonóga
 throw it away, linnánnmittiger
 tired, innmókatta
 tongue, wiier
 Wake him, lemorr
 womankind, mungedmitta

AWARRA

Alligator, bíra
 ankle, ann-gro, annmo
 ant, little common, bim; yellow,
 woallum; red, bom
 arm, ann-goronng
 armlet, dáman
 Bad, allwarra
 bandicoot, yok
 basket, dul
 before, bulgmarra; you go on before,
 yággma bellajin
 behind—come on, lura kolajin
 belly, anndoyi
 belongs to old man, agallawo datt-
 pulla
 belt, darabert
 birth-delivery, bin-ginyan
 blackfellows, nalmok
 blood, kuraj
 bone, annmau
 boy, little, állil; addressed as,
 warraba; big, auwirra
 breast, woman's (*also* milk), d'utut
 brother, my, boppa
 Calf of leg, annbuin

club, sharp-edged, warawara; blunt,
 dukkara
 cold, allal
 come—you, yann; ye,¹ biann
 cough, gúlaba
 crocodile, maimakko
 cuts (cicatrices), darawumerring
 Dead, bajum
 dog, little, ng'iri
 Ear, ann-gónnem
 elbow, annkónmo
 emu, mórín
 empty, made, addwilling
 enough, amóge
 excrement, gudma
 eye, ándum; eyebrow, anndu-
 mónndi
 Father, libi
 find it, wādo gunya; I have found
 it, áddnai
 fire, verk
 firesticks to produce fire, gwélgma
 to use them, vagmo
 food, moiya
 fool, to, múnualgwinn

1. Móann yann—"You come on."

foot, ánn-goba ; footprint, annborra
 forehead, annwálma
 frog, jakkun
 Girl, baby, állmárramáring ; crawl-
 ing, albugáddma ; little, pfótátta
 give me,² bano
 go, ya ; he has gone, kaiinnye
 goodbye, mamok
 good, ammokwao
 gum, ironbark, yilyil
 Hair of head, mída, annmār ; of
 face, kéttawerk ; of abdomen,
 tólmida
 hand, annábi
 head, annbon
 hill, gíri
 hungry, uyung³
 I, me, niak
 Jabiru, gw'ael
 jaw, anndómkok
 Kangaroo, kupu
 Lips, únnduli
 lizard, kúnnimbullo
 Man, young, dulrgwin ; married,
 bumbiligo ; old, dáttpulla
 micturition, waol
 moon, karrong
 mosquito, nael
 mother, warra ; my mother, bulbil
 Name, what, yemín-gi
 navel, ánnlánnjérruk
 no, wado, waggi ; not yet, mutto-
 waggi ; no more, amalla
 nose, annji
 Opossum, uoda
 Pregnant, moleru
 pud. hominis, unnleng, lánнку-
 benning ; mulieris, ual

2. Wik bano—"Give me water."

1. Lukluk bian—"Come on, quick."

2. Wik bilággin—"Throw away the water."

Quick, hasten,¹ lukluk
 Shoulder, annmónukk
 sit, pfaddminnni ; dual sit, gallem
 galboninni
 sleep, maiyuol ; I want to sleep,
 maio m'ai'i
 smoke, to, dúbbomélwon, dubbomi
 snake, bellum ; water, gunda ; brown,
 báonobaon
 sore, bigmi
 spear, boko, kówonóro ; jag, toltol ;
 jag two sides, méddobálli ; stone,
 lauk ; reed, dárin
 sun, míral
 swim, marrimmar
 Talk, mattgo-ingé ; tell him, kaji,
 kaji jai
 teeth, aliddma
 testicles, annmueth
 thigh, ánnadarato, annmullok
 throw it away, laggin ; thrown
 away,² addlaggin
 throwing-stick, don ; for reed spear,
 gírikk
 thunder, kóddadurídma ; thunder-
 storm, dúrídmín
 tomahawk, dodol
 tongue, únnjenn
 Walk, main ; you and I, geironga
 main
 water, wik ; drink, wik mábel
 way, that, inndubba
 what, ábo-in
 where, umbulla bajim
 woman, old, imbillalgo ; young, ad-
 dressed as, allamándúba
 Yes, yo
 you (*sing.*), móann

AGGRAKUNDI.

Arm, ajinn
 armlet, mamal
 Bad, yoyo
 bag, dul
 belly, margill
 blood, gulminn
 boy, baby, innbarro ; little, ambut ;
 addressed as, túmbitúmbi ; big,
 dárraggít
 breast, woman's (*also* milk), ying
 brother, boppa
 bush, the, bunndi
 Calf of leg, ann-gorro
 come—you, yann ; ye, bíann
 cousin, nawong

crocodile, genult
 cry, ra-i
 cuts (cicatrices), biling
 Dead, nulgmeung
 dog, yiri
 Ear (*also* toe), adálpi
 empty, unwilléing
 eye, mibull
 eyebrow, marluk
 Father, awarrago
 firesticks, to produce fire, gibeí
 food, moiýi
 foot, amul
 Girl, anmodalpa ; baby, immálwulk
 give me, anmo ; I give, bano

go, yak
 goodbye,¹ mamaok
 Hair of head, mannmār; of face,
 keddóark
 hand, annmoa, abill
 head, immbun
 hill, garaui
 house, small, maiwa
 I, me, arraman
 Jaw, adámkill
 Kangaroo, taning
 Laugh, gommenn-gommenn; dual,
 mogábbinn; they, mágga-mug-
 gámminn
 lizard, small light, mungbéllma;
 small dark, bónjimm
 Man, young, deinmulva
 moon, kommil
 mosquito, kimmie
 mother, innarrago
 mouth, unnyulk
 Name, naban
 no, kwaella, wagge
 nose, agginngelk; nosepeg, gegung
 One, udérinn
 Opossum, dinng-a
 Plenty, wiomopo

pud. hominis, darr, abigelloduk
 Quick, warri; come on quickly,
 allauklauk bian
 Run to me, marimari
 Shoulder, abelma
 sister, mulginn
 sit, annínni; you sit, móan annínni;
 dual, manninni
 sleep, aréiyi, máiyi
 smoke, I, ámitúbbimi
 snake, grass, bann; water, móbal-
 lágo
 spear, stone, kondóbum; reed, láimo
 stop, daonok
 sun, mawarrik
 swim, marbírrami
 Teeth, aiímmerríkk
 testicles, taiimmell
 thigh, abell
 throwing-stick for reed spear, dírik
 toe (*also* ear), adálpe
 Walk,² yiark
 water, yik
 way, a long, malwalk
 what, abbon
 You (*sing.*), moan

1. Mamok yawarra—"Good-bye, I shall come back."

2. Warri (*or* waggi) arra yiark—"I do not want to walk more."

NATIVES OF THE KATHARINE.

(Contributed by Mr. E. J. Kemp, of Glenelg).

Alligator, dāgul
 All right, I am, laguit
 ant, common, cheāk; white, kārab-
 lungul
 apron, man's fringe, jolgon;
 woman's, ungoruk
 arm, murnuk
 armlet, willa
 Back, the, ngolo
 bag, dilly, miyauk
 bamboo trumpet, kurnbug
 bandicoot, yawk
 barramundi fish, mardbing
 beard, ngāruk
 belly, ngoldāg; full, wei; empty,
 gugmarin
 belt, braak
 billabong, nglanga
 blind, tumeā
 blood, kurak
 bone, unmoa
 boy, little, megulgul
 breast, woman's (*also* milk), gawn
 brother, unbuba

Camp, numbura
 catfish, chalo
 cockatoo, white, ngaruk; black,
 kāruk; tail feathers of black,
 didjualla
 come back, goyai
 crow, yi
 cry, dollumun
 Daybreak, ungulāra
 dog, wild (dingo), wāruk
 duck, tilbiuk
 Eye, undum
 Father, tchardba
 fire, wuruk
 fish, mardigal
 fly, house, morok
 foot, undjora
 Girl, little, ulwān
 go quickly, ngorra-ngorra
 go, you, ungān; you and I, negan-
 nguilo
 good, nglāgamura
 good-bye, munjungāla
 ground, hard, bawl gumma-gumma

hair, bāmjuruk
 hand, bārāk
 head, mengalap
 how are you, ngulāwūl yūgūna
 Jabiru, paunóru
 Kangaroo, kupu
 knee, umbārt
 Laugh, yeaumun
 leg, ungarra
 leave it, ponga
 lip, ngālk
 lizard, yang
 Man, kingulpoya; old (*also* woman),
 tholba-tholba
 mine, nāgulung; this belongs to me,
 ngāgulu wāre
 mosquito, beundo
 mopoke bird, gogulporuk
 mountain range, bāran ngire
 moon, deāt
 mother, kārung
 Nails, unbillum

night, gullaruk
 nose, gamul; nose stick, maruk
 Opossum, wirik
 Quail, jirik
 Rain, wāāk
 river, unboa, ngugmāri
 Sandfly, ngāla
 sick, I am very, kulwutma
 sister, dinda
 smoke, undumugma
 spear, bogo
 stone, pāāt
 sun, giguil
 swordfish, chulwul
 Teeth, nglaidmor
 tomahawk, mardi
 tree, laianth
 turkey, beinuk
 What is that, guliānā
 whistle, wirdmun
 woman, old (*see* man), tholba-tholba