

HORSHAM.

English.	Australian.	English.	Australian.
Man - - -	<i>Wootcha.</i>	Moon - - -	<i>Mit-chen.</i>
Woman - - -	<i>Lyurock.</i>	Star - - -	<i>Durht or Turht.</i>
Father - - -	<i>Marmie.</i>	Sky (clouds) -	<i>Mrarng.</i>
Mother - - -	<i>Barpee.</i>	Night (darkness) -	<i>Bore-un.</i>
Son - - -	<i>Watchip.</i>	Day - - -	<i>Nyow-ee.</i>
Daughter - - -	<i>Mun-gare-wee.</i>	Fire - - -	<i>Wan-yup.</i>
Brother (elder my) -	<i>Warh-weck.</i>	Air - - -	<i>Bo-ercook.</i>
Brother (younger my)	<i>Eoiteck.</i>	Wind - - -	<i>Wil-lah.</i>
Sister (elder my) -	<i>Jar-jeck.</i>	Earth - - -	<i>Yar.</i>
Sister (younger my)	<i>Eoitwun-deck.</i>	Ground - - -	<i>Yar.</i>
Head (my) - - -	<i>Boorpeck.</i>	Soil - - -	
Hair - - -	<i>Ngrah-boorup.</i>	River - - -	<i>Bu-ar.</i>
Eye - - -	<i>Mirrh.</i>	Sea (the great -	<i>Ngar-mutch,</i>
Ear - - -	<i>Wor-imbull.</i>	water)	
Mouth - - -	<i>Jarp.</i>	Stone - - -	<i>Ko-chup.</i>
Tongue - - -	<i>Chally.</i>	Tree - - -	By its species.
Teeth - - -	<i>Lear.</i>	Wood - - -	<i>Kaalk.</i>
Hand - - -	<i>Mun-ya.</i>	Stick - - -	<i>Waddy, woddy.</i>
Three large fingers -	<i>Watchip-watchip.</i>	Bird - - -	<i>Yow-wirh.</i>
The little finger -	<i>Kerting mun-ya.</i>	Egg - - -	<i>Myrh-uck.</i>
Foot - - -	<i>Jin-na.</i>	Snake - - -	<i>Kurn-will.</i>
Big toe - - -	<i>Barp jin-na.</i>	Eagle - - -	<i>Werare-pil.</i>
Belly - - -	<i>Billy.</i>	Crow - - -	<i>Wah.</i>
Blood - - -	<i>Kor-ruck.</i>	Mopoke - - -	
Bone - - -	<i>Ka-alk.</i>	Kangaroo - - -	<i>Kor-ay.</i> The male one
Sun - - -	<i>Nyow-ee.</i>		<i>Moit; female, Min-joon.</i>

CHAS. WILSON, Walmer, Horsham.

English.	Dialect of the Lake Hindmarsh Tribe.	Dialect of the Horsham Tribe.
Man - - - - -	<i>Woot-cha</i>	<i>Kul-lee.</i>
Woman - - - - -	<i>Ly-urook</i>	<i>Bin-gee.</i>
Father - - - - -	<i>Mah-mee</i>	<i>Bah-pee.</i>
Son - - - - -	<i>Wot-chip.</i>	
Daughter - - - - -	<i>Mung-airwee.</i>	
Brother (an older one) -	<i>Wah-wee.</i>	
Brother (younger) - - -	<i>Kor-tee.</i>	
Sister (an older one) -	<i>Jah-jee.</i>	
Sister (younger) - - -	<i>Kortuin-dee</i>	<i>Kor-togech.</i>
Head, calf of leg - - -	<i>Bore-up.</i>	
Head (my) - - - - -	<i>Bore-peck.</i>	
Hair - - - - -	<i>Ng-rah-boreup</i>	
Eye - - - - -	<i>Mirrh.</i>	
Ear - - - - -	<i>Wor-imbull.</i>	
Mouth - - - - -	<i>Jarp.</i>	
Tongue - - - - -	<i>Chal-lee.</i>	
Teeth - - - - -	<i>Lee-ar.</i>	
Hand - - - - -	<i>Mun-ya.</i>	

English.	Dialect of the Lake Hindmarsh Tribe.	Dialect of the Horsham Tribe.
Fingers (the three larger ones)	= <i>Watchip-watchip.</i>	
Finger (the little one)	- <i>Kerting mun-ya.</i>	
Foot	- <i>Jin-na.</i>	
Toe (the big one)	- <i>Barp jin-na.</i>	
Belly	- <i>Bil-ly.</i>	
Blood, magpie	- <i>Koi-ruck</i> or <i>Korruck.</i>	
Bone, wood	- <i>Kaalk.</i>	
Sun (day)	- <i>Nyow-ee.</i>	
Moon	- <i>Mit-chen</i>	- <i>Yairt.</i>
Star	- <i>Durt</i> or <i>Turt.</i>	
Sky, heavens, clouds	- <i>M-rarng.</i>	
Thick black clouds	- <i>Tan-bill.</i>	
Night (darkness)	- <i>Bore-un.</i>	
Day (sun)	- <i>Nyow-ee.</i>	
Fire	- <i>Wan-yup</i>	- <i>Wee.</i>
Air	- <i>Boör-cook.</i>	
Spirit	- <i>Eer-arook.</i>	
Wind	- <i>Wil-lah</i>	- <i>Wahd-wahd.</i>
Earth	- <i>Jah.</i>	
Ground	- <i>Jah.</i>	
Soil.		
River	- <i>Bu-ar</i>	- <i>Burh.</i>
Sea (the great water)	- <i>Ng-ar-mutch.</i>	
Stone	- <i>Ko-chup</i>	- <i>Larh.</i>
Stick	- <i>Wad-dy.</i>	
Bird	- <i>Yow-wirh.</i>	
Egg	- <i>Mirrh-uck</i>	- <i>Mirrh-cook.</i>
Snake	- <i>Kurn-will</i>	- <i>Kurn-ill.</i>
Eagle	- <i>Werare-pil.</i>	
Crow	- <i>Wah</i>	- <i>Wah.</i>
Mopoke	- <i>Kah-took</i>	- <i>Wah-pook.</i>
Kangaroo	- <i>Kor-ay.</i>	
Male kangaroo	- <i>Moit.</i>	
Female kangaroo	- <i>Mun-goon.</i>	

I have endeavoured in the foregoing list of words to write them in syllables which would give the correct sound of the word.

With regard to the question, Is it "the custom of giving the name of any natural object to a man or woman?" I would answer *it is*; but whether or not that name is changed to some other word on the death of the black I am not able at this moment to say positively. One thing is certain, *that the blacks on no account* mention the name of a deceased black (the native name), and I know of only one instance where the blacks have not taken offence at the name given to a deceased black by the whites being still retained by another black of the tribe. This black, however, brought the name from another tribe, a short time after the death of her namesake and predecessor.

Tah-chet mah-rung is one of the names of Tallyho, of the Lake tribe. *Mah-rung* is the name of the pine-tree. *Jaretté* is the boy Henry's name. *Jair* is the name of the tea-tree of the Mallee. I think it should be pronounced rather *Jurh*.

Wungawetté is a boy's name. *Wung-ourn* is the native name of a place near Pine Plains.

Brairn-umin is a boy's name, and is the native word for "he cuts through," or "he runs," or "pierces through," as with a spear.

Nepur-nin is a girl's name; a native verb, too, which signifies "to bury, to hide."

From the foregoing remarks you will, perhaps, draw your own conclusions. I have only been about nineteen months among the blacks, and during that period have had to study their language under great disadvantages. However, I am inclined to the opinion that the Aboriginal tongue has ever been, from the causes you point out, and also with those which every language is subject to, combined, a changeable one.

Having been requested by Mr. C. Wilson, J.P., to fill up the paper forwarded to him, I have had much pleasure in doing so as far as I have been able, and would be most happy to give any other information that is in my power.