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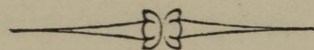


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A GRAMMAR AND VOCABULARY OF THE LANGUAGE
SPOKEN BY THE ABORIGINES OF THE MACDON-
NELL RANGES, SOUTH AUSTRALIA.

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[Read December 2, 1890.]

PREFACE.

The result of an attempt to analyse a language of which the people speaking it have only a colloquial knowledge, and who are consequently incapable of answering or even understanding grammatical questions, must be in many respects imperfect. The difficulty is increased by the wandering habits of the people, making it impossible to maintain that constant communication with them which is necessary for the attainment of a complete knowledge of the structure of their language. It is only with the help of the boys grown up on the station, and who have become less nomadic than their elders, that the knowledge now gained has been established. There still remain mysterious phrases, incapable as yet of being traced back to their origin, awaiting solution. The following pages, therefore, do not profess to contain a complete vocabulary, nor one which would satisfy the learned philologist. Even up to the present day expressions crop up for things it was thought the natives had no words. The difficulty is increased by the close proximity of another tribe, for south of the Finke the natives speak a different language altogether, as their words terminate in *i* and *u* and *au*, whilst the others terminate all in *a*. As they have frequent intercourse with each other, it is very easy to understand that the natives to the north must have adopted many of the words and phrases of those to the south.

Concerning the vocabulary, it may be mentioned that it has been carefully compiled and revised several times with different natives, so that the words may be relied upon as correct.

These pages are submitted in the hope that they will prove interesting to the philologist, as exhibiting the peculiar structure of the language spoken by a people generally considered among the lowest in the scale of mankind, and will contribute a little towards perpetuating the knowledge of a language of one of the Australian tribes of natives before their probable entire extinction at a no very remote period.

The vocabulary is that of the tribe inhabiting the River Finke,

and is also, with only slight variations in the dialect, that of the tribes in the MacDonnell Ranges eastward to Alice Springs, but not far westward of the River Finke, and extending southward to the Peake.

GRAMMAR.

CHAPTER I.

OF THE CHARACTERS TAKEN TO REPRESENT THE SOUNDS OF THE LANGUAGE, AND THEIR PRONUNCIATION.

VOWELS.

A a, like a in father, are
E e, like e in there, were
I i, like i in tin

O o, like o in more
U u, like u in dull, or o in more.

DIPHTHONGS.

Ai ai, like i in light
Au au, like ow in now

Oi oi, like oi in oil.

CONSONANTS.

B b, like b in be
D d, like d in do
G g, like g in go
H h, like h in here
J j, like y in year
K k, like k in king
L l, like l in long
M m, like m in more

N n, like n in near
Ng ng, like ng in ring
P p, like p in pipe
R r, like r in roam
T t, like t in to
Tj tj, like g in gentle
W w, like w in wife

These are the primitive sounds, to which for the sake of the pronunciation of the Scriptural names, were added—

F f, like f in far
S s, like s in so

Z z, like z in zero.

The vowels and diphthongs are to be considered as always short. In order to make the number of written characters as few as possible, the elongation of the syllable is indicated by a small stroke over the letter, as, *lāda*, “the paint,” in which the *a* is to be pronounced long, as in *far*.

When two or three vowels occur, they form a diphthong; if not, they are separated by the mark of dieresis (··), as, *leoika*.

CHAPTER II.

OF SUBSTANTIVES AND THEIR CASES, AND OF PREPOSITIONS.

Substantives have three numbers: singular, dual, and plural, but no distinctive mark for gender either by the use of an article or otherwise. There is no article

All words terminate in *a*, with the exception of the vocative of substantives, and the imperative mood of verbs which terminate in *ai*.

The dual is formed by adding the termination *ntatera* to the word, as, *atua*, "the man," *atuantatera*, "the two men."

Besides this there is a particular form of dual, which is only used personally by annexing the particle *nanga*, as, *wora*, "the boy;" *worananga*, "the two boys;" *kwara*, "the girl;" *kwara-nanga*, "the two girls."

The plural is formed by adding *irbera* or *antirbera*, as, *aragutja*, "the woman," *aragutjirbera* or *aragutjantirbera*, "the women."

This form cannot be used in the neuter gender, but the form *ntatera* can also be used personally.

There are six cases—nominative, genitive, dative, accusative, ablative, and vocative.

a. The nominative is expressed in a double manner. The word is unchanged, if connected with an intransitive verb, as, *atua indama*, "the man sleeps," or *katjia lima*, "the child goes;" but it is formed by adding the particle "*la*," when it is unconnected with a transitive verb, as, *worala gama*, "the boy cuts," &c., or *apmala utnuma*, "the snake bites," &c.

b. The genitive is formed by adding *ka*, as *kataka*, "of the father." By the genitive is expressed either possession, as, *wora kataka*, "the son of the father;" or it shows to whose advantage or disadvantage anything is done, as, *ta irbunga inaka kniribata ka*, "I fishes caught old man for," i.e., "I caught fishes for the old man." It also expresses the purpose of any action, as, *aragutja inkuka laka*, "the woman went for bullrushes," i.e., to fetch bullrushes.

c. The dative terminates in *na*, as, *ata katjiana ntema*, "I give to the child."

d. The accusative is always unaltered, as, *ta kwatja njuma*, "I drink water."

e. The ablative terminates in "*nga*," and shows the direction whence a thing comes, as *ta kwatja nanjinga inama*, "I fetch water from the well;" or it signifies the material from which a thing is made, as *era ulbainja ititjinga erbuma*, "he a boomerang of mulga makes;" or it signifies the cause for which a thing is done, as *jinga woringa tarama*, "I laugh for the sake of the boy."

f. The vocative terminates in *ai*, as, *katjiai*, "child!"

The declension of the substantive may be seen by the following table:—

Singular.

Nom.	<i>atua</i> , or <i>atula</i> , the man.
Gen.	<i>atuka</i> , of the man.
Dat.	<i>atuana</i> , to the man.
Accus.	<i>atua</i> , the man.
Abl.	<i>atuanga</i> , from, for the man.
Voc.	<i>atuai</i> ! man !

Dual (Personal).

Nom.	atuananga, the two men.
Gen.	atuanangaka, of the two men.
Dat.	atuanangana, to the two men.
Accus.	atuananga, the two men.
Abl.	atuananganga, from the two men.
Voc.	atuanangai ! you two men !

Dual (Neuter).

Nom.	lunjantatera, the two huts.
Gen.	lunjantateraka, of the two huts.
Dat.	lunjantaterana, to the two huts.
Accus.	lunjantatera, the two huts.
Abl.	lunjantateranga, from the two huts.

Plural.

Nom.	atuirbera or antuantirbera, the men.
Gen.	atuirberaka or antuantirberaka, of the men.
Dat.	atuirberana or antuantirberana, to the men.
Accus.	atuirbera or antuantirbera, the men.
Abl.	atuirberanga or antuantirberanga, from the men.

Other substantives are formed—

(a.) by adding to primitive substantives the particle “*ringa*,” signifying something pertaining or belonging to a certain thing or place, as, *arila*, “sand ;” *arilaringa*, “a man belonging to or being at home in a sandy country ;” or *aputa*, “hills or ranges ;” *aputaringa*, “men whose home is in the ranges.” This particle is also affixed to names of places, and expresses the place at which one is at home, as *mbarata*, “a place ;” *mbarataringa*, “men who are at home at *mbarata*.”

(b.) Out of the roots of verbs, as, *gama*, “to cut ;” *ganangana*, “a cutting thing, i.e., a knife ;” *indama*, “to sleep ;” *indandin-dana*, “a sleeping thing, i.e., a bed ;” *tuma*, “to beat ;” *tunatuna*, “a man beating, i.e., a beater ;” *ntema*, “to give ;” *ntenantena*, “a giving man, i.e., a giver.”

OF PREPOSITIONS.

There are two classes of prepositions, one class consisting of separate words and the other consisting only of small particles, annexed to the substantives, to which they belong as suffixed. As the prepositions, consisting of separate words, are placed at the end of the word to which they belong, they should be rather called *postpositions*. The majority always govern a certain case.

a. Those taking the ablative case are nine in number, viz. :—

i. *ulara*, “in front,” as,

era atunga ulara tnama.

“he of man in front stands.”

Ulara also governs the genitive case when used in the sense of "against" either friendly or hostile, as,

era tjinakatjina nukanaka ulara nama,
 "he friendly me against is,"
i.e., "He is friendly towards me."

II. *topala*, "behind," as,
era woranga topala nama,
 "he boy behind is,"
i.e., "He is behind the boy."

III. *gatala*, "outside," as,
katjia iltanga gatala nama,
 "child from house outside is,"
i.e., "He is outside the house."

IV. *mbobula*, "between," as,
kwara worateranga mbobula tnama,
 "girl boys two between stands,"
i.e., "the girl stands between two boys."

V. *ntuara*, "other side" (Latin, *trans*), as,
erila ulbaiinga ntuara lima,
 "man river otherside goes,"
i.e., "the man goes on the other side of the river."

VI. *nunkara*, "this side" (Latin, *citra*), as,
ilta nuka ulbaiinga nunkara tnama,
 "house my river this side stands."
i.e., "my house stands on this side of the river."

VII. *nkelala*, "beside" (Latin, *juxta*), as,
era nkelala katunga nama,
 "he besides father sits."
i.e., "he sits besides the father."

VIII. *itinjawara*, "close by," as,
iltanga itinjawara,
 "from house close by."
i.e., "close by the house."

IX. *ntuarintjirka*, "through," as,
nana ta altjuranga ntuarintjirka iwuma,
 "this I hole through throw."
i.e., "I throw this through the hole."

b. Those with accusative case are four in number, viz. :—

I. *katningala*, "upon," as,
jinga aputala katningala tnama,
 "I hill upon stand."

II. *katningalagana*, "over," as,
ngapa bira katningalagana ilbanama,
 "crow tree over flies."
i.e., "the crow flies over the tree."

III. *kwanakala*, "down," as,
jinga aputa kwanakala luluma,
 "I hill down climb."
i.e., "I climb down the hill."

IV. *kwanala*, "inside," as,
katjia iltakwanala nama,
 "child house inside is."

c. Prepositions annexed to nouns as suffixes are nine, viz. :—

I. *una*, "on, upon, into," as, *kwatjuna*, "to the water ;"
biruna, "upon the tree ;" *nanjuna*, "into the well."

II. *lela*, signifies the instrument with which or the person by whom anything is made or accompanied, as, *ilupalela*, "with the axe ;" *erilalela*, "by the man ;" *jinga erinalela lama*, "I go with him."

III. *la*, signifies the place where anyone is, as, *aputala*, "on the hill ;" it is therefore annexed to all names of places, as, *tjoritjala*, "at Alice Springs ;" *tungala*, "at Henbury."

IV. *gata*, "with" (Latin, *cum*), as,
atua tjatagata bitjima,
 "the man spear with comes."

V. *raba*, "without," as,
era gararaba alsuma,
 "he meat without goes back."
i.e., "he goes back without meat"

VI. *gitjala*, "for, in exchange," as,
ta mana ntitjinanga irbungagitjala,
 "I bread will give fishes for."
i.e., "I shall give bread for fishes."

VII. *kaguia*, "for the sake of," as,
unkwangakaguia ta tarama,
 "your sake for I laugh."
i.e., "I laugh for the sake of you."

VIII. *kieka*, "on, to," as,
ta ipepa iltakieka kantatuma,
 "I paper house on nail."
i.e., "I nail the paper on the house."
 or, *erinakieka ta kumilaka*,
 "him on I have sinned."
i.e., "on him I have sinned."
 or, *nilknambakieka ta ngana numerilama*
 "thief to I you count."
i.e., "I count you a thief."

IX. *ibera*, *ibena*, "from, out of," as,
iltibera, "out of the house ;"
kwatjibena, "from the water."

CHAPTER III.

OF ADJECTIVES AND THEIR DEGREES OF COMPARISON; OF NUMBERS.

ADJECTIVES.

Adjectives may receive the same particle as the noun, to which they belong; the particle is generally omitted in one of the words, the substantive as a rule, for only the last word is declined, as,

ta katjia tera marana mana ntema,
 "I child two good to bread give."
i.e., "I give bread to the two good children."

Besides these primitive adjectives, others are formed—

a. From substantives, by annexing the particle *karinga*, as, *kwatja*, "water;" *kwatjakaringa*, "watery;" or, *arila*, "sand;" *arilakaringa*, "sandy;" or the particle *buta*, as, *puta*, "stone;" *putabuta*, "stony;" or the particle *mata*, as, *kankinja*, "love;" *kankinjamata*, "loving;" *njirkna*, "hate;" *njirknamata*, "spiteful;" *kata*, "father;" *katamata*, "fatherly."

b. From the roots of verbs by adding the particle *ntjalkua*, as, *tnima*, "weep;" *tnintjalkua*, "disposed to cry;" *ankama*, "speak;" *ankantjalkua*, "talkative."

Of the degrees of comparison—

a. Comparative of equality:

nana tera mala knira naramanga,
 "these two equal large are."

b. Comparative of superiority is formed by adding the particle *alkura*, as,

nana wora maralkura nama, nana ngetjina,
 "this boy good more is, that than."
i.e., "this boy is better than that."

c. The superlative can only be expressed either by repetition of the word, as, *kunakuna*, "very bad;" or by adding the word, *indora*, "very," to an adjective, as, *tjenja*, "high;" *tjenjindora*, "very high."

d. Diminutives are formed by adding the particle *kotjirka* to the word, as, *putakotjirka*, "a very small stone;" *kurkakotjirka*, "a very small one."

NUMBERS.

There are primitively only numbers up to four, viz.:—*ninta*, "one;" *tera*, "two;" *teramininta*, "two by one," *i.e.*, "three;" *teramatera*, "two by two," *i.e.*, "four."

These numbers are declined in the same way as nouns when standing in place of one.

All higher numbers are expressed by:—*urbutja*, "some;"

arinabula, or *arungalura*, "a few ;" *njara*, "many ;" *njaraknira*, "very much."

CHAPTER IV.

OF PRONOUNS.

POSSESSIVE PRONOUNS.

The possessive pronouns are the only class of pronouns whose declension is perfect (all others are more or less defective as regards declension). They must therefore be taken first as in many instances they supply the deficiencies of other pronouns. All pronouns, if declinable, are with only slight alterations declined as substantives, as the following table, giving the declensions of the possessive pronouns, shows :—

Singular.

First Person.

Nom.	katjia nuka, my child.
Gen.	katjia nukanaka, of my child.
Dat.	katjia nukana, to my child.
Accus.	katjia nuka, my child.
Abl.	katjia nukananga, from my child.

Second Person.

Nom.	kwara unkwanga, thy girl.
Gen.	kwara unkwanganaka, of thy girl.
Dat.	kwara unkwangana, to thy girl.
Accus.	kwara unkwanga, thy girl.
Abl.	kwara unkwanganga, from thy girl.

Third Person.

Nom.	kata ekura, his, her, its father.
Gen.	kata ekuranaka, of his father.
Dat.	kata ekurana, to his father.
Accus.	kata ekura, his father.
Abl.	kata ekurananga, from his father.

Dual.

First Person

Nom.	maia ilinaka, the mother of us two.
Gen.	maia ilinakanaka, of the mother of us two.
Dat.	maia ilinakana, to the mother of us two.
Accus.	maia ilinaka, the mother of us two.
Abl.	maia ilinakananga, from the mother of us two.

Second Person.

Nom.	kalja mbalaka, the elder brother of you two.
Gen.	kalja mbalakanaka, of the elder brother of you two.
Dat.	kalja mbalakana, to the elder brother of you two.
Accus.	kalja mbalaka, the elder brother of you two.
Abl.	kalja mbalakanaka, from the elder brother of you two.

The third person dual, *ekuratera*, "their two," and all persons of plural, as, *anunaka*, "ours;" *araganka*, "yours;" and *etnika*, "theirs;" are treated exactly like those above.

Besides these there are other possessive pronouns, which have both a reflective and a reciprocal sense, acting however as possessive pronouns as well; in this case their meaning is, pertaining or belonging to any person.

They are only used in the nominative case, and are undeclinable.

nukara,	mine.
unkwangara,	thine.
ekurara,	his, hers, it.
ilinakara,	our two.
mbalakara,	your two.
ekuraratera,	their two.
anunakara,	ours.
aragankara,	yours.
etnikara,	theirs.

The following double forms have the same meanings:—*nukiltja* and *nukaringa*, "mine;" *unkwangiltja* and *unkwangaringa*, "thine," &c., but these two are like the first-named, regularly declined.

Nearly all pronouns may be connected with all specified prepositions in Chapter II—*katjia nukanauna*, "to my child;" *katjia nukalela*, "with or by my child," &c.

PERSONAL PRONOUNS.

a. First Person Singular.—There are two pronouns for "I," i.e., *ata* or, the first *a* being dropped, *ta*. This is always used when connected with a transitive verb, as, *ta tuma*, "I beat," *ta ilkuma*, "I eat;" whereas connected with an intransitive verb, there is used *jinga*, as *jinga lima*, "I go," or *jinga indama*, "I sleep;" *ta* is indeclinable, but when, for instance, they say, "God gives me life," where give is a transitive verb, they use *jinga*, and say,

Altjirala jingana etata ntema.

"God to me life gives."

But supposing they say, "he died for me instead of me," this is expressed by the possessive pronoun *nuka*, as, *era nukanga iluka*, "he for me died," because *jinga* is only used in the nominative and dative cases.

b. Second person, *unta*, "thou, you." This stands also only in nominative case; where necessary they take for declension the possessive pronoun *unkwanga*, "thy." This is sometimes in genitive and dative cases abbreviated, viz.,

unkanganaka to ngaka,
 unkwangana to ngana,
 unkwanganga to nganga, as,
ta nana ngana ntema,
 "I this you to give,"
i.e., "I give this to you."

c. The third persons singular, dual, and plural are regularly declined, like possessive pronouns. List of personal pronouns:—

ta or jinga,	I	eratera,	they two.
unta,	thou	anuna,	we.
era,	he, she, it	arankara,	you.
ilina,	we two	etna,	they.
mbala,	you two		

In connection with these is also used the suffix, *arpa*, "self," by annexing it to the personal pronouns, *ta*, *unta*, *era*, &c.,

ta arpa, contracted *tarpa*, I, myself,
unta arpa, contracted *untarpa*, thou, thyself,
era arpa, contracted *erarpa*, he, himself,

and the others the same. This form is also used in the sense of "not ordered," "not compelled," as,

ta erina ntankatjimakana, erarpa bitjima,

"I him called have not, he self comes,"

i.e., "I have not called him; he comes himself." Another form of emphatic sense is *utara* in singular, as,

unta kala rula tukala, tautara tuiari,

"you enough wood have cut, I shall cut,"

i.e., "you have cut wood enough; I shall cut." This is altered in dual and plural to *watera*, as, *ilinawatera, mbalawatera*.

Besides those above-mentioned, there are the following Reflective and Reciprocal Pronouns, viz. :—*nukara*, mine, *unkwangara*, "thy," &c.

Ex. reflective. *ta nukara tulama,*

"I myself beat."

Ex. reciprocal. *etnikara turirama,*

"they beat each other."

The only sign whether a pronoun is reflective or reciprocal is shown in the form of the verb—*vide* Chapter VIII.

There are only two Demonstrative Pronouns—

nana,	this.
nanatera,	these two.
nanirbera	} these.
nanankana	
tana,	that.
tanatera,	those two.
tanirbera	} those.
tanankana	

Instead of *tana* is also used, *nakuna* and *arina*, "that."
 Declined in the same manner as possessive pronouns.

There are also only two Interrogative Pronouns.

nguna, "who?" and *iwuna*, "what?"

Dual and plural formed like those in the demonstrative pronouns.

The only difference in the declension of these two is that the terminations of genitive, dative, and ablative cases, dual and plural, are inserted between the root and termination of the word, as—

Dual.

Gen. ngukatera? of which two?
 Dat. ngunanatera? to which two?
 Abl. ngunangatera? from which two?

Plural.

Gen. ngukirbera? } of which?
 ngukankana? }
 Dat. ngunanirbera? } to which?
 ngunanankana? }
 Abl. ngunangirbera? } from which?
 ngunangankana? }

The correct answer to the question, *ngula nana nilknalinaka?*
 "who this stolen has?"

must be, *katjiala nana nilknalinaka*,
 "the child this stolen has;"
 not *katjia*, because steal is a transitive verb.

The questions, *nguna unta nama?* "who are you?", *nouna nana nama?* "what is that?", or *nana, iwuna, ntitja?* "this, what is it?", are answered, *jinga nama*, "I am;" and *nana, tana ntitja*, "this, that is it."

RELATIVE AND INDEFINITE PRONOUNS.

a. There are no Relative Pronouns in the language; they are expressed either by repetition of the demonstrative pronouns, *nana* and *tana*, as,

atua nala, nana tmurka albuka, worana tukala,

"man this, this yesterday went away, the boy has beaten,"
i.e., "the man who went away yesterday has beaten the boy;"
 or else by the participle of verb corresponding with the English participle, as,

ilupa tera, iltala mbakatnarakala, jiraka,

"axes two, on house were leaning, disappeared."
i.e., the two axes, which were leaning on the house, disappeared."

b. The Indefinite Pronouns are the following:—

arbuna and tueda,	another.
arbunatera,	two others.
arbunirbera and arbunankana,	others.
urbutjarbuna,	some others.
nkarba,	a few others.
tuedakatueda,	others.
nintamintnta,	one by one, each.

The declension of these is regular.

There are three pairs of Correlative Pronouns, used only in the nominative case:—

ntakina?	how, or in what way?
lakina,	thus, this way.
ntakinja?	how many?
lakinja,	so many.
ntakata?	how big?
nakakata,	so big.

CHAPTER V.

OF ADVERBS, OF CONJUNCTIONS AND INTERJECTIONS.

Derived adverbs, corresponding with English adverbs in “ly,” are formed by adding the particle “la” to adjectives, as *era ekaltala erguma*, “he holds fast.”

Others are—

a. ADVERBS OF TIME.

lata,	now.
lilika,	soon.
tmurka,	yesterday.
tmurkarbuna,	the day before yesterday.
ingunta,	to-morrow.
imanka,	long ago.
anma,	by and by.
ilangara?	what time?
kuta,	always.

Others will be found in the vocabulary.

b. OF PLACE.

nana,	here.
itinja,	near.
longa,	far.
ntala?	where?
ntauma?	whither?
ntananga?	whence?
nauna,	} thither.
arinuna,	
arina,	there.

c. OF NUMBER.

ninta ranga	} once.	
ninta ngara		
ntakinjaranga?		how many times?
tera ranga,		twice.
urbutja ranga,		sometimes.

d. OF ORDER.

arugula,	the first.
mbola,	between.
inkana,	the last.

e. OF QUANTITY.

njara,	much.
kala,	enough.
kurka,	a little.
lakina,	so.
ngera,	like.
wota,	more.

f. OF QUALITY.

monjala,	slowly.
kuna,	badly.
parpa,	quickly.
mara,	good.

g. OF AFFIRMATION.

tutna,	certain, true.
wakuia,	of course.
wa,	} yes.
wabala,	

h. OF NEGATION.

itja,	no, none.
gunia and lira,	none.

CONJUNCTIONS.

This language possesses very few conjunctions. The majority are combined with the verb. There is not even a proper word for the copula, and the following are the only ones found :—

tuta,	} too, also.	
urungara,		
etalinja,		yet.
bula,		but.
wara,		only.
ngetjina,		as, than.
gurunga,		then.
nta (suffix),		only.

INTERJECTIONS.

aai !	"hear !"
apu !	"I am sorry."
erai !	"behold !"
tjikai !	"Ah !" calling attention.
tjikabai !	"woe."
nturbai !	"indeed, it is true."

CHAPTER VI.

OF TENSES, VOICES, NUMBER, AND MOODS OF VERBS.

There are three tenses. The present tense is indicated by the termination "*ma*" added to the root of the verb, as, *tuma*, "to beat." *Tu* is the root of the verb, but *ma* is the termination.

This also represents the Infinitive of the verb, there being no other form to indicate it, so that the meaning is, "I do beat," or "I beat."

The perfect tense is formed by adding the particle *ka*, or *kala* to the root of the verb, as, *tuka*, or *tukala*, "I have beaten." The first probably corresponds to the Imperfect and the latter to the Perfect, though the natives themselves cannot explain the difference.

There is still another form for the perfect tense, viz., *tjita*, as, *tutjita*, "I have beaten," which is very likely the Preterite, though it is difficult to determine the difference, as they have very little notion of time, and use often for remote time both forms, *ilkukala* and *ilkutjita*, which both mean "I have eaten," but leaves it undecided whether yesterday or a long time ago.

The future tense is formed by adding *tjina* to the root of the verb, as, *tutjina*, "I shall beat;" or, *ilkutjina*, "I shall eat."

OF VOICES.

The Active Voice signifies always an action executed by a subject, but this may be:—

a. Intransitive when it signifies an action remaining with the subject, as, *antata alknanbuma*, "the flower blooms;" or, *era lima*, "he goes."

b. Transitive when it signifies that the action is or may be transferred to an object in the accusative case, as, *ta kwatja njuma*, "I drink water;" or, *ta wora tukala*, "I have beaten the boy."

The Middle Voice signifies an action which the subject executes directly upon himself, as, *ta nukara tulama*, "I beat myself;" *ta nukara tulaka*, "I have beaten myself;" *ta nukara tulitjina*, "I shall beat myself." As will be seen, the sign of the middle voice form is inserted in the middle of the verb, consisting of the particle *la* or *li*.

The reciprocal form, which, of course, can only be with dual and plural, is known by the termination *rama* for dual and *rirama* for plural, as, *ilina turama*, "we two beat each other;" *anuna turirama*, "we beat each other."

A proper form for the Passive Voice does not exist, and it is expressed by putting the subject in active form and the object in the dative case, as,

atula worana tukala,
"by the man to the boy is beaten."
i.e., "the boy is beaten by the man."

OF NUMBER.

There are, as with nouns and pronouns, three numbers, i.e., singular, dual, and plural. These can be distinguished by the termination of the verb, if unconnected with a pronoun. The pronoun being used the plural form of the verb may be omitted, as not being necessary to a clear understanding. There is no inflection on account of gender or persons, the latter being expressed by the pronoun. The termination of the dual of intransitive verbs is *rama*, of plural *rirama*; as, *jinga lama*, "I go;" *ilina larama*, "we two go;" *anuna larirama*, "we go." With transitive verbs the dual and plural are formed by using the intransitive verbs, *nama*, "to be;" and *lama*, "to go;" as auxillary verbs, as, *ta ilguma*, "I eat;" *ilina ilgula narama*, "we two eat;" *etna ilgula narirama*, or *etna ilgulta nama*, "we eat." The two expressions signify the same; but the latter is very likely a form of participle, so that the meaning would be "we are eating." It will be seen by this that the only difference is in using the participle, *la*, added to the root of the main verb.

The dual and plural in the Middle voice double the particle, *la*, as, *ilinakara tulala narama*, "we two beat ourselves;" *anunakara tulala narirama*, "we beat ourselves."

OF THE MOODS OF VERBS.

There are three chief moods—Indicative, Conditional, and Imperative. The form of the Indicative has been given already. The Conditional is formed by adding the termination, "*mara*," to the root, as *ta ilkumara*, "I should eat."

The Imperative is formed by the particle, *ai*, added to the root, as, *tuai!* "beat;" *ilgula narai!* "you two eat!" *ilgula narirai!* "eat you!"

Another form, signifying an order to do it quickly, is composed of the repetition of the root of the verb and the insertion of the particle, "*lba*," as *tulbatuai!* "beat quickly!"

Also belonging to the Imperative may be reckoned the following form:—

ta tuii! "let me beat!"
anuna ilkula narireai! "let us eat!"

These chief moods, as well as the accessory ones, have almost all a double form—one for a positive and one for a negative sense—as,

	Positive.	Negative.
ta tuma,	I beat.	ta tutjikana, I beat not.
ta njuka,	I drunk.	ta njutjimakana, I have not drunk.
ta gatjina,	I shall cut.	ta gatjigunia, I shall not cut.

The other accessory moods are—I. The Participle, meaning doing, as doing, while doing, &c., formed by the particles: “*manga*,” for present, “*mala*,” for perfect, and “*tjinanga*,” for future tense, as,

tumanga, while beating.
tumala, after beating.
tutjinanga, shall be beating.

II. The Supine is formed by the particle, *tjika*, as,

ta tutjika, to beat, or I must beat.

ta tutjika bitjima, I came to beat.

negative, ta tutjika nitjika,

I to beat must not, *i.e.*, I must not beat.

There is another similar form, difficult to designate, formed by the particle, “*mitja* or *kutja*,” added to the root of verbs, as, *tumitja* or *tukutja*, probably an abbreviation of *tuma* and *itja*, “not,” and of *tuka* and *itja*. The meaning of it is,

lai! ta ngana tumitja,

go! I you not beat!

i.e., go, that I do not beat you!

Connected with the participle perfect is another form, *tumal katana*, meaning seeming to be so, as,

Alinga airima limalakatana,

“Sun sees, going as if,”

i.e., “the sun seems as if he were going;” or,

Parpala limanga bira limalakatana,

“quickly when going, tree seem to go,”

i.e., “When quickly going, the trees seem to go.”

CHAPTER VII.

OF AUXILIARY VERBS.

Pure auxiliary verbs, as, to *be*, to *have*, *may*, *can*, &c., are not used as such, for the verbs in use for auxiliary verbs are not treated in the same way as in English. They act as absolute verbs as well; for example, *nama*, “to be,” means also “to sit down.”

There are only two used as auxiliary verbs proper: *nama*, “to be;” and *lama*, “to go.”

In addition to these, there is a class of verbs used for different purposes, and in various manners.

I. To make out of intransitive verbs transitive ones, as, *kumerama*, "to arise or awake," is intransitive, but by omitting *erama*, and instead of this adding *lilama*, *kumililama* is formed, and it becomes transitive, with the meaning, "to wake or call up;" or again, *ntankama*, "to call," by adding the verb *lelama*, "to promise," it becomes a transitive verb, meaning "to save, to redeem."

II. To form verbs from substantives and adjectives, as, *ingua*, "old," by adding to this *erama*, "to see," it becomes an intransitive verb, "getting or becoming old" (*ingwierama*), though *erama* is originally a transitive verb; or to *atua*, "man," add *erama*, it becomes *atuerama*, "becoming a man;" or *tjeba*, "a piece," to this add *gama*, "to cut," thus, *tjebagama*, "to cut in pieces, to tear," &c. In similar ways are also used *wuma*, "to hear;" *ilama*, "to say;" *ankama*, "to speak;" *albuma*, "to go back;" *arinama*, "to put;" *ntema*, "to give;" *indama*, "to sleep;" *anbuma*, "to touch;" and many others.

Before passing to the original or main verb, a table showing the conjugation of an auxiliary verb will be given in full, as it occurs so frequently. The present tense is given in full, but further on only the first person of each number is taken.

See Table I., Appendix.

In the same way are treated all intransitive verbs.

CHAPTER VIII.

OF TRANSITIVE VERBS AND THEIR CONJUGATION.

The conjugation of the transitive verb is easy to comprehend, as it needs only the proper pronoun to be put in its proper place. Instead of further explanation it will be best to give a table showing the conjugation of the transitive verb *tuma*, "to beat," because it takes all tenses, moods, and voices, whilst others are more or less defective.

As will be seen by Table II., Appendix, only the first person has been given showing the conjugation of the reciprocal form. This is sufficient as the others are regular.

Where the negative conjunction *gunia* (meaning "no" or "none") occurs, there is no particular form used; neither is there one for the Participle future negative, the future of the Indicative negative being employed—*vide* Table I., Appendix. This is only the case with the regular conjugation of the simple verb. There are, however, an almost endless number of secondary notions connected and combined with the verb, which it is difficult to designate by any term. The natives combine almost everything

with the verb, which in English are expressed by adverbs of place, of time, of quality, of quantity, &c.

These combinations make the use of the verb a sort of labyrinth, through which it is a difficult task to follow or keep the clue. The following chapters will be devoted to putting these into classes, so as to render the subject as simple as possible.

CHAPTER IX.

VERBS COMBINED WITH THE FORM "TULA."

This form "tula" is used with the conjugation of the absolute verb in the active as well as in the middle voice, but whether as a kind of supine or not, it is always used as a main verb.

The other forms combined with this form act as auxiliary verbs, and most of them are treated as in Table I., Appendix. They are the following:—*uma* or *wuma*, "to hear;" *nama*, "to be;" *lama*, "to go;" *albuma*, to return;" *ngama*, "to carry."

Then there are several others where only the form *tula* is either altered or elongated; these cannot be considered combined verbs, although they are contracted with particles or fragments of other words.

For the sake of a more distinct arrangement both will be considered in different paragraphs.

VERBS COMBINED WITH "TULA."

I. *Tula nama*, "to beat for a certain time constantly," which is expressed by the auxiliary verb *nama*, "to be" or "sit down;" so that the meaning of it is "I beat constantly or continually."

This verb is conjugated in all the moods and voices of Table I., Appendix, except Middle and Reciprocal, which adopt the conjugation of the absolute verb *tuma*, "to beat."

II. *Tula lama*; the literal translation is, "I go to beat," and it signifies an action in which the subject is in course of executing and has not yet finished, similar to the present participle. This verb can also be treated as I. As, however, the auxiliary verb *lama* cannot have a reciprocal form, the termination of this must be added or rather inserted for reciprocal meanings, as, *anunakara turirala lama*, "we are beating each other;" *anunakara turirala litjina*, "we shall beat each other," &c.

III. *Tula tula lama*; a reduplication of the former verb, and therefore meaning "to beat sometimes quickly or hastily." Treatment, the same as the foregoing.

IV. *Tula uma*; the literal translation would be, "I hear to beat," but the usual meaning is, "I beat once." This verb also takes all moods and voices of Table II., Appendix. The conjugation of these verbs can easily be formed, for the main verb, here *tula*, remains unchanged, and after omitting the termination *ma*

of the secondary verb, *uma* or *wuma*, the terminations of the moods and voices are added to the root of the secondary verb, as shown in Table I., Appendix. Only two slight alterations exist, one in the reciprocal form, which runs thus, *ilinakara turala wurama*, "we two beat each other once;" *anunakara turala wurirama*, "we beat each other once;" and the other with the future positive as well as negative, where the form is not *tula utji gunia*, but *ta tulaunja gunia*, "I shall not beat once;" *ilina tula wurinja gunia*, "we two shall not beat once," &c.

Middle Voice: *nukara tulaunja gunia*, "I shall not beat myself once;" *ilinakara tula wuririnja gunia*, "we two shall not beat ourselves once."

Reciprocal: *anunakara turala wuririnja gunia*, "we shall not beat each other once."

v. *Tula albuma* or *tulalbuma*, meaning, "arrived at another place beating," or "arrived I beat." Conjugation similar to iv.

VERBS COMBINED WITH OTHER VERBS OR FRAGMENTS OF VERBS.

I. *Tulienama*: a peculiar form used before a following Supine, as, *ta tulienaka*, *erina ilutjika*, "I have beaten, that he died."

Active Voice: *Ta tulienama*, "I beat;" *ilina tuliela narama*, "we two beat;" *anuna tuliela narirama*, "we beat."

Middle Voice: *nukara tulalienama*, "I beat myself;" *ilinakara tulaliela narama*, "we two beat ourselves;" *anunakara tulaliela narirama*, "we beat ourselves."

Reciprocal: *ilinakara turalienama*, "we two beat each other."

Other forms obtained by annexing the terminations of Table II., Appendix.

II. *Tulabuma*, "beating by walking about." The complete form for "to walk about" is *bala nama*; hence *tulabuma* is only an abbreviation of *tula* and *bala nama*. These abbreviations are very common in this language, and make it difficult to understand the real meaning of a phrase where this and other similar abbreviations are used. The conjugation is the same as in Table I. Appendix, for *buma* acts as an auxiliary verb.

III. *Tulinja ngama*, meaning, "to beat always."

Conjugation as in Table I., Appendix.

The termination of Middle and Reciprocal Voices are inserted in or rather added to *tula*, as,

Middle: *nukara tulalinja ngama*, "I beat myself always;" *ilinakara tulalinja ngarama*, "we two beat ourselves always."

Reciprocal: *ilinakara turalinja ngama*, "we two beat each other always;" *anunakara turiralinja ngama*, "we beat each other always."

CHAPTER X.

FORMS OF VERBS COMBINED WITH THE SUPINE.

In some of these combinations the Supine is easily distinguished, whereas in others it is abbreviated, the meaning showing its existence nevertheless. Again, it is sometimes combined with a simple verb, whilst in other cases it contains other particles. The literal translation is not in many cases absolutely correct, but still sufficiently so to lead to a right interpretation.

As there are only a few of these forms they will be considered *seriatim*.

I. *Tutjikalama*, evidently consisting of the Supine, *tutjika*, and the auxiliary verb, *lama*, "to go," literal translation would be "I go to beat," but the usual meaning is "I beat from above to beneath"—i.e., downward.

II. *Tutjinjama*, where the termination *ka* of the Supine is omitted, and also the secondary verb is abbreviated from *intitjinjama* into *injama*, "to rise or ascend." The meaning of it is "I beat from beneath to above or upwards." However, this meaning is often altered in other verbs, as, for instance, *ilkuma*, "to eat," where *ilkutjikalama* means "to eat in the evening, to sup," and *ilkutjinjama* means "to eat in the morning, to breakfast." The conjugation of both is the same as shown in Table I., Appendix; and the Middle and Reciprocal forms are treated as *tulinja ngama* (see chapter ix.)

III. *Tutjika ma nitjikana*, or *Tutjikamanitjikana*. The particle *ma* receives a very extensive use in this language, as, for instance, *altamalta*, "day by day" or "daily;" *nintamininta*, "one by one;" *putamaputa*, "hill by hill" or "every hill." In the present case it means "again," so that the meaning is "I beat again not being"—i.e., "I shall not beat again." The positive phrase "I shall beat again" they express by *tutjikanntema*, where *ntema* means "again." Conjugation similar to above.

IV. *Tutjikerama*, "going to beat," is treated also in the same manner, as are also the two following:—

V. *Tutjilbitnima*, "come to beat," and,

VI. *Tutjalbama*, "returned to beat.

VII. *Tutjigunala*, a somewhat different form, meaning "to beat by and by, not now." It is different, because, firstly, it is only a form of future tense; and secondly, its conjugation differs, as will be seen by the following:—*ta tutjigunala*, "I shall beat by and by;" *ilina tula narinja gunala*, "we two shall beat;" *anuna tula naririnja gunala*, "we shall beat."

Middle: *nukara tulala ninja gunala*, "I shall beat myself;" *ilinakara tulala narinja gunala*, "we two shall beat ourselves."

Reciprocal: *etnikara turirinja gunala*, "they shall beat each other."

VIII. There remain only two more of these forms to consider, and they are not really forms of verbs, but consist only of a particle annexed to the Supine, which then gives the verb another meaning. The first is *tutjikatjilala*, "that I may beat quite alone," as, *arbuna inkaraka ta jainama, nukara ilknilitjikatjilala*, "the others all I send away, that I may wash myself quite alone."

The other is *tutjikatjora* or *tutjikatanga*, both meaning "that I may beat.

Ex. : *era erina kwatjuna retingaka, ekurara ilknilitjikatjora* or *tanga*.
"he him to the water led that he may wash himself."

Neither can be brought into other forms.

CHAPTER XI.

SOME OTHER FORMS OF THE IMPERATIVE.

Two of these have been seen already in Chapter VII., which can consequently be omitted here. But there are still some others, which have to be considered, but as there is neither any irregularity as regards conjugation, nor any difficulty in the form, they need only be specified as follows :—

- I. *tulatana* ! beat !
 tula naratana ! beat you two !
 tula nariratana ! beat you !
- II. *tula nalgurai* ! beat a little or slowly !
 tula naralgurai ! beat you two a little !
 tula nariralgurai ! beat you a little !
- III. *tualgurai* ! beat quickly !
 turalgurai ! you two beat quickly !
 turiralgurai ! you beat quickly !
- IV. *tuarpa* ! beat for certain !
 tula nararpa ! you two beat for certain.
 tula narirarpa ! beat you for certain !

CHAPTER XII.

VERBS COMBINED WITH "TUTNA," AND DERIVATIONS THEREFROM.

There are only two expressions with the original form "tutna," which seems to correspond to the Greek optative mood, for it means *to wish or desire to beat*.

The first is, *ta tutna*, "I wish to beat," and the other, *ta tutna nama*, "I would beat, being angry." There is no difficulty as regards conjugation, and they are treated in the same way as other verbs, the only differences being—

- I. In the negative form, which runs thus: *ta tutna gunia*, "I do not wish to beat;" *ilina tula naratna gunia*, "We two do not wish to beat;" whilst in the other verbs it runs, *ta tutna nitjikana*, "I would not beat."
- II. In the form of Middle and Reciprocal, where the first verb, "*tutna*," takes the general form: *nukara tulatna*, *ilinakara tula naratna*, &c., but the other verb, "*tutna nama*," is treated as shown by Table I., Appendix, viz., *nukara tulatna nama*.
ilinakara tulatna narama.

Reciprocal: *ilinakara turatna nama*, &c.

Another verb belonging to this class is, "*ta tuatnama*," meaning, *I beat only a little*.

Other verbs are altered similarly, as, *ta ilkuma*, "I eat;" *ta ilkutna*, "I wish to eat;" *ta ilkwatnama*, "I eat a little."

It is treated like the last-mentioned one, the negative form only being slightly altered, namely, from *tuatnitjikana* into *tuatninja gunia*, however, it is scarcely in use, for they express themselves then positively and say "I beat very much." All other tenses and moods of these are formed regularly.

From this last verb there are derived a number of other forms of verbs, which, as they present no difficulty as regards conjugation, being mostly treated like those above, need not be considered especially, but it will be enough to enumerate them and give the translation. They are the following:—

- I. *ta tuatna lama*, "I beat arrived at another place."
- II. *ta tualba nama*, "I beat sometimes arrived at another place."
- III. *ta tuatnitnima*, "I beat continually."
- IV. *ta tualbuntama*, "I beat running away."
- V. *ta tuatnauma*, "I beat some."
- VI. *ta tuatalalbum*, *ta tulbatuatnama*, *ta tuatilbuma*, all three meaning "returning homeward, I beat on the road" or "between another place and my home."
- VII. *ta tuatnalbuma*, "come here" or "hither, I beat," meaning, of course, from the point or place the speaker is standing.
- VIII. *ta tuatnilbitnilalbuma*, "returning come near my home, I beat"—i.e., "almost returned I beat."

Of the two forms, *tuatilbuma* and *tuatilbitnima*, it is to be remarked that they are changed in the Middle voice into *tulatulalbuma* and *tulatulilbitnima*, and in the Reciprocal form into *turaturalbuma* and *turaturilbitnima*. The particle of the Dual and Plural, however, is inserted, as is usual, in the auxiliary verb, *nama* or *nima*.

There are, again, three other verbs which are connected with these, as will be seen by the translation—

- I. *ta tuanjama*, “returning I beat on the road,” which is in Dual and Plural of the Active as well as of Middle and Reciprocal connected with the auxiliary verb *lama*, as, *ilin tuanja laram*, *ilinakara tulinja laram*, &c.
- II. *ta turnjilbitnima*, “I beat shortly after started on road going home.”
- III. *ta tuanjilbuma*, “almost arrived at home I beat.”

Both are regularly conjugated; the particle of the Middle *la* or *li* is added to the root of the verb, as *nukara tulinjilbitnima* and *tulijalbuma*.

There remain only two more forms to be mentioned, which have both one meaning, only the latter is augmented—

- I. *ta tunama*.
ilina tunerama.
anuna turira nama.

Middle: *nukara tula nama*.

Reciprocal: *ilinakara tura nama*.

- II. *tulbatunama*, “I beat going away quickly.”

Corresponding with the latter is *tuatilbanama* or *ilkwalkilbanama*, “I beat or eat going away on the road.”

CHAPTER XIII.

SUNDRY MOODS AND FORMS NOT MENTIONED IN CHAPTER VI.

There are some conditional forms which have to be mentioned here, as they are of frequent occurrence—

- I. *ta tumalamikana namara*, I should not have beaten;
- II. *ta tumaranga* or *tumalanga*, “I should have beaten;”

as, for example, *unta nala namanga, kalja nuka ilumalamikana namara*, “if you would have been here, my brother would not have died,” i.e., “if thou had’st been here my brother had not died.”

The first can also be expressed by putting before the conditional mood the negative word *itja*, “no,” as, *itja ilumara*, “had not died;” or by *tumalikananga*, as, *unta bitjimalikananga, kalja nuka ilumara*, “if thou had’st not come here, my brother would have died.”

Again, the first form can be used without the conditional, *namara*, then meaning, “not beaten,” or “because not beaten;” as, *era namalamikana, mandera inimalamikana*, “because he was not here, he got no shirt.”

When a question is put to anyone else, the verb takes another form, as, *woka unta twikana?* “Why you have beaten not?”

The same form can also have a conditional meaning, as, for example, *era ntaineikananga, ta ntainakala*, "because he has not speared, I have done so."

The same form without the termination of the participle, "*nga*," "*tuikana*," has again another meaning, as, *rula jinga entai, ta tuikana*, "give me a stick that I may beat," which is rather a form of optative.

Another form is *woka unta tumarpa*, or perfect *woka unta tukarpa*? which is a prohibitive form, meaning, "what for you beat?" at the same time expressing, *it is not right to do so, and also that the speaker himself saw it, which we cannot express in one word at all.*

Finally, there are still to be specified some forms which are only either reduplications of the verb, or else augmentations. Such are—

- I. "*Tutjinabuta tutjinabuta*," or "*tutnabutatunabuta*," both meaning, "I shall beat again."
- II. *Tulinja tulindama*, "to beat always;" *wulinja wulindama*, "to hear always;" *lalinja lalindama*, "to go always."
- III. *tulinja mbura*, also signifying, "to beat always."
- IV. *tulatulauma*, "to beat seldom;" *rualilalauma*, "to run seldom" (water in creeks), as, *mbonta rualilalauma* "The Finke runs seldom."
- V. *tuma*, "I have finished beating;" *ilkuma*, "I have finished eating." The Negative is expressed by *tunikana* and *ilkunikana*, "I have not finished beating or eating."
- VI. *bitjima*, "to come," but *bitjimalalkura*, "just arrived."

CHAPTER XIV.

CONCLUSION.

It is evident from the foregoing that the language of these Australian natives is by no means as simple as many are inclined to think. Certainly, as compared with the languages of other more intelligent races, it is to be called poor; but the chief cause of this is, according to my opinion, their isolation. Owing to the localities capable of supporting human life being so far distant from each other, it necessitates a division into very small fragments of tribes, each often consisting only of a few families. However, for objects that they can see and hear of in their daily life, they have words and expressions enough. Take for instance the verb, how many different forms they can obtain from a single verb! As seen by Table II., Appendix, they can form not less than 300 different phrases.

Now there are many forms, which have been considered in the foregoing chapters, which can be brought into all the moods and voices of Table II., Appendix. There are 30 at the least which can be thus regularly conjugated, that means, from one mood can be made 9,000 different phrases. There are others again which can only be used in some moods and tenses, forming about 600 phrases, so that 9,600 expressions may be derived from one mood. Certainly there are some verbs which cannot be conjugated regularly, but are more or less defective. For instance, "to eat" cannot have either a Middle or a Reciprocal form; but the transitive verbs generally can be brought into all moods and voices.

Those mentioned do not embrace all, but they are those mostly used.

These pages do not profess to give a complete grammar of the language, but merely such an outline as may give a general indication of its structure. There are many expressions related herein which would require a philologist to classify or properly arrange, and any hints in this direction would be thankfully received by the writer.

Though it is scarcely worth while learning the language of these tribes, as their number is small, and it would be much easier at once for a missionary to teach them the English language, yet how can this be done unless first their language is understood? For every English word must be first translated to them, if they are to properly understand it. Experience has shown that many of these natives can speak more or less English, but when questioned as to the meaning of words, they either are unable to answer, or else they give a wrong translation. For instance, a young man, who gave to all questions put to him the same stereotyped answer, "All right, my boy," most likely heard this expression once from a white man, and thought it would answer upon all occasions. This only shows how ignorant they often are about the expressions they use, and how necessary it is to learn first their language, though it demands a great expenditure of labour, which, however, carries its own reward in a better mutual understanding between teacher and pupil.

APPENDIX.

TABLE I.

SHOWING THE CONJUGATION OF THE AUXILIARY VERB, NAMA—
TO BE.

INDICATIVE MOOD.

Present Tense.

POSITIVE.

Singular.

jinga nama—I am.
unta nama—thou art.
era nama—he, she, it is.

Dual.

ilina narama—we two are.
mbala narama—you two are.
eratera narama, they two are.

Plural.

anuna narirama—we are.
arankara narirama—you are.
etna narirama—they are.

NEGATIVE.

Singular.

jinga nitjikana—I am not.
unta nitjikana—thou art not.
era nitjikana—he is not.

Dual.

ilina naritjikana—we two are not.
mbala naritjikana—you two are not.
eratera naritjikana—they two are not.

Plural.

anuna nariritjikana—we are not.
arankara nariritjikana—you are not.
etna nariritjikana—they are not.

Perfect Tense.

POSITIVE.

jinga nakala—I have been.
ilina narakala—we two have been.
anuna narirakala—we have been.

NEGATIVE.

jinga nitjimakana—I have not been.
ilina naritjimakana—we two have not been.
anuna nariritjimakana—we have not been.

Future Tense.

POSITIVE.

jinga nitjina—I shall be.
 ilina naritjina—we two shall be.
 anuna nariritjina—we shall be.

NEGATIVE.

jinga nitjigunia—I shall not be.
 ilina naritjigunia—we two shall not be.
 anuna nariritjigunia—we shall not be.

CONDITIONAL MOOD

Present Tense.

POSITIVE.

Singular.

jinga namara—I should be.
 unta namara—thou would'st be.
 era namara—he would be.

Dual.

ilina naramara—we two should be.
 mbala naramara—you two would be.
 eratera naramara—they two would be.

Plural.

anuna nariramara—we should be.
 arankara nariramara—you should be.
 etna nariramara—they should be.

NEGATIVE.

Singular.

jinga namarela—I should not be.
 unta namarela—thou would'st not be.
 era namarela—he would not be.

Dual.

ilina nala naramarela—we two should not be.
 mbala nala naramarela—you two would not be.
 eratera nala naramarela—they two would not be.

Plural.

anuna nala nariramarela—we should not be.
 arankara nala nariramarela—you would not be.
 etna nala nariramarela—they would not be.

Perfect Tense.

Only one form for Present and Perfect.

Future Tense.

jinga nitjinala—I should be.
 ilina naritjinala—we two should be.
 anuna nariritjinala—we should be.
 jinga nitjinala gunia—I should not be.
 ilina naritjinala gunia—we two should not be.
 anuna nariritjinala gunia—we should not be.

IMPERATIVE MOOD.

POSITIVE.

nai!—be!
 mbala narai!—you two are!
 arankara narirai?—are you?

NEGATIVE.

nitjala—be not!
 mbala naritjala—you two are not.
 arankara nariritjala—we are not.

SUPINE.

POSITIVE.

jinga nitjika—I must be.
 ilina naritjika—we two must be.
 anuna nariritjika—we must be.

NEGATIVE.

jinga nitjala nitjika—I must not be.
 ilina naritjala nitjika—we two must not be.
 anuna nariritjala nitjika—we must not be.

PARTICIPLES.

Present.

POSITIVE.

jinga namanga—I being.
 ilina naramanga—we two being.
 anuna nariramanga—we being.

NEGATIVE.

jinga nitjikananga—I not being.
 ilina naritjikananga—we two not being.
 anuna nariritjikananga—we not being.

Perfect.

POSITIVE.

jinga namala—I been.
 ilina naramala—we two been.
 anuna nariramala—we been.

NEGATIVE.

jinga namalikana—I not been.
 ilina naramalikana—we two not been.
 anuna nariramalikana—we not been.

Future.

POSITIVE.

jinga nitjinanga—I shall being.
 ilina naritjinanga—we two shall being.
 anuna nariritjinanga—we shall being.

NEGATIVE.

Wanting.

TABLE II.

SHOWING THE CONJUGATION OF THE TRANSITIVE VERB, TUMA,
 TO BEAT.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

POSITIVE.

Singular.

ta tuma—I beat.

Dual.

ilina tula narama—we two beat.

Plural.

anuna { tula narirama, } we beat.
 { tulta nama, }

NEGATIVE.

Singular.

ta tutjikana—I beat not.

Dual.

itina tula naritjikana—we two beat not.

Plural.

anuna { tula nariritjikana, } we beat not.
 { tulta nitjikana, }

Perfect Tense.

Singular.

ta tukala—I have beaten.

Dual.

ilina tula narakala—we two have beaten.

Plural.

anuna { tula narirakala, } we have beaten.
 { tilta nakala, }

NEGATIVE.

Singular.

ta tutjimakana—I have not beaten.

Dual.

ilina tula naritjimakana—we two have not beaten.

Plural.

anuna { tula nariritjimakana, } we have not beaten.
 { tulta nitjimakana, }

Future Tense.

POSITIVE.

Singular.

ta tutjina—I shall beat.

Dual.

ilina tula naritjina—we two shall beat.

Plural.

anuna { tula nariritjina, } we shall beat.
 { tulta nitjina, }

NEGATIVE.

Singular.

ta tutjigunia—I shall not beat.

Dual.

ilina tula naritjigunia—we too shall not beat.

Plural.

anuna { tula nariritjigunia, } we shall not beat.
 { tulta nitjigunia, }

CONDITIONAL MOOD.

Present Tense.

POSITIVE.

Singular.

ta tumara—I should beat.

Dual.

ilina tula naramara—we two should beat.

anuna { tula nariramara, } we should beat.
 { tulta namara, }

NEGATIVE.

Singular.

ta tumarela—I should not beat.

Dual.

ilina tula naramarela—we two should not beat
 anuna { tula nariramarela, } we should not beat
 { tulta namarela, }

Perfect Tense.

Wanting.

Future Tense.

POSITIVE.

Singular.

ta tutjinala—I shall perhaps beat.
 ilina tula naritjinala—we two should beat.
 anuna { tula nariritjinala, } we should beat.
 { tulta nitjinala, }

NEGATIVE.

Singular.

ta tutjinala gunia—I shall perhaps not beat.
 ilina tula naritjinala gunia—we two should not beat
 anuna { tula nariritjinala gunia, } we should not beat.
 { tulta nitjinala gunia, }

IMPERATIVE MOOD.

POSITIVE.

Singular.

tuai—beat.

Dual.

tula narai—you two beat.

Plural.

tula narirai, } beat you.
 tulta nai, }

NEGATIVE.

Singular.

tutjala—beat not.

Dual.

tula naritjala—you two beat not.

Plural.

tula nariritjala—beat you not.

Supine.

POSITIVE.

Singular.

ta tutjika—I must beat.

Dual.

ilina tula naritjika—we two must beat.

Plural.

anuna { tula naritjika } we must beat.
 { tulta nitjika }

NEGATIVE.

Singular.

ta tutjika gunia—I must not beat.

Dual.

ilina tula naritjika gunia—we two must not beat.

Plural.

anuna tula nariritjika gunia—we must not beat.

PARTICIPLES.

Present.

POSITIVE.

Singular.

ta tumanga—I am beating.

Dual.

ilina tula naramanga—we two are beating.

Plural.

anuna { tula nariramanga, } we are beating.
 { tulta namanga, }

NEGATIVE.

Singular.

ta tutjikananga—I am not beating.

Dual.

ilina tula naritjikananga—we two are not beating.

Plural.

anuna { tula nariritjikananga, } we are not beating.
 { tulta nitjikananga, }

Perfect.

POSITIVE.

Singular.

ta tumala—I was beating.

Dual.

ilina tula naramala—we two were beating.

Plural.

anuna { tula nariramala, } we were beating.
 { tulta namala, }

NEGATIVE.

Singular

ta tumalikana—I was not beating.

Dual.

ilina tula naramalamikana—we two were not beating.

Plural.

anuna tula nariramalamikana—we two not beating.

Future.

POSITIVE.

ta tutjinanga—I shall be beating.

ilina tula naritjinanga—we two shall be beating.

anuna { tula nariritjinanga, } we shall be beating.
 { tulta nitjinanga, }

NEGATIVE.

Like Future in Indicative Mood.

MIDDLE VOICE.

WITH SOME RECIPROCAL FORMS.

INDICATIVE MOOD.

Present Tense.

POSITIVE.

Singular.

nukara tulakna—I beat myself.

Dual.

ilinakara tulala narama—we two beat ourselves.

Plural.

anunakara tulala narirama—we beat ourselves.

etnikara turirama—they beat each other.

NEGATIVE.

Singular.

nukara tulitjikana—I beat myself not.

Dual.

ilinakara tulala naritjikana—we two beat ourselves not.

Plural.

anunakara tulala nariritjikana—we beat ourselves not.

etnikara turiritjikana—they beat each other not.

Perfect.

POSITIVE.

Singular.

nukara tulakala—I have beaten myself.

Dual.

ilinakara tulala narakala—we two have beaten ourselves.

Plural.

anunakara tulala narirakala—we have beaten ourselves.
etnikara turirakala—they have beaten each other.

NEGATIVE.

Singular.

nukara tulitjimakana—I have not beaten myself.

Dual.

ilinakara tulala naritjimakana—we two have not beaten ourselves.

Plural.

anunakara tulala nariritjimakana—we have not beaten ourselves.
etnikara turiritjimakana—they have not beaten each other.

Future.

POSITIVE.

nukara tulitjina—I shall beat myself.
ilinakara tulala naritjina—we two shall beat ourselves.
anunakara tulala nariritjina—we shall beat ourselves.
etnikara turiritjina—they shall beat each other.

NEGATIVE.

The Negative is formed by adding “gunia,” as,
nukara tulitji gunia, &c.

CONDITIONAL MOOD.

Present Tense.

POSITIVE.

Singular.

nukara tulamara—I should beat myself.

Dual.

ilinakara tulala naramara—we two should beat ourselves.

Plural.

anunakara tulala nariramara—we should beat ourselves.
etnikara turiramara—they should beat each other.

NEGATIVE.

“gunia” to be added to the positive.

Perfect wanting.

The Present Tense used instead.

Future.

Singular.

nukara tulitjinala—I shall beat myself.

Dual.

ilinakara tulala naritjinala—we two should beat ourselves.

Plural.

anunakara tulala nariritjinala—we should beat ourselves.
etnikara turiritjinala—they should beat each other.

NEGATIVE.

Formed by adding “gunia.”

IMPERATIVE MOOD.

POSITIVE.

Singular.

unkwangara tulai !—beat yourself !

Dual.

mbalakara tulala narai !—you two beat yourselves !

Plural.

aragankara tulala narirai !—beat yourselves !

aragankara turirai !—beat each other !

NEGATIVE.

Singular.

unkwangara tulitjala !—beat not yourself !

Dual.

mbalakara tulala naritjala !—you two beat not yourselves !

Plural.

aragankara nariritjala !—beat not yourselves !

aragankara turiritjala !—beat not each other !

Supine.

POSITIVE.

Singular.

nukara tulitjika—I must beat myself.

Dual.

ilinakara tulala naritjika—we two must beat ourselves.

Plural.

anunakara tulala nariritjika—we must beat ourselves.

etnikara turiritjika—they must beat each other.

NEGATIVE.

With “gunia” added.

PARTICIPLES.

Present.

POSITIVE.

Singular.

nukara tulamanga—beating myself.

Dual.

ilina tulala naramanga—we two beating ourselves.

Plural.

anunakara tulala nariramanga—we beating ourselves.
etnikara turiramanga—they beating each other.

NEGATIVE.

Singular.

nukara tulitjikananga—I not beating myself.

Dual.

ilinakara tulala naritjikananga—we two not beating ourselves.

Plural.

anunakara tulala nariritjikananga—we not beating ourselves.
etnikara turiritjikananga—they not beating each other.

Perfect.

POSITIVE.

Singular.

nukara tulamala—I was beating myself.

Dual.

ilinakara tulala naramala—we two were beating ourselves.

Plural.

anunakara tulala nariramala—we were beating ourselves.
etnikara turiramala—they were beating each other.

NEGATIVE.

Singular.

nukara tulamalikana—I was not beating myself.

Dual.

ilinakara tulala naramalamikama—we two were not beating ourselves.

Plural.

anunakara tulala nariramalamikana—we were not beating ourselves.
etnikara turiramalikana—they were not beating each other.

Future.

POSITIVE.

Singular.

nukara tulitjinanga—I should beat myself.

Dual.

ilinakara tulala naritjinanga—we two should beat ourselves.

Plural.

anunakara tulala nariritjinanga—we should beat ourselves.
etnikara turiritjinanga—they should beat each other.

NEGATIVE.

Expressed by adding “gunia” or “itja.”

VOCABULARY.

A

aai (interj.), hear !
 abula, somewhere else
 agala, pale
 airima, to see
 airilalabuma, to look round, look about
 akutnama, to lift the arm for beating
 albula, till
 albolja, very old
 ala, the nose
 alama, the liver
 alatjura, nostril
 alaurba, the bone of the nose
 albanata, cloudy, dark
 albalbaka, first part of the summer
 albantiuma, to throw abroad
 albara, young, healthy
 albmelama, to answer, to tell
 albuma, to return
 algabma, poor, meagre
 algala, pale
 algara, green-shining like emu eggs
 alinama, to be taken with convulsions, dying
 alinga, the sun
 alinja, the tongue
 alinta, flame
 alkanama, }
 alkanalama (refl.), } to vomit
 alkaralkara, shining, clear
 alkielba, transparent
 alkira, bright, not cloudy
 alkirabinjanga, high
 alkna, eye
 alknagoda, eyeball
 alknailpula, eyelash
 alknajinba, eyelid
 alknajunta, the orbit
 alknalginja, awake
 alknanbuma, }
 alknalgama, } to bloom, to flower
 alknalanbanama, to look angry
 alknalurara inbuma, to overlook
 alknatuma, to burn
 alknaltara, clean, clear
 alknatera, public
 alknanterama, to torment
 alknaralama, to look backward
 alknatera airima, to see the thing itself
 alknantangera, like fire
 alknanta, blood-thirsty
 alknanta, the temple
 alknenera, a beetle
 alknenta, sideways

alknentama, to look sideways
 alkniltera airima, to squint
 alkniningera, eyebrow
 alknira, evening
 alknolja, tears
 alknortja, embryo
 alknotna, jealous
 alknultinkama, to drown
 alkultakakulterama, to feel disgust
 alkura (comp.), more
 alta, daylight
 altagatjagatja, moonlight
 altabatera, twilight in the morning, daybreak
 altagalta, free
 altalinama }
 altalananama } to snap
 altama, to pull out (feathers)
 altamalta, daily
 altarama, to find
 altjiuma, to flow over
 altjura, a hole
 altola, west
 altolakwa, western
 alua, blood
 alululama, to bleed
 ambarinila, immediately
 ananta, exhausted
 anbuma, to touch with the hand
 anbalanbalama, to enquire, to investigate
 anbaela, }
 anbara, } then, there on
 andera, fat
 angnera, the face
 angna, seed, fruit
 anjua, nest
 ajua, an old man
 anka, green, unripe
 ankalabum, to hum (as insects)
 ankama, to speak
 ankaratjauma, to revolve
 ankatauma, } to turn round, to
 ankatalama, } whirl
 ankataritjalama, to turn himself round
 ankatala, thirsty
 ankatamea, a drink
 ankata, the cloud
 ankatiuma, to roll
 ankatja, language, sound
 ankielta, guest
 ankua, sleepy
 ankuerama, to go to sleep
 ankuindama, to sleep
 ankurilama, to be contented

anma, in a long time
 anmangaletakata, long living
 antaka, wide, broad
 antakira, south
 antakirakwa, southern
 antakerama, to become wide
 antangalama, to stray, to lose him-
 self
 antanama, }
 antalabuma, } to steal upon
 antata, flower
 antina, opossum
 antjitataka, joyful together
 anuna, we
 apma, the snake call
 arailama, }
 aroitama, } speaking low, to
 arilberitjama, } whisper
 arailabuma, to look after or round
 aralbuma, to evaporate
 araltama, to forbid
 arankama, to cry, to scream
 araltagama, to cut, to prune
 aranbouma, to mock
 arankara, you
 aragankara, yours
 aratja, } straight,
 aratna, } right, true
 araltutjaltutja, bold, daring
 aranta, tired
 arabmaramara, the palate
 aranga, grandfather
 aragata, mouth
 ara, wrath
 aragutja, woman
 aralitja, a stick
 arankaia, palmtree
 aramatula, a parrot's bill
 aranbilama, to distribute
 aranjikama, to challenge
 arauna lama, to go to enemies
 aranelilama, to greet, to salute
 arartilama, to defend
 aratalila nama, to lead out
 ararama, to choose, to select
 araratala tuma, to punish
 arartankama, to defend with words,
 to excuse
 araierama, to long for
 aratama, }
 aratinjama, } to arise (as the sun)
 aratinjalama, to come or go out
 arbarmaninja, in some time
 arbalama, to know not
 arbmanama, to create
 arbmanarinja, Creator
 arbmaninja, creature
 arbunarba, that

arbukarba, those
 arbuntarpa, obstinate
 arbuna, }
 arbukarpa, } another
 arbuma, to hew, to trim
 aregna, name
 arelbilama, to sharpen, make sharp
 arelguma, to compel
 areola, outside
 arelba, sharp
 arenka, too quick
 areratna nama, to make angry, to
 vex
 arerama, }
 arilerama, } to become angry
 areba, }
 albara, } wooden tray
 argalaworkala nama, to poison
 argana, joy, pleasure, play
 arganabiljabilja, kind, smiling
 argana, joyful, glad
 arganabutanga, very joyful
 arganerama, to become glad
 arganilama, to make glad
 argulargua, owls
 argutilama, to hear, to hear over
 arina, there
 arita, solid, firm
 arilabatia, eatable
 arilamata, sandy
 arinta, angry
 ariltjirka, a sucker on trees
 arila, sand, earth, land
 arilarkna, clay
 arilinga, the jaw
 arinbinba, the lip
 ariljitna, }
 arilatna, } the lungs
 arilanbuma, to quarrel, to dispute
 arilerama, to decay
 arinama, to put
 arinilanama, to put
 arilgama, becoming day
 arkanama, to taste, to try
 arkaninjagaba, taste
 arknamanalama, to agree
 arknantaiuma, to protect
 arknanterama, to hold up
 arkatnia, industrious
 aroa, rock-wallaby
 arotuma, to press
 artata, hard, firm
 artjarerama, to determine
 artjanbuma, to stamp with the feet
 artjilanama, } to depart, to go
 artja nama, } away
 arugula, first
 arungulta, poisonous

aruilkara, a white cockatoo
 arunama, to beat an innocent one
 atanja, in spite of
 atmunka, rats
 atna, dung
 atnindurka, the rectum
 atua, a man
 auma, to hear

B

babuterama, to cease
 babauma, to catch, infect (sickness)
 bailka, a bag, the bark of trees
 bailkiuma, to strip off the skin, to bark
 bailbilama, to lose
 bakana, finished
 bala nama, to walk about
 bala lama, to stray
 balaka, content
 bala, wrong
 balkala, in vain, useless
 balkama, to bleach (flowers)
 balatama, shy, timid
 balaka, improvident
 balka, pale
 balia, distant
 balba-barbuta, strange, indistinct
 balera nama, to go astray
 balkala ntema, to give to the wrong one
 balkara, blue dove
 balteratjata, slippers worn to conceal trail
 batula, the pouch of kangaroos
 balupa, the shoulder
 baluka, bread
 banama, to build, to paint
 banalama, to paint himself
 bangerama, to become blind
 banga, blind
 banba, everywhere
 bania, small-pox or measles
 banta, }
 bakala, } wooden trays
 barkuma, to assist, to help
 baritjulba, mushrooms
 bara, a tail
 baeta, the tail of a snake
 bartja, shining
 bartjima, to shine, to glare
 bataba, peaceable
 batakera, to turn (wind)
 batakilama, to instruct
 batalilama, to show the road, to call back
 batakilama, to remember, to recollect

batalilama, to bend the knees
 baterama, to go backward, to turn away
 batama, cannot
 bateatapa, impossible
 bauma, to thrust, to knock down
 bebilama, to calm, to quiet
 belkua, again
 benja, a spring of water, permanent water, salt-water
 bira, red gum-tree (eucalyptus)
 birka, charcoal
 bitjima, to come
 bitjalbama, to come back, to return
 boanka, breath
 boankama, to breathe
 bokarabokarera, to stagger, to tumble
 bola, saliva
 boliuma, to spit
 boilama, to blow
 borerama, to be ashamed
 borilentama, to flash
 bota, a ball
 bolda, a blister
 botera, short
 bora, shameful, sorry
 borka, tired
 bonta, blunt
 bokarabokara, boggy, swampy
 botilama, to make balls
 boterama, to drain (water)
 bula, but
 bulknala, immediately, directly
 bulja, loose, soft (sand)
 bulkna, without intention
 buka, perhaps, likely
 bultabultera, to get full of bladders
 bultingama, to burst asunder
 bultinjirkerama, to perish by thirst
 bunabuna, empty
 bunabunerama, to cover with dust

D

dalbadalba, shells, mussel-shells
 dama, to grind (between two stones)
 damba, loose, breakable
 dana, cold
 dantama, to close, to shut
 datilama, to make wet, to moisten
 data, wet, moist
 data, soon
 datagunama, to conquer, to overwhelm
 deta, detja, teeth
 detalura, the gums
 debadeba, birds

dirkadirka, green (colour)
 dolta, tired
 dolka, low, horizontal
 dotadota, short
 dolterama, to become tired
 dueda, another
 dueterama, to change, to make a
 mistake
 duetagueda, different ones

E

eamitja, a deep hole
 ebminja, useless
 ebminjerama, to become useless
 ega, scab, scurf
 egunja, ashes
 egnakalinga, different, unequal
 egnarbagnarba, from all directions
 egnagegna, single
 egna, alone
 egnagegnilama, to separate, to un-
 fold, to make asunder
 egutnanama, to catch up
 ekaltilama, to fix, to make firm
 ekalta, strong, firm, powerful
 ekaltanumerumera, very strong, al-
 mighty
 ekna, very sick, stiff
 eknira, east
 eknirakwa, eastern
 eknakaranja, family
 ekunama, to fetch
 eknuma, to marry
 ekarama, to dress
 ekura, his
 ekuratera, there are two
 elgata, hill, mountain, ridge
 enkua, almost, nearly
 enta or anta (suff.), only
 era, he
 eratera, they two
 erama (aux. verb), to become
 eraginja, chaste
 erapera, bent backwards
 eraitinga, the comb of birds
 eranbutinama, to circulate (reports)
 erabukama, } to go round any-
 erabakanama, } thing
 eraganama, to hunt
 erankerama, to grind with the teeth,
 being in wrath
 ererentama, to borrow
 erauia, weapons
 erguma, to hold, to keep
 erilkna, dead
 erinta, cold
 erila, man
 erilknabata, ancestors

erinja, devil
 eritja, eaglehawk
 eritjinta, the Southern Cross
 eroutja, an ulcer, an abscess
 eroaltjatuma, to revenge
 eroanberama, to disperse (clouds)
 eroatja, light, cloudy
 erora, young, fresh
 erouma, to tremble, to shiver
 erunjutna, dark, overcast
 erunja, liberal, munificent
 eruntarerama, to go out of the way
 erukanerama, to get excited
 erukanilama, to excite
 erunjauma, } to tremble (in general)
 erakama, }
 eta, the throat
 etakama, to flee, to run away
 etaliralabuma, to remember
 etalingetala nama, to understand
 etalingetala, reason
 etama, to make fire
 etalirama, to recollect
 etaeta, stupid
 etalinga, yet, in spite of
 etapatikana, far away
 etatja, slanting
 etatagia, dangerous
 etatnama, to choke, to strangle
 etata, alive
 etera, the shore
 eterama, to become deaf
 etna, they
 etnetnauma, to tell, condemn, or
 curse
 etnika, their
 etopala, outside
 etopa, a belt
 etopatopa, an edge
 etopalerguma, to gird
 etopalergulama (refl.), to gird
 etuanama, } to mince (meat)
 etuilama, }
 etuaratuarabenama, to boast
 etulbmerama, to be suffocated
 etuna, very warm, hot
 etuanga, bold, courageous
 ewolama, to lean against

G

gabmara, the top of the head
 galagala, mistaken
 galagalerama, to be on or go a wrong
 way
 galtja, wise, knowing
 galtjerama, to become wise to teach
 galtjentama, to make wise, to teach
 gama, to cut

galkata, the bud (of flowers)
 gamba, delicate, well-tasting
 galtjentanentana, a teacher
 gara, meat
 garra, clay-ground
 garilkama, to cry out, to weep
 garknanteulama, to penetrate
 garalima, to expect something or
 someone
 gartja, sharp, cutting
 gata (suff.), with
 gatala, outside, open, clean
 gatairima, to look into
 gatilama, to make open, clean
 gataterilama, to cut off
 gaterinama, to begin, to start
 gaualama, to swing
 gninama, to lend, to borrow
 gnama, to dig
 gnagnignama, to dig deep
 goda, an egg
 godna, ignorant, unwise
 gola, hair, long hair
 goltama, to cover, to protect
 goltalama (refl.), to cover himself
 guierama, to wink, to make a sign
 gulelberama, to get stiff
 gulatja, ornament for the neck
 gultja, ornament for the arm
 gunama, to put into
 gunbanama, to be lazy, idle, inno-
 cent, not active
 gunba, lazy, idle, not active, inno-
 cent
 guruna, the soul
 gutaka, left hand
 gurunga, }
 gurungatjina, } then, after that
 gurknalilama, to forbid

I

ibatja, milk
 ibatjangna, breast (of females)
 ibarkna, the pleura
 ibinja, a stranger
 idunta, the stomach
 ikala, dough
 ikalilama, to make tough
 iknima, to fall, to fall off
 iknitjikalama, to fall down
 ilalima, to offer
 ilama, to say
 ilangara, what time?
 ilbangintala, obstinate, disobedient
 ilbaleala, safe, saved
 ilbirtja, gray
 ilbatjaltjura, willing, obedient
 ilbminta, powerful

ilbakutaka, willing, industrious
 ilbarurtmurka, inaudible
 ilbunkara, not smeared with fat or
 colour
 ilbarilbera, shortly before evening
 ilbanama, to accuse
 ilbarinama, to teach, to tell
 ilbararanama, to hang up
 ilbankama, to know
 ilbaleala nama, to be safe
 ilbaiuma, to doubt
 ilbmarawuma, to babble
 ilbamba, a carcass
 ilbirba, large leaves
 ilbula, small leaves
 ilbminta, power, strength
 ilba, the ear
 ilbatopa, the ear-lap
 ilbanta, general rain
 ilbmara, dew
 ilbalunga, }
 intia, } a cave
 ilelilalama, to paddle, to dabble
 ilgaia, the cheeks
 ilgagama, to outwit
 ilgarkama, to be frightened or
 alarmed
 ilganama, to sift, to winnow
 ilgulilgulalama, to walk about
 ilgulelgua, in all directions
 ilgaginja, cunning, sly
 ilga, quiet, settled
 ilitja, green, unripe, under-done
 (meat)
 ilelalbuma, to dictate
 ilimbina, a leader, hero
 ilia, an emu
 iliapa, feathers of emus
 ilirtja, a furrow, a trench
 ilinja, a song
 ilima, to sing
 ilina, we two
 ilirtjilama, to burst through (water)
 ilingauma, to twist
 ilkagama, to call attention to
 ilkama, to call or cry out
 ilkatjintama, }
 ilkatnatjintama, } to crow
 ilkaterama, }
 ilkatinjama, } to ache
 iltaratuma, to knock at (a door)
 iltama, to quarrel
 iltarba, sorry, sorrowful
 iltjakiltjirka, ugly
 iltjanja, beefwood
 iltja, the hand
 iltjaganja, the finger
 iltjerama, to rest

- ilulama, to dress out, to undress
 ilulinjalama, to climb down
 ilunama, to extinguish (fire)
 ilumama, to die, to go out (light)
 iluma, to dry up (water)
 imalalguia, { in great danger, unsafe
 imalalkura, {
 imanka, long time before
 imankinja, very old
 ima, condemned to die
 imanama, to hand over to, to offer
 imaralama, to dash (small waves)
 imatoalima, to dash (large waves)
 imateuma, to roll up
 imambula, danger
 imbarama, a sign, track, annual rings
 of trees
 imbulkna, a scar, a mark
 ilkata, pain
 ilkapala, full (moon)
 ilkatilama, to cause pain
 ilknariuma, to skin
 ilknima, to wash, to wipe away
 ilknagama, to force away
 ilknuinama, to castrate
 ilknilbiknima, to stagger
 ilkwaterilama, to help, assist, to
 accompany
 ilknakama, to divide, to separate
 ilkwatera, assistance, companion-
 ship
 ilkankula, storm
 ilknira, naked, poor
 ilkaunkuanta, quick
 ilkna, wet, moist
 iloutja, miserable
 ilotuma, to throw down
 ilpanama, } to fly
 ilpulangalama, }
 ilta, a hut, a house
 iltariuma, to crack
 iltarkama, to rattle
 iltarkalilama, to make a rattling
 iltirbminjatuma, to beat time
 ilulitijikatjila erauma, to tremble
 with age
 imbaninbana, cautious
 imbanintuma, to have pity
 imbuma, to let, to permit
 imbulama, to leave (act)
 imbalalbuma, } to forsake, to leave
 imbalalama, }
 imilama, to condemn
 impanama, to sift
 inola, a spider
 inalbuma, to take back
 inanga, the arm
 inara, patiently
 inankala, wise, knowing
 inbanama, to pass or go over
 inbora, heavy
 inbotna, hail-stones
 inbirka, centipede
 indota, clever
 indora (superlative), very
 indotilama, to adorn
 indaltja, grasshoppers
 indama, to lay down, to belong
 ingalama, to beget
 ingama, to roar (as animals)
 inguia, old
 ingutnala, in the morning
 ingunta, to-morrow
 inguntarbuna, the day after to-
 morrow
 ingua, night
 inguarinja, } a night walker
 inguarakwa, }
 ingartja, a deep track
 ingununga, maggots
 inilalama, to get
 ininga, beard
 inima, to fetch
 injakarilama, } to load upon
 injakarauma, }
 inkanja, shoulder
 inka, the foot
 inkatnita, the sole of the foot
 inkaganja, the toe of the foot
 inkalura, a hoof
 inkarinka, a ladder
 inkanja, a prayer
 inkainama, to erect
 inkariknima, to run out (water)
 inkailalama, to fly up
 inkama, to beg
 inkalerama, to look angry, to be-
 come wicked
 inkirililama, to make noise
 inkanindama, to commit adultery
 secretly
 inkutilama, to bend
 inkantama, to follow the track, to
 track
 inkaraka, } all
 inkana, }
 inkana, (also meaning) the last
 inkilja, wicked, ugly
 inkara, safe, without danger
 inkutinkuta, crooked, bent
 inkarinkara, slender, thin
 inkarinjaka, altogether
 inmanmaraulama, to shake the head
 inmara, waves, mistletoe
 intitjera, frogs

intjaginja, poison tooth, the Mag-
 hellan clouds
 intoala, honey
 intitja, sacrum
 intalinja, Scripture
 intalingagata, painted, coloured
 inturka, fearless
 intita, stink
 intira, quick
 intjirka, dry (grass)
 intarinja, untransparent
 intjaka, away
 intitjinjama, to arise (smoke)
 intjamauma, to unfold
 intalelama, to write, to make signs
 intarama, to snore
 intjakalama, to go away
 intarinjilama, to unite, bring to-
 gether
 intitakerama, to mimic
 intitakerama, to speak for one
 intunama, to fell (a tree)
 intarerguma, to couple together
 ipitalukaluka, rough, uneven
 ipita, deep
 irala, cast-off skin of a snake
 iranta, black cockatoo
 irakira, a sign
 irbaltangirbalterama, to dare
 irbunga, fishes
 irbuma, to set (sun), to dip under
 water
 irbukalalama, }
 irbunama, } to go into
 irbunjama, }
 irboterama, } to recover from
 imbulknerama, } sickness
 irbanjairima, to look into
 irbonba, all gone, doubtful
 irbota, peaceful
 irbonberama, to cease giving away
 iregeririlama, to make ashamed
 iregerirama, to be ashamed
 irgarama, to scrape
 irgungalalama, to pass over close by
 irgapa, desert-oak (*Casuarina De-
 caisneana*)
 irgua, pus
 irgalanga, a skeleton
 irgalla, a knife made of stone
 irgatagama, to smart the eyes
 (as by smoke)
 irgaiilama, to blind the eyes (as by
 the sun)
 irgaia, invisible
 irkwanta, courageous
 irkitjawama, to spin
 irknala, bark of trees

irkitja, worsted, a string
 irkna, the husk of seeds
 iroamba, disappearing, temporary
 itangurula, the same number, equal
 itaka, loose, shaking
 itarinama, to catch
 itaringama, to lead
 itarinama, to pull, drag, or tear
 itatjata ntema, to give again
 itia, younger brother or sister
 itiinjara, brothers and sisters
 itinjalama, }
 itinjanama, } to overtake (running)
 itinja, there, close by
 itinja, close at hand, very close
 itja, no, none
 itnima, to weep
 itnora, shy, afraid
 itoa, wild turkey
 itapmara, the nails of the fingers
 and toes
 iwupa, the web of a spider
 iwuna, what?

J

jara, ants
 jaramba, edible eggs of ants
 jabera, pieces of bark to play with
 jalta, coal
 jainama, to send
 jarauma, to peel
 jalama, to think, to mean
 jarinama, to bring thither
 jakularilama, }
 jabajaberama, } to enquire
 jaralama, to search for
 jakmama, to look at in astonishment
 jakama, }
 jakalilama, } to persuade
 jartja, without branches
 jalknajalkna, very bright
 jalbajalba, with long hair
 jana, and anka, cannot hear
 jatama, to be frightened
 jealbmelama, to give notice, to be-
 tray
 jerentama, to exchange
 jeriuma, to scrape off
 jia, message
 jinba, skin
 jibunakana, a liar
 jirira, north
 juntama, to search
 jibalilama, to deceive
 jibarinama, to abnegate, to excuse
 jibarinalama, to deny, to excuse
 himself
 jinima, to bind

jinilama, to refuse
 jilbainama, to twist round (as
 snakes)
 jibuma, to lie
 jirama, to cease
 jiranama, to disappear
 jitalilama, to bend
 jinga, I
 jirkna, spiteful
 jirirakwa, northern
 jotia, heavy
 juka, I don't know (probably an
 abbreviation)
 jurka, bridle

K

kata, father
 katailtja, one's own father
 katalira, foster-father
 kantirkna, the breasts of girls
 kanta, ice, cold
 kantanakanta, round, a ring
 kankinja, love, kindness
 kankanankana, a lover
 kankinjaka, } beloved
 kankalta nama, }
 kaluka, a ram, bull
 kakuta, a sort of hat
 kaputa, the head
 kakalala, white cockatoo
 kabiljalkuna, pelican
 kabuluma, to break, or make open
 kabanentantema, to give gratis
 kabia lima, to walk softly
 kakabanama, to announce or give
 notice
 kalkukalama, to halt, to limp
 kankama, to love
 kantatuma, to fix, to fasten
 kankuerama, to obey
 kantanama, to twist
 kanjalbuma, to make a spear
 kangalangalerama, to drown
 karuntama, to dance, to stamp with
 the feet
 katelanama, to close the eyes
 katnalilama, to bring anything high
 up, to erect
 katauliuma, to throw outside
 katanairima, to look outside
 katitjalama, to roll
 katjikatjilama, to tickle
 katjiamalkura, childish
 kuralja, } Orion (stars)
 katitjina, }
 kana (the negative particle)
 kala, enough
 kankia, idle, lazy

kankinja, kind
 katna, above
 katninga, over, upon
 katnantupa, } against
 katnanta, }
 kara, awake
 keltja, a half, a piece
 keltjilama, to halve
 kieka (suff.), on, upon
 knira, large, big, very
 knota, whole
 knirinjara, very much, very many
 knirerama, to become big
 knuerama, to forget
 konja, sad, sorry, mournful
 kokuma, to bite
 kokitjagama, to embrace
 konjerama, to become sad or sorry
 konjilama, to make sad or sorry
 kotjima, to gather
 kotikama, to take down
 kulkura, sweat
 kumerama, to rise or wake up
 kumeralama, to arise from bed
 kumililama, to awake
 kumalilanjalbuma, to fetch round
 kumia ntjainama, to smell sweet
 kunerama, to become bad
 kunabinjalama, to charm
 kurkerama, to become small
 kubitjakubitjalama, to dash in
 pieces
 kuterama, to remain
 kutetalirama, to keep in remem-
 brance
 kurka, little, small
 kuta, always
 kumia, sweet (water, of good
 taste)
 kuna, bad, sin
 kumalinga, never
 kwana, inside
 kwaninguna, to set aside
 kwanginga, left hand
 kwatjakwatja, liquid
 kwamalaria, safe, without danger
 kwanama, to swallow
 kwaniralakalima, to plunge into
 water
 kwarinama, to hear or attend to
 kwatjenkama, to thunder
 kwatja, water, rain
 kwatjaluralura, heavy rain
 kwatjatnoatnoa, light rain
 kwara, girl
 kwatjambenka, a water-flood
 kwatjabara, lightning
 kwenja, protection

L

la, lela (suff.), in, on, by, with,
upon
labalilama, to roll into
labulbarerama, to die by starvation
lainama, to shake off
lainkerama, to fly away
lalknilama, to make ready
lalerama, to threaten
lalilama, to bring forth
lalerutnuma, to mix, to unite
lalama, to reject, to repulse
lamaknirilama, to be in debt
lanalabuma, to earn, to gain, to de-
serve
lanalama, to burst
lankarama, to know, to perceive
lankama, to blame
lama, to go
lanbuma, }
lanbilalama, } to flow over (water)
lankurutnama, to be embarrassed
langama, }
langerama, } to mix
langarilama, }
laragulara lama, to meet
larbiuma, to grind on a stone
larerama, }
laralama, } to swim (as men)
larabalanama, to swim (as birds)
laralabuma, to swim (as fishes)
lakakia, a close relation
lada, a branch, a point
lalta, liqueous earth
lalkira, a stick put through the
nose
lalkinta, the germ
lanba, under the arm
lankalaria, knowledge
lankeia, a monster, a hideous man
latjia, jams
lamaknirilinja, debt
larabilara, rushes
lara, a creek, the Milky Way
laralilama, to wash away
lauma, to hide away
ladna, many
lalkna, ready, in order
lakina, so, this way, like this
lakinja, so many
lanjаланja, precious
laragulara, again
lata, to-day, soon
latinja, new
lauala, alike, all the same
leltja, an enemy
lelterama, the waning of the moon
lelgerama, to slide, to conquer

lebmerama, to refuse, to retract
lerama, to desire, to long for
lelgeranama, to crackle
lebmintjerama, to leave behind (pro-
perty of one deceased)
lelama, to promise
lenkuelama, to adorn
lenkunjalilama, to adorn himself
lelingintama, to admonish
lena, this
lenkina, you, thou
lelba, stiff
lelka, smooth, even
lelta, half (moon)
lenkutja, }
lenkunja, } pretty, handsome
leoa, downward
lgurbma, foam
lgurbilama, to foam
lima, perhaps
linganginika, unruly
lira, none
lingiriuma, to press out
lingiuma, to plait
lilbalenkuelama, to give willingly
lilingerama, to boil
litna, the forehead
liorkna, a sucker on a tree
llanta, a vine of a creeper
llanterama, to creep (as vines)
lona, thick, broad
longa, far distant
longakalonga, far away from each
other
loiloa, bad tasting
lola, the bottom
loatjira, a lizard
longura, the grass-tree
lora, grandmother
lodakama, to pick out
lolguma, to refuse, to reject
lowuma, to wipe out
lorilama, to water, to drink
loanilama, to stir
lolouma, to despise
louma, to wash
ltarbatuma, to clap with hands
ltarama, to crackle
ltalderama, to rot
ltirama, to wound
ltjumburknerama, to cease grow-
ing
ltarkalama, to rattle
ltarauma, to pinch, to twitch
ltirkna, healthy, bold, aloud
ltatjiltatja, one, alone
ltumba, able, skilful
ltirba, sorry, sad

ltaiba, }
 lulbalulba, } full
 lumanamana, }
 ltaida, rotten
 ltjanma, cray-fish
 ltulba, the instep
 lturkna, a crack
 ltumba, skill, ability
 lturkarauma, to foretell, to predict
 lurra, not thirsty
 luara, against
 lutula, short
 lubata, unwilling, obstinate
 lunkura, diverse, different
 luaela, intentional
 lunbatunbata, surly, sulky
 luma, to untie, to loose
 luralama, to swell
 lunga, shade, a hut
 lupara, the upper part of the leg
 lurkna, the veins, sinews
 lurinja, a stranger
 lurbaka, winter
 luaila, intention
 lukultmunta, misty rain
 lutjula, }
 lukuna, } there
 lulilakalama, to go downward
 lupatilama, to keep, to retain
 lularatama, to become thick
 lunkurilama, to penetrate, to distinguish
 lunerama, to catch, to seize
 lurkutankama, to slander
 lupaterama, to sulk
 luarerama, to turn himself to one
 lurkninama, to charm
 lunbatunbaterama, to grumble, to become sulky
 luailerama, to intend
 lurkneritjilama, to stop

M

mama, a wound
 mana, bread, vegetable food
 manga, flies
 mandera, clothes
 maia, }
 makura, } mother,
 mangabara, the ghosts of enemies deceased
 mainama, to hold or keep fast
 makerama, to spare, to avoid
 makaralalbuma, to return unsuccessful
 mamilama, to wound
 mangalima, to drive away flies
 mankama, to grow

mankatjintama, to grow up
 mankalerama, to get entangled
 mankilama, to finish
 mantilama, to shut, to close
 marerama, to become good
 marilama, to make good
 maijinga, good, moral
 makalaria, not good to eat or drink
 makalaria, dangerous
 mala, female
 manta, closed, blunt, deaf
 manka, finished
 manderagata, with clothes, i.e., clothed
 mara, good
 matia }
 matitja, } entangled
 mata (part.), full
 matera, { ornament for the neck,
 { light clouds
 mbailitunkara nama, to kneel down
 mbakama, to pull out
 mbakarinama, to unite
 mbakanama, to lean against
 mbakatninama, to snap
 mbakalama, to burst open
 mbalilama, to act badly, to sin
 mbangaralama, to double
 mbanama, { to bear a child, to breed,
 { to lay eggs
 mbankama, to groan with pain
 mbangaraterilama, to make two single ones to pair
 mbarkama, to shine
 mbarama, to make, to feel
 mbakata, open, clear of timber, bare
 mbala, you two
 mbāla, very bad
 mballa, warm
 mbanka, tough
 mbarkinja, bright, shining
 mbanja, matrimony
 mbantika, a plain
 mbala, sin, wrong
 mbangara, a pair
 mbalaka, summer
 mbanjambanja, a mouse
 mbenka, a flood
 mbenja, a place
 mbitjera, an owl
 mburkagatilalama, to make visible, to reveal
 mbenbalalbuma, to go or pass over
 mbeltjerinama, to compare
 mbeltjilama, to throw together
 mbomberama, to nurse (sick ones)
 mbenka, large (fire or water)

mbogulba, short
 mburkagatala, evident, open, visible
 mbultja, innocent
 mbobula, in the middle
 mbola, the middle
 mbobiputaputa, a multitude
 mbultjama, diarrhoea
 mbultjita, Capparis Mitchellii (tree)
 mburka, the body
 mitja, fire, firewood
 molbamanalama, to wedge his way
 through
 molbamainalilama, to wedge, press
 a thing through
 monjamonijilama, to have pity
 menta, sick, ill
 monja, slowly
 multitja, reeds
 mulknura, worsted spun of hairs
 murulunga, } Duboisia Hopwoodii
 mononga, } ("pituri-" tree)

N

nama, grass
 nanka, the chest
 nankarakara, pain in the chest
 nala, here
 nalka, satisfied, no longer hungry
 nangerama, erect, straight
 nana, this
 natera, these two
 nanankana, } these
 nanirbera, }
 nanta, an overloaded stomach
 nakagata, so big
 nalbatnauma, to invite, to press
 naltanalterama, to meet, to see each
 other
 naltauma, to throw on one heap
 naltairima, }
 naltanaltairima, } to see each other
 namilama, }
 namerama, } to alter, to change
 namaneulama, to roll himself
 nangeralalama, to soar (as birds)
 nantalerama, to cease
 nankalilama, to stamp with the feet
 nangilindama, to turn oneself on
 the side during sleep
 nanterama, to fill the belly
 narguma, to press out
 natalilama, }
 natalatalilama, } to dissuade one
 natama, to dislike
 nurama, to rub out seeds
 natata, a scorpion
 nbanka, remained
 nborba, slippery

nbunjala, back
 nbata, a stalk of grass
 ndolja, picture, likeness
 ndolka, a fork, branch
 ndolkarinama, to put across
 ndardanama, to be silent
 nealatnerama, to swear
 nenterama, to understand
 nenterama, to become distinct
 nergama, to like, to be fond of
 nentilama, to make known
 nekua, father, thumb
 nenta, strange, indistinct
 nga, thou
 ngalbanga, fresh, recovered, healthy
 ngetjina, then, as, against
 ngera, like, similar
 ngualkna, with many branches,
 hairy, dense
 nguanga, tame, peaceful
 ngambakala, a domestic, a native
 ngamara, the native pheasant
 nganja, }
 ngaroa, } a well
 ngapa, a crow
 ngira, a spot
 nguanga, peace
 ngumba, a hill
 ngurangura, evening, afternoon
 ngula, cool, pleasant, healthy
 nguimba, to-morrow
 nguimbarbuna, the day after to-
 morrow
 nguna? who?
 ngunatera? which two?
 ngunirbera? which?
 ngamiuma, to unfold
 ngankalilama, to knock at the door
 ngalbanga nama, } to move or stretch
 ngalbanga lama, } oneself
 nganelilama, to move, to turn any-
 thing
 ngama, to carry
 ngabitjauma, to turn, to roll some-
 thing
 ngakilkiuma, to contradict
 ngetjima, to fetch, to bring
 ngetjalbuna, to fetch or bring
 back
 ngima, }
 ngirima, Dual, } to beget
 ngulerama, to become cool or plea-
 sant
 ngulilama, to make cool, pleasant, or
 healthy
 ngurbmalilama, to think, to suppose
 nilkna, secretly
 nilknamba, a thief

- ninkarauma, to keep secret for him-
 self
 nilknalinama, to steal
 ningalauma, to suffer
 nimbatnama, to appoint, to decide
 nintakanintilama, to separate, to
 divide
 ninkierama, to become contented
 ninterama, to meet
 ninkea, contented
 ningalkua, afraid
 nintangara, once, one time
 ninta, one
 nitia, } a young man or woman un-
 married
 nitaia, the menses
 njaua, a crumb of bread, soft black
 clay
 njora, a bush fire
 njakerama, } to weep, to deplore
 ntauerama, }
 njerama, to fish
 njalbutawama, to throw, to hit unin-
 tentionally or by chance
 njarerguma, to make a knot
 njarkuma, to forbid
 njualilalama, to justify himself
 njuma, to drink
 njualelama, to justify
 njualelanama, to overtake (running)
 nkanja, the point, dinner-time
 nkanjarinja, a widower
 nkala, rain-clouds
 nkanjunta, a shower of rain
 nkarba, others
 nkuabera, corroborree of women
 nkarknerama, to astonish
 nkaualama, to ask for leave
 nkarpauma, to turn anything round
 nkelalanama, to offer for exchange
 nkererilama, to undermine (water)
 nkolanama, to give only good things
 nkulbinkurilama, to get quite con-
 tented
 nkenkalalbuma, to read
 nkeabuna, a gift, a present
 nkirkna, an angry one
 nkarkna, excited
 nkanjabuna, unmarried, single
 nkarakara, not there
 nkurkuturkuta, altogether, all of us
 noa, husband, wife
 noaitilja, } a married couple
 noakatana, }
 nonba, first
 nota, the lap
 nuarintjema, to stink
 nunangerama, to thunder
 nurknanarerama, to become stink-
 ing, to spoil
 nulanulilama, to dash to pieces
 nuralibama, to stop
 numberama, } to stay away
 nuatnama, }
 numbilkera, forbearing, patient
 nunkara, } this side
 nunkarakwa, }
 nura, quiet
 numbaka right
 nururka, the heel
 murbma, resin
 ntalbintalba, with many branches
 ntanga, green bushes
 ntalta, the rays of sun
 ntaiuma, } to whore
 nilkalindalama, }
 ntankerama, to become healthy, to
 recover
 ntalterama, to become a man,
 manly
 ntaringama, } to follow
 ntama, }
 ntanjalerama, to give only bad
 things
 ntarbatarinama, to separate
 ntarbatariralama, to separate him-
 self
 ntarauma, to swing
 ntarbukama, to tear off, to split
 ntanterama, to watch
 ntankama, to call
 ntainama, to spear
 ntaterama, to become quiet again
 after mourning
 ntaramatarauma, to advise
 ntatnama, } to have a belly-ache
 ntaterama, }
 ntalama, to accompany
 ntangerama, } to dip in
 ntangalama, }
 ntankalelama, to save, to redeem
 ntanka, healthy
 ntatna, strong, powerful
 ntakagata? how big?
 ntaritja, calm (wind), quiet (water)
 ntaginga? how many?
 ntana? where?
 ntananga? whence?
 ntauna? whither?
 ntoritja, ranges, steep
 ntotnima, } to refuse eating,
 ntotninama, } satisfied already
 ntema, to give
 nteelama, to light a fire
 nteliuma, to flash, to lightning
 ntitjalbuma, to give back, to return

ntjalinama, to charm
 ntjinama, to blow (wind)
 ntjinanama, to go, to draw away
 (clouds)
 ntjumalama, to go for good
 ntjualilama, to follow
 ntjilbutilama, to hit
 ntjumala ntema, to give away, to
 make a present
 ntjumara nama, to turn away from
 another one
 ntjuma, to be in discord
 ntjima, } to warm himself
 ntjilima, }
 ntjia, sweat
 ntjabera, whole
 ntjara, distinctly (speaking)
 ntjuma, away
 ntjelba, not sappy, dry
 ntuaragala, farther away
 nturkna, sad, sorry
 ntudara, } other side
 ntuarakwa, }
 ntuarintjirka, through
 ntualilama, to hit not, to miss
 ntuana, yellow
 nturantura, bad, ugly (face), angry
 nturba, true
 ntulta, steps on a ladder
 ntulba, the hip
 ntura, a split, crack
 ntuma, to dance
 ntutilama, to feed, to nourish
 ntutjarauma, to announce
 nturknerama, to become sorry
 nturanturerama, to distort the face
 nturbalilama, to confess
 nturbankama, } to speak the truth
 nturbilama, }
 nturuma, to growl
 ntutamea, food

O

ortja, } false, untrue
 ortjataka, }
 ortjalta, a lie, untruth
 ortjerama, to lie
 ortjerinarina, a liar
 ortjibebilama, to deceive, to swindle
 ortjitingerama, } to deceive, to disap-
 ortjitingilama, } point
 ortjitingilalama, to deceive oneself

P

parpa, quick
 parpala, quickly
 puta, hill, stone, mount
 parama, to stop, to bar

D

palbaparama, to take away, to
 conquer, to subdue
 putapalalama, to go incautiously
 or boldly
 parempara, a bend of a creek

R

raba (suff.), without
 raltutja, a clear distinct voice
 ramalkura, all the same, alike
 rambarknira, mad, furious, raging
 raienkama, to breathe
 railakaraila ntema, to give unequally
 rakama, to take away
 ralbarankama, to babble
 ralibuma, to make heaps
 rambarambatnanama, to wash away
 (water)
 rangauma, to remit (punishment)
 rantarkninkama, to sob, to hiccough
 rauerilama, to separate himself
 rauerama, to scatter
 raualilama, to throw away, to sow
 ratjilauma, to endeavour to do
 rargua, the Pleiades (stars)
 raga, the hand
 rangiltja, accidental
 ranjaranja, furious, wrathful, ex-
 cited
 raka, after
 rarka, } bald, hairless
 rirka, }
 rata, short (speech)
 rara, } easy, light
 rukura, }
 rarpa (suff.), self
 renalama, to go thither
 reknuma, to call
 rerama, } to get angry
 rilerama, }
 relbukama, to pull away
 rera, kangaroo
 renta, about
 reta, first, dumb
 rilama, to let, to take care, to look
 about
 rinjerama, to wish, to desire
 rinjanama, to like
 rinjerguma, to strangle
 rinjulfmerama, to choke, to die by
 thirst
 rinjalatnama, to send one away
 riljinga, the twilight in the morning
 rinja, the throat
 rilera, tame, quiet, good
 rilerarilera, harsh-, rough-voiced
 rirtja, dry
 rirtna, soft

rinjintjirka, thirsty
 riralama, to walk quickly
 rirama, to shine
 rirtjerama, to get dry
 ririralbuntama, to run away
 rolta, very angry
 roamba, temperate, sober
 roka, quiet
 rorgama, }
 rorginjama, } to make a noise
 rokerama, to get quiet
 rokilama, to make quiet
 roralilama, to shake
 rotna, the chin
 rukutilama, to offer, to promise
 rubulubulerama, to get dizzy
 runtalkniuma, to shut, to forgive
 rumerama, to appear
 rumeritjalbama, to appear again
 rualima, to run (as water)
 runkula, wise, accustomed
 rula, wood
 rurra, a room
 rutjarutja, a large wooden tray

T

ta, tautara, I
 taiinta, even, smooth
 tamba, loose, shaking, perishable,
 fading
 taltja, unripe, green, weak
 talkina, fugitive
 talambata, long (speech)
 tana, there
 tanja, long, tall
 tarta, shallow, not deep
 taringaringa, laughing, merry
 taia, the moon
 tagitja, a block of wood, the ribs
 takera, the roots of plants and trees
 talkua, a line, a sign
 talua, the end
 tantalinalina, a curtain
 tangatanga, the cross bone
 tailbelilama, to stumble
 takalilama, to push on, to drive on
 takalama, to tumble down through
 age
 takerama, to be frightened some-
 times
 takiuma, to sow
 takurindama, to lean against
 talama, to shut out (water)
 talakauma, to hear attentively
 taluerama, }
 taluilama, } to finish, to cease
 talakerguma, to span, to tie round
 taljilama, to reconcile

taljawuma, to throw far away
 tama, to crack with a whip
 tambarkalama, to creep, to crawl
 tanbilama, to offer for exchange
 tangaparama, }
 toaparama, } to encircle, to shut
 tantama, to prick, to sew
 tangutangilama, to change, mistake
 or relieve
 tangitjatalama, }
 topagama, } to shut in, sur-
 round or encircle
 tangilama, to come before one
 tangitjalama, to help, to assist
 taraunjinama, to blow up or make
 up a fire
 taratnama, to hang down
 tarama, to laugh
 tapinba, alive
 taritjerama, to get calm (wind)
 tatama, to glow
 tataka, red, evening-red
 tata, a spark
 taua, a bag
 taturatura, hell
 teuma, to scrape, or scratch off
 teelintama, to make afraid
 teelabuljabula nama, to honour
 terirama, to become afraid
 terilkalama, }
 telaelalama, } to flee, to run away
 tekua, a rat
 terilka, fright, fear
 teelabuljabula, honour
 terabalabalalama, to warn
 telama, to show
 tenama, to beget
 tera, two
 tentia, }
 topata, } slanting
 terba, pretty
 tilirkilirka, all of us, at once
 tinjauma, to inter, to bury
 tmaiatuma, to ask, to consult
 tmanjiratjalama, to haunt (ghosts)
 tmatera, to get perplexed
 tmapalalama, to swim
 tjaba, worms, maggots
 tjaja, a path
 tjalbma, chips
 tjalabalapa, the navel
 tjalanka, resin
 tjaka, the joint of bones
 tjamalarelja, an honest one (trust-
 worthy)
 tjarita, a furrow, a deep track
 tjata, a spear
 tjata, a species of Hakea
 tjatjera, companionship

- tjauarilja, the part of game given to the old men
 tjakama, to kill, to throw fatally
 tjanalilama, to lead or guide through
 tjankala, at last
 tjaka, loose, shaking
 tjarunka, knowing, wise
 tjarbinarinama, to make a heap
 tjartjatuma, to correct, rectify or to confess
 tjartjarinama, to pay a visit
 tjartjagatilama, to agree with, to affirm
 tjarinama, to draw, pull off, or pull
 tjeba, a piece
 tjebma, the ribs
 tjekula, } Cycas-palms (Encephal-
 tjukukula, } lartos MacDonnelli)
 tjelia, a small wooden tray
 tjebakama, to break in pieces
 tjenjama, to appoint
 tjenkama, to appear (the souls of the deceased)
 tjerama, to roast
 tjeberama, to get broken
 tjerentama, to exchange
 tjikai (interj.), ah ! see !
 tjibatjiba, zealous, industrious
 tjikara, full of cracks
 tjinba, familiar, intimate
 tjiltja, soft, tender
 tjimara, a row or line
 tjimaralama, to go in one line
 tjiberama, to look under or down
 tjinbalama, to wait for one
 tjinbalilama, to make intimate
 tjinankilama, to reconcile
 tjinatnama, to twist together
 tjina, } a friend, a mate
 tjilera, }
 tjilera, white worsted
 tjininga, property
 tjintalbintaninja, full of abscesses
 tjoa, meagre, poor, (also) boys
 tjoerama, to get poor or meagre
 tjontilama, to begin
 tjontia, the beginning
 tjora, the shin-bone
 tjora, sunshine
 tjoananga, twins
 tjaiairima, to look out for the road
 tjortjikama, to console, to comfort
 tjubmara, } the nail of fingers and
 } toes,
 } the claws of birds
 tjumala, for ever as a present
 tjunama, to lift, to lift up
 tjurirama, to look at
 tjurkmanterama, to get strong again, to recover
 tjuerama, to heal
 tjurankama, to rush or roar (as water)
 tjurka, figs
 tjulka, limestone
 tjununkara, a sacrifice
 tjurungara, corroboree
 tjuta, porcupine grass
 tmata, false
 tmaina, perplexed
 tmara, a camp
 tmariltja, a native, a domestic
 tmarankanja, the camp of the men
 tmarankinja, an abandoned camp
 tmaratmara, beetles
 tmaranja, a question
 tmanjinga, } a stalk of grass
 tmora, }
 tmalabortja, the hip
 tmulbura, the throat
 tmura, dense, broad
 tmurka, yesterday
 tmurkarbuna, the day before yesterday
 tnakuna, dirty
 tnāgama, to part to divide
 tnakama, to believe
 tnama, to stand, stand up or get up
 tnadangauma, to lift upon, to lift up
 tnakalama, to rise in wrath
 tnaritjerama, to be glad, to get merry
 tnainama, to graze, to pasture, to watch
 tnanbuma, to jump over, to jump
 tnabuta nama, to be unchaste
 tnabuta, rank, unchaste
 tnatna, pitiful
 tnara, the hind-part
 tnainaninanina, a shepherd
 tnalta, a path
 tnadinga, stem of a tree
 tnadinga, the lower part of anything
 tnama, a pointed stick
 tnanjama, to praise
 tnanbutnanbulama, to jump (as a kangaroo)
 tnauma, to drive away
 tnauerama, to be discontented
 tnakinjuma, to part, to give each his part
 tnaljama, to crush, to smash
 tnanakatatuma, } to knock to pieces,
 } to crush seeds
 tnatangauma, to help or assist

tnerka, peaceable
 tnerkarkerama, to dissuade
 tnerenkama, to blame
 tnenema, to hit fatally
 tnetuanetnana, rheumatism
 tnenka, a revenger
 tnitimbuma, to be angry
 tnitatalama, to curvet from joy or pain
 tniitaumalanama, to counteract
 tnilalama, to weep, to weep for
 tnima, to weep
 tninjarirama, to separate himself
 tniritjerama, to hope
 tnita, the belly
 tnitjimba, voluntary
 tnitomba, half full
 tnoatnoa, rich
 tnonta, pregnant with child
 tnolba, intemperate
 tnolkama, to get a fright
 tnolkalilama, to cry for fright
 tnoerama, } to lift the hand in
 tnoeranjama, } beating
 tnoirama, to aim at, to take aim
 tnunmerama, to get faint by heat
 tnumbarilama, to groan with pain
 tnurinjlama, to foretell or predict
 tnunta, a corner
 tnuma, a cripple
 tnuntintnunta, cornered, angular
 topinba, alive
 topinga, behind
 toparinama, to put upon
 topintjarinama, to skin, to cut off
 torintama, to press on
 topanama, } to bend down, to
 tuakama, } stoop
 tonkama, to draw (water)
 toperama, } to turn round
 toperanjama, }
 topalealerama, to turn himself round
 topangatopangilama, to fence
 tolkinjalama, to walk about for nothing
 toperanjalbuma, to come back
 toparilama, to boast
 tora, the land near creeks
 topa, the back
 topirka, the kidneys
 topangatopa, a fence
 tuedaguteda, far away from each other
 tuatjatuatja, lazy, idle, slow
 tutna, certain, true
 tunka, short, thick
 tuorala, the place of the ghost of enemies

tuatja, } the claw, the steps cut in
 } the bark of trees in order
 } to climb up them
 tuma, to beat
 turuma, to frighten
 turinjlama, to make short
 tuedinama, to change, to take a wrong one
 tunama, to order, to command
 tuailalama, to pay a visit
 tungarilama, to announce, to threaten
 tuelagama, to break the neck
 turatura, short, low
 tupa or tuatja, a valley or gorge
 tukara, } an ulcer or abscess
 tmataka, }
 tuta, also, too, and

U

ulaialama, to disperse, to scatter
 ulbara, the ears of cereals
 ulbainja, a boomerang
 ulbulbara, a sow-thistle
 ulba, colour
 ulbulbana, bats
 ulbaia, creeks
 ulbatja, ringneck parrot
 ulbmara, a dust-storm
 ulbarara nama, to hang up
 ulburkninjatuma, to beat time (at a corroboree)
 ulbma, narrow
 ulbutia, exhausted
 ulbuta, dirty, old, perished, bad
 ulbutilama, to make bad or dirty, to damage
 ulbuterama, to become bad or old
 ulbelama, to dash in small pieces
 ulbunjama, to pull off or out
 uboljlama, to wither, to fade
 uboljerama, fading, withering
 ulerama, to hide away
 ulelama, to increase
 ultarbakabirka, coloured, gay-coloured
 ultagulta, under water
 ulta, hollow
 ultargama, to break, to tear
 ulta, the side, the front part
 ultamba, honey
 ultmunta, dust
 ultunta, drops
 ultmelama, to bring or drive together
 ultuma, to cover
 ultundikima, to drop
 umba, to blister, to gall

umbulara, the rainbow
 una (prep.), in, on, to, into
 unbuma, to send away or off
 unbulama, to revoke, to leave
 unkulunkulilama, to damage, to in-
 jure
 unkualtjerama, } to crumble, to
 unkualtjilama, } moulder
 unbantjainama, to smell bad, to
 stink
 unba, stinking
 unda, a clay-pan
 unkuana, bones
 unbulata, bitter, bad tasting
 unka or enta, almost
 unta, thou, you
 unkwanga, thy, your
 unbata, serious, earnest
 unma, ripe, cooked, roasted, well-
 done
 unkuanka, bloodthirsty
 unkuala, sweet
 unkulara, a valley
 umbulara, a little whirl-wind
 unkualtja, crumbs, small pieces
 untama, to endeavour, to strive for
 ura, fire, firewood
 uranburanba, fiery, like fire
 urubaruba, a big whirl-wind
 urbia, a messenger
 urara, an echo
 urbula, black, dark, blue
 urbutja, some
 urbutjarbuna, some others
 urunka, wise, learned, accustomed
 urungara, also, too
 urbanama, to sprinkle
 urgarbuma, to prepare
 urgultalawama, to flash, to lightning
 urbmultjalama, } to tumble down
 } through age,
 } to crush
 urerinama, to go through between
 others
 urenama, to disappear
 ururinjaruralama, to go to and fro
 uruntjama, to kiss
 urunkuntema, to teach
 urunkerama, to learn, to get accus-
 tomed
 urknuerama, to rot
 urkwarkerama, to destroy by fire
 urumba, elder sister
 urumbinjara, brothers and sisters
 urkna, sap, a liquid
 urana, a murderer
 uruna, the James' Ranges
 urbura, small magpie

urba, the backbone
 urbina, seed-pods, a scar or mark
 urumitja, wilderness, desert
 uritjima, Mount Sonder
 utnuma, to bite

W

wa, }
 wabala, } yes, of course, certainly
 wakuia, }
 wantai, } certain
 wataka, }
 walbawalba, overheated
 wara, only, without purpose
 wantinja, sappy
 watawara, slender, thin
 wantama, to affirm
 wabalilama, to assent, to consent
 walama, to think, to suppose
 wagama, to keep, to detain
 wankama, to swell
 wangerama, to grumble, to murmur
 wanama, to blow (wind)
 wanjalama, to lick
 waritja, a hut
 warka, a crumb of bread
 wama, to throw
 warentama, to borrow, to give for a
 time only
 waratalama, to go in a line
 watinjalama, to spot, to stain
 watinjalilama, to stain himself
 welgalilama, to bend
 wedawedalama, to spy
 wolanitjalbuma, to go to the as-
 sembly
 wolatja, breasts of females
 wola, a heap, a meeting or assembly
 wolibuma, } to heap, to pile, to as-
 wolilama, } semble
 wolakama, to bark (as dogs)
 wolakawalerama, to remember
 wonjama, to suck out, to suck
 wontama, to provide for
 wonawonilama, to keep, to detain,
 to preserve
 wotilberama, to prick up the ears
 (horses or dogs)
 worinterama, to get strong again
 (after illness)
 wolkna, a grave
 wora, a boy
 wóra, steam
 wotna, wet, moist
 woka, why
 worinta, solid wood
 wota, again, once more, more
 wumbuma, to burn

wunierama, to perish by thirst
 wunia, mosquitoes
 wunja, } aunt
 wunjinga, }
 wumbia, warmth, heat
 wurinja, wind

—o—

ADDENDA — terminations of time

nguntangunta, morning before sunrise
 ngutnala, morning after sunrise
 nkanjankanja, before noon
 nkanja, noon
 ngurangura, afternoon
 alkneraka, evening
 namaltalbutia, after sunset
 lilika, now, directly
 lata, now, to-day, soon

latakwaia, only for a little while
 tmurka, yesterday
 tmurkawaia, the day before yesterday
 tumurkalkura, some days ago
 imankatmurka, some time ago
 imankakata, long time ago
 imankaltjiranga mballa, from eternity
 inguntawaia, the day after to-morrow
 inguntalkura, in some days
 ingunta anma, in a short time
 ingunta arbarmaninja, in a long time
 ingunta arbarbuka, in an uncertain time
 etatjata, in eternity
 rinba, long time ago
 irolangala, a very long time
 lata ngala, a short time
 lata ntema, soon again

—o—

NAMES OF SNAKES INDIGENOUS IN CENTRAL AUSTRALIA.

NON-VENEMOUS. — Renina (carpet snake), knaringa, rata, inturkuna, latna, runburunga, ntadirka,

VENEMOUS.—Putamanina, ilumbalitnima, lalagalba, kelupa, kabaltaringa, ilbiralea, lalbalanana, elanjararantanina, erulanganana, ntjurtja, baraloatjira.

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