A Grammar and Vocabulary of the Language spoken by the Aborigines of the MacDonnell Ranges, South Australia.

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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 dipthong; if not, they are separated by the mark of diœresis (··), as, leoïka.

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 *nanya*, as, *wora*, "the boy; *worananga*, "the two boys;" *kwara*, "the girl;" *kwarananga*, "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*," &c., "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 ulbaïnja 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.	atua, or atula, the man.
Gen.	atuka, of the man.
Dat.	atuana, to the man.
Accus.	atua, the man.
Abl.	atuanga, from, for the man.
Voc.	atuai! 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;" *indanindana*, "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 ulbaïinga 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 ulbaïinga 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 albuma,
"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 ntena,
"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;" *teranatera*, "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;" *njaraknura*, "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 tuiai,
"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, nanankana	these.
tana,	that.
tanatera,	those two.
tanirbera, tanankana	those.

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 *iuuna*, "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 ? ngukankana ?	of which ?
Dat.	ngunanirbera ? ngunanankana ?	to which ?
Abl.	ngunangirbea ? ngunanganka ?	from which ?

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, iuuna, 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, arinuna,	thither.
arina,	there.

c. OF NUMBER.

ninta ranga, ninta ngara	once.
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, wabala,	yes.

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, urungara,	too, also.
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 tuiai! "let me beat!"
anuna ilkula nurireai! "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, *inguia*, "old," by adding to this *erama*, "to see," it becomes an intransitive verb, "getting or becoming old" *(inguierama)*, 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 *tutjikantema*, 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. *Tutjalbuma*, "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;" *ilinakora 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 ilknilitji-*
"he him to the water led that he may wash
katjora or *tanga.*
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, *ilina tuanja larama*, *ilinakara tulinja larama*, &c.
II. *ta tuanjilbitnima*, "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 hads't 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 tuikana?* "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, / tulta nama,} we beat.

NEGATIVE.

Singular.

ta tutjikana—I beat not.

Dual.

itina tula naritjikana—we two beat not.

Plural.

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

Perfect Tense.

Singular.

ta tukala—I have beaten.

Dual.

ilina tula narakala—we two have beaten.

Plural.

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

NEGATIVE.

Singular.

ta tutjimakana—I have not beaten.

Dual.

ilina tula naritjimakana—we two have not beaten.

Plural.

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

Future Tense.

POSITIVE.

Singular.

ta tutjina—I shall beat.

Dual.

ilina tula naritjina—we two shall beat.

Plural.

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

NEGATIVE.

Singular.

ta tutjigunia—I shall not beat.

Dual.

ilina tula naritjigunia—we too shall not beat.

Plural.

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

CONDITIONAL MOOD.

Present Tense.

POSITIVE.

Singular.

ta tumara—I should beat.

Dual.

ilina tula naramara—we two should beat.

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

NEGATIVE.

Singular.

ta tumarela—I should not beat.

Dual.

ilina tula naramarela—we two should not beat

anuna { tula nariramarela, / tulta namarela, } we should not beat

Perfect Tense.

Wanting.

Future Tense.

POSITIVE.

Singular.

ta tutjinala—I shall perhaps beat.

ilina tula naritjinala—we two should beat.

anuna { tula nariritjinala, / tulta nitjinala, } we should beat.

NEGATIVE.

Singular.

ta tutjinala gunia—I shall perhaps not beat.

ilina tula naritjinala gunia—we two should not beat

anuna { tula nariritjinala gunia, / tulta nitjinala gunia, } we should not beat.

IMPERATIVE MOOD.

POSITIVE.

Singular.

tuai—beat.

Dual.

tula narai—you two beat.

Plural.

tula narirai, / tulta nai, } beat you.

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 / tulta nitjika} we must beat.

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, / tulta namanga,} we are beating.

NEGATIVE.

Singular.

ta tutjikananga—I am not beating.

Dual.

ilina tula naritjikananga—we two are not beating.

Plural.

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

Perfect.

POSITIVE.

Singular.

ta tumala—I was beating.

Dual.

ilina tula naramala—we two were beating.

Plural.

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

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, / tulta nitjinanga,} we shall be beating.

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
alkningera, 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, altalinanama, 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, ankatalama, to turn round, to 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 himself
antanama, antalabuma, } to steal upon
antata, flower
antina, opossum
antjitataka, joyful together
anuna, we
apma, the snake call
arailama, aroitama, arilberitjama, } speaking low, to 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, aratna, } straight, 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
arilljirka, 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
arkauinjagaba, taste
arknamanalama, to agree
arknantaiuma, to protect
arknanterama, to hold up
arkatnia, industrious
aroa, rock-wallaby
arotuma, to press
artata, hard, firm
artjareraina, to determine
artjanbuma, to stamp with the feet
artjilanama, artja nama, } to depart, to go 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
batakerama, 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
bitjalbuma, to come back, to return
boanka, breath
boankama, to breathe
bokarabokarerama, 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
bultabulterama, 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
duetagudeda, different ones

E

eamitja, a deep hole
ebminja, useless
ebminjerama, to become useless
ega, scab, scurf
egunja, ashes
egnakalinga, different, unequal
egnarbegnarba, from all directions
egnagegna, single
egna, alone
egnagegnilama, to separate, to unfold, to make asunder
egutnanama, to catch up
ekaltilama, to fix, to make firm
ekalta, strong, firm, powerful
ekaltanumerumera, very strong, almighty
ekna, very sick, stiff
eknira, east
eknirakwa, eastern
eknakarinja, 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
eraltinga, the comb of birds
eranbutinama, to circulate (reports)
erabukama, erabakanama, } to go round anything
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
critjinta, 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, erakama, } to tremble (in general)
eta, the throat
etakama, to flee, to run away
etaliralabuma, to remember
etalingetala nama, to understand
etalingetala, reason
etama, to make fire
etalirama, to recolleet
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, etuilama, } to mince (meat)
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, innocent, not active
gunba, lazy, idle, not active, innocent
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)
iluma, to die, to go out (light)
iluma, to dry up (water)
imalalguia, imalalkura, in great danger, unsafe
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
imbara, 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, companionship
ilkankula, storm
ilknira, naked, poor
ilkaunkuanta, quick
ilkna, wet, moist
iloutja, miserable
ilotuma, to throw down
ilpanama, ilpulangalama, to fly
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, imbalalama, to forsake, to leave
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, inguarakwa, a night walker
ingartja, a deep track
ingununga, maggots
inilalama, to get
ininga, beard
inima, to fetch
injakarilama, injakarauma, to load upon
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 become wicked
inkirililama, to make noise
inkanindama, to commit adultery secretly
inkutilama, to bend
inkantama, to follow the track, to track
inkaraka, inkana, all
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 Magellan 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 together
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, irbunjama, to go into
irboterama, imbulknerama, to recover from sickness
irbanjairima, to look into
irbonba, all gone, doubtful
irbota, peaceful
irbonberama, to cease giving away
iregerirlama, to make ashamed
iregerirama, to be ashamed
irgarama, to scrape
irgungalalama, to pass over close by
irgapa, desert-oak (*Casuarina Decaisneana*)
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 betray
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
kantakanta, round, a ring
kankinja, love, kindness
kankananka, a lover
kankinjaka, kankalta nama, } beloved
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, katitjina, } Orion (stars)
kana (the negative particle)
kala, enough
kankia, idle, lazy
kankinja, kind
katna, above
katninga, over, upon
katnantupa, katnanta, } against
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 remembrance
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 deserve
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, langarilama, } to mix
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
lanjalanja, 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 (property 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 growing
ltarkalama, to rattle
ltarauma, to pinch, to twitch
ltirkna, healthy, bold, aloud
ltatjiltatja, one, alone
ltumba, able, skilful
ltirba, sorry, sad

ltalba, lulbalulba, lumanamana, } full
ltalda, 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 unsuccful
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
mbangararterilama, 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, diarrhœa
mbultjita, Capparis Mitchelli (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, mononga, } Duboisia Hopwoodii ("pituri-" tree)

N

nama, grass
nanka, the chest
nankarakara, pain in the chest
nala, here
nalka, satisfied, no longer hungry
nangera, erect, straight
nana, this
natera, these two
nanankana, nanirbera, } these
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
nealatuerama, 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
nguinba, to-morrow
nguinbarbuna, the day after to-morrow
nguna? who?
ngunatera? which two?
ngunirbera? which?
ngamiuma, to unfold
ngankalilama, to knock at the door
ngalbanga nama, ngalbanga lama, } to move or stretch oneself
nganelilama, to move, to turn anything
ngama, to carry
ngabitjauma, to turn, to roll something
ngakilkiuma, to contradict
ngetjiina, to fetch, to bring
ngetjalbuma, to fetch or bring back
ngima, ngirima, Dual, } to beget
ngulerama, to become cool or pleasant
ngulilama, to make cool, pleasant, or healthy
ngurbmalilama, to think, to suppose
nilkna, secretly
nilknamba, a thief

ninkarauma, to keep secret for himself
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 unmarried
nitaia, the menses
njana, 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 unintentionally 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 contented
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
nuarintjama, to stink
nunangerama, to thunder
nurknanarerama, to become stinking, 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 himself
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
ntuara, } 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
nturantulerama, 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 disappoint
ortjitingilama, }
ortjitingilalama, to deceive oneself

P

parpa, quick
parpala, quickly
puta, hill, stone, mount
parama, to stop, to bar
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
rambaranbatnanama, 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, excited
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
rinjulbmerama, to choke, to die by thirst
riujalatnama, 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
rumeritjalbuma, 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 sometimes
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 reconciliate
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, surround 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
tjaia, a path
tjalbma, chips
tjalabalapa, the navel
tjalanka, resin
tjaka, the joint of bones
tjamalarelja, an honest one (trustworthy)
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, tjukukula, Cycas-palms (Encephalartos 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 reconciliate
tjinatnama, to twist together
tjina, tjilera, a friend, a mate
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, tmora, a stalk of grass
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
tnakinjiuma, 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
tnitaumalanama, to counteract
tnilalama, to weep, to weep for
tnima, to weep
tninjarirama, to separate himself
tniritjerama, to hope
tnita, the belly
tnitjimba, voluntary
tnitemba, half full
tnoatnoa, rich
tnonta, pregnant with child
tnolba, intemperate
tnolkama, to get a fright
tnolkalilama, to cry for fright
tnoerama, tnoeranjama, to lift the hand in beating
tnoirama, to aim at, to take aim
tnumnerama, to get faint by heat
tnumbarilama, to groan with pain
tnurinjilama, 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, tuakama, to bend down, to stoop
tonkama, to draw (water)
toperama, toperanjama, to turn round
topalealerama, to turn himself round
topangatopangilama, to fence
tolkinjalama, to walk about for nothing
topcranjalbuma, 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
turinjilama, 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, tmataka, an ulcer or abscess
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
uboljilama, 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 injure
unkualtjerama, unkualtjilama, to crumble, to 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
unbulara, 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 accustomed
urknuerama, to rot
urkwarkerama, to destroy by fire
urumba, elder sister
urumbinjara, brothers and sisters
urkna, sap, a liquid
urana, a murderer
urnna, 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, wakuia, yes, of course, certainly
wantai, wataka, certain
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 assembly
wolatja, breasts of females
wola, a heap, a meeting or assembly
wolibuma, wolilama, to heap, to pile, to assemble
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, wunjinga, } aunt
wumbia, warmth, heat
wurinja, wind

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ADDENDA — terminations of time

nguntangunta, morning before sunrise
ngutuala, 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 tomorrow
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, erulangalanana, ntjurtja, baraloatjira.

Contributions on the Fungal Flora of Australia.

By Professor Dr. F. Ludwig, of Greiz, Germany.

[Translated and communicated by J. G. O. Tepper, F.L.S.]

[Read December 2, 1890.]

I.—The Parasitic Fungi, classed as "Rusts" and "Smuts" (Uredineæ and Ustilagineæ).

The Rusts and Smuts belong to those moulds, which, on the one side, may be studied by the general public, but have special interest for the owner of a microscope on account of their diversity of forms; on the other side they enforce general recognition by infesting many flowering plants, notably those cultivated by farmers, gardeners, foresters, &c., which are sometimes not only seriously damaged by them, but wholly destroyed. The more complete knowledge of these moulds has led people in Europe to avoid much damage and loss in various instances. Thus the ordinary Corn Rust *(Puccinia graminis)* is decreasing since the Berberis-hedges are being removed from the neighbourhood of cornfields (upon these the Æcidium-generation is developed); plantations of conifers and fruit-trees remain both free from the attack of the rusts since they are being rigorously separated, because the *Gymnosporangium* species of the Coniferæ require the fruit-trees to complete upon them their Rœstelia-stage, and *vice versa*.

Another corn rust, *Puccinia rubigo-vera*, is also widely distributed in South Australia; its Æcidia develope upon Boraginaceous plants. It is therefore only necessary to discover the particular species in order to limit and prevent the spreading of the rust.

In this direction there are numerous other practical problems connecting themselves with this question, *which can only be solved with any certainty when the fungal flora of the respective country is approximately known.* This, as shown by the following List of known Australian Rusts and Smuts, is by no means yet the case. In this direction even the ordinary practical worker can render valuable assistance, also those scientific students who are actively engaged in other specialties could turn advantageously some of their attention to the fungi. In the interest of the elucidation of the fungus flora of South Australia, and of the later practical deductions that might be drawn from the results