



## The Arran'da Language, Central Australia

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## THE ARRAN'DA LANGUAGE, CENTRAL AUSTRALIA.

By R. H. MATHEWS, L.S.

(*Read October 5, 1906.*)

We encounter the southern limit of the Arranda language about Oodnadatta, the present terminus of the trans-continental railway from Adelaide towards Port Darwin. The language continues northerly from Oodnadatta to Charlotte Waters and onward to Glen Helen Cattle Station and Alice Springs, in the Macdonnell Ranges. The distance from Oodnadatta to Alice Springs is 347 miles along the public mail-coach road, but as the Arranda language extends some 50 miles farther north, we may say that the length of territory occupied by the people speaking that language, or dialects of it, is 400 miles, by a width of say 200 miles at the widest part—the greatest width being near the northern end in the Macdonnell Ranges and sources of the Finke River.

In 1875, more than thirty years ago, Mr. Christopher Giles, who was then station master at Charlotte Waters telegraph station, reported that the tribes in that neighborhood spoke the Arrinda (my Arranda) language and were divided into four sections, the names of which he stated, together with their intermarrying rules.<sup>1</sup> From information obtained from W. H. Willshire and other men who had resided many years in the district and were well acquainted with the natives, I communicated an article to this Society in 1899 showing a correct table of their intermarrying laws.<sup>2</sup> In 1900 I sent another article to this Society, with a map defining the southern boundary of the Arranda speaking people.<sup>3</sup>

In 1891, Rev. L. Schulze, a missionary at the aboriginal station at Hermannsburg, on the Upper Finke River, reported his discovery that the natives of that district were subdivided into eight sections. Four of these eight have the same names as the four sections men-

<sup>1</sup> "Folklore, manners, etc., of South Australian Aborigines," pp. 82-91.

<sup>2</sup> *Proc. Amer. Philos. Soc.*, XXXVIII., pp. 78-79.

<sup>3</sup> *Ibid.*, XXXIX., pp. 89-93, with map.

tioned by Mr. C. Giles, already referred to, with four new section names added, making eight divisions in all.<sup>1</sup> In 1899 I supplied a complete table showing the rules of marriage and descent among the eight sections of the Arranda.<sup>2</sup> The reader who wishes to study their sociology is invited to peruse the works quoted.

On the present occasion I shall endeavor to give a short account of the grammatical structure of the Arranda language. In 1890, Rev. H. Kempe, another missionary at Hermannsburg, published a grammar and vocabulary of this language,<sup>3</sup> and I propose to make use of some selections from his work, in addition to fuller information collected recently at my request by a capable friend and correspondent who resides in that district. It may be mentioned here that Mr. Kempe failed to observe the double form in the first person of the dual and plural in the pronouns which is now reported by me for the first time.

It may perhaps be as well to repeat that I was appointed by the Government of South Australia, a Land Surveyor in 1883, and a Justice of the Peace in 1884, both of which positions I still hold. By means of these appointments I have had opportunities which would not otherwise have occurred of carrying on my inquiries respecting the customs of the Aborigines in that State.

## GRAMMAR OF THE ARRANDA LANGUAGE.

### ARTICLES.

There are no words strictly corresponding to the English articles *a* and *the*. The demonstrative adjectives, *this* and *that*, in their various aboriginal forms, supply the place of the definite article.

### NOUNS.

*Number*.—There are three numbers—the singular, dual and plural. Atua, a man; atuantatera, a couple of men; atuantirbera, several men. Another form of dual is: wora, a boy; worananga, two boys. The latter form is used only for persons.

<sup>1</sup> "The Aborigines of the Upper and Middle Finke River," *Trans. Roy. Soc. South Australia*, XIV., 223–224.

<sup>2</sup> *Proc. Amer. Philos. Soc.*, XXXVIII., 76.

<sup>3</sup> *Trans. Roy. Soc. South Australia*, XIV., pp. 1–54.

*Gender.*—There are two ways of indicating gender in nouns—one of which consists of using different words for male and female, and the other by adding some word indicative of sex.

Atua, a man. Aragutya, a woman. Wora, a boy. Kwara, a girl. Katyia, a child of either sex. Among animals, words signifying “male” and “female” respectively are employed, as: Aranga kaluka, a buck kangaroo. Aranga mala, a doe kangaroo. Among some animals there is a name for the male, quite independent of the creature’s usual name.

*Case.*—The principal cases are the nominative, causative, genitive, instrumental, dative and ablative.

*Nominative.* When the act remains with the subject, the noun is not declined. For example, atua indama, the man sleeps. Katyia lama, the child goes.

*Causative.* When a transitive verb is used, the noun takes a suffix, *la*, as: Worala gama, the boy eats. Apmala utnuma, the snake bites.

*Genitive.* This case is formed by adding *ka* to the nominative, as: Kata, father. Kataka wora, father’s boy. The genitive case of a large number of nouns is effected by an abbreviated suffix corresponding to the person and number of the pronoun required, as: Katanuka, my father. Katankwanga, thy father. Katakura, his father; and so on through all the persons and numbers. See table of Pronouns.

*Instrumental.* This takes *lela*, as, ilupa, an axe. Ilupalela, with or by means of the axe.

The accusative is the same as the nominative, thus, Ta Kwatya nyuma. I water drink (I drink water). In some expressions the accusative takes the dative inflection, as: Atuala worana tukala, the man to-the-boy beat, resembling our expression “the man gave (to) the boy a hiding.”

The dative terminates in *na*. Ta Katyiana ndama, I to-the-child give.

*Ablative.* The case ends in *nga*. Era ulbarinya itityinga erbuma, he a boomerang from—mulga makes. Yinga woranga tarama, I laugh for (the sake of) the boy.

## ADJECTIVES.

Adjectives follow the nouns which they qualify and are subject to the same declensions for number and case. Comparison is effected by using words signifying, "This is good—that is bad."

## PRONOUNS.

Pronouns take inflexion for number, person and case. There are two forms in the first person of the dual and plural; one in which the person or persons addressed are included with the speaker, and another form in which the persons addressed are exclusive of the speaker. In the following table the first of these forms is marked "inclusive" and the second "exclusive." The "inclusive" form of the pronouns in the Arranda language has never been published by any other author. I was also the first to report the double "we" in the languages in the southeastern districts of South Australia:<sup>1</sup>

There are two district forms of the first person in the singular number, namely, *ta* and *yinga*. *Ta* is always used when connected with a transitive verb, as, *ta tuma*, I beat; *ta ilkuma*, I eat. *Yinga* is employed when connected with an intransitive verb, as, *yinga indama*, I sleep. *Yinga lama*, I go. In the second person singular there are also two forms of the pronoun—*unta* for use with transitive verbs, and *nga* with intransitive verbs. The third personal pronoun, *era*, is regularly declined in all the numbers.

The following is a full table of the *nominative* pronouns. "Transitive" and "intransitive" are respectively noted against the double forms of the first and second pronouns in the singular, to show the verbs with which they are employed. "Inclusive" and "exclusive" are marked against the double forms of the dual and plural.

Singular	1st Person	{ I, transitive I, intransitive	Ta Yinga
	2d Person	{ Thou, transitive Thou, intransitive	Unta Nga
	3d Person	He	Era
Dual	1st Person	{ We, inclusive We, exclusive	Ngilina Ilina
	2d Person	You	Mbala
	3d Person	They	Eratara

<sup>1</sup> "The Bunganditch Language," *Journ. Roy. Soc. N. S. Wales*, XXXVII, 59-74.

Plural	{	1st Person	{ We, inclusive	Nganuna Anuna Rankara Etna
		2d Person	{ We, exclusive	
		3d Person	{ You They	

The *possessive* pronouns are as under :

Singular	Mine	nukara	{ Thine unkwangara Thine ngakara }	His	ekurara
Dual	{	Ours, incl. ngilinakara	{	Yours mbalakara	Theirs ekuraratera
		Ours, excl. ilinakara			
Plural	{	Ours, incl. nganunakara	{	Yours aragankara	Theirs etnikara
		Ours, excl. anunakara			

These pronouns are generally used in the nominative case. For example, the question may be asked, "Whose spear is this?" and some one could answer, "Nukara (mine)." If used in a sentence, the dual and plural forms sometimes have a reflexive or reciprocal meaning, as the verb may determine. There are other forms of the pronouns, meaning "for me," "with me," "to me."

There is also a suffix, *arpa*, by annexing which to the personal pronouns gives them an emphatic meaning, thus :

Ta arpa, contracted to tarpa	Myself
Unta arpa contracted to untarpa	Thyself
Era arpa, contracted to erarpa	Himself

Another emphatic form is obtained by the suffix *atara* in the singular, which is altered to *watara* in the dual and plural. I (in place of anyone else) ta-atara; we, dual, ngilinawatara; we, plural, nganunawatara.

In regard to the double "we" in the dual, there are some variations, according to the relationship existing between the speaker and the person referred to. If a father speaks to his son he says Ngilaka instead of Ngilina, thus: "Ngilika araka larityika, we (dual) kangaroo-for must go. Emphatic forms are, Ngilanta, we (dual) only. Ngunanta or ngunantara, we (plural) only.

*Demonstratives.* This, rana. These (dual) nanatera. These (plural) nanirbera. This (is mine) nananuka or nanuka. That, tana; those (dl.), tanatera; those (pl.), tanirbera. Other shades of meaning are given by using nakuna and arina for "that." This, lena.

*Interrogatives.* Who, nguna? Who (did it), ngula? What,

iwuna? In the declension of *nguna*, the forms of the genitive, dative and ablative are inserted between the root and the termination of the word:

Genitive.	Ngu- <i>ka</i> -tera,	of which (dual)?
Dative.	Ngu- <i>an</i> -atëra,	to which (dual)?
Ablative.	Ngu- <i>nga</i> -tera,	from which (dual)?

In the plural we would say, ngu-*ka*-irbera, or contracted to ngukirbera, of which? And so on.

*Nguna* unta nama, or ngununta nama, who thou art? *Ngula nana nilknalinaka*, who this stolen has?

*Ntakina*, how (in what way)? *Ntakinya*, how (many)? *Ntak-ata*, how (large)?

*Indefinite pronouns.* These are regularly declined. *Arbuna*, another. *Arbunatera*, others (dual). *Arbunirbera*, others (plural). *Nintamininta*, one by one or, each one.

There are no *relative* pronouns in the Arranda tongue and in this respect it resembles all other Australian languages with which I am acquainted.

#### VERBS.

The termination of the verb differs in each tense. For example, in the Indicative mood, the word *tuma* means, beats now; *tukala*, means, did beat; *tutyina*, shall beat. Any required number and person in any tense can be shown by using the proper pronoun. In other words, each tense form remains constant through all its numbers and persons. There are, however, modifications of the terminations of the verb in all the moods and tenses to express different shades of meaning, of which I shall give a few examples later on.

Verbs have the usual numbers, singular, dual and plural, each of which can be distinguished by the termination, if connected with a pronoun. When the proper pronoun is used, the dual or plural form of the verb may be omitted. There are three principal moods, the indicative, imperative and conditional. The form of the indicative has already been stated. The imperative is formed by adding *ai* to the stem, as, tu-ai, beat! The conditional mood is formed by the addition of *mara* to the stem, as, tu-mara, should beat. All the moods have a negative as well as a positive form, by infixing or adding *itya* or *gunia* to the positive.

*Auxiliary Verbs.*—The intransitive verb, *nama*, to sit, and having also the sense of our auxiliary, “to be,” is employed as a suffix or augmentation in conjugating transitive verbs. The intransitive verb, *lama*, “to go,” is similarly used. Sometimes the whole—sometimes only a part—of these auxiliaries are used as additions to active verbs.

In order to enable the reader to more easily understand the terminations or addenda to the transitive verbs, a short outline of the auxiliary, *nama*, will now be submitted. The present tense is given in full, but in the remaining tenses and moods the first person only of each number is taken.

#### INDICATIVE MOOD—*Present Tense.*

Singular	{ 1st Person	I am	Yinga	nama
	{ 2d Person	Thou art	Nga	nama
	{ 3d Person	He is	Era	nama
Dual	{ 1st Person	{ We, incl., are	Ngilina	narama
	{ 2d Person	{ We, excl., are	Ilina	narama
	{ 3d Person	You are	Mbala	narama
Plural	{ 1st Person	{ We, incl., are	Nganuna	narirama
	{ 2d Person	{ We, excl., are	Anuna	narirama
	{ 3d Person	You are	Rankara	narirama
		They are	Etna	narirama

#### *Past Tense.*

Singular	1st Person	I have been	Yinga	nakala
Dual	1st Person	We, incl. or excl., have been	As in Present Tense	{ narakala narirakala
Plural	1st Person	We, incl. or excl., have been		

#### *Future Tense.*

Singular	1st Person	I shall be	Yinga	nityina
Dual	1st Person	We, incl. or excl., shall be	As in Present Tense	{ narityina narirityina
Plural	1st Person	We, incl. or excl., shall be		

#### IMPERATIVE MOOD.

Be! Sing., nai! Dual, narai! Plural, narirai!  
Must be! Sing., nityika! Dual, narityika! Plural, narirityika!

#### CONDITIONAL MOOD—*Present Tense.*

Singular	1st Person	I should be	Yinga	namara
Dual	1st Person	We, incl. or excl., should be	As in the Pronouns	{ naramara nariramara
Plural	1st Person	We, incl. or excl., should be		



*Future Tense* (the Past is wanting).

Singular	1st Person	I should be	Yinga	nityinala
Dual	1st Person	We, incl. or excl., should be	} As in the	{ narityinala
Plural	1st Person	We, incl. or excl., should be		
			Pronouns	{ narirityinala

*Active Verbs.*—The following is a fairly full conjugation of the transitive verb *tuma* or *tula*, to beat:

ACTIVE VOICE. INDICATIVE MOOD—*Present Tense.*

Singular	1st Person	I beat	Ta tuma
Dual	1st Person	{ We, incl., beat	Ngilina tula narama
		{ We, excl., beat	Ilina tula narama
Plural	1st Person	{ We, incl., beat	Nganuna tula narirama
		{ We, excl., beat	Anuna tula narirama

The negative form is: Singular, *tutyikana*. Dual, *tula nari-tyikana*. Plural, *tula narirityikana*.

*Past Tense.*

Singular	1st Person	I have beaten	Ta tukala
Dual	1st Person	{ We, incl., have beaten	Ngilina tula narakala
		{ We, excl., have beaten	Ilina tula narakala
Plural	1st Person	{ We, incl., have beaten	Nganuna tula narirakala
		{ We, excl., have beaten	Anuna tula narirakala

The negative is formed in the singular by *tutyimakana*; in the dual by *tula narityimakana*; and in the plural by *tula narirityimakana* or *tulta nityimakana*.

*Future Tense.*

Singular	1st Person	I shall beat	Ta	tutyina
Dual	1st Person	{ We, incl., shall beat	Ngilina	} tula narityina
		{ We, excl., shall beat	Ilina	
Plural	1st Person	{ We, incl., shall beat	Nganuna	} tula narirityina
		{ We, excl., shall beat	Anuna	

The negative form is: Singular, *tutyigunia*. Dual, *tula narityigunia*. Plural, *tula narirityigunia* or *tulta nityigunia*.

## IMPERATIVE MOOD.

Beat (thou), *tuai*! Beat (you dual), *tula narai*! Beat (you plural), *tula narirai*! Another form, signifying to do the action quickly, is composed by inserting the syllable *-lba* between a duplication of the root, as, *tu-lba-tuai*, beat quickly. Let me beat, *ta tuiai*! Let us all, excl., beat, *nganuna narireai*!

The negative is: Singular, *tutyala*! Dual, *tula narityala*! Plural, *tula narirityala*!

Must beat: Singular, *tutyika*! Dual, *tula narityika*! Plural, *tula narirityika*! or *tulta nityika*! The negative of these three expressions is formed by adding *gunia*.

#### CONDITIONAL MOOD—*Present Tense*.

Singular	I should beat	Ta tumara	
Dual	{ We, incl., should beat	Ngilina	} tula naramara
	{ We, excl., should beat	Ilina	
Plural	{ We, incl., should beat	Nganuna	} tula nariramara
	{ We, excl., should beat	Anuna	

The negative is formed by substituting *ela* for the final *a*, as, Ta tumarela, I should not beat, and so on.

#### *Future Tense* (the Past is wanting).

Singular	I shall perhaps beat	Ta tutyinala	
Dual	{ We, incl., shall perhaps beat	Ngilina	} tula narityinala
	{ We, excl., shall perhaps beat	Ilina	
Plural	{ We, incl., shall perhaps beat	Nganuna	} tula narirityinala
	{ We, excl., shall perhaps beat	Anuna	

The negative takes the addition of *gunia*.

#### PARTICIPLES.

The present tense is formed by adding *manga* to the stem, the past by adding *mala*, the future by *tyinanga*. For example, *namanga*, while being; *namala*, after being; *nityinanga*, shall be being.

#### PARTICIPLES—*Present Tense*.

Singular	I am beating	Ta tumanga	
Dual	{ We, incl., are beating	Ngilina	} tula naramanga
	{ We, excl., are beating	Ilina	
Plural	{ We, incl., are beating	Nganuna	} tula nariramanga
	{ We, excl., are beating	Anuna	

For the negative singular, *tutyikananga*. Dual, *tula narityikananga*. Plural, *tula narirityikananga* or *tulta nityikananga*.

#### *Past Tense*.

Singular	I was beating	Ta tumala	
Dual	{ We, incl., were beating	Ngilina	} tula naramala
	{ We, excl., were beating	Ilina	
Plural	{ We, incl., shall be beating	Nganuna	} tula nariramala
	{ We, excl., were beating	Anuna	

Negative: Singular, tumalikana. Dual, tula naramalamikana. Plural, tula nariramalamikana.

*Future Tense.*

Singular	I shall be beating	Ta tutyinanga	
Dual	{ We, incl., shall be beating	Ngilina	} tula narityinanga
	{ We, excl., shall be beating	Ilina	
Plural	{ We, incl., shall be beating	Nganuna	} tula narirityinanga
	{ We, excl., shall be beating	Anuna	
			} or tulta nityinanga

Negative: Singular, tutyinagunia. Dual, tula narityinagunia. Plural, tula narirityinagunia.

*MIDDLE VOICE—Reflexive Form.*

The middle voice, in its reflexive form, describes an action which the subject executes directly upon himself. The sign of the reflexive is inserted in the middle of the verb, consisting of the particle *-la* or *-li*, according to the vowel in the adjacent syllable. For example, ta nukara tulama, I beat myself; to nukara tulaka, I have beaten myself; ta nukara tulityina, I shall beat myself. Ta is generally omitted, because nukara conveys the meaning of the first personal pronoun.

*INDICATIVE MOOD—Present Tense.*

Singular	I beat myself	Nukara tulama
Dual	We, excl., beat ourselves	Ilinakara tulala narama
Plural	We, excl., beat ourselves	Anunakara tulala narirama

Negative: Singular, tulityikana. Dual, tulala narityikana. Plural, tulala, narirityikana.

*Past Tense.*

Singular	I have beaten myself	Nukara tulaka or tulakala
Dual	We, excl., have beaten ourselves	Ilinakara tulala narakala
Plural	We, excl., have beaten ourselves	Anunakara tulala narirakala

Negative: Singular, tulityimakana. Dual, tulala narityimakana. Plural, tulala narirityimakana.

*Future Tense.*

Singular	I shall beat myself	Nukara tulityina
Dual	We, excl., shall beat ourselves	Ilinakara tulala narityina
Plural	We, excl., shall beat ourselves	Anunakara tulala narirityina

The negative is formed by adding *gunia*, as, nukara tulityigunia, and so on.

*Imperative Mood.*

Singular	2d Person	Beat thyself	Unkwangara tulai!
Dual	2d Person	Beat yourselves	Mbalakara tulala narai!
Plural	2d Person	Beat yourselves	Aragankara tulala narirai!

Negative: Singular, tulityala! Dual, tulala narityala! Plural, narirityala!

Singular	I must beat myself	Nukara tulityika
Dual	We, incl., must beat ourselves	Ilinakara tulala narityika
Plural	We, incl., must beat ourselves	Anunakara tulala narirityika

The negative is made by the addition of *gunia*.

*CONDITIONAL MOOD—Present Tense.*

Singular	I should beat myself	Nukara tulamara
Dual	We, excl., should beat ourselves	Ilinakara tulala naramara
Plural	We, excl., should beat ourselves	Anunakara tulala nariramara

The negative is formed by adding *gunia* to the positive.

*Future Tense (the Past is wanting).*

Singular	I shall beat myself	Nukara tulityinala
Dual	We, excl., shall beat ourselves	Ilinakara tulala narityinala
Plural	We, excl., shall beat ourselves	Anunakara tulala narirityinala

The addition of *-gunia* constitutes the negative.

*PARTICIPLES—Present.*

Singular	I am beating myself	Nukara tulamanga
Dual	We, excl., are beating ourselves	Ilinakara tulala naramanga
Plural	We, excl., are beating ourselves	Anunakara tulala nariramanga

Negative: Singular, tulityikananga. Dual, tulala narityikananga. Plural, tulala narirityikananga.

*Past Tense.*

Singular	I was beating myself	Nukara tulamala
Dual	We, excl., were beating ourselves	Ilinakara tulala naramala
Plural	We, excl., were beating ourselves	Anunakara tulala nariramala

Negative: Singular, tulamalikana. Dual, tulala naramalamikana. Plural, tulala nariramalamikana.

*Future Tense.*

Singular	I should beat myself	Nukara tulityinanga
Dual	We, excl., should beat ourselves	Ilinakara tulala narityinanga
Plural	We, excl., should beat ourselves	Anunakara tulala narirityinanga

The negative is expressed by adding *-gunia* or *-itya*.

## RECIPROCAL FORM.

This form of the middle voice is a modification of the verb which applies itself to a case where two or more persons reciprocally beat each other, and is consequently limited to the dual and plural numbers. It is known by the termination *rama* for the dual and *rirama* for the plural. Example, *ilina turama*, we (dual) beat each other; *anuna turirama*, we (plural) beat each other. A few examples in the third person of the plural will be sufficient to show how the verb is declined in the different moods and tenses.

INDICATIVE MOOD—*Present Tense.*

They, pl., beat each other, *Etnikara turirama*.  
They, pl., beat not each other, *Etnikara turirityikana*.

*Past Tense.*

They, pl., have beaten each other, *Etnikara turirakala*.

The negative form of the word is *turirityimakana*.

*Future Tense.*

They, pl., shall beat each other, *Etnikara turirityina*.

The negative consists of adding *gunia*.

## IMPERATIVE MOOD.

Beat each other, *aragankara turirai*!

They, pl., must beat each other, *etnikara turirityika*.

CONDITIONAL MOOD—*Present Tense.*

They, pl., should beat each other, *Etnikara turiramara*.

*Future Tense.* (Past is wanting.)

They, pl., should beat each other, *Etnikara turirityinala*.

PARTICIPLES—*Present.*

They, pl., are beating each other, *Etnikara turiramanga*.

Negative, tururitykananga.

*Past Tense.*

They, pl., were beating each other, Etnikara turiramala.

Negative, turiramalikana.

*Future Tense.*

They, pl., should beat each other, Etnikara turirityinanga.

The negative is expressed by *gunia* or *itya*.

There are modifications of the verbal suffixes of the past tense to indicate the immediate past, the recent past, and the remote past. Similar modifications exist for the proximate, or more or less distant future. There are likewise forms of the verb to express repetition or continuance of the act described, and many other complexities, which must be only briefly referred to in the present article. In these respects the Arranda resembles the Kamilaroi, Wiradyuri, Thurralwal and other Australian tongues, the grammars of which have been published by me.<sup>1</sup>

Tutyigunala, to beat by and by.  
 Tutyilbitnima, to come to beat.  
 Tutyalbuma, returned to beat.  
 Tutyikamanityikana, to beat not again.  
 Tualbuntama, to beat running away.  
 Tuatalalbuma, to beat on the way home.  
 Tulinya tulindama, to beat always.  
 Tulatulauma, to beat seldom.  
 Tuatna lama, to beat on arrival at another place.

ADVERBS.

Derived adverbs, corresponding with English adverbs ending in *ly*, are formed by adding the particle *la* to adjectives, as, Era ekaltala erguma, he firmly holds.

Adverbs of time: Now, lata. Soon, lilika. Yesterday, tmurka. Day before yesterday, tmurkarbuna. To-morrow, ingunta. Long ago, imanka. By and by, anma. What time? ilangara? Always, kuta.

Of place: Here, nana. There, arina. Near, itinya. Far, longa. Where? ntala? Whither? ntauma? Whence? ntananga. Thither, nauna or arinuna.

<sup>1</sup> *Journ. Anthropol. Inst.*, London, XXXIII, 259-283. *Ibid.*, XXXIV, 284-305. *Journ. Roy. Soc. N. S. Wales*, XXXV, 127-160.

Of number : Once, *ninta ranga* or *ninta ngara*. How many times, *ntakinyaranga*. Twice, *tera ranga*. Sometimes, *urbutya ranga*.

Of order : The first, *arugula*. The last, *inkana*. Between, *mbola*.

Of quantity : Much, *nyara*. Little, *kurka*. Enough, *kala*. So, *lakina*. Like, *ngera*. More, *wota*.

Of quality : Slowly, *monjala*. Badly, *kuna*. Quickly, *parpa*. Good or well, *mara*.

Of affirmation : Certain or true, *tutna*. Of course, *wakuia*. Yes, *wa* or *wabala*.

Of negation : No or none, *itya*. None or not, *gunia* and *lira*.

#### PREPOSITIONS.

There are two sorts of prepositions, one class comprising separate words, and the other consisting only of small particles annexed to the nouns—both being placed at the end of the word to which they belong. The separate words are as follows :

In front, *ulara*. Behind, *topala*. Outside, *gatala*. Between, *mbobula*. Other side, *ntuara*. This side, *nunkara*. Beside, *nkelala*. Close by, *itinyawara*. Through, *ntuarintyirka*. Upon, *katningala*. Over, *katningalagana*. Down, *kwanakala*. Inside, *kwanala*.

The prepositions annexed to nouns as suffixes are : Upon, *into*, *una*. Example, *kwatya-una*, abridged to *kwatyuna*, into the water. *Bira-una* (*biruna*), upon the tree. By or with, *lela*. E. g., *atualela*, by the man. At, *la*, as *Tyoritya-la*, at Alice Springs. With or along with, *gata*. Without, *raba*. For, or in exchange, *gityala*. For (the sake of), *kaguaia*. On (as, on a nail), *kieka*. From, out of, *ibena* or *ibera*.

#### CONJUNCTIONS.

This language possesses very few conjunctions, most of them being combined with the verb. There is not even a proper word for the copula, and the following are the only examples found : Too, also, *tuta* or *urungara*. Yet (nevertheless), *etalinya*. But, *bula*. Only, *wara*. The suffix, *-nta*, also means only. As, than, *ngetyina*. Then, *gurunga*.

#### INTERJECTIONS.

Hear! *aai*! I am sorry! *apu*! Behold! *erai*! Woe! *tyikabai*. Indeed, verily, *nturbai*! Calling attention, *tyikai*!

## NUMERALS.

Ninta, one. Tara, two. Several, urbutya.

## ARRANDA VOCABULARY.

The following list of 160 of the most commonly used words in the Arranda language has been written down from the mouths of the native speakers by one of my most valued correspondents in that locality.

*Family Terms, etc.*

ENGLISH.	ARRANDA.
Man	Atua
Mankind	Rela or erila
Father	Kata or Knaia
Elder brother	Kalya
Younger brother	Tyia or ityia
Boy	Wora
Woman	Aragutya
Mother	Maia
Elder sister	Kwaia
Younger sister	Tyia or ityia
Girl	Kwara
Infant (neuter)	Katyia
Doctor	Ngankara
Wise man	Knarabata
Soul	Guruna and Itana
Wife	Noa-iltya
Good spirits	Tuanyirika
Evil spirit	Erinya
Ghost	Mangabura
Avenging party	Knenka

*Parts of the Human Body.*

ENGLISH.	ARRANDA.
Head	Kaputa
Eyes	Alkna
Nose	Ala
Tongue	Lenya or alenya
Teeth	Detya
Ears	Ilba
Hand	Iltya or raga
Foot	Inka
Blood	Alua
Penis	Parra
Vagina	Atna
Anus	Gola



*Inanimate Nature.*

ENGLISH.	ARRANDA.
Sun	Alinga or rerka
Moon	Taia or tninya
Full moon	Ilkapala
Fire	Ura
Water	Kwatya
Camp (general)	Tmara
Smoke	Kwata
Rock	Tēnta
A stone	Pata
Sand	Ulbaia
The ground	Ala or Arila
Pipe-clay	Ikuna
Red ochre	Ulba tataka
Milky way	Ulbaia
Pleiades	Rargua
Orion	Kuralya
Southern cross	Erityinka
Creek or river	Lara
Shadow	Ullincha
Rainbow	Umbulara
Sky	Altyira
Men's camp	Nkanya
Women's camp	Lukara
Meat food	Garra
Vegetable food	Mana
Grass-seed cakes	Egalla
Spinifex gum	Nurbma
Home of souls	Laia

*Animals.*

ENGLISH.	ARRANDA.
Opossum	Ntāna
Porcupine	Yuta or inalinga
Rock Wallaby	Aroa
Red Kangaroo	Ara
Grey Kangaroo	Aranga
Bat	Ulbulbana
Tame dog	Knulya
Wild dog	Knulya itnora
Emu	Ilia
Eaglehawk	Eritya
Pelican	Kabilyalkuna
Crow	Ngapa
Carpet Snake	Renina
Iguana	Tyunba
Louse	Ita or itya
Native cat	Lukaringa
Bandicoot	Tnunga
Turkey	Itoa
Pheasant	Ngamara
Plover	Bilbilpa
Ring-neck parrot	Erapitya
White cockatoo	Kakalala
Lizard	Ilancha
Scorpion	Natata

Fish  
Mosquito  
Locust  
Honey ant  
Bull-dog ant  
Caterpillar  
Centipede

Irbunga  
Wunia  
Alknenera  
Yeramba  
Tyanka  
Weba  
Inbirka

*Implements, etc.*

ENGLISH.

Stone tomahawk  
Stone knife  
Stone knife  
Stone knife  
Shield  
Spear  
Womera  
Boomerang  
Wooden trough  
Yamstick  
A bag  
Skin bag  
Brow-band  
Arm-bands  
Nose peg  
Necklace  
Music tube  
Bullroarer or amulet

ARRANDA.

Lanya or ilapa  
Karitya  
Irkala  
Katua  
Lkuta  
Tyata and ulkuta  
Mera  
Ulbarinya  
Tyelya  
Tnama  
Taua  
Larntua  
Chilarra  
Kaltyia  
Lalkara  
Gulitya  
Albirra  
Tyurunga

*Trees and Plants.*

ENGLISH.

Grass tree  
Desert oak  
Red-gum tree  
Beefwood  
Bullrushes  
A flower

ARRANDA.

Lonkura  
Irgapa  
Para or bira  
Iltiyantya  
Inkua  
Antata

*Adjectives.*

ENGLISH.

Large  
Small  
Straight  
Crooked  
Good  
Bad  
Hungry  
Stinking  
Quick  
Afraid  
Short  
Strong  
Plump  
Alone  
Cold

ARRANDA.

Knara  
Kurka  
Aratya  
Inkutinkuta  
Mara  
Kunna  
Ngaiala  
Intita  
Parpa or intira  
Ningalkua  
Botera  
Ekalta  
Andera  
Egna  
Dana

Thirsty  
Sick  
Tired  
Deep

Ankatala  
Ekna  
Borka  
Ipita

*Verbs.*

## ENGLISH.

Stand  
Sit  
Walk  
Eat  
Drink  
Give  
Talk  
Beat  
Throw  
Carry  
Bite (as dogs)  
Bite (in eating)  
Weep  
Go  
Seek  
Come  
Lift up  
Dream  
Laugh  
See  
Sing  
Hear or listen

## ARRANDA.

Tnama  
Nama  
Lama  
Ilkuma  
Nyuma  
Ndama  
Ankama  
Tuma  
Womma  
Ngama  
Utnuma  
Kokuma  
Itinima  
Lama  
Yaralama  
Bityima  
Tyunama  
Altyirerinya  
Tarama  
Airima  
Ilima  
Talakauma

*Numerals.*

## ENGLISH.

One  
Two  
Several or some  
Many

## ARRANDA.

Ninta  
Tara  
Urbutya  
Knira and nyara