

Appendix B

The glossaries list frequently occurring terms. I have included in the Western Arrernte/Arrarnta/Aranda glossary three different orthographic representations of each word, unless a reliable spelling was not available. The main difference between the Arrernte/Arrarnta modern orthographies is the representation of the vowels. The final 'e' is a marker of the IAD orthography and the final 'a' for the newer Ntaria orthography. The first entry in *italics* shows a word in the common IAD spelling system and the second one uses the most recent developments at Ntaria and the third entry lists Carl Strehlow's rendering of a word with its English translation.

Glossary of some Western Arrernte¹ / Arrarnta² / Aranda³ terms

akeye / *akia* / *agia*. Bush currant, *Canthium latifolium*.

alkngarte / *alkngaarta* / *alknata*. Native pine tree, *Callitris glaucophylla*.

alknginere / *alkngenara* / *alknenera*. Cicada.

alturle / *alturla* / *aldola*. West.

altjemaltjirreme / [not available] / *altjamaltjerama*. Ancestors would altjamaltjerama into the landscape at particular places, which are named in Strehlow's work; it means 'become a hidden body, i.e. to assume a different form' (Strehlow 1907: 5).

altyerre / *altjirra* / *altjira*. Polysemic expression used for 'high god', dream, 'unmade', mother's dreaming, dreaming ancestor, mother's conception dreaming, mother's spirit double and 'totem'. 1. Dreaming, dream 2. Christian God.

altyerrengametyene / [not available] / *altjirangamitjina*. In Carl Strehlow's work generally used for 'totem ancestor', i.e. 'ancestral being'. This word is a compound of altjira (altyerre) and -ngamitjina (ngametyene and ngampetyene in modern Western Arrernte). According to Carl Strehlow altjirangamitjina means 'the eternal unmade ones'; altjira: unmade, ngamitjina: the eternal.

1 Compiled by Anna Kenny, checked by Gavan Breen and John Henderson.

2 Adapted from Roennfeldt, D. with members of the communities of Ntaria, Ipolera, Gilbert Springs, Kulpitarra, Undarana, Red Sand Hill, Old Station and other outstations (2005).

3 Carl Strehlow's published work and unpublished Aranda-German-(Kukatja)-Loritja-Dieri dictionary (c.1900-1909).

anpernentye / *anparnintja* / *eknakilinja*. Skin name, term of address or greeting.

anpernirrentye / [not available] / [not available]. Subsection system, term of address or greeting, 'family' in everyday use. Anpernentye and anpernirrentye are derived from the verb anperneme 'call someone by a kinship term or describe them as being a particular relation'. Replacing the 'me' with 'ntyē' turns it into a noun anpernentye that means something like 'what you call someone'. Adding the irr makes it reciprocal, 'what you call one another'. Anpernentye and anpernirrentye have the same gloss, but these words also have other similar meanings that differ. See also Dobson and Henderson (2013).

apme / *apma* / *apma*. Snake (generic, probably includes also other legless reptiles: burrowing skink and legless lizard).

arrenge / *arranga* / *aránga*. Father's father, brother's son's child.

arrethe / *arratha* / *arata*. Native fuchsia, *Eremophila freelingii*.

arretnurlke / *arratnurlka* / *aratnolka*. Mintbush, *Prostanthera striatiflora*.

arrkwetye / *arrkutja* / *aragutja*. Woman.

artwe / *artwa* / *atua*. Man.

helherenye / *aalarinya* / *alarinja*. 'Belonging to the earth'.

herre / *arra* / *ara*. Red kangaroo. Herre is not used by most people, only by a few of the oldest. Most people use *kerarre*, which is a compound of *kere* 'animal' and *arre* (coming from *herre*) 'kangaroo', or just *arre*. (*Arre* would often be preceded by *kere* anyway, but there is a clear difference in pronunciation between *kere arre* and *kerarre*.)

ilakekeye / [not available] / *nákarakia* (or *lakakia*). 'Us', meaning the people belonging to one's own patrimoiety.

Irlpere / *Irlpara* / *Ilpara*. Name of people who are said to be Warlpiri neighbours of Anmatyerr people; the Anmatyerr word is probably *Arlper*.

imurre / *imurra* / *imora*, *antana*. Possum, *Trichosurus vulpecula*.

inarlenge / *enarlanga* / *inalanga*. Echidna, *Tachyglossus aeuleatus*.

ingkarte / *ingkaarta* / *inkata*. 1. Chief, man (father in general). According to Strehlow (1915: 1) the chief of a traditional country (called in the anthropological literature 'estate') is called *inkata* or 'father of all', but on a general level he is only a 'primus inter pares', and his position is only hereditary, i.e. not necessarily achieved through knowledge or wisdom. T.G.H. Strehlow's gloss for 'ingkarte' is 'ceremonial chief'. – 2. Pastor. The word *ingkarte* has changed its

meaning significantly over the past century. It seems likely that the shift started to occur during Carl Strehlow's period, because he seems to have been their first white *ingkarte*. Today it is used for pastor. Austin-Broos (2004: 61) defines an *ingkarte* as 'a man who realised a balance between knowledge at his own place and at other sites'. – The original meaning of *ingkarte* has been replaced by the concepts of *pmerekwerteye* and *kwertengerle* in contemporary Arandic societies.

ingkwere / [not available] / *inkura*. Initiation ceremonies. Engwura in Spencer and Gillen's work. According to Strehlow (1913) *inkura* is only one part of the initiation ceremony not the entire process.

intaminte / [not available] / *ntamintana*. Species of fish found in Western Aranda waters. This is the same fish called *intamintane*. Alternative forms: *intamintenhe* and *intamintame*.

intetyiweme / [not available] / *intitjiuma*. 'To initiate into something, to show how something is done' (Strehlow 1910). Initiation ceremony.

irleye / *ilia* / *ilia*. Emu.

irrentye / *errintja* / *arintja*. Evil being, wicked spirit or devil.

irretye / *erritja* / *eritja*. Wedge-tailed eagle.

irrpenge / *irrpanga* / *irbanga*. Fish (generic).

karte / *kaarta* / *kata*. Father, father's brothers and SSS.

kawawe / [not available] / *kauaua*. Tall ceremonial pole with a bunch of feathers at the top. See also *tnatantja* meaning 'tall pole' in Strehlow (1910).

knganentye / [not available] / *knanakala*. Dreaming (totem), father's dreaming, conception dreaming. According to Breen, it means today mainly 'father's dreaming'. In T.G.H. Strehlow's unpublished dictionary *knganintja* [*knganentye*] means 'totem'. In the Eastern and Central Arrernte dictionary *aknganentye*'s first meaning is given as 'the dreamings which are passed down through the father's side' (Henderson and Dobson 1994: 69). In Carl Strehlow's work the word *knanakala* means 'totem place', 'generated itself', 'coming out of itself', 'conception place' (Strehlow 1907: 5). According to Breen, 'knganintja' and 'knanakala' are related. They are both derived from the verb *knganeme* (in Eastern and Central Arrernte spelled *aknganeme* and defined as 1. originate in the Dreaming and exist forever, 2. be conceived in a place). The past tense form is *knganeke*. With the -ale ending it means 'the one who ...' or 'the place where ...'. So it could mean 'the one who was conceived' or 'the place where x was conceived'. With the ending -ntyte it is converted into a noun referring to the

dreamings or the place. – It is interesting to note here that the notion of ‘father’s dreaming’ does not appear in any of the earlier records. If it had referred during T.G.H. Strehlow’s time in any way to ‘father’s dreaming’, I would have expected to have found it in his work.

kngerrtye / kngarritja / knaritja. Big. The extensions to father, chief etc. are like calling the person ‘the great one’. In Carl Strehlow’s work *knaritja* is used for father, chief, old man and totemic ancestor. In T.G.H. Strehlow’s work *kngaritja* means 1. very large, huge. 2. totemic ancestor, may be translated as ‘sire’.

kngerrepate / kngarripata / knaribata. Elder or ceremonial assistant, member of council of senior men. In Carl Strehlow’s work *knaribata* (*zusammengesetzt aus knara (gross) und ata-atua (Mann): der grosse Mann, der ältere Mann, in angesehner Stellung, der älteste*). (*Knaribata* is composed of *knara* (big) and *ata* a contraction of *atua* (man). It was used for ‘old man’.)

kngwelye / kngulya / knulja. Dog.

kwatye / kwatja / kwatja. Water, rain.

kwatyerenye / kwatjarinya / kwatjarinja. ‘Belonging to water’ or ‘coming from the water’.

Kwerralye / Kwerralya / Kuralja. Pleiades.

kwertengerle / kurtungurla / kutungula. Landholder or belonging through descent other than father’s father to land. This appears to be a Warlpiri term written in the Warlpiri language: *kurdungurlu*. In Carl Strehlow’s unpublished dictionary recorded as ‘subject, servant’.

larletye / lalitja / lalitja. Conkerberry, *Carissa lanceolata*.

latyeye / latjia / latjia. Yam, *Vigna lanceolata*.

lthane / lthaarna / ltana. Ghost. *Ulthana*, a spirit being (Gillen 1896: 183).

ltyarnme / [not available] / iltjenma. Freshwater crayfish found in Western Aranda waters.

lwengulpere / lhungurlpara / longulpura. Spangled grunter, *Leiopotherapon unicolor* (species of fish found in Aranda waters).

malyenweke / [not available] / maljanuka. ‘Them’, meaning the people in the opposite patrimoiety.

Mpeltuarte, twakeye / mpaltjarta / mbultjita. Bush-orange, *Capparis mitchellii*.

ngkwerlpe / ngkurlpa / inkulba. Wild tobacco (generic).

ngampe kale / ngampakala / ngambakala. Eternal, everlasting, from always, from eternity. Carl Strehlow writes that ‘The Aranda language has four words to describe eternal = ngambakala, ngambintja, ngamitjina, and ngarra’ (Strehlow 1907: 1). – Ungambikula (out of nothing, self existing) or Numbakulla in Spencer and Gillen’s work.

ngangkere / ngangkara / ngankara. Healer, native doctor.

nthepe / nthapa / ntape(rama). Dance of women at time of boys’ initiation.

nturrerte / nturrurta / nturuta. Spinifex pigeon.

nyurrpe / nyurrrpa / [not available]. Not eligible to marry someone, wrong skin for marriage (opposite generational moiety).

pangkalangke / pangkalangka / bankalanga. Dangerous hairy (male) spirit which may kill and devour humans. Sometimes also used for an evil female spirit, called arrkwetye irrentye (evil woman).

pepe, pipe / pepa / pepa. New word deriving from the English word ‘paper’. Carl Strehlow (1915: 70) recorded a handsign for pepa meaning ‘book, letter’.

pmere / pmara / tmara. Camp, land, place or country.

pmerekwerteye / pmarakurtwia / [not available]. Landowner through father’s father. *Pmerekwerteye* means literally ‘country-owner’. It is derived, via a minor sound change, from a compound: pmere-ke-rtweye. The -ke is a dative suffix, which is very common, and -rtweye is the same as artweye in Central and Eastern Arrernte (Henderson and Dobson 1994: 286–287) and means ‘owned or owner’. In Western Arrernte it does not seem to be used as an independent word (as artweye can be, but isn’t usually); -rtweye is rare in other combinations, and so people do not think of it as a unit (Gavan Breen email, 17.9.2007).

pmererenye / pmararinya / [not available]. Belonging to land/place. Very occasionally used to mean ‘traditional owner’ by people of Kukatja-Luritja descent today. Luritja and other Western Desert peoples use nguraritja.

pmere kwetethe / pmara kutatha / [not available]. Sacred site in T.G.H. Strehlow’s work and today Western Aranda people use this expression to denote ‘spirits of the land’.

rathepe / [not available] / ratapa. In Carl Strehlow’s work ratapa means child spirit, offspring, baby, child, conception dreaming, ‘totem’. In T.G.H. Strehlow’s work it means mythical children or Twins of Ntaria (Strehlow 1947: 118; 1971).

renge / ranga / aranga. Euro, *Macropus robustus* (Gould).

-renye / -rinya / -rinja. Suffix meaning 'belonging to or in', 'coming from', 'out of' or 'originating from'.

rrweperrwepe / rrupa-rrupa / rubaruba. Whirlwind.

rwekerte / [not available] / *rukuta*. 'Young man who has been circumcised and has to keep himself hidden' (Strehlow 1907: 41).

taye / taiya / taia. Moon.

tnengkarre / tngankarra / tnankara. Dreaming, dreaming ancestor, mythological past, birthmark, dreaming mark.

tnwerrengatye / tnurrangatja / tnurungatja. Species of caterpillar living on the emu bush. Came from Mt Zeil in the dreaming.

tnwerrenge / tnurranga / tnurunga. Emu bush, *Eremophila longifolia*.

Twanyirreke / [not available] / *Tuanjiraka*. One of the ancestral beings; but also meaning 'large bullroarer'. Twanyirika in Spencer and Gillen (1899: 264, 654) referring to a spirit being.

tyape / tjaapa / tjappa. Witchetty grub, edible grub (generic).

tyelpe / tjilpa / tjilpa. Western quoll, native cat, *Dasyurus geoffroii*.

tyemeye / tjimia / tjimia. Mother's father.

Tyurretye / Tjurritja / Tjoritja. The Western MacDonnell Ranges.

tywerrenge / tjurrunga / tjurunga. This term has a number of very complex meanings depending on its context. Tjurunga can mean songs, stories, dances, paraphernalia, sacred object, etc associated with the ancestral beings. The term tjurunga is a very complex term and depending on context means different things. (See also Carl Strehlow's unpublished dictionary in which 'heilig (sacred)' is part of its meaning, and T.G.H. Strehlow 1947: 84–86; 1971: 770–771). Tywerrenge usually means today 'sacred object' and is not often spoken about (Breen 2000: 60). Choringa in Spencer and Gillen's work.

tywerrengirreke / [not available] / *tjurungeraka*. 'Change into wood or stone' at the end of creative activities (Strehlow 1908: 77).

ure / ura / ura. Fire.

wanenge / [not available] / *wonninga*. Object used during ceremonies. Item made of hairstrings stretched over a wooden cross.

yerrampe / yirrampa / jerramba. Honey ant, *Camponotus inflatus*.

Glossary of some Western Arandic kin terms⁴

F: father, B: brother, M: mother, Z: sister, S: son, D: daughter, H: husband, W: wife, e: elder, y: younger, (m): male view, (f): female view.

arrange / arranga / aránga, aranga. FF (paternal grandfather), FFB, FFZ, WFM, SS (m), SD (m), BSS, BSD, WZSS, WZSD, HFM, HZSS, HZSD.

perle / parla / palla. FM (paternal grandmother), FMZ, FMB, WFF, SS (f), SD (f), ZSS, ZSD, WBSS, WBSD, HBSS, HBSD and HFF.

tyemeye / tjimia / tjimia. MF (maternal grandfather), MFB, MFZ, WMM, HMM, DS (m), DD (m), BDS, BDD, WZDS, WZDD, HZDS and HZDD.

ipmenhe / ipmanha / ebmanna. MM (maternal grandmother), MMZ, MMB, WME, DS (f), DD (f), ZDS, ZDD, WBDS, WBDD, FZSW, MBSW, HBDS, HBDD, FZDH and MBDH.

karte / kaarta / kata. F, FB, and SSS.

wenhe / wunha / wonna. Aunt, FZ, and MBW.

meye / mia / maia. M, MZ, SW (m), and FBW.

kamerne / kaamurna / kamuna. MB, FZH, DH (m), BDH (m), WZDH (m).

mare / mara / marra. Mother-in-law, WM, WMZ, DH (f), DHB (f), WBSW, WBDH, ZDH, ZSW.

kelye / kalya / kalja. eB, FeBS, MeZS, WeZH, HeZH.

kwaye / kwaiya / kwaia. eZ, FeBD, MeZD, WeBW, HeBW.

newe / nua / noa. Spouse, W, WZ, BW, FBSW, MZSW, H, HB, ZH, FBZH, and MZZH.

mparne / mparna / mbana. WB (man's brother-in-law), ZH (m), FBDH (m), MZDH (m).

tyeye / tjia / tjia. Younger sibling, yB, yZ.

ampe / ampa / amba. Child of woman, S (f), D (f), ZS, ZD, WBS, WBD, HBS, HBD, and HF.

lere / lira / alirra. Child of man, S (m), D (m), BS, BD, HZS, HZD, FFF.

ankele / ankala / ankalla. MBS (m) and FZS (m).

⁴ Based on Carl Strehlow (1913: 66–70); updated by Gavan Breen.

ltyle / *ltjala* / *altjala* or *iltjala*. MBD (f) and FZD (f).

Glossary of some Loritja terms⁵

ara. Skin-name.

aratjarra. Subsection system.

anumara. Caterpillar.

atanari. Ceremonial chief/leader (T.G.H. Strehlow 1970: 110).

inyurra. Not eligible to marry someone, wrong skin for marriage.

kami. Grandmother.

kuninka. Western quoll, native cat, *Dasyurus geoffroii*.

kungka. Woman.

kuniya. Carpet snake or children's python.

kuntanka (= *tjurunga*). According to Carl Strehlow *kuntanka* describes to a lesser degree a sacred object, but rather particular features of a landscape that represent dreaming beings or parts of them. See above 'tjurunga'.

kutintjingaṅi. 'To bring about, make fertile, improve the conditions of' (Strehlow 1910). Ceremony held at specific places for the increase and growth of particular species. In the Pintupi/Luritja dictionary *kutinytjinganu* is said to mean 'caused to roll'. In the Pitjantjatjara/Yankunytjatjara dictionary *kutintjingani* is glossed as 'turn over' (transitive). The Aranda word for 'turn over' is *ikngarrpiweme* or *kngartiweme*. The Aranda word *mbatjalkatiuma* in Strehlow's work is not known and no contemporary spelling can be found as the etymology is not certain.

merinangurrara. Belonging to Merina country.

ngananangarri. 'We all, we group, us mob' (Hansen and Hansen 1991: 78). *ngananukarpitina* ('all of us') recorded by Carl Strehlow (1913). Also *nganankarpa* or *ngananiltja* (all of us).

ngurra. Camp, place, area, country.

-ngurrara. From, belonging to the place/country.

⁵ Based on Carl Strehlow's Kukatja-Loritja terms. Checked by Rhonda Inkamala.

ngurraritja. Owner of land. Spirits of the land.

papa. Dog.

pipawonnu. Subject, servant.

puntulara. Elder or ceremonial assistant, member of council of senior men. Dieri: *pinaru*.

tina or *tjilpi*. Elder or ceremonial assistant.

Talku. Bandicoot. Personal name of Carl Strehlow's main Luritja informant.

tananukarpitina. 'All of them' or *tananiipa* or *tananitja* or *tanandarata* and sometimes the Aranda term *ilakija*.

tintinpungañi. Meaning 'to initiate into something, to show how something is done' (Strehlow 1910). Initiation ceremony.

tjamu. Grandfather.

tjukurrpa. Dreaming, Dreaming ancestor, mythological past.

tjuta. Many.

tukutita. 'The totem gods'; *tuku*: unmade and *tita*: the eternal, according to Carl Strehlow. According to Hansen and Hansen (1977: 149) *tjukutitja* means 'that which belongs to the dreaming'.

wanampi. Type of snake, rainbow snake, water serpent.

wapiti. Yam, bush potato.

wolkngati. Native pine tree, *Callitris glaucophylla*.

Glossary of some Luritja Kin Terms⁶

F: father, B: brother, M: mother, Z: sister, S: son, D: daughter, H: husband, W: wife, e: elder, y: younger, (m): male view, (f): female view.

tjamu. FF (paternal grandfather), FFB, FFZ, MF (maternal grandfather), MFB, WFM, SS (m), SD (m), BSS, BSD, WZSS, WZSD, HFM, HZSS, HZSD.

⁶ Based on Carl Strehlow (1913).

kami. FM (paternal grandmother), MFB, MFZ, WMM, HMM, DS (m), DD (m), BDS, BDD, WZDS, WZDD, HZDS and HZDD. MM (maternal grandmother), MMZ, MMB, WMF, DS (f), DD (f), ZDS, ZDD, WBDS, WBDD, FZSW, MBSW, HBDS, HBDD, FZDH and MBDH.

papa. F, FB, and SSS.

kuntili. Aunt, FZ, and MBW.

mama. M, MZ, SW (m), and FBW.

kamuru. MB, FZH, DH (m), BDH (m), WZDH (m).

waputju. Father-in-law, WF (man's father-in-law), WFB, WFZ; and HF, HFB, HFZ.

nunari or yumari. Mother-in-law, WM, WMZ, DH (f), DHB (f), WBSW, WBDH, ZDH, ZSW. (Also son-in-law?)

umari. HF (woman's father-in-law), SW (m), BSW (m), and WZSW.

kuta. Brother.

kangkurra. Sister, eZ, FeBD, MeZD, WeBW, HeBW.

malany(pa). Little sister or brother.

kuri. Spouse, W, WZ, BW, FBSW, MZSW, H, HB, ZH, FBZH, and MZZH.

marutju. WB (man's brother-in-law), ZH (m), FBDH (m), MZDH (m).

tjuari. HZ (woman's sister-in-law), BW (f), FBSW (f), MZSW (f).

malanypa. Younger sibling, yB, yZ.

pipiri/tjitji. Child of woman, S (f), D (f), ZS, ZD, WBS, WBD, HBS, HBD, and HF.

pipiri. Child of man, S (m), D (m), BS, BD, HZS, HZD, FFF.

ukari. MBS (m) and FZS (m); MBD (f) and FZD (f).

untalpi. MSD.

katja. MSS.