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 Arrernte\(^1\)/Arrarnta\(^2\)/Aranda\(^3\) terms

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

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

*alknginere / alkngenara / alknenera*. Cicada.

*alturle / alturla / aldola*. West.

*altyemaltyirrreme / [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).


*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.

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\(^1\) 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, Kulpitarrka, 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\(^3\) Carl Strehlow’s published work and unpublished Aranda-German-(Kukatja)-Loritja-Dieri dictionary (c.1900-1909).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 ‘ntyе’ 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 / arάnga. Father’s father, brother’s son’s child.

arretthe / 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] / nάkarakia (or lakakia). ‘Us’, meaning the people belonging to one’s own patrimoiet.

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 pmerekwerete 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: intamitenhe 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 -ntye 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’.

_kngerrepare / 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 altere Mann, in
angesehnner Stellung, der alters. (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 / latitja / latitja_. Conkerberry, _Carissa lanceolata_.

_latyeye / latjia / latjia_. Yam, _Vigna lanceolata_.

_lthane / lthaarna / ltana_. Ghost. Ulthana, a spirit being (Gillen 1896: 183).

_ltyarnme / [not available] / iltyenma_. 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 patrimoiet.

_Mpetlyarte, twakeye / mpaltjarta / mbultjita_. Bush-orange, _Capparis mitchellii_.

_ngkwerlpe / ngkurpla / inkulba_. Wild tobacco (generic).
\[\text{Appendix B}\]

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

**pangkelangke / pangkalangka / bankalangka.** 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 / tnangkarra / tnankara. Dreaming, dreaming ancestor, mythological past, birthmark, dreaming mark.

tnwerrengaty / 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 / Tjuritja. The Western MacDonnell Ranges.

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.
Appendix B

Glossary of some Western Arandic kin terms


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

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

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

ipmenhe / ipmanha / ebmani. MM (maternal grandmother), MMB, WMF, DS (f), DD (f), ZDS, ZDD, WBDS, WBD, 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 / kaamura / kamuna. MB, FZH, DH (m), BDH (m), WZDH (m).

mare / mara / marra. Mother-in-law, WM, WMZ, DH (f), DHB (f), WBSW, WBD, 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 / tjiia / tjia. Younger sibling, yB, yZ.

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

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

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

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Based on Carl Strehlow (1913: 66–70); updated by Gavan Breen.
ltyele / ltjala / altjala or iltjala. MBD (f) and FZD (f).

Glossary of some Loritja terms

ara. Skin-name.

aratjarra. Subsection system.

anumara. Caterpillar.


inyurrpa. 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’.

kutintjingañi. “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 kutintjinganu 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 mbatjalcatiuma 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.

ngananangari. ‘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.

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Based on Carl Strehlow’s Kukatja-Loritja terms. Checked by Rhonda Inkamala.
**Glossary of some Luritja Kin Terms**


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

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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.