

## CHAPTER 3

### KUNGKARI

#### 3.1 INTRODUCTION

Kungkari was spoken in the area of the lower Barcoo and Thomson Rivers in south-western Queensland. Heagney, Fraser and Curr (1886) gives information and vocabularies on languages of this area, including "Koongerri", but neither the area given nor the vocabulary for this "tribe" corresponds to those given for Kungkari by other sources. The "Kungarditchi" vocabulary (but not the area given) corresponds more closely to the Kungkari from later sources (see Breen 1971a:31-33).

According to Tindale (1940:158,164,172; 1974:169, 179, 186) the country drained by the Barcoo River and its tributaries was occupied at the time of first white settlement by four tribes. These were the Kuungkari (Tindale's spelling), who occupied most of the Barcoo itself and many of its tributaries as well as a large area of land drained by the Thomson River; the Wadjalang whose land included the headwaters of the Barcoo, around Tambo, as well as the land drained by the upper Bulloo and its tributaries, and by the Langlo and Ward Rivers which empty into the Warrego; the Iningai, who lived in the country drained by the Alice River, a tributary of the Barcoo, as well as a large area drained by the upper Thomson and its tributaries; and the Wadjabangai, who lived in a small area north of the future town of Blackall. The last named were the least known and their boundaries are very vague; Tindale (1940:172) says that they were 'fixed only by those of neighbouring tribes' and adds '(data scant)'.

The languages of all four of these tribes were classified by O'Grady, Voegelin and Voegelin (1966:52) (see also the map by O'Grady, Wurm and Hale (1966)) as dialects of a single language, one of three languages belonging to the Mari Subgroup of the Pama-Maric Group of the Pama-Nyungan Family. The inclusion of Kuungkari (or Kungkari) in this language and in this subgroup was in error, as Breen (1971a:31-33) showed; this classification may have been based on Ahern's vocabulary (1887b) of the language of the "Yangeeberra Tribe" although there may also have been some confusion with Gunggari, a southern Queensland Mari dialect (cf. Capell 1963). Breen's work with the last speaker of Kungkari (supported by Tindale's hitherto unpublished vocabulary and by vocabularies by Heagney in Heagney, Fraser and Curr (1886:382-83), J.S. Dutton (1906) and an anonymous contributor to *Science of Man* (1906)) showed that Kungkari was a language quite distinct from the Mari languages (which include Yangeeberra). This suggests that Tindale has the eastern boundary of Kungkari country too far east and should not have included the Yangeeberra area ('Barcoo River, forty miles west of Blackall') in it. I am assuming, incidentally, that Yangeeberra (in which the ng might represent [ŋ], [ŋg], [ŋg] or [ŋg] or [nʔdʔ]) is not the same as Howitt's (1904:62) Yankibura, (in which the nk might be [ŋk], [nk] or [ŋk]) located north-east of Aramac.

However, comparisons of vocabulary and grammar with other languages (see Chapter 7) and statements by the last speaker suggest that Kungkari and Margany territories may have been contiguous, and not separated by Dharawala (Wadjalang) as Tindale has them.

The language is now extinct. The last speaker was an old man known when I knew him as Arthur Winkers; his name was more correctly Winkili. He is presumably the same man who was called Arthur Winkle by Thomas House (see May 1960), although House then believed him to be dead. Arthur Winkers provided almost all of the data on which this description is based. When first recorded, he was 76 years old and living in retirement on Belombre Station, owned by the Murray family, east of Eromanga. He was in poor health, senile, very hard of hearing and tired easily – due at least in part to injuries suffered when a car in which he was a passenger was involved in an accident. He was recorded in May 1967 and August and October 1968, for a total of about three hours of tape. The quality of the material recorded is not good, due not to any lack of knowledge on the part of the informant but to his inability to hear and understand what was asked (and to the inexperience of the linguist). His health deteriorated further and in 1969 he was taken to Cherbourg, where he died.

As noted above, Curr's supposed Kungkari material is not reliable; his "Koongerri" and "Kungarditchi" lists are given, with notes, as Appendix 3.2. Five short vocabularies that can be identified as Kungkari were published in the journal *Science of Man* in 1906. These occur (along with lists of words in some other languages) under the heading 'Aboriginal Place Names with their Meanings', with an accompanying letter by J.S. Dutton, who did not compile them himself but forwarded them to the journal. The lists are under the sub-headings "Junndah District" (i.e. Jundah), Cooloolah, Stonehenge and Winton with, respectively, 3, 15, 27 and 42 words. Despite the heading, only a few of the words are place names. They are to be found in Vol.8, 1:15-16 and 2:14. There is also a vocabulary collected by N.B. Tindale in 1938, which corresponds closely to the material collected by the present writer. The *Science of Man* and Tindale items are included in the vocabulary below.

### 3.2 PHONOLOGY

#### 3.2.1 PHONEME INVENTORY

The phoneme inventory of Kungkari, insofar as it can be deduced from the data available, is given, using orthographic symbols, in table 3.1.

TABLE 3.1  
KUNGKARI PHONEMES

	Bilabial	Velar	Lamino- dental	Lamino- palatal	Apico- alveolar	Retroflex	Open
Stop	<i>p</i>	<i>k</i>	<i>th</i>	<i>ty</i>	<i>d</i>	<i>rt</i>	
Nasal	<i>m</i>	<i>ng</i>	<i>nh</i>	<i>ny</i>	<i>n</i>	<i>rn</i>	
Lateral			( <i>lh</i> )	<i>ly</i>	<i>l</i>	<i>rl</i>	
Trill					<i>rr</i>		
Glide	<i>w</i>			<i>y</i>		<i>r</i>	
Short vowel	<i>u</i>			<i>i</i>			<i>a</i>
Long vowel	( <i>uu</i> )			<i>ii</i>			<i>aa</i>

This is a typical inventory for this part of Australia. Lamino-palatal may be more correctly lamino-postalveolar. *lh* and *uu* are bracketed because they are not established as phonemes in the data. The lamino-dental lateral occurs only as the first member of a cluster in which the second member is the lamino-dental stop and so could be regarded as an allophone of another lateral, say /l/; however, it is phonemic in some neighbouring languages. The long vowel [u:] was heard once or twice, but only as a realisation of what would be a sequence in slower speech, e.g. [biku:ngàrəwina] for *pikuwi yinkaduwinā*. The phoneme labelled apico-alveolar stop is written *d* instead of *t* because it is nearly always realised either as a voiced stop (after /n/) or as a voiced tap (intervocally or as the first member of a cluster). The presence of three rhotics, trill, tap and glide, with one of them being in complementary distribution with apico-alveolar stop, is an areal feature of south-western Queensland and north-eastern South Australia (other languages that have it include Gunya, Margany, Wangkumara, Yandruwandha and Diyari).

There is a possible contrast between *n* and *ny* before *ty*, but there is no real evidence; [n] seems to occur sometimes before [ty] but it could be in free variation with [nʏ]. The contrasts between apico-alveolar and retroflex consonants, apico-alveolar and lamino-dental consonants, lamino-dental and lamino-palatal consonants and between /d/, /r/ and /r/ are illustrated by sub-minimal pairs below (no minimal pairs are available). Other consonantal contrasts are taken for granted, as they exist in virtually all Australian languages.

APICO-ALVEOLAR	RETROFLEX	ENGLISH TRANSLATIONS
<i>pidin</i>	<i>pirta</i>	mulga, sky
<i>kulpadi</i>	<i>mukarti</i>	emu, hailstone
<i>pandara</i>	<i>parnta-</i>	rain, to chop
<i>nguna-</i>	<i>thurna</i>	to lie, ground
<i>ngina</i>	<i>wirmany</i>	you, small
<i>pula-</i>	<i>wurla</i>	they two, fire
<i>wala</i>	<i>parla</i>	no, good
<i>ngali-</i>	<i>marliyarra</i>	we two, catfish
<i>thalpany</i>	<i>tyarlpun</i>	type of grub, type of bird
<i>walku</i>	<i>mariku</i>	big, bloodwood
<i>walpara</i>	<i>parlpa</i>	child, humpy
<i>ringkan</i>	<i>wakarn</i>	hot, crow
<i>rikil</i>	<i>marnkirl</i>	charcoal, black

APICO-ALVEOLAR	LAMINO-DENTAL	
<i>pidin</i>	<i>pithiriny</i>	mulga, sweat
<i>muthada</i>	<i>kuwatha-</i>	blowfly, to call out
<i>pandara</i>	<i>pantha</i>	rain, sick
<i>randi</i>	<i>ranthi-</i>	aunt, to break
<i>mana-</i>	<i>Manharra, nganha</i>	to get, place name, I

LAMINO-DENTAL	LAMINO-PALATAL	
<i>kutha, muthada</i>	<i>wutya-</i>	beefwood, blowfly, to hit with a missile (?)
<i>Thanpun, thana-</i>	<i>tyarlpun</i>	place name, they (also 'to stand'), type of bird
<i>thina</i>	<i>Tyirrityirri</i>	foot, place name
<i>nhingka-, nhitha-</i>	<i>nyina-</i>	to cry, to smell, to sit
<i>/d/</i>	<i>/ɾ/</i>	<i>/ɾ/</i>
<i>kudithala</i>	<i>murri</i>	<i>kurimarra</i>
	<i>Purrakura</i>	<i>murirra</i>
<i>kulpadi</i>	<i>kangkarri-</i>	<i>purarl</i>
<i>walapada</i>	<i>Kayaparra</i>	<i>kukari</i>
		<i>malanypara</i>
		eaglehawk, carpet snake
		sun, cold
		place name, waddy
		emu, to be sore, egg
		spear, place name, caught(?)

Long vowels are rare in stems and few pairs can be found to show contrast between long and short vowels except in bound morphemes; the best that has been found is between *miil* 'eye' and *wiltha* 'bad' (or the borrowed *pilirman* 'policeman'). Using bound morphemes we get contrasts such as that between *thananha* 'they' and *thanaanhi* 'is standing', *kupanhaya* 'cooked' and *kupaanhiya* 'is cooking', *wapitya* (meaning not clear) and *wapiilthiya* 'is going', and *manala* 'will get' and *manaalin(h)ina* 'getting' (exact meaning not clear). Contrasts between long and short vowels may have been common in verb morphology (as they were Margany and Gunya; see Breen, 1981a:286, 315-316, 325-326).

A contrast between /ii/ and /iyi/ is postulated on the basis of a comparison of *miil* [mi:əl] 'eye' (and the long vowels in words like *wapiilthiya*) with *piyi* [bɪyi] 'lip'.

### 3.2.2 DESCRIPTION OF THE PHONEMES

Since we have only the speech of one old man as data, it is pointless to go into great detail on pronunciation. Brief notes only will be given.

Apico-alveolars tend to be retracted and it is sometimes hard to distinguish them from retroflexes.

Stops are mostly lenis voiceless, except after a homorganic nasal, when they are usually voiced. /d/ is usually a voiced tap intervocally and a voiced stop initially (only one stem in the corpus) and after /n/. There are a few examples of fricative realisation of /th/ initially and intervocally at various positions in a word (voiceless in *thimpurany* 'type of lizard' and voiced in *pathupathu* 'boomerang', *thurntithirri* (the medial *th*) 'cloud' and others) and one or two examples of /k/ realised as a fricative. /k/ tends to be rounded in the environment *u-a*.

Word-initial /nh/ has occasionally been heard as a voiced fricative. There are a couple of examples of a brief [m] appearing between *l* and *p* in a cluster.

/ɾ/ may be trilled or fricative and in some cases (e.g. the medial consonant of *rirra* 'tooth') it was hard to decide whether a consonant was /ɾ/ or /r/. On the other hand it was sometimes hard to decide whether a consonant was /rr/ or /d/, notably in the suffixes written *-tharri* 'allative' and *-parri*

'ablative' (and compare the Margany allative *-dhadi*). As first member of a cluster it is heard variously as a voiced tap, voiced tap plus transitional schwa, trill, fricative or indeterminate rhotic.

/a/ is basically [ɐ] but is raised and fronted before a lamino-palatal or after /y/, retracted next to /w/ and retroflexed before a retroflex; /aa/ is [a:]; /i/ is most commonly about [ɪ], but it is raised and fronted in the same circumstances as /a/, especially before /y/, and is centralised before retroflexes; /ii/ is [i:]; /u/ is usually [ʊ]. (Vowels are often distorted in the informant's speech and hard to identify.)

Main stress is on the first vowel of a word. Other syllables in words of four or more syllables often carry some stress in order to avoid sequences of three or more unstressed syllables. Long vowels also tend to have some stress. Following a vowel with main stress, a single consonant tends to be lengthened. Nothing worthwhile can be said about intonation.

### 3.2.3 PHONOTACTICS

All syllables begin with a single consonant and end in a vowel or a single consonant. As exceptions to this rule, words beginning /yi/ and /wu/ could be written with initial /i/ and /u/ respectively without danger of obscuring any contrast; however, they are often heard with the initial consonant and there seems to be no reason not to write it.

Stems are most commonly of the form CVCV – about 25% of the total in the lexicon. Then follows CVCCV, about 15%, CVCVCV about 10% and CVCVCVCV, CVCCVCV and CVCVC not much less than 10% each. About 55% of stems are of two syllables, 25% of three and 16% of four. The only monosyllables are *miil* 'eye' and *ngaa* 'yes', which are also the only stems (apart from a couple of borrowed items and two stems based on *miil*) with long vowels. There is only one five-syllable stem and two with six syllables. (The vocabulary comprises about 260 stems.)

Any consonant may start a word except /rt/, /rn/, /n/, /rr/ and the laterals. However, only one starts with /d/ – *dinpuruthi* – 'to talk' – and one with /ny/ – *nyina* – 'to sit'. /k/ is the most common with about 21%, although no words at all begin with /ki/. Then follows /p/ 18%, /m/ 14%, /ng/ (nearly always followed by /a/) and /w/ with 10% each, /th/ and /y/ 8%, /ɾ/ 5%, /nh/ 3% and /ty/ 1%.

80% of stems end with a vowel; almost half of these end in /a/ while /i/ and /u/ share the remainder equally. Consonants that can end a word are /ny/ (9%), /n/ (4½%), /rl/ (3%), /rn/, /l/ and (doubtfully) /ng/. /ng/ does not seem to be permissible word finally in any other language (for which we have enough data to make a judgment) in the area and there are only a couple of doubtful examples in the Kungkari data.

In a count of total phoneme occurrences in the lexicon, about 1300 in all, approximately 55% are consonants and 45% vowels (/a/ 23%, /i/ and /u/ each 11%). There is only one occurrence of /aa/ (apart from two in borrowed words) and three of /ii/. The rarest consonants are /ly/, two occurrences (one in a cluster and one – which establishes /ly/ as a phoneme – intervocalic, and this in a place name) and /lh/ – assuming it is a phoneme – five occurrences (all in clusters). Stops make up 23% (/k/ 8%, /p/ 6%, /th/ 4%, /d/ 2%, /ty/ 1½%, /rt/ 1%), nasals 16% (/m/ 5%, /ng/ 3½%, /n/ 3%, /ny/ 2%, /nh/ 1½%, /rn/ 1%), laterals 5% (/l/ 3%, /rl/ 1½%), /rr/ 2% and glides 8% (/r/ 3%, /w/ 2½%, /y/ 2½%).

Other features worthy of note are that:

80% of the occurrences of /w/ are word initial, as are 60% of /m/ and /y/ and more than 50% of /p/, /k/ and /ng/;

70% of the occurrences of /ny/ are word final;

Half of the occurrences of /d/ and /rn/ are in clusters, as are nearly 50% of /n/ and /ty/.

Approximately one in three words has a consonant cluster. The following intramorphemic consonant clusters are found: homorganic nasal-stop; apical nasal or lateral followed by /p/ or /k/; /rr/ plus /p/, /k/ or /th/; homorganic laminal lateral plus stop. /nyp/ occurs in two words, but perhaps across morpheme boundaries in both. /lm/ occurs across a morpheme boundary and /nyk/ would certainly do so too. The most common clusters are /ngk/, /mp/ and /nk/, followed by /nd/, /nty/, /nth/, /rnt/ and /lp/. There is one doubtful occurrence of /rnth/. /nm/ occurs in a place name (Winmil) which could be a loan from English (and occurs only in one of the old wordlists). There was some indecision over whether to phonemicise the common tap-initial clusters as dC or rC; the latter was eventually chosen because of the absence of other stop-initial clusters in Kungkari.

Departures from some of the above generalisations are found in some loanwords. Initial /n/ is found in *nalpu* 'knife', final /d/ in *puthikad* 'cat', the long vowel /aa/ in *yudaamu* 'rum' and *kaani* 'carney (or bearded dragon)', cluster /yp/ in *paypu* 'pipe', cluster /mk/ in *kikimkarnta* 'to kick' and *mathirimkarnta* 'to muster' and cluster /rrm/ in *pilirrman* 'policeman'.

Some bound morphemes seem to be vowel initial, and the initial vowel replaces the final vowel of the stem to which the bound morpheme is affixed.

### 3.3 MORPHOLOGY

Kungkari is a suffixing language with an ergative-absolutive system of noun inflection. It differs from most other languages of this type in Australia in that pronouns also follow this system; in this it resembles Kalkutungu and Yalarnga. Absolutive pronouns correspond in form to the accusative pronouns of neighbouring languages, having the common accusative suffix *-nha* as an absolutive suffix; in this it differs from Kalkutungu and Yalarnga, whose absolutive pronouns resemble nominative pronouns in other languages.

#### 3.3.1 NOUNS

##### 3.3.1.1 NOUN STEM FORMATION

Most nouns in the corpus are simple. Many of the longer noun stems are found in other languages too and may be borrowed; e.g. *kurimarra* 'carpet snake', *ngayimala* 'stomach', *kakaladany* 'pink cockatoo'. There are a few reduplicated forms: *ngartungartu* 'chin', *pathupathu* 'boomerang', *waluruwaluru* 'kite-hawk', *rikirikiridi* 'red'. Corresponding simple forms are not known (except possibly *ngartu* 'daughter' and the place name *Riki* 'Jundah'). *Miilmutyu* 'blind' and *mangamirti* 'deaf' include the stems *miil* 'eye' and *manga* 'ear' respectively; *mutyu* is similar to some other words for 'blind': *putyu* in Karna languages, *mutyuparri* in Kalkutungu, *warramutyu* in some Mayi dialects, *milmutyu* (*mili* is 'eye') in Mayi-Yapi; *mirti* is 'hard' in Margany. Kurnayukun 'type of duck' may be derived from *ku(r)na* 'faeces'; cf. names like *kunapika* 'wood duck' in Yandruwandha (*-pika* 'characterised by') and apparently similar names in other languages. If *kungkuparri* 'thirsty' contains a 'having' suffix, as found in many Queensland languages, it is probably borrowed, because *-parri* is the ablative suffix in Kungkari.

A possible noun stem formative is *-karu*, which occurs in the following example. It may be a pluraliser; *kundikaru* refers to Quilpie but may literally mean 'house-many', i.e. 'town'. (However, a free morpheme, *karu*, meaning unknown, occurs in a monologue involving travelling and visiting people.)

- (1) *ngalinha wapiilthiya, kuntikaruku, ngalinha yapanya, that means I might be*  
 we(du)-abs go-pres town-purp we(du)-abs brother  
*going to Quilpie, Kulpinhatharri wapiilthiya ngalinha*  
 Quilpie-alla go-pres we(du)-abs  
 'We two, my brother and I, are going to town; we're going to Quilpie'

There is one example of pluralisation by partial reduplication: *walpara* 'child' becoming *walpalpara* 'children'; see (35).

### 3.3.1.2 PROPER NOUN SUFFIX

Place names (and perhaps all proper names; there is a very doubtful example which may involve the informant's own name, Winkili, in a sentence which was not recorded on tape and not translated) can take a suffix which does not occur on other nouns. The form of this suffix for nouns ending in a vowel is *-nha*. Examples include *Palkaranha* 'Bulgroo-*nha*' (also heard without the suffix, *Palkara*), *Ngarlapinha* 'Mt Howitt-*nha*' and *Puthurrunha* 'Thunda-*nha*' (also *Puthurru*), with stem-final /a/, /i/ and /u/ respectively. There are no data on consonant-final names. The suffix is optional; compare examples (2) and (3). It is not an absolutive suffix; see (1) above in which the allative suffix *-tharri* follows *kulpi* + *-nha*.

- (2) *Puthurrunha ngurra ngayu*  
 Thunda-*nha* camp my  
 'Thunda is my country'
- (3) *Riki ngayuwa ngurra*  
 Jundah my-? camp  
 'Jundah is my country'

### 3.3.1.3 KINSHIP TERM SUFFIXES

Some kinship terms, at least, can occur with a suffix of the form laminal nasal + /a/. The word for 'mother' has been heard as *ngamanya* (and also as *ngamarni*), 'uncle' as *kampa* and *kampanha* (and perhaps *kampanya*), 'father-in-law' *tharu* and *tharunha* (*-nya?*). Several other kinship terms were heard only with final /nya/ or /ny/: 'brother' *yapanya*, 'sister' *kaminya*, 'mother-in-law' *wamaninya*, 'father' *kurlany*, 'wife' *yarrkuninya*. There are examples of both *yapanya* and *yarrkuninya* with purposive inflection, and the ending is retained.

- (4) *That ngari yapanyaku kurrtha*  
 ? brother-purp dog  
 'That's my brother's dog'

### 3.3.1.4 ABSOLUTIVE

The uninflected or absolutive form of a noun is used for the subject of a verbless or intransitive sentence, the complement of an equational sentence and the object of a transitive sentence.

- (5) *ngina walpala*  
you (abs) white.man  
'You're a whitefellow'
- (6) *waranha nhunuma kapu thanaanihiya*  
who-abs he-there man stand-pres  
'Who's that man standing there?'
- (7) *ngayunuma walpara pantha*  
my-there child sick  
'My child is sick'
- (8) *ngayunuma kaminya*  
my-there sister  
'That's my sister'
- (9) *yurlanuma rampatya*  
fire-there cover-imper  
'Cover up the fire'
- (10) *ngathunuma rawarra wurthinaya; kupalaku – minyaranga – yurlanga*  
I(op)-there goanna kill-past cook-purp what's.its.name?-loc fire-loc  
'I killed a goanna; got to cook it on the what's-its-name – on the fire'

### 3.3.1.5 OPERATIVE

The operative form of a noun has at least the following functions: subject of a transitive verb; denoting the instrument or material with which an action is carried out; denoting the location of sickness or pain; denoting the cause of fear. The operative suffix is *-ngu* after a stem-final vowel, and *-Tu* after a stem-final consonant (where T is a stop homorganic with the stem-final consonant).

- (11) *yarramarntu nganha wangkamanayi*  
horse-op I(abs) kick-past(?)  
'A horse kicked me'
- (12) *yandawina ngalinha yarramarntu*  
go-pres we(du)-abs horse-op  
'We're going on horseback'

(The Pirriya verb stem 'to go' has been used in this sentence.)

- (13) *rampatya puthangu*  
cover-imper ashes-op  
'Cover it with ashes'
- (14) *wapalitya walanga thinangu*  
go?-imper along foot-op  
'Walk along'



- (15) *nganha panthakarntaani ngayimalangu*  
 I(abs) sick-incho-pres stomach-op  
 "My guts no good"<sup>1</sup>
- (16) *kayalpathaanihiya kuntarangu*  
 be afraid-pres mulga snake-op  
 'Are you frightened of the snake?'

### 3.3.1.6 LOCATIVE

The locative suffix is *-nga* after a stem-final vowel, *-Ta* (T as for operative) after a consonant. It is attached to a noun which denotes the location of a person or thing in space or of an action in time.

- (17) *pulithi thanaanihiya kunadinga*  
 cattle stand-pres plain-loc  
 "That cattle feeding on the plain"
- (18) *manatyanuma kathi pulkaranga*  
 get-imper-there meat leaf-loc  
 'Put the meat in the leaves (i.e. branches)'
- (19) *nganha ngunaanhiya watyanga, kakunga kuthu*  
 I(abs) camp-pres creek-loc water-loc near  
 'I'm camping at the creek, near the water'
- (20) *nharrinya nganha wapiilthiya, karrkanga*  
 that.way I(abs) go-pres behind-loc  
 'I'm coming along behind'
- (21) *I going to wurrthila nhunuma kurla, wikanga, kathiku, karinhala*  
 kill-fut he-there kangaroo tomorrow meat-purp eat-?-fut  
 'I'm going to kill that kangaroo tomorrow, for meat, to eat'

### 3.3.1.7 PURPOSIVE

The purposive case suffix is *-ku*. Functions attested are to mark purpose or goal of an action, to mark beneficiary of an action, to denote ownership and to mark destination of motion. The last function is shared with the allative case; the difference in meaning, if any, between the case suffixes in sentences like (27) and (28) is not known.

- (22) *I been Kulpinhatharri race-iku*  
 Quilpie-nha-alla -purp  
 'I've been to Quilpie for the races'
- (23) *... wupalaku pulithiku*  
 go-fut-purp cattle-purp  
 "... going mustering"

<sup>1</sup>Double inverted commas denote a 'translation' given by the informant; this may differ somewhat from what is suggested by the interlinear translation, often because it is really not a translation but an explanation. In particular, the person might be different. Some utterances which are a mixture of English and Kungkari are given entirely in double inverted commas with only an interlinear translation of the Kungkari words.

- (24) *ngathunuma parntaanihiya pidin, mangkiku*  
 I(op)-there chop-pres mulga sheep-purp  
 'I'm chopping mulga for the sheep'
- (25) *waraku nhunuma kundi? nharrinya Mr Jones-ku*  
 who-purp it-there house? that way -purp  
 'Whose house is that?' 'It belongs to Mr Jones'
- (26) *kurrthakunuma kathi*  
 dog-purp-there meat  
 'That's the dog's meat'
- (27) *Palkaraku nganha nharpaanihiya*  
 Bulgroo-purp I(abs) return-pres  
 'I'm going back to Bulgroo'

### 3.3.1.8 ALLATIVE

The allative suffix *-tharri* denotes destination of motion (but see also 3.3.1.7). There is a possible occurrence of an allomorph *-tyarri*, on *thakany* 'food'.

- (28) *Thanpuntharri nganha wapiilthiya*  
 Tampoon-alla I(abs) go-pres  
 "I going alonga Tampoon now"
- (29) *nganha wapiilthaya kuyaku, watyatharri*  
 I(abs) go-past fish-purp creek-alla  
 'I went fishing, to the creek'

### 3.3.1.9 ABLATIVE

Ablative case suffix *-parri* marks the place from which motion is directed.

- (30) *wapiilthaya Palkaraparri*  
 go-past Bulgroo-abl  
 '(I) came over from Bulgroo'
- (31) *tharnaparriya wapiilthaya*  
 ground-abl-? go-past  
 "He come from another country"

## 3.3.2 PRONOUNS

### 3.3.2.1 PERSONAL AND DEMONSTRATIVE PRONOUNS

The few personal pronoun forms attested in the data are shown in table 3.2. The forms designated 'third person singular' are shown with a following hyphen, as they do not occur without a following deictic suffix (see section 3.3.2.3). This pronoun does not take an absolutive suffix, seems to have separate nominative and accusative – and probably also operative – forms, and is probably best regarded as a demonstrative. The alternative stem *nhana-* occurs only a couple of times in the corpus.

There is no evidence of any distinction between inclusive and exclusive in the first person dual pronoun (and first plural has not been heard). *ngali-* is clearly used as an exclusive pronoun but could be inclusive too; in many languages that make the distinction, *ngali* is the inclusive form (but it is the exclusive form in Wangkumara and Yandruwandha). Example (1) above shows *ngali-* used as an exclusive pronoun and followed by a noun that specifies the other member of the pair – *ngalinha yapanya* ‘my brother and I’. A similar example is *ngaliku yarrkuninyaku* ‘my wife’s and mine’.

*pula-* occurs in the corpus as both second person dual and third person dual. Since this stem is widespread with the latter meaning it has been assumed that this is also the meaning in Kungkari.

Figures beneath items in table 3.2 refer to examples in which the particular pronoun appears. They are not all exhaustive lists. See section 3.3.2.3 for lists for third person singular.

TABLE 3.2  
PERSONAL PRONOUNS

	1 singular	2 singular		3 singular
absolutive	<i>nganha</i> (11), (15), (19)	<i>ngina</i> (5), (60), (101)	nominative	<i>nhunu-</i> <i>nhana-</i> (rare)
			accusative	<i>nhina-</i> ( <i>nhinha-?</i> )
operative	<i>ngathu</i> (10), (24), (63)	<i>yindi</i> (33)		
purposive	<i>ngayu</i> (2), (3), (7)	<i>nginku</i>		
	1 dual	3 dual	2 plural	3 plural
absolutive	<i>ngalinha</i> (1), (42)	<i>pulanha</i> (32), (106)	<i>nhurranha</i>	<i>thananha</i> (35), (38)
purposive	<i>ngaliku</i>			

A form *pulalu* occurs in the following sentence:

- (32) *waranha pulanhama, thanawina kapu pulalu*  
 who-abs they(du)-abs-there, stand-pres man they(du)?-?  
 ‘Who are those two? “two fellows standing together”’

### 3.3.2.2 INTERROGATIVES

Personal interrogative *wara* ‘who?’ seems to be inflected as a personal pronoun (see (6) and (33) for examples of the absolutive as subject and object). However, it can occur without any suffix (before the 3rd singular pronoun in all attested cases; see (39)). On the other hand, *minya* ‘what?’ is inflected as a noun. In two case forms (each attested only once) a syllable /ra/ occurs before the suffix; this could be a formative deriving a form like ‘what’s-its-name?’, see (10) and (138). The stem of the interrogative ‘where?’ is *thala-*; however, the allative form is *thalu*.

Attested interrogative forms are shown in table 3.3. For further examples of their use see (10), (25), (45), (78), (83), (84), (97), (98) and examples in section 3.4.6.

- (33) *waranha yindi ngangkawina*  
 who-abs you(op) hear-pres  
 “Who you listening; who you been hearim?”

TABLE 3.3  
 INTERROGATIVES

	who?	what?	where?
absolutive	<i>wara, waranha</i>	<i>minya</i>	
operative		<i>minyarangu</i>	
purposive	<i>waraku</i>	<i>minyaku</i>	
locative		<i>minyaranga</i>	<i>thalanga</i>
allative			<i>thalu</i>
ablative			<i>thalaparri(ya)</i>

### 3.3.2.3 DEICTIC SUFFIXES

The suffix *-ma* occurs frequently and is presumably an unmarked ‘there’ suffix; the unmarked suffix also has this specific meaning in other languages of the area, and, while the examples do not confirm this, they do not contradict it either. The suffix occurs on most occurrences of third person pronouns (see also (6), (21), (32), (39), (40), (42), (52), (57), (58), (85)).

- (34) *muyukarntaani nhunuma ru(r)la; putim out that ru(r)la, too much smoke*  
 smoke-incho-pres it-there fire  
 ‘That fire is smoky ...’

- (35) *walpalpara thananhama kinkaanhiya*  
 child(redup) they(plural)-abs-there laugh-pres  
 ‘Those kids are laughing’

The suffix *-ayi* (with the initial vowel replacing the final vowel of the stem) occurs a few times in the corpus on the third person singular pronoun. There is no indication of its meaning. The ‘here’ deictic in Wangkumara and Yandruwandha is *-yi*.

- (36) *karinhaanhiya nhunayi, kurimarra*  
 eat-?-pres it- carpet snake  
 “might be carpet snake he might be eating”

- (37) *nhunayi long time, thanaani murri*  
 it- stand-pres sun  
 “long time he going down, the *murri*”

There are a couple of examples of a suffix *-(a)ka*; on one occasion the sentence was repeated with *-ma* instead. It could be a ‘yonder’ deictic.

- (38) *I going nhakanhakatyalpara...; nhakanhakatyalpara kapu thananhaka*  
 see-redup-? see-redup-? man they(plural)-abs-  
 ‘I’m going away to meet a lot of people’(?)

(The sentence occurred in the context of talk about going to other places.)

- (39) *wara nhunaka kapu; him nother kapu. wara nhunuma kapu*  
 who he man who he-there man  
 'Who's that man...?'

There is no particular reason to believe that the suffixes *-da* and *-wa* are deictics, but they will be mentioned here for convenience. *-da* occurs once, on the first person singular pronoun; see (40). Apart from two doubtful cases the only occurrences of *-wa* have been in sentences in which Arthur Winkers was ostensibly speaking Pirriya, but actually speaking a mixture of Kungkari and Pirriya. As *-wa* does occur on Pirriya pronouns, it is assumed that this suffix is not Kungkari.

- (40) *nhakaanhi ngathuda nhunuma malthu*  
 see-pres I(op)- it-there carney (lizard)  
 'I can see that carney'

- (41) *nganhawa yandawina, Kulpinhatharri*  
 I(abs) go-pres Quilpie-nha-alla  
 'I'm going to Quilpie'

(The stem *yanda-* is Pirriya but the correct form may be *yandaangu*. *nganhawa* may be Pirriya.)

The following example suggests that inflectional suffixes may follow deictic suffixes. However, the absolutive suffix precedes deictics (see (32), (35), (38)).

- (42) *dinpuruthilina ngalinha, nhanamaku – wapalaku pulithiku*  
 talk- ? we(du)-abs it-there-purp go-fut-purp cattle-purp  
 'We're talking about going mustering cattle'(?)

(Or perhaps not *nhanamaku* but *thanamaku* 'they (plural)-there-purp')

#### 3.3.2.4 BOUND PRONOUN

A clitic *-numa*, which is taken to be a bound form of the third person singular pronoun (demonstrative) *nhunuma* (with the 'there' deictic), occurs frequently. Rarely, it has the form *-unuma*, with the initial /u/ replacing the final vowel of the word to which it is cliticised. It occurs on pronouns (in various case forms), nouns (with or without inflectional suffixes) and verbs (with various inflections). It seems to have a demonstrative function, like the full form *nhunuma*. In addition to the following sentences, it is exemplified by (7)-(10), (18), (24), (26), (57), (93), (94).

- (43) *ngayunuma walparunuma* (from *walpara*)  
 my-there child-there  
 'That's my child'
- (44) *nhanamanuma ngayu kurrtha*  
 it-that-there my dog  
 'That's my dog'
- (45) *waranhanuma kapu; I don't know what thalaparrinuma*  
 who-abs-there man where-abl-there  
 'Who's that man? I don't know where he's from'

- (46) *kurimarra, wurrthilanuma karinhala*  
carpet snake, kill-fut-there eat-fut  
“He want to killim and eat that carpet snake”
- (47) *wirakunuma walpara nhingkaanhiya*  
?-purp-there child cry-pres  
“That child is crying (for ?)”
- (48) *rampatyunuma, yurlanuma rampatya*  
cover-imper-there fire-there cover-imper  
“Coverim up (that fire)”
- (Compare *ramparampatyanuma* in (111).)
- (49) *wurrthityanuma kathi*  
kill-imper-there snake  
“Kill that snake”
- (50) *he panthakarntawinanuma pilirman*  
sick-incho-pres-there policeman  
“The policeman is sick”

For a possible bound pronoun with the *-ayi* deictic, see (62).

### 3.3.3 VERBS

Very little is known about the morphology of verbs; there are a fair number of examples available but lack of accurate knowledge of the real meaning of the Kungkari sentences, coupled perhaps with deficiencies of the informant, result in the situation being very confusing. Unfortunately, Arthur Winkers normally did not give the sentences I tried to elicit, and what I took at the time to be his translations of his sentences are often simply continuations of his train of thought in English.

#### 3.3.3.1 VERB STEM FORMATION

The only fairly well attested verb stem formative is the inchoative *-karnta*. This is affixed to a noun to form an intransitive verb meaning ‘to be or become the referent, or like the referent, of the noun’. Examples include *panthakarnta*- ‘to be sick’, *wilthakarnta*- ‘to be bad’, *kungkiparrikarnta*- ‘to be thirsty’, *pithiringkarnta*- (or *pithirinykarnta*-) ‘to sweat’, *murirrakarnta*- ‘to cool down’, *muyukarnta*- ‘to be smoky (of a fire)’. Sentential examples include (15), (50), (65), (79) as well as the following:

- (51) *wilthakarntaanhiya manga*  
bad-incho-pres ear  
“He going deaf”
- (52) *muyukarntaanhi nhunuma, rurla*  
smoke-incho-pres it-there, fire  
“That fire is smoky”

One problem item is the adapted English loanword *mathidimkarnta*- ‘to muster’. This is, of course, transitive in English and would be expected to have a transitive verb formative, rather than

*-karnta*; see (73). Contrast the treatment of English 'kick', which seems to have become *kikimarntama*- (but is very unclear in its one occurrence).

The suffix *-mi* also seems to be inchoative in *katyami*- 'to die' (from *katya* 'rotten'):

- (53) *ma ngayu kurrtha katyamirni*  
       ? my dog die-?  
       'My dog died last night'

However, *-ma* or *-mi* – perhaps not the same suffix – seems to be causative in the following examples. Note that it seems to follow *-karnta* in (55); however, this word is particularly unclear and might be quite wrongly transcribed.

- (54) *ngunamatya; thadima ngunamulanga, ngunami(i)tya there longa parlanga*  
       lie-caus-imper; ? lie-caus-fut-? lie-caus-imper humpy-loc  
       'Put him to sleep there in the humpy'
- (55) *pungkuduwina ngathu paypu paypung(u) nganha wilthakarntamangana ngayimala*  
       smoke-pres I(op) pipe pipe-op(?) I(abs) bad-incho-caus-? stomach  
       "Pipe made me no good"

The verb *thana*- 'to stand' may be used as a formative in *kuwathana*- (probably) 'to call out (of cattle), to moo'. *kuwa* is perhaps representative of the sound of mooing.

The stems *wapa* 'to go' and *wapi* 'to put' may be related by a causative formative *-i* in the same way as the Bidjara pair *wadya* 'to go'/'*wadyi* 'to take' (Breen 1973:144).

### 3.3.3.2 IMPERATIVE

The imperative or command form of verbs is marked by the suffix *-tya*, except when combined with the meaning 'hither' (see section 3.3.3.3). Examples include (13), (14), (18), (48), (54), (111) as well as the following:

- (56) *nyinatya ngurranga*  
       sit-imper ground-loc  
       'Sit on the ground'
- (57) *wurrthityanuma; wurrthitya nhinama kapu*  
       kill-imper-there kill-imper him-there man  
       "Killim that kapu"

### 3.3.3.3 HITHER IMPERATIVE

A combination of imperative with direction towards the speaker is marked by a suffix *-nthada*. A bound morpheme denoting direction towards speaker is not attested on verbs except in imperative sentences, but a similar morpheme, *-nthayi*, is part of the adverb *nharringanthayi* 'hither'. Compare Bidjara *-ndyada* 'along' (Breen 1973:100-101).

- (58) *yudaamu panganthada, give it to him; pangathada nhinuma yudaamu,*  
 rum give-hith.imper give-hith.imper him/it-there rum  
*nharringanthayi*  
 hither  
 “Give him that rum; I want to drink it”
- (59) *wapalinthada, nharringanthayi*  
 go-?-hith.imper hither  
 “Come here!”

Unfortunately, there are no sentences in the corpus in which *-nthada* occurs without *nharringanthayi* somewhere close by. Note, however, that Tindale gives [*wapa 'lantara*] ‘come here’.

### 3.3.3.4 POTENTIAL

Potential actions – actions that **might** take place – are marked by the suffix *-aadingki*. The only examples involve undesirable actions, and the sentences are probably warnings.

- (60) *patyaadingki ngina, kuntarangu*  
 bite-pot you(abs) mulga.snake-op  
 “(the snake) might bite him”
- (61) “you want to look out or – *thanatya wuthunpiri, might patyaadingki, you know;*  
 stand-imper ? bite-pot  
 stand a bit away from a snake”

For another possible example see ‘hit with missile’ in the vocabulary.

### 3.3.3.5 STATIVE PRESENT

Most sentences in the corpus seem to be in present tense; however, the tense markers used are divided between at least two morphemes: *-aanhi(ya) ~ -iilthi(ya)* and *-wina*. At first sight (at least) these seem to have the same function, and to a certain extent they are used interchangeably. They are both glossed ‘pres’.

- (62) “*murriya, long time, thanawina murrinhayi; murriyunhayi thanawina long time;*  
 sun-? stand-pres sun- ? sun-? stand-pres  
*thanaanhi; thanaanhi; he's long time going down*”  
 stand-pres stand-pres
- (63) *kurimarra ngathu kariwina; karinhaanhiya*  
 carpet snake I(op) eat-pres eat-?-pres  
 ‘I’m eating carpet snake’
- (64) *kungkiparrikarntawina nganha; kungkiparrikarntaanhiya nganha*  
 thirsty-incho-pres I(abs) thirsty-incho-pres I(abs)  
 ‘I’m thirsty’



- (65) *pithiringkarntawana*[sic] *nganha*; *pithiringkarntaanihiya nganha*, *ringkandu*  
 sweat-incho-pres I(abs) sweat-incho-pres I(abs) heat-op  
 'I'm sweating; "sun's coming out hot"'

However, there seems to be a tendency for *-wina* to be used with stative verbs, or words that could be stative, while *-iilthiya* (but not *-aanihiya*) is always used with active verbs. *-aanihiya* seems to be used equally with either. Study of the numerous examples presented here and in section 3.3.3.6 will show how tentative this is. (For *-wina* see (32), (33), (50), (55)) as well as the examples in this section.)

- (66) *pukaduwina manimani*  
 thunder-pres lightning  
 "He thundering ... bumping"
- (67) *kaku there thanawina; ngunawina there pulithila*  
 water stand-pres lie-pres cattle-?  
 "They're camping there in the daytime" (i.e. the cattle)
- (68) *nganha (?) pikuwi yinkaduwina*  
 I(abs) be.tired -pres  
 "I feel tired"
- (69) "There *pulithi thanawina; pulithi thanawiniya; kunadinga*; that cattle feeding on the plain."  
 cattle stand-pres cattle stand-pres-? plain-loc
- (70) *ngangkawina pulithi, kuwathanaanihi*  
 hear-pres cattle call out-pres  
 '(I) can hear the cattle singing out' (? - no translation obtained)
- (71) *kangkarriwina nganha murta*  
 be.sore-pres I(abs) leg  
 'My leg is sore'
- (72) *kayalpathawina nganha*  
 be.afraid-pres I(abs)  
 "I frightened"
- (73) *ngaa; waya wapiilthiya work-aku; mathidimkarntawina pulithi*  
 yes all.right go-pres -purp muster-pres cattle  
 'Yes, I'm going to work, mustering cattle'
- (74) *kakunga nganha(wa) yirrpaliwina*  
 water-loc I(abs)-? bathe-?-pres  
 "You're bogeying in the water"

This suffix is used also in the supposed Pirriya sentences given by Arthur Winkers; although they are at least sometimes attached to genuine Pirriya stems it is doubted that the suffix is really Pirriya. It is used with both stative and active sentences. One of these sentences is (41); another is (75):

- (75) *yindiwa parntawina nhanamuku wurla*  
 you(op)-? chop-pres it? firewood  
 'You're chopping that wood'

## 3.3.3.6 ACTIVE PRESENT

The suffixes *-aanhi*, *-aanhiya*, *-iilthi* and *-iilthiya* are grouped together as ‘active present’. The /ya/ is sometimes hard to hear and may be a meaningless stylistic addition (see also (69) where it appears on *-wina*). The first two are used frequently with both active and stative verbs; perhaps with the stative verbs the meaning involves ‘becoming’ rather than ‘being’. The other two are heard only with *wapa-* ‘to go’, apart from two examples with *nhaka-* ‘to see’. *wapa-* does not occur with *-aanhi(ya)* (although *wapalinhiya* occurs in a song), but *nhaka-* does. There must, therefore, be some doubt that it is correct to group all four together in one morpheme.

Assuming that there is only one morpheme, it seems very likely that it is a compound one (even if we disregard the /ya/). A long morpheme-initial vowel is found on some other verbal suffixes – optionally at least in the case of the past tense – and may have some meaning of its own.

*-aanhi(ya)* occurs in examples (6), (15)-(17), (19), (24), (27), (34), (35), (37), (40), (47), (51), (52), (62)-(65), (70), (97) as well as in those below:

- (76) *ngalnyi ngathu nhakaanhiya*  
 moon I(op) see-pres  
 ‘That’s the *ngalnyi* up there, I tellim nother fellow’
- (77) *ngalnyi there thanaanhi*  
 moon stand-pres  
 ‘The moon is there’
- (78) *minya yinda(yindi?) kupaanihiya? oh kathi ngathu kupaanihiya*  
 what you(op) cook-pres meat I(op) cook-pres-?  
 (+ indecipherable final syllable)  
 ‘What are you cooking?’ ‘Oh, I’m cooking meat’
- (79) *panthakarntaanhiya rirangu*  
 sick-incho-pres tooth-op  
 ‘(I) have a toothache’
- (80) *kuya ngathu manaanhiya*  
 fish I(op) get-pres  
 ‘I’m fishing’

*-iilthi(ya)* examples include (1), (20), (28), (73) and the following:

- (81) *big fellow pandara wapiilthiya nharringanthayi*  
 rain go-pres hither  
 ‘There’s a big rain coming’
- (82) *nhakiilthi walpala*  
 see-pres white.man  
 ‘(I) can see a white fellow’
- (83) *waranha yina (?) nhakiilthiya*  
 who-abs ? see-pres  
 ‘Who that man looking?’

(If ‘who’ is the subject here it should be in operative case, and the second word could be *ngina* ‘you(abs)’. If ‘who’ is the object the subject should be operative, perhaps *yindi* ‘you (op)’.)

- (84) *thalapparriya wapiilthiya*  
 where-abl-? go-pres  
 "Where does [he] come from?"

### 3.3.3.7 PAST TENSE

There are a handful of examples of a morpheme *-nhaya* ~ *-(i)ilthaya* which may denote past tense. Note, however, that if the final /ya/ is omitted we have *-nha* (there are no clear examples of *-(i)iltha*) and the examples give less reason to gloss this as past tense (although it could be). Examples of *-nha* are given later in this section. Note also that the quality of vowels is sometimes unclear, so that it may be doubtful whether the /nh/ or /th/ is followed by /a/ or /i/.

- (85) *I been karinhanhaya nhunuma thalpany; kupanhaya yurlanga*  
 eat-?-past it-there grub cook-past fire-loc  
 'I've been eating those witchetty grubs; I cooked them in the fire'

- (86) "I been *wurrthin*haya ...; I *wurrthin*haya that *kathi* I been *nhaka* ...; *parrintya*"  
 kill-past kill-past snake see yesterday

(The informant tried various suffixes on *nhaka*:- *-nty*, *-la*, *-n*, and obviously could not remember what to use.) See also (10), (29), (30), (109), (113).

The following are examples of *-nha*, together with the single example of *-aanha*. See also (108) and (142).

- (87) "cook-*ungu* ... [indecipherable] ...; *wurrthin*ha bell; he mean ring the bell;  
 -op hit-past?  
 cook ringing the bell"
- (88) *I'll mantharra*that bloomin' *paka*; *I'll wurrthin*ha  
 get-fut stick hit-?  
 'I'll get that stick and kill (the snake)' (Note, *mantharra* is Wangkumara.)
- (89) *pulari ngathu manaynha* [sic] *kulu kurla*  
 two I(op) get-past? ? kangaroo  
 'I killed two kangaroos'
- (90) "*wapalinhada nharringanthayi*; come here; *dinpuruthilinha ngalinha ngalinha*;  
 go- ?-hith.imper hither talk- ?-? we(du)-abs we(du)-abs  
 me and him talking; me and him want to have a talk"
- (91) *malthu ngathu yanaanha*  
 carney I(op) call-?  
 "I callim – that's *malthu*"

The *-nha* in *karinha*- is not thought to be related; see (85) and 3.3.3.10. Note also (42) in which *-na* was heard, corresponding (presumably) to the *-nha* in (90). *-na* occurs also in (103). *-aana* has also been heard; see (92).

- (92) *kaku manaana*  
 water get-?  
 "You want to get a *kaku* thataway, getim over there"

## 3.3.3.8 FUTURE

The suffix *-la* seems to denote action in the future. Other suffixes may follow this. With *-ku* (which is also the nominal purposive suffix) we get *-laku*, presumably a verbal purposive. The other suffixes attested after *-la* are *-nga* and *-wa*, and their functions are not known. *-la* is exemplified in (21), (46) and (93)-(97); *-laku* in (10), (42), (98) and (99); *-langu* in (54), (99), (100) and (107); *-law* in (101) (and note also (94)).

- (93) *karinhalanuma ngathu, kurimarra*  
eat-?-fut-there I(op) carpet.snake  
'I'm going to eat the carpet snake'

- (94) *ngathunuma wurthilaw rurlangu*  
I(op)-there hit-fut-? stick-op  
'I'll hit him with a stick'

(The [w] on the verb could be just a distortion of the final vowel, or it could be a suffix – compare *-wa* in (101).)

- (95) *I'll manala there nhunuma rurla*  
get-fut it-there stick  
'I'll get that stick'

- (96) *I going to wurthila nhunuma kurla; wikanga; kathiku; karinhala; eating him up*  
kill-fut it-there kangaroo tomorrow meat-purp eat-?-fut  
'I'm going to kill that kangaroo, tomorrow, for meat, to eat'

- (97) *piyala ngina ... thalanga pulithi, ngina nhakaanhiya*  
ask-fut you(abs) where-loc cattle you(abs) see-pres  
'I ask him about where the bullock are ...'

(It is not clear why the second 'you' is not in operative case.)

- (98) *thalu ngina wapalaku*  
where-alla you(abs) go-fut-purp  
'Where are you going?'

(The sentence actually asked for was 'When are you going?' and it is possible that *thalu* – heard as *thali* then *thalu* – does mean 'when'. However, there is another sentence in which it is given for 'where to'.)

- (99) "they're camping there in the daytime, and when you want to getim you *manalaku*  
get-fut-purp

there; you can getim there; I say *manalanga*; he get him there"  
get-fut-?

- (100) "you wanta ... *warntawarntatya* now; you gotta *warntawarntalanga*; that mean  
get.up-redup-imp get.up-redup-fut-?  
to get up, see"

- (101) *wala ngathu ngina pangalawa mani*  
not I(op) you(abs) give-fut-? ?(money?)  
'I won't give it to you'

## 3.3.3.9 RECIPROCAL

The only sentence that seems to have a reciprocal verb is the following. Presumably the reciprocal suffix is part or all of the part between the stem *wurrthi-* and the imperative suffix *-tya*. (See the next section, where *-li-* is discussed.) Compare also (54), where there is a similar alternation between *-ma* and *-mi* or *-mii*.

- (102) *walan wurrthilima(yi)tya wurrthim(?)iitya nhunuma thaku(?) kapu...*  
 don't hit- -imper hit- -imper he-there ? man  
*walan pulanha - wurrthilima(yi)tya; that means stopping them, see"*  
 don't they(du)-abs hit- -imper

(The sentence asked for was 'Stop fighting, you two'. However, these sentences could mean 'Don't let them fight' or 'Don't let him hit that man' or something else.)

## 3.3.3.10 OTHER VERB SUFFIXES

A suffix *-li* precedes inflectional suffixes in verbs; it is fairly common but there is no indication of its meaning. Examples include (14), (42), (59), (74), (90) and (103)-(105). Note also Tindale's *pangaling* 'give', the two examples of *-npa-* mentioned below, and *wapalinhiya* in Appendix 3.1.

- (103) *nganha ngunaanhi watyanga, kuyaku manaalin(h)ina*  
 I(abs) lie-pres creek-loc, fish-purp get-?-?-?  
 "catching fish; camping the river"
- (104) *wala nganha yanalitaya, antyitya(?)*  
 don't I(abs) tell-?-imper-? ?  
 (Possibly 'Don't talk too fast to me'; the sentence asked for was 'He talks too fast'.)
- (105) *ngalinha walan wapalinparti now, kurlaku*  
 we(du)-abs not go-?-?-? kangaroo-purp  
 'We don't go hunting kangaroos now [because we live on white man's food]'

There is one example of *-la-* instead of *-li-*; Tindale also gives *-la-*, in *wapalatya* 'go (away)' and *wapalanthada* 'come here'.

- (106) *pulanha wapalatya kurlaku*  
 they(du)-abs go-?-imper kangaroo-purp  
 "We going hunting, for kangaroo"

A morpheme *-npa-* occurs in (105) (and this is also the only example of *-rti*) and in (107). There is also one occurrence of what seems to be *wapalinpalanga*, with no indication of meaning except the word 'going'. See also 3.4.1.

- (107) *ngalinha wapalinpalanga*  
 we(du)-abs go-?-?-fut-? (or go-?-?-along)  
 (meaning not clear)

*-rni* seems to be some kind of past tense marker; it occurs in (53).

Other isolated apparent bound morphemes include *-tyalpara* in (38) (perhaps imperative *-tya* followed by another word – *yalpara*, maybe), *-yinha* (*-yi* + *-nha*?) (108), *-ngana* (55), (109), *-tyika* in (110), *-nha* in *karinha-* (21), (85), (93), (96) and in Appendix 3.2.

- (108) *kakunuma kantyayinha; wuthalu(?)*  
 water-there drink-? ?  
 (Translation not known)
- (109) *yurla yikumatyangana; yurla yikumatyaanhaya*  
 fire light-? fire light-past?  
 'I'm lighting a fire'
- (110) *kawal(?) kantyatyika kaku*  
 ? drink-? water  
 (Translation not known; the sentence asked for was 'I'm drinking water'.)

### 3.3.3.11 REDUPLICATION

Reduplication of three verb stems is attested. In the case of the transitive verb *nhaka*- 'to see', the function could be to denote plural object (see (38)). No such function seems possible for the other two, *waratawarnta*- 'to get up' ((100), and a couple of similar sentences) or *ramparampa*- 'to cover' (111). Simple forms of both stems are attested.

- (111) *ramparampatyanuma rurla*  
 cover-redup-imper-there fire  
 'Cover the fire'

## 3.4 SYNTAX

### 3.4.1 PHRASES

Verb phrases in this corpus usually consist of just a single inflected verb; the exceptions are those phrases consisting of a verb followed by what is usually written as *walanga* and translated 'along'. It is often unclear and its pronunciation seems to be somewhat variable; it could be a loan from English (along) or even a noun with locative suffix *-nga*. It is closely associated phonetically with the verb, always immediately following it and sometimes seemingly cliticised to it (as *-alanga*). Examples include the following; note also *-langa* (see section 3.3.3.8).

- (112) *pinitya walanga*  
 run-imper along  
 'Run along'
- (113) *thalu ngina wapilthayalanga*  
 where-alla you(abs) go -past-along  
 "Where you go?"

Other variants noted are *-alunga*, *alanga* (as a separate word) and *wulanga*.

A noun phrase usually consists of one or more words, although it may be simply a clitic attached to a constituent of another phrase, for example *-numa* is the object noun phrase in:

- (114) *ngathunuma wurthila rurlangu*  
 I(op)-there hit-fut stick-op  
 'I'll hit it with a stick'

It may also consist of one word (or more) plus a clitic attached to another word, as in:

- (115) *kurimarra, wurrthilanuma karinhala*  
 carpet snake, kill-fut-there eat-?-fut  
 "He going to killim and eat that carpet snake"

in which it is attached to a verb, and the phrase is discontinuous, or

- (116) *ngathunuma rawarra wurrthinaya*  
 I(op)-there goanna kill-past  
 'I killed that goanna'

in which it is attached to a pronoun (a noun phrase denoting the actor). In both of these sentences the clitic is part of the object of a transitive verb.

The only three-word phrase attested is *ngayu yapanyaku kurrtha* 'my brother's dog'. Types of two-word noun phrase include specific-generic (probably) as in *mangku nhidimari* 'elbow' (literally 'arm joint'; however this is not well established); possessor-possessed (in either order) as in *ngayu ngurra* and *ngurra ngayu* 'my country'; part-whole (in either order) as in *murta nganha* and *nganha murta* 'my leg' (which shows that, like many other Australian languages, Kungkari uses this construction rather than possessor-possessed for inalienably possessed objects like body parts); noun (with or without inflection) plus modifier as in *pulithi katya* 'stinking cattle' (or 'the smell of the cattle?') and *kakunga kuthu* 'near the water' (-*nga* 'locative'); pronoun-noun (in either order) as in *nhunuma thalpany* 'that witchetty grub', *kapu thananhaka* 'those men' and *ngalinha yapanya* 'my brother and I' (literally 'we two brother'); numeral-noun as in *pulari ...kurla* 'two kangaroos' (see (89) in which it occurred as a discontinuous phrase).

The examples in the previous paragraph suggest that word order in noun phrases is very free. One-word noun phrases are, of course, frequent in the corpus; see the following sections for examples.

### 3.4.2 VERBLESS SENTENCES

Verbless sentences in the corpus consist of two noun phrases, one of which names the topic while the other gives some information about it. Probably various kinds of inflected as well as uninflected noun phrases could perform the latter function, but only a very few types are attested. These are illustrated in the following sentences. It will be noted that the order of the constituents seems to be free.

- (117) *marnkirl nganha*  
 black I(abs)  
 'I'm black'
- (118) *ngina walpala*  
 you(abs) white.man  
 "You white man"
- (119) *wara nhunuma wirnany*  
 who he-there small  
 'Who's the little one?'

- (120) *Puthurrunha ngurra ngayu*  
Thunda-nha country my  
'Thunda is my country'
- (121) *ngayu walpara nhunuma*  
my child he-there  
'That's my boy'
- (122) *kurrthakunuma kathi*  
dog-purp-there meat  
'That's the dog's meat'
- (123) *walpara nhungu(?) thimpurrungka there*  
child he-? coolamon-loc  
'The baby's in the coolamon'

(Note, locative is normally *-nga*. The second word is not clear.)

### 3.4.3 INTRANSITIVE STATEMENT SENTENCES

An intransitive statement sentence comprises a noun phrase as subject and an intransitive verb phrase, with optional additional noun phrases. The subject may be omitted if it is predictable from the context.

- (124) *kangkarriwina nganha murta*  
be sore-pres I(abs) leg  
'My leg is sore'
- (125) *Nganha wapiilthaya kuyaku, watyatharri*  
I(abs) go-past fish-purp, creek-alla  
'I went fishing, to the creek'
- (126) *nganha ngunaanhiya watyanga, kakunga kuthu*  
I(abs) camp-pres creek-loc, water-loc near  
'Camping near the watya, near the creek, where the water is'
- (127) *Palkaraku nganha nhalpaanhiya*  
Bulgroo-purp I(abs) return-pres  
'I'm going back to Bulgroo'
- (128) *murirrakarntawina*  
cool-incho-pres  
'Make him cool' (i.e. '(he) is getting cool')

### 3.4.4 TRANSITIVE STATEMENT SENTENCES

A transitive statement sentence comprises a transitive verb phrase with an absolutive noun phrase object and an operative noun phrase agent, and may have additional noun phrases. One or other of the normally obligatory noun phrases – object and agent – may be omitted if it is predictable from the context; probably both could be.



- (129) *nhakaanhi ngathuda nhunuma malthu*  
 see-pres I(op)-? it-there carney  
 'I can see that carney'
- (130) *ngathu nhakaanhiya*  
 I(op) see-pres  
 'I can see (them)'
- (131) *karinhalanuma ngathu kurimarra*  
 eat-?-fut-there I(op) carpet snake  
 'I'm going to eat that carpet snake'
- (132) *waranha yindi ngangkawina*  
 who-abs you(op) hear-pres  
 'Who you listening; who you been hearim?'

See section 3.4.5 for a ditransitive sentence (135); (101) is another.

### 3.4.5 IMPERATIVE SENTENCES

Imperative sentences differ from statement sentences in that the subject or agent (at least when it is second person singular) is omitted (always, in this corpus); in addition, of course, the verb has one of the imperative suffixes. There is only one example of a possible imperative sentence with a non-singular subject; the subject is supposed to be second person dual, but it is *pulanha* which is thought to be really third person dual, so it is not trusted (see (102)).

- (133) *thanatya*  
 stand-imper  
 'Stand up'
- (134) *wurrthityanuma kathi*  
 kill-imper-there snake  
 'Kill that snake'

Note that the following example demonstrates that the verb 'to give', as in many Australian languages, is ditransitive – it can take two direct objects, denoting the gift and the recipient.

- (135) *thakany nganha panganthada nharringanthayi*  
 tucker I(abs) give-hith.imper hither  
 'Give me some tucker'

### 3.4.6 QUESTION SENTENCES

Most questions in the corpus are of the type in which the sentence contains an interrogative pronoun and the answer expected is, or contains, a phrase for which that interrogative pronoun is an appropriate substitute. Interrogative pronoun roots are *wara-* 'who?', *minya* 'what?' and *thala-* 'where?'. The interrogative pronoun takes first place in the sentence. For further examples see (113) and (119) and refer to the list in section 3.3.2.2.

- (136) *wara nhunuma miilmutyu*  
 who he-there blind  
 'Who's that blind fellow?'
- (137) *waranha nhurranha*  
 who-abs you(plu)-abs  
 'Who are you lot?'
- (138) *rampatyunuma – minyarangu – tharnangu*  
 cover-imp-there what's.its.name-?-op dirt-op  
 'Cover it with what's-its-name – with dirt'
- (139) *minyaku (ng)ina wapiilthi*  
 what-purp you(abs) go-pres  
 'What are you going for?'

The only sentences not of the 'interrogative' type have no question marker and presumably rely on intonation to distinguish them from statements; sentences are, however, so hesitant and disjointed that this is not clear.

- (140) *kayalpathaanihiya kundarangu*  
 be.afraid-pres mulga snake-op  
 'Are you frightened of the snake?'

### 3.4.7 REFLEXIVE AND RECIPROCAL SENTENCES

No reflexive sentences occur in the corpus. The single possibly reciprocal sentence is discussed in section 3.3.3.9.

### 3.4.8 COORDINATION

One possible conjunction is *munthu*, which has been tentatively translated as 'too'. It occurred in the following monologue in response to an attempt to elicit a word for 'hunting'.

- (141) "Where you go? *thalu ngina wapiilthayalanga; oh nganha wapiilthayalanga*  
 where-alla you(abs) go-past-along; I(abs) go-past-along  
*kurlaku;* he go along now hunting for *kurla; kulpadiku munthu*  
 kangaroo-purp kangaroo emu-purp too(?)  
*nganha wapiilthaya; kulpadiku nganha munthu wapiilthaya*"  
 I(abs) go-past emu-purp I(abs) too(?) go-past

There are also a few examples of coordination by juxtaposition of sentences (and one or two by the use of English 'and').

- (142) *wapalitya walanga thinangu; nharrinyiya nganhawu wapiilthiya karrkanga*  
 go-?-imper along foot-op that way-? I(abs)-? go-pres behind-loc  
 'You walk on ahead; I'll come along behind' (?)

- (143) *yadamarntu nganha wangkamanayi, and ranthinha nganha murta*  
 horse-op I(abs) kick-? break-past(?) I(abs) leg  
 (something unclear)  
 'A horse kicked me and broke my leg'

- (144) *manatyanuma kathi ... pulkaranga nhinhama(?) wapitya...*  
 get-imper-there meat leaves-loc it(acc)-there put-imper  
 'Get the meat and' "putim in the leaves..."

Other relevant examples are (21), (32), (46), (70), (85).

### 3.4.9 SUBORDINATION

None of the verb suffixes of which we have more than one example seems to be confined to subordinate clauses, although some, such as *-laku*, may occur mostly in such clauses (see (10) and (42)). Another such is the potential (see section 3.3.3.4). Other sentences which could contain subordinate clauses are (55), (90) and (103).

### 3.4.10 ADVERBS AND PARTICLES

Location and time seem to be usually expressed by means of nouns in the locative case (and perhaps others), such as *parrintya* 'yesterday', *wikanga* 'tomorrow', *karrkanga* 'behind' and *ngukayinga* 'inside', rather than by adverbs. *ngukayi* is also used without the inflectional suffix, with an inflected noun as in *ngukayi room-unga* 'in the room' or as a locative phrase as in (145). There is, therefore, no particular reason to believe that other locative and time words heard without an inflection are adverbs and not nouns; these are *kayalany* 'now' (?) and *kuthu* 'near' (see (19)).

- (145) *ngunaanhiya ngukayi*  
 lie-pres inside  
 'sleeping inside'

Possible adverbs modifying verbs of motion are *walanga* 'along', *nharrinya* (once *nharrinyiya*) perhaps 'that way', *nharringanthayi* 'hither', *nhangaladintya* possibly 'along'. *walanga* was discussed in section 3.4.1. The next two are obviously based on a root *nharri-*; compare the ending *-nthayi* with the verb inflection *-nthada* (section 3.3.3.3). *nharringanthayi* is fairly well attested, but the function and meaning of *nharrinya* is not well known. The last is almost completely unknown; it occurs in one sentence and was very unclear – its spelling involves some guesswork. Note that there is a frequent ending *-lintya* in the songs (Appendix 3.1) which could have a similar meaning.

- (146) "That's my *kampanya* there, *nharrinya*, I say"  
 uncle that way

(It is not clear whether *nharrinya* here refers to what precedes or to the 'I say' following. The latter seems more likely; the utterance was in partial response to the elicitation of the word for 'uncle', and probably means 'That's my *kampanya* (uncle) there, that's the way I say it'.)

- (147) *nhunuma paya wapiilthi(?) nharrinya, pirtanga*  
 it-there bird go-pres that.way sky-loc  
 'There's a bird flying over there, "going along towards the sky"'

- (148) *Kulpinhatharri ngalinha wapiilthiya*; (Kulpinhatharri repeated by linguist)  
 Quilpie-*nha*-alla we(du)-abs go-pres  
*ngalinha wapiilthiya nharrinya*  
 we(du)-abs go-pres that.way  
 (in partial response to attempted elicitation of) 'I'm going away with my brother'
- (149) *ngathu nhakaanhi nharrinya wapulthi(?) wapathiya(?) nhangaladintya(?)*  
 I(op) see-pres that.way go-pres(?) go-pres(?) ?  
*wapulthi(?) wulanga*  
 go-pres(?) along  
 'I can see' "him walking along there"

For other examples of *nharrinya* see (20) and (25) and for *nharringanthayi* see (58), (59), (81) and (90).

The negative adverb is *wala*, occasionally heard as *walan*. It can form a sentence on its own, as the interjection 'no'. For its use as an adverb see (101), (102), (104) and (105). For *ngaa* 'yes' and *waya* 'all right' see (73).

#### 3.4.11 WORD ORDER

As noted previously, interrogative pronouns seem to always take first place in a sentence. This seems to be the only firm rule of word order in a sentence. The negative adverb also seems to occur initially in most cases, but not always. The nuclear constituents, subject and verb or agent, object and verb, usually occur together; if there are other phrases in the sentence they occur before and/or after this group and do not normally split it. The only other thing we can say is that word order seems to be very free.

#### 3.5 VOCABULARY

Sources of the vocabulary are Arthur Winkers, Tindale and the lists given in *Science of Man*. Personal, demonstrative and interrogative pronouns are not included; see sections 3.3.2.1 and 3.3.2.2.

Sources of items are identified by initial letters, except in the case of Arthur Winkers, who is responsible for all items with no source marked.

- c confirmed by
- C Cooloolah list in *Science of Man* 8/1 (J.S. Dutton 1906)
- E English
- J Junndah (Jundah) list, *Science of Man* 8/1 (J.S. Dutton 1906)
- S Stonehenge list in *Science of Man* 8/1 (J.S. Dutton 1906)
- T Tindale
- W1 Winton list in *Science of Man* 8/1 (J.S. Dutton 1906)
- W2 Winton list in *Science of Man* 8/2 (J.S. Dutton 1906)

Thus cT means 'given by Arthur Winkers, confirmed by Tindale's wordlist', cT, W2 means 'given by Arthur Winkers, confirmed by both Tindale and Winton list 2'. 'From Karna' means a loan from the Karna language group and 'from Mari' means a loan from the Mari language group. Items that have not been recorded on tape are tentatively phonemicised where possible; source spellings are given in double inverted commas in the Notes column.

## KUNGKARI VOCABULARY

English	Kungkari	Notes
(Aboriginal) man	<i>kapu</i>	cT, W2
(Aboriginal) woman	<i>kurnpiri</i>	cT, W2
child	<i>walpara</i>	cW2
boy	<i>murnintyimpa</i>	
white man	<i>walpala</i>	From E
	<i>thipa</i>	W2 "thepa"
white woman	<i>watyikan</i>	From E
policeman	<i>kantyapulu</i>	From E
	<i>pilirman</i>	From E
name	<i>yipi</i>	T
initiation	<i>muda</i>	T; also in Karna lgs
mother	<i>ngamanya</i>	
	<i>ngamarni</i>	
father	<i>kurlany</i>	
uncle	<i>kampa(nha)</i>	Once heard as <i>kampanya</i>
aunt	<i>randi</i>	
son	<i>yawany</i>	May mean 'young'
daughter	<i>ngartu</i>	
(elder?) brother	<i>yapanya</i>	
(elder?) sister	<i>kaminya</i>	
wife	<i>yarrkuninya</i>	
mother-in-law	<i>wamaninya</i>	
father-in-law	<i>tharu(nha)</i>	
head	<i>pumpa</i>	
	?	W2 "teerang"
hair	<i>puntyu</i>	cT, W2
forehead	<i>palka</i>	
eye	<i>miil</i>	cT, W2
nose	<i>mingku</i>	cT
mouth	<i>thaya</i>	cT
lips	<i>piyi</i>	
tongue	<i>thalany</i>	cT

English	Kungkari	Notes
teeth	<i>rirra</i>	cT, W2
chin	<i>ngartungartu</i> <i>nganthirl</i>	These two seem to have the same meaning; after giving <i>ngartungartu</i> Arthur Winkers added " <i>nganthirl</i> I callim sometime"
ear	<i>manga</i>	cT
beard	<i>nganka</i>	cW2
throat	<i>pinkl</i>	Or 'chest'
nape	<i>wuku</i>	
shoulder	<i>winka</i>	
arm	<i>mangku</i>	cW2
? joint	<i>nhidimari</i>	See 'elbow' and 'knee'
elbow	<i>mangku nhidimari</i>	
hand, fingers	<i>mara</i>	cT, W2
nail	<i>pikany</i>	
chest	<i>pinkl</i>	Also 'throat'
breast	<i>ngamaRa</i>	T
rib	<i>rarrany</i>	
stomach	<i>ngayimala</i>	
back	<i>piru</i>	
penis	<i>kirnti</i>	T
testicles	<i>ruku</i>	T
vulva	<i>parliny</i>	T " <i>parliq</i> "
anus	<i>rindi</i>	T; cf. Mg <i>indhi</i>
faeces, bowels	<i>kuna</i> or <i>kurna</i>	T " <i>kurna</i> ", Wb 'body'
urine	<i>tyipula</i>	T; cf. Mg <i>dhibala</i>
leg	<i>murta</i>	'thigh' in Kd, Kg
	<i>muku</i>	W2; 'knee' in some Mari, 'bone' in some Karna lgs
	<i>punkurl</i>	(cf. Wm <i>punkula</i> 'knee')
knee	<i>nhidimari</i>	cf. 'joint', 'elbow'
foot	<i>thina</i>	cT, W2
spittle	<i>kantha</i>	
sweat	<i>pithiring</i> or <i>pithiriny</i>	
sky	<i>pirta</i>	?; cf. Wm, Kd <i>pirta</i> 'rain'
sun	<i>murri</i>	cT, S 'sky'
moon	<i>ngaltyi</i>	cC, S
	<i>kunathungka</i>	T; cf. Wm <i>kuna</i> 'faeces', <i>thungka</i> 'rotten, stinking'
star	<i>kularu</i>	cT, S
cloud	<i>thurntithirri</i>	cS

English	Kungkari	Notes
rain	<i>pandara</i>	= 'plain' in Wm, 'cloud' in PP, 'sky' in Dh
	<i>yukan</i>	Prob. from Mari
	<i>kaku</i>	S; = 'water'
lightning	<i>manimani</i>	
	<i>kuRindi</i>	C "gurindy"
thunder (verb)	<i>pukadu-</i>	cC; see example (66)
hailstone	<i>mukarti</i>	
thunderstorm	<i>munnguRinhaya</i>	C "mungerenie" (assumed to be a verb, cf. B <i>munngu</i> )
wind	<i>yarrka</i>	T
water	<i>kaku</i>	cT, C
	<i>ngapa</i>	S "nappera", from Karna?
brackish water	?	W1 "Cutherie"; cf. <i>katya</i> 'rotten'
spring	?	S "Bringine", may be place name
lagoon	?	S "Wooroogena", may be place name
waterhole	?	C "allore", S "Eleroo", may be place name
creek, waterhole, place	<i>watya</i>	
plain	<i>kunadi</i>	
	?	S "Broomarra", may be place name
watershed	?	W2 "boorgidjeagoorah", may be place name
ground, mud, dirt	<i>tharna</i>	
ground, place	<i>ngurra</i>	cT; = 'camp'
red ochre	<i>kaRatha</i>	T
pipe clay	<i>piRangaRa</i>	T
dust	<i>thurrkaruka</i>	
sand, sandhill	<i>wityu</i>	cJ, S
stone	<i>karany</i>	
stone, mountain	<i>parri</i>	T, C? "corri", S "parrarree"; cf. Mg, Gn <i>barri</i>
forest, scrub	<i>ru(r)la</i>	W2; and see 'fire, firewood'
stockyard	<i>winmil</i>	J "winmill", from E?
place names:		
Thylungra	<i>Thilyungarra</i>	
Bulgroo	<i>Palkara</i>	
Mt Howitt (?)	<i>Ngarlapi</i>	
Kyabra	<i>Kayaparra</i>	
Hammond Downs	<i>Milpari</i>	

English	Kungkari	Notes
Thunda	<i>Puthurru</i>	
Windorah	<i>Murinypari</i>	
Retreat	<i>Manharra</i>	
Jundah	<i>Riki</i>	cC
waterholes on Springfield	<i>Tyirrityirri</i> <i>Ngaltha</i> <i>Purrakura</i>	
Maroo	<i>Thiwiny</i>	
Tampoon	<i>Thanpun</i>	
Ray	<i>WathakuRa</i>	Not recorded on tape
Belombre, Eromanga	<i>Yirungkula</i>	[yɪrɒŋgəlɒŋ], prob. anglicised; note that Eromanga is on Erounghoola Creek
Keeroongooloo	<i>Yala</i>	
?	<i>Kunathulpa</i>	W1 "Coonathoolba" 'Where "Bora" was held'
?	?	W1 "Toongapindara" 'Never-failing waterhole'
?	<i>Pathilpuru</i>	W1 "Bathillboro" 'Spring on top of mountain'
?	<i>Pukapuka</i>	W1 "Booga-booga" 'Small mountain'
?	?	S "Mangoongooli" 'Aboriginal camping reserve'
?	?	S "Oongoomgooberri" 'A large waterhole'
?	<i>PuluRu</i>	S "Booloroo" 'Name of a locality'
fire, firewood	<i>yurla</i> <i>wurla</i>	cT,C
fire, firewood, stick	<i>ru(r)la</i>	cf. 'forest, scrub'
smoke	<i>muyu</i>	cT
charcoal	<i>rikil</i>	T
dog	<i>kurrtha</i>	cT, W1
dingo	<i>kaRangany</i>	T
kangaroo	<i>kurla</i>	cT 'wallaroo', C, S; 'red kangaroo' also in Gn, Kalali
	<i>parlkan</i> ?	W1 "Barracoa" 'Kangaroos plentiful'; cf. Pi <i>parikan</i> 'kangaroo'
	?	W1 "Thumbul" 'Plenty kangaroos'
wallaroo	<i>mungkuny</i>	T 'Black kangaroo', S 'wallaby'; = Mg, Gn <i>mungguny</i>



English	Kungkari	Notes
possum	<i>kathaRa</i>	T, W2
	?	W1 " <i>Thoolahoorgun</i> " 'Plenty opossums'
bandicoot	<i>wityula</i>	S
porcupine (echidna)	<i>yarawityu</i>	
	<i>paka(nga)ntyi</i>	S " <i>puckanji</i> "; cf. Gu " <i>pa-ka-un-ji</i> "
horse	<i>yarramarn(i)</i>	Loan
	<i>kurrtha</i>	W2; = 'dog'
cattle	<i>pulithi</i>	From E
	<i>puliyaRu</i>	W2 " <i>Booliaroo</i> "
sheep	<i>mangki</i>	From E 'monkey'
pig	<i>pikipiki</i>	From E
cat	<i>puthikad</i>	From E
bird	<i>paya</i>	cW1 'plains turkey'
egg	<i>kukari</i>	cS
emu	<i>kulpadi</i>	cT, C
plains turkey	<i>punkany</i>	cT, J
brilga	<i>kulthudu</i>	cT
pelican	<i>tharta</i>	cT, W1
swan	<i>muNGulu</i>	W1 " <i>moongooloo</i> "
black duck	<i>yalamana</i>	Not recorded on tape
type of duck	<i>kurnayukun</i>	
duck	?	W1 " <i>derunna</i> "
type of waterbird	?	W1 " <i>Imbeenbengully</i> " 'Small water birds there', prob. a place name
eaglehawk	<i>kudithala</i>	cT
kite-hawk (fork-tailed kite)	<i>waluruwaluru, waluwaluru</i>	
fish hawk (square- tailed kite)	<i>wampirntada</i>	
crow	<i>wakarn</i>	cT
	?	W1 " <i>yilla</i> " 'Plenty of crows'
curlew	<i>kuyilpiny?</i>	Not on tape; cf. Mg <i>guyibiny</i> , B <i>kuyilba</i> . Said to be origin of name Quilpie
white cockatoo	<i>murumari</i>	T; cf. K1
pink cockatoo	<i>kakaladany</i>	cT
galah	<i>pumpapiru</i>	
budgerigar	<i>tyankuRu</i>	Not recorded on tape
type of pigeon	<i>ngarlawityu</i>	cf. Wm <i>ngarluwitya</i> 'crested pigeon'
noisy miner	<i>tyarlpun</i>	
snake	<i>kathi</i>	= 'meat'

English	Kungkari	Notes
mulga snake	<i>kundara</i>	cS 'snake'
carpet snake	<i>kurimarra</i>	cT
death adder	<i>makula</i>	S
sand goanna	<i>rawarra</i>	cT
black goanna	<i>maRapaRi</i>	T, S; cf. Pi <i>mamaruparri</i> , Mg <i>mada</i> , Kl, Yl <i>mararri</i>
goanna ?	?	Wa " <i>Narithunka</i> " 'dead goanna', prob. a place name; cf. Mithaka, Ngamini <i>nhari</i> - 'to die', Karna lgs <i>thungka</i> 'rotten'
carney (bearded dragon)	<i>malthu</i>	
	<i>kaani</i>	T, loan
blue-tongue lizard	<i>pampurru</i>	
type of lizard (little, in sand)	<i>thimpurany</i>	
turtle	<i>kulipaRi</i>	T
frog	<i>wapurl</i>	
fish	<i>kuya</i>	cC, S
yellowbelly	<i>kumpila</i>	
black bream	<i>ngalthidany</i>	Second vowel not clear
catfish	<i>marliyarra</i>	
crayfish	<i>thumparn</i>	
mussel	<i>karla</i>	
fly	<i>nhimun</i>	
blowfly	<i>muthada</i>	
mosquito	<i>ngaka</i>	
ant	<i>kathu</i>	
type of ant	<i>thitha</i>	W1 " <i>teta</i> " 'Lot of small black ants'; = PP
grub from mulga roots	<i>thalpany</i>	big, white; cooked; 'just like an egg'
grub from coolibah	<i>ngupidimu</i>	
stick	<i>thuluma</i> or <i>thulupa</i>	
	<i>paka</i>	From Mari
leaves	<i>pulkara</i> ?	
root	<i>thinkala</i>	
river gum	<i>pinpirri</i>	Pi <i>pinpirri</i>
coolibah	<i>yakuRa</i>	W2 " <i>yacoorah</i> "
box	<i>pulawiRi</i>	Not recorded on tape
bloodwood	<i>marlku</i>	
gidgea	<i>marru</i>	cC " <i>murri</i> "

English	Kungkari	Notes
mulga	<i>pidin</i>	
beefwood	<i>kutha</i>	c?W1 " <i>cunthpunthenie</i> " 'Beefwood trees'
whitewood	?	W1 " <i>Dickory</i> " (cf. Mari <i>dhikari</i> 'white cockatoo', did informant hear 'white bird'?)
yam	<i>matyipiRi</i>	W1 " <i>Mutchipirie</i> "
spinifex ?	<i>kandal ?</i>	T; cf. Karna lgs <i>kantha</i> 'grass'
spinifex wax	<i>kanthi</i>	T " <i>kanti</i> "; = PP
camp	<i>ngurra</i>	cT; also W1 " <i>murrang</i> " 'humpy'
humpy	<i>kunhu</i>	
	<i>parlpa</i>	
house	<i>kundi</i>	Loan
spear	<i>kanha</i>	cT
	<i>walapada</i>	
hooked spear	<i>miRangantyi ?</i>	T (not clear)
plain spear	<i>kupawu</i>	T "'kupa:u"
boomerang	<i>pathupathu</i>	cT; W1 " <i>batthawattha</i> " 'spear'
nulla-nulla	<i>mityin</i>	cT 'club'
club, waddy	<i>purarl</i>	
	<i>ngandithirri</i>	T " <i>gandidari</i> ", but cf. Wm <i>ngandithirri</i> , PP <i>ngantityirri</i>
	<i>muRu</i>	W2; cf. Pi, B mudu, Mg, Gn <i>murru</i> 'nulla-nulla')
shield	<i>thumpurru</i>	
coolamon	<i>thimpurru</i>	cf. 'shield'; these words are the same in some lgs, so there may be a mistake; however, each was heard at least twice
stone axe	<i>paluny</i>	cT, W1
steel axe	<i>thaRingaRu</i>	Not recorded on tape; cf. Wm <i>tharinya</i>
knife	<i>kankari</i>	T (this is a widespread word in W Qld)
	<i>nalpu</i>	From E
yamstick	<i>wampu</i>	W2 " <i>wampoo</i> ", also in Mg
pitchery bag	<i>pungkuny</i>	T (pitchery – also spelt <i>pituri</i> – is the narcotic made from the plant <i>Duboisia hopwoodii</i> ); may be just 'bag'; cf. Gu <i>pungku</i> 'dillybag', Yl, Kl <i>pungkuwarri</i> 'bag'
meat	<i>kathi</i>	
tucker, vegetable		
food	<i>thakany</i>	cT (poss. from E 'tucker')
	<i>mayi</i>	
rum	<i>yudaamu</i>	From E

English	Kungkari	Notes
black	<i>marnkirl</i>	
red	<i>rikirikiridi</i> ?	
big	<i>walku(nya)</i> <i>yukuma</i>	Perhaps 'long'; attested only as descriptive of a stick cS "weening" 'young kangaroo' Also given as 'son'
small	<i>wimany</i>	
young	<i>yawany</i>	
blind	<i>miilmutyu</i>	
deaf	<i>mangamirti</i>	
sick	<i>pantha</i>	
thirsty	<i>kungkiparri</i>	
good	<i>parla</i>	
bad	<i>wiltha</i>	
rotten	<i>katya</i>	
hot, heat	<i>ringkan</i>	c?S "ingoon" 'sun'
hot weather	<i>mantha</i>	
cold, cool	<i>murirra</i>	
cold weather	<i>yiliya</i>	
one	<i>yungkul</i>	T; cf. Ngawun <i>yunggal</i> 'only, just'
two	<i>pulari</i>	cT
three	<i>kurrparu</i>	T "kuruparu", but cf. Mayi lgs, Mg, Kl, Yl <i>kurrpara</i> and similar forms, never with a vowel between the rhotic and the p
many	<i>ngakarl</i> ?	T "ɲaka:l"
another ?	<i>wurra</i>	Heard in the phrase: <i>watyaparri wurra</i> place-abl translated as "He come from another station"
go, come, walk	<i>wapa-</i>	cT, W2 "wabalingo" 'name for 'goodbye'
return, go back	<i>nhalpa-</i> or <i>nharrpa-</i>	
go up, get up	<i>warnta-</i>	
run	<i>pini-</i>	cT
swim	<i>thalka-</i>	
bathe, bogey	<i>yirrpali-</i>	
sit	<i>nyina-</i>	
stand, be	<i>thana-</i>	'be', as in <i>mangamirti thanaanhi nganha</i> deaf stand-pres I(abs) 'I'm deaf'
lie	<i>nguna-</i>	
eat	<i>kari-</i>	

English	Kungkari	Notes
drink	<i>kantya-</i> ?	
bite	<i>patya-</i>	
smoke (tobacco)	<i>pungkudu-</i>	
copulate (transitive?)	<i>thangkama-</i>	T “ <i>tapkamalani</i> ” ‘coitus’
be afraid	<i>kayalpatha-</i>	
be sore	<i>kangkarri-</i>	
be tired	<i>pikuwi yinkarri-</i> or <i>pikuwi yinkurru-</i>	
die	<i>katyami-</i>	cf. <i>katya</i> ‘rotten’
see, look at	<i>nhaka-</i>	
hear, listen to	<i>ngangka-</i>	
smell	<i>nhitha-</i>	
talk	<i>dinpuruthi-</i>	
tell, call (i.e.name)	<i>yanu-</i> or <i>yana-</i>	
call out (of cattle), moo (?)	<i>kuwathana-</i>	Heard only once, see example (70)
ask ?	<i>piya-</i>	
have a meeting ?	<i>nhakanhaka-</i>	Reduplication of <i>nhaka-</i> ‘see’; see 3.3.3.11
cry	<i>nhingka-</i>	
laugh	<i>kinka-</i>	
get, catch	<i>mana-</i>	
catch ?	<i>malanypara</i>	Does not seem to be a verb; heard only in <i>ngathu malanypara kuyaru</i> I(op) fish-? <i>walkuwalkunya</i> big-redup in which <i>malanypara</i> was said to mean “I’ve been catching them”
take, carry ?	<i>nhanda-</i>	Heard only in <i>nhandatya wampaka kapu,</i> -imper ? man <i>long another parlpanga</i> humpy-loc “he taking him down to this humpy” Heard only once; see (144) cT
put	<i>wapi-</i>	
give	<i>panga-</i>	
dig	<i>pakuma-</i>	
cover, put out (fire)	<i>rampa-</i>	
make (fire)	<i>yikumatya-</i> or <i>yikamatya-</i>	
cook	<i>kupa-</i>	
chop	<i>parnta-</i>	Possibly <i>parnta</i>

English	Kungkari	Notes
hit	<i>wurrthi-</i>	
hit with missile ?	<i>wutya-</i>	Heard only in a sentence transcribed [wutʔárɪŋga.ðu báðubàðungu] and translated "He chuck the boomerang thataway"; The sentence could be <i>wutyaadingki ngathu pathupathungu</i> -p o t I(op) boomerang-op
kick	<i>wangkama-</i>	
	<i>kikimarntama-</i>	
break	<i>ranthi-</i>	From E
yesterday	<i>parrintya</i>	Poss. locative of <i>parriny</i> ; <i>parrinmala</i> also heard
tomorrow	<i>wikanga</i>	Prob. locative of <i>wika</i>
behind	<i>karrkanga</i>	Prob. locative of <i>karrka</i>
inside	<i>ngukayi</i>	
near ?	<i>kuthu</i>	Heard only in example (19) in which the phrase ' <i>kakunga kuthu</i> ' was explained as "Camping near the <i>watya</i> , near the creek, where the water is"
along ?	<i>walanga</i>	Poss. from E; see 3.4.1
along ?	<i>nhalangaladintya ?</i>	See 3.4.10
that way	<i>nharrinya</i>	See 3.4.10
hither	<i>nharringanthayi</i>	
too, also	<i>munthu</i>	See 3.4.8
yes	<i>ngaa</i>	c?W2 "nou"
	<i>yantya</i>	T; cf. B <i>yandya</i> 'right!'
all right	<i>waya</i>	Also heard [wayay]; used as an interjection; see also (73)
no, don't	<i>wala</i>	Sometimes <i>walan</i>
good day	<i>pathani</i>	W2 (gloss doubted)

### APPENDIX 3.1: SONGS

The following is a transcript, slightly edited, of some songs and associated comments and explanations, recorded from Arthur Winkers at Belombre, 3rd August 1968. / denotes a pause in the song and , : and :: various degrees of length in vowels.

[wela:ɲali:ɲayɪɲama·ða·ɲayi·ɲali·nʔdʔa·ɲa::ɲaga:lgu·ɲuɲali:ɲayi:ɲali·nʔdʔa·ɲa: /  
wila:dʔabu·ɲaɲali::ɲa:li·ɲa:la:ɲa:ɲabi:ɲɲɲdabi·ɲda: /  
biɲda:ɲa:gagu:ɲubaɲa·linʔdʔa·ɲa:ga·ða:ɲayɪɲɲalinʔdʔa·ɲa:ɲabaɲada:ɲa/(g?)ali·nʔdʔa·ɲa::bur]

That's all I can sing you. That mean you going along and picking up song. That's a different lingo again; that'd be on the Barcoo – song, see. Very near in my lingo just the same. That mean:

[ba:ra·linYdYa:ŋaga:guŋugi:ndalenYdYa]  
that mean going down the river;

[gagu:ŋuŋa·li:ŋa:ŋayinḍali:nYdYa:ŋaba·raŋawandali:nYdYaŋa: / a::ŋabára]  
two fellow going down the river, going fishing;

[guya:guŋa·li:ŋawabaliniyari:ŋa::]  
wapalinhiya; that means we going down to the river. That's in my talk. And some talking mix up in the other, like that again, see. We all going down fishing.

(New song; small portion at beginning unrecorded)

[----guya:guŋa·li:ŋayinḍa / yaŋaba:ra·ŋa· /  
guya:guŋa·li:ŋayinḍalinYdYa:ga::ŋaWabi:ḍirani:ŋa]  
wapiilthiya mean we going along down to the waterhole.

[kaku:ḍadinali:ŋayinḍali:nYdYaŋaguyaguwabi:ḍirani:ŋa:na·biḍabiḍali:nYdYa /  
biḍa:biḍali:nYdYa]  
that's a sort of – song again, same song.

(Partly unrecorded, sung a few minutes after the previous one, with some discussion and elicitation of language intervening)

[----indali:nYdYa:laŋa::ŋabu / i:nYdYa:ŋi: / indali:nYdYa:ŋ /  
guya:guŋa·li:ŋariyindali:nYdYa:ba·ra:nawaŋagaku:ŋuwiŋali:nYdYa /  
baŋa:li:nYdYa:ŋaŋali:ŋagaguguni:ŋaŋali:ḍani:ŋa: / ali:nYdYa:ŋa::]

A few words can be identified in these songs: *ngalinha* 'we(du)-abs', *kaku* 'water' with suffixes *-ku* 'purposive' and *-thari* 'allative', *kuyaku* 'fish-purp', *wapalinhiya* 'go-?-pres' and *wapiilthiya* 'go-pres'. Most of these recur from time to time. (See section 4.10 for a reference to the frequently occurring sequence *-lintya*.)

### APPENDIX 3.2: "KUNGARDITCHI" AND "KOONGERI" LISTS IN CURR

	Kungarditchi	Koongeri	Notes
the blacks	<i>carcoora, capo</i>	<i>karkoora</i>	Kn <i>kapu</i> , Pi <i>karrkuru</i> 'man'
a blackfellow		<i>karkoora</i>	
a black woman	<i>wondthowerry</i>		
two blacks	<i>carcoora barcoola</i>	<i>karkoora barcoola</i>	Pi <i>parrkula</i> 'two'
three blacks	<i>barcoola matina carcoora</i>	<i>barcoola murina</i> <i>karkoora</i>	Pi <i>marinha</i> 'one'
old man	<i>wongie</i>		
old woman	<i>wulko</i>	<i>walko</i>	= Pi; also Kn, Pi <i>walku</i> 'big', cf. Wm <i>warlganhuga</i> 'old woman', lit. 'woman-big'
young man	<i>yiripie</i>	<i>yiripy</i>	

	<b>Kungarditchi</b>	<b>Koongereri</b>	<b>Notes</b>
baby	(male) <i>oornoo</i> (female) <i>urtoo</i>	<i>oornoo</i>	Kn <i>ngartu</i> 'daughter'
ghosts	<i>goondtha</i>	<i>gooing</i>	See item 9 (4.6.4)
father	<i>copunya, moonaro</i>	<i>thatanya</i>	Gu <i>kupa</i> ; Pi <i>thatha(nya)</i>
mother	<i>ominya</i>	<i>umerninya</i>	Kn <i>ngamanya</i> , Pi, Kn <i>ngamarni</i>
elder brother	<i>goorkinya</i>	<i>goorkinia</i>	cf. 'elder sister'
elder sister	<i>coorcorminya</i>	<i>goorkurninya</i>	Pi <i>kurrkarni</i>
younger sister	<i>pathunya</i>	<i>bathunga</i>	Pi <i>patharn</i> 'brother'
wife	<i>noopunya</i>	<i>noopunga</i>	Pi <i>nhupanya</i>
head	<i>bumbo</i>	<i>bumbo</i>	Kn, Pi <i>pumpa</i>
head hair	<i>bungee</i>	<i>buntyoo</i>	Kn <i>puntyu</i>
eye	<i>meyel</i>	<i>meyel</i>	Kn, Pi <i>miil</i>
nose		<i>mingo</i>	Kn <i>mingku</i>
mouth	<i>tyowa, thia</i>	<i>thia</i>	Gu <i>thawa</i> , Kn, Pi <i>thaya</i>
tongue	<i>thalang</i>	<i>tallang</i>	Kn (and Pi?) <i>thalany</i>
teeth	<i>yerrang, berra</i>	<i>kirra or rirra</i>	Kn <i>rirra</i> , Pi <i>yira</i> , Yi <i>pira</i>
ear	<i>munga</i>	<i>munga</i>	Kn <i>manga</i>
beard	<i>onga, nunka</i>	<i>nunka</i>	Kn, Pi <i>nganka</i>
hand	<i>murra</i>	<i>murra</i>	Kn, Pi <i>mara</i>
breasts	<i>umma, ngamun</i>	<i>ngummun</i>	Kn <i>ngamaRa</i> , Pi <i>ngama</i>
stomach	<i>aimella, mirra</i>	<i>mirra</i>	Kn <i>ngayimala</i> , Pi <i>mirra</i>
bowels	<i>warrawooroo</i>	<i>warramura</i>	
excrement	<i>goonna</i>	<i>koonna</i>	Kn <i>ku(r)na</i> , Pi <i>kurna</i>
thigh	<i>moorta</i>	<i>moorta</i>	Kn <i>murta</i>
foot	<i>thinna</i>	<i>thinna</i>	Kn, Pi <i>thina</i>
bone	<i>etchewarra, coongon</i>		Pi (Curr) " <i>chiora</i> "
blood	<i>coorooka</i>	<i>kurooka</i>	Pi (Curr) " <i>karuga</i> "
skin	<i>dthucarry, canthirry</i>		
fat	<i>dthootha</i>	<i>thootha</i>	Pi, Gu, PP etc. <i>thutha</i>
sun	<i>moorie</i>	<i>moori</i>	Kn, Pi <i>murri</i>
moon	<i>ullatha</i>	<i>ullatha</i>	Pi <i>ngalatha</i>
stars	<i>coolaroo</i>	<i>yeckee</i>	Kn, Pi <i>kularu</i> , Pi (Curr) " <i>yichi</i> "
day	<i>cothogun</i>	<i>kothogum</i>	
night	<i>gongongoo</i>	<i>kulka</i>	
dark	<i>bingell</i>	<i>bingel</i>	
thunder	<i>bookura</i>	<i>bookura</i>	Kn <i>pukadu</i> - 'to thunder'
wind	<i>yarrika</i>	<i>yarika</i>	Kn, Pi <i>yarrka</i> (Pi also <i>tharrka</i> )



	<b>Kungarditchi</b>	<b>Koongeri</b>	<b>Notes</b>
rain	<i>birta, yookun</i>		Kn <i>pirta</i> 'sky', <i>yukan</i> 'rain'; Wm <i>pirta</i> 'rain'
water	<i>cocoa</i>	<i>kacka</i>	Kn, Pi <i>kaku</i>
ground	<i>thirna</i>	<i>thirna</i>	Kn <i>tharna</i>
stone	<i>berry, curdee</i>	<i>berry</i>	Kn, Pi <i>parri</i>
hill	<i>ree, weetyoo</i>	<i>ree</i>	Kn <i>wityu</i> 'sandhill'
track of a foot	<i>thinna</i>	<i>thinna</i>	= 'foot'
fire	<i>wichun, oorla</i>	<i>wichun</i>	Kn <i>wurla</i> ; Pi <i>watyirn</i>
smoke	<i>mooyoo</i>	<i>mooyoo</i>	Kn <i>muyu</i>
wild dog	<i>deethee, conatha</i>	<i>deethee</i>	Kn <i>kurrtha</i> ("conatha" a misreading); Pi <i>thithi</i>
kangaroo	<i>cutchira, coola</i>	<i>balcun</i>	Kn <i>kurla</i> ; Pi <i>parlkan</i>
possum	<i>wamunga, cothera</i>	<i>wamonga</i>	Kn <i>kathaRa</i> ; Pi "woornanga"; B <i>wanany</i> 'doe possum'
egg	<i>coocurry</i>	<i>kookurry</i>	Kn, Pi <i>kukari</i>
emu	<i>cooparry</i>	<i>koolperry</i>	Kn <i>kulpadi</i> , Pi <i>kulpari</i>
plains turkey	<i>wurkum</i>	<i>goonging</i>	Kn <i>punkany</i> ("goonging" could be this); Pi <i>wirka</i>
brolga	<i>goontheri</i>	<i>gonthera</i>	Kn <i>kulthudu</i> , Pi <i>kuntharra</i>
pelican	<i>thirta</i>	<i>thirta</i>	Kn, Pi <i>tharta</i>
swan	<i>gootheroo</i>	<i>kooteroo</i>	cf. Wm <i>kuturu</i>
black duck	<i>yellamoora</i>	<i>yellamoora</i>	Kn <i>yalamana</i> ?, Pi <i>yalamada</i>
wood duck	<i>goonary</i>	<i>goonery</i>	Pi <i>kunari</i>
eaglehawk	<i>corrowira,</i> <i>cooriadthilla</i>	<i>corowera</i>	Pi <i>karrawara</i>
crow	<i>wawkerlo</i>	<i>waukerlo</i>	Kn, Pi <i>kurrithala</i> (?)
white cockatoo	<i>mooramerry</i>	<i>mooramerry</i>	Pi <i>wakarla</i>
snake	<i>thoolperoo,</i> <i>thiagara</i>	<i>koorianurra</i>	Kn, Pi <i>murumari</i>
fish	<i>goombilla, gooya</i>	<i>goombilla</i>	Kn, Pi <i>kurimarra</i> 'carpet snake'; cf. Wm <i>thurrugara</i> 'goanna'
crayfish	<i>boogalli, thornabun</i>	<i>thoombur</i>	Kn <i>kuya</i> 'fish', Kn, Pi <i>kumpila</i> 'yellowbelly'
fly	<i>moonthooan</i>	<i>moonan</i>	Kn <i>thumparn</i> , Pi <i>thumpan</i> , Mari <i>bukili</i>
mosquito	<i>noko</i>	<i>noka</i>	Pi <i>munhan</i>
wood	<i>wocka, rirlka</i>	<i>wokka</i>	Kn, Pi <i>ngaka</i>
bark	<i>wathorra,</i> <i>pirrabirra</i>	<i>wathoora</i>	Pi <i>waka</i> , Kn <i>ru(r)la</i> , both 'stick'
grass	<i>condtha</i>		Pi "wadura" in Curr
camp	<i>oora, wooira</i>	<i>oora</i>	Kn?, Pi <i>kantha</i>
			Kn, Pi <i>ngurra</i>

	<b>Kungarditchi</b>	<b>Koongeri</b>	<b>Notes</b>
war spear	<i>moortya, canna</i>	<i>kanna</i>	Kn <i>kanha</i> , Pi <i>kaniny</i> ; Gu <i>murtya</i>
shield	<i>thumberoo</i>	<i>thumboora</i>	Kn <i>thumpurru</i>
boomerang	<i>yalka, bububeroo</i>	<i>yalka</i>	Pi <i>pipapurru</i>
tomahawk	<i>goabara, palning</i>	<i>palning</i>	Kn <i>paluny</i>
food	<i>goonmango</i>	<i>gumango</i>	
milk	<i>umma, ngamoon</i>	<i>amma</i>	= 'breast'
hungry	<i>wamainth</i>	<i>womanda</i>	
thirsty	<i>wambawintha, binganbundya</i>	<i>woonboweena</i>	May be verb with present tense suffix <i>-winha</i> , cf. Kn <i>-wina</i> ; see 3.3.3.5
big	<i>wulko</i>	<i>wulko</i>	Kn, Pi <i>walku</i>
little	<i>napoondya</i>	<i>napoodyeto</i>	
heat	<i>yawee, rincung</i>	<i>warroong</i>	Kn <i>ringkan</i>
cold	<i>gilea, moorana</i>	<i>yirli</i>	Kn <i>murirra</i> 'cold', <i>yiliya</i> 'cold weather'; Pi <i>yirliya</i>
dead	<i>bookan, cotyaminni</i>	<i>bookanitya</i>	Kn <i>katyama</i> - 'to die', Pi <i>pukananha</i>
good	<i>burlo</i>	<i>burlo</i>	Kn <i>parla</i>
bad	<i>wiltha</i>	<i>manyuthirria</i>	Kn <i>wiltha</i> ; cf. Pi <i>mungany</i>
dry		<i>koongeri</i>	More likely <i>kungkari</i> means 'north', as in Wm
one	<i>matina, ungal</i>	<i>murina</i>	Kn <i>yungkul</i> , Pi <i>marinha</i>
two	<i>barcoola, boolara</i>	<i>barcoola</i>	Kn <i>pulari</i> , Pi <i>parrkula</i>
three	<i>barcoola matina</i>	<i>barcoola murina</i>	'two one'
four	<i>barcoola barcoola</i>	<i>barcoola barcoola</i>	'two two'
plenty	<i>mirty, nokul</i>	<i>mirty</i>	Kn <i>ngakar!</i> ; prob. Pi " <i>mirti</i> " in Curr
walk	<i>thango, wauwilpoora</i>	<i>thango</i>	Kn <i>wapa-</i>
come on	<i>cowally</i>	<i>kowally</i>	cf. Wm, PP etc. <i>kawa</i>
sit	<i>nanko</i>	<i>inna</i>	Pi <i>yina-</i> , Kn <i>nyina</i> ; PP <i>nhangka</i>
sleep	<i>beka, woonellera</i>	<i>beka</i>	Kn, Pi <i>nguna-</i>
eat	<i>wonmanthoo, currinukeroo</i>	<i>wonmunthoo</i>	Kn <i>kari(-nha)-</i> ; cf. 'hungry'
drink	<i>coothango</i>	<i>koothango</i>	Pi <i>kuthangu</i>
yesterday	<i>booka</i>	<i>booka</i>	
tomorrow	<i>wikka</i>	<i>wikka</i>	Kn, Pi <i>wikanga</i> (loc.?)
by and by	<i>wandthee</i>	<i>wanthee wanthee</i>	
I	<i>boorko, nutho</i>	<i>iowa</i>	Kn <i>ngathu</i> (op.), Pi <i>ngayawa</i> ; Pi etc. <i>purrku</i> 'chest'!!
you	<i>ingowa, yinti</i>	<i>enowa</i>	Kn <i>yinti</i> (op.), Pi <i>yinawa</i>

	Kungarditchi	Koongeri	Notes
yes	<i>cardi</i>	<i>ietha</i>	cf. PP <i>karti</i> 'right, OK'
no	<i>walya</i>	<i>bombo</i>	Kn <i>wala</i> , Wm <i>walya</i>
Where are the blacks?	<i>wantheillica carcoora</i>	<i>wanthere karkoora</i>	cf. Gu <i>wandha</i> 'where'
I don't know	<i>weeya</i>	<i>weeya</i>	

Breen's (1971a:31-33) comparisons of these lists are updated here; the Kungarditchi list is still regarded as composite; in fact, it seems likely that this is not a genuine language name at all. According to Howitt and Hughes (n.d.), the word means 'circumcised': "Any blackfellow who is circumcised is 'coongerdootchie'". In this list the first word for any item, where two are given, usually corresponds to the Pirriya word and the second is usually the same as in Kungkari. (These are referred to as (a) and (b), respectively.) Cognate counts give the following figures:

	Koongeri	Kungarditchi (a)	Kungarditchi (b)
Pirriya	78 (59 / 76)	65 (55 / 84)	51 (40 / 78)
Kungkari	55 (43 / 78)	48 (39 / 81)	74 (60 / 81)

The figures are consistent (see the fourth paragraph of section 4.2) with the "Koongeri" list being Pirriya misnamed and the "Kungarditchi" list a mixture of Pirriya and Kungkari.

A few words seem to show grammatical suffixes not noted in the Pirriya or Kungkari (as appropriate) material. These include "*bookanitya*" 'died', "*currinukeroo*" 'eat' and "*woonellera*" 'sleep'; "*cotyaminni*" 'dead' may have a suffix *-inhi* (cf. *wapalinhiya* in one of the Kungkari songs).