Language Recovery of the New South Wales South Coast Aboriginal Languages

Part B
Language Material

Jutta Besold

A thesis submitted for the degree of Doctor of Philosophy of
The Australian National University

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Revised May 2013
I hereby declare that this thesis is my own work and that to the best of my knowledge all sources have been acknowledged.

Jutta Besold
**Abbreviations and Conventions**

Note that this section is repeated from Part A (Analysis and Philology).

Throughout this whole thesis, the language material is presented interlinearised and glossed using the following glossing abbreviations. Some glosses such as HITHER and OTHER are self-explanatory and are not included in this list.

**Abbreviations**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>first person</td>
</tr>
<tr>
<td>2</td>
<td>second person</td>
</tr>
<tr>
<td>3</td>
<td>third person</td>
</tr>
<tr>
<td>A</td>
<td>vowel likely to be /a/</td>
</tr>
<tr>
<td>AAL</td>
<td>Australian Aboriginal languages</td>
</tr>
<tr>
<td>ABL</td>
<td>ablative</td>
</tr>
<tr>
<td>ALL</td>
<td>allative</td>
</tr>
<tr>
<td>BEN</td>
<td>benefactive</td>
</tr>
<tr>
<td>C</td>
<td>consonant</td>
</tr>
<tr>
<td>CAUS</td>
<td>causative</td>
</tr>
<tr>
<td>COM</td>
<td>comitative</td>
</tr>
<tr>
<td>CONT</td>
<td>continued action</td>
</tr>
<tr>
<td>d/DU</td>
<td>dual</td>
</tr>
<tr>
<td>DAT</td>
<td>dative</td>
</tr>
<tr>
<td>DIR</td>
<td>direction</td>
</tr>
<tr>
<td>DTRSV</td>
<td>detransitiviser</td>
</tr>
<tr>
<td>e</td>
<td>exclusive</td>
</tr>
<tr>
<td>ERG</td>
<td>ergative</td>
</tr>
<tr>
<td>EXCL</td>
<td>exclamation</td>
</tr>
<tr>
<td>FUT</td>
<td>future tense</td>
</tr>
<tr>
<td>GEN</td>
<td>genitive</td>
</tr>
<tr>
<td>HORT</td>
<td>hortative</td>
</tr>
<tr>
<td>i</td>
<td>inclusive</td>
</tr>
<tr>
<td>IMP</td>
<td>imperative</td>
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<tr>
<td>INCEPT</td>
<td>inceptive aspect</td>
</tr>
<tr>
<td>INSTR</td>
<td>instrumental</td>
</tr>
<tr>
<td>INTENS</td>
<td>intensifier</td>
</tr>
<tr>
<td>KIN</td>
<td>kinship marker</td>
</tr>
<tr>
<td>LOC</td>
<td>locative</td>
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<tr>
<td>MOD</td>
<td>modal</td>
</tr>
<tr>
<td>NEG</td>
<td>negative</td>
</tr>
<tr>
<td>NP</td>
<td>noun phrase</td>
</tr>
<tr>
<td>NSW</td>
<td>New South Wales</td>
</tr>
<tr>
<td>OBJ</td>
<td>object</td>
</tr>
<tr>
<td>ONOM</td>
<td>onomatopoeic word</td>
</tr>
<tr>
<td>p/PL</td>
<td>plural</td>
</tr>
<tr>
<td>POT</td>
<td>potential</td>
</tr>
<tr>
<td>PRES</td>
<td>present tense</td>
</tr>
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<td>PRIV</td>
<td>privative</td>
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<td>PSSR</td>
<td>possessor</td>
</tr>
<tr>
<td>PST</td>
<td>past tense</td>
</tr>
<tr>
<td>PURP</td>
<td>purposive</td>
</tr>
<tr>
<td>REC</td>
<td>reciprocal</td>
</tr>
<tr>
<td>REDUP</td>
<td>reduplication</td>
</tr>
<tr>
<td>REFL</td>
<td>reflexive</td>
</tr>
<tr>
<td>s</td>
<td>singular</td>
</tr>
<tr>
<td>SCL</td>
<td>NSW South Coast languages</td>
</tr>
<tr>
<td>SUB</td>
<td>subordination</td>
</tr>
<tr>
<td>TAM</td>
<td>tense/aspect/mood</td>
</tr>
<tr>
<td>TRS</td>
<td>transitiviser</td>
</tr>
<tr>
<td>U</td>
<td>vowel likely to be /u/</td>
</tr>
<tr>
<td>V</td>
<td>vowel of unknown quality</td>
</tr>
<tr>
<td>VBLS</td>
<td>verbaliser</td>
</tr>
</tbody>
</table>

Each source material is labelled with a referencing key that notes place of collection or language name, collector, year or publication (if applicable), page
number in the original source, and language informant (where known). This is further explained in detail in Chapter A.2 (Methodology), but abbreviations for placenames/language names, collector, and informant are listed below:

**Placenames, languages**

<table>
<thead>
<tr>
<th>Code</th>
<th>Place Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Dharrawal</td>
</tr>
<tr>
<td>B</td>
<td>Bega</td>
</tr>
<tr>
<td>BB</td>
<td>Batemans Bay</td>
</tr>
<tr>
<td>BoB</td>
<td>Botany Bay</td>
</tr>
<tr>
<td>BR</td>
<td>Braidwood</td>
</tr>
<tr>
<td>DJ</td>
<td>Djirringanj</td>
</tr>
<tr>
<td>DM</td>
<td>Dharumba</td>
</tr>
<tr>
<td>DW</td>
<td>Dhaawa</td>
</tr>
<tr>
<td>ILL</td>
<td>Illawarra</td>
</tr>
<tr>
<td>JB</td>
<td>Jervis Bay</td>
</tr>
<tr>
<td>MY</td>
<td>Moruya</td>
</tr>
<tr>
<td>N</td>
<td>Nowra</td>
</tr>
<tr>
<td>SCL</td>
<td>South Coast Languages</td>
</tr>
<tr>
<td>TB</td>
<td>Twofold Bay</td>
</tr>
<tr>
<td>U</td>
<td>Dhurga</td>
</tr>
<tr>
<td>UL</td>
<td>Ulladulla</td>
</tr>
<tr>
<td>WL</td>
<td>Wallaga Lake</td>
</tr>
<tr>
<td>WOLL</td>
<td>Wollongong</td>
</tr>
<tr>
<td>WW</td>
<td>Wodi Wodi</td>
</tr>
<tr>
<td>Y</td>
<td>Yuin</td>
</tr>
</tbody>
</table>

**Language collector, language informant**

<table>
<thead>
<tr>
<th>Code</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>AC</td>
<td>Arthur Capell</td>
</tr>
<tr>
<td>AH</td>
<td>Alfred Howitt</td>
</tr>
<tr>
<td>AM</td>
<td>Andrew Mackenzie</td>
</tr>
<tr>
<td>Bi</td>
<td>Bimmoon</td>
</tr>
<tr>
<td>C</td>
<td>Edward Curr</td>
</tr>
<tr>
<td>E</td>
<td>Diana Eades</td>
</tr>
<tr>
<td>G</td>
<td>Joseph Gaimard</td>
</tr>
<tr>
<td>HH</td>
<td>Horatio Hale</td>
</tr>
<tr>
<td>HL</td>
<td>Hermann Lau</td>
</tr>
<tr>
<td>Hu</td>
<td>Huggany</td>
</tr>
<tr>
<td>JB</td>
<td>John Brown</td>
</tr>
<tr>
<td>JL</td>
<td>James Larmer</td>
</tr>
</tbody>
</table>
Conventions

In words where the quality of a vowel or consonant was impossible to determine, the applicable sound is represented by a capital letter, i.e. \textit{naDba} represents that the sound is a stop, but because the various spelling \textit{<nadjba>} and \textit{<nadhba>} leave the question whether it is an alveolar, palatal, dental or retroflex stop. Similarly, \textit{gabA} means that the quality of the final vowel is not certain from the only transcription \textit{<kubbo>} given. It could be either /a/ or /u/, but from other examples ending with an o, it is likely to be /a/. If the vowel is represented with a V, it means that the quality of the vowel cannot be narrowed down to two choices.

In my phonemicised words, long vowels \textit{aa/ii/uu} mean that the vowel length was authoritatively determined. Similarly, \textit{rr} in the phonemicisations means it is a definite trill. However, a transcribed short vowel \textit{a/i/u} in my glossing could mean either a short vowel or possibly a long vowel. Similarly, the grapheme \textit{r} could be either the approximant rhotic or a trill.

Glossing

The glossing follows the Leipzig Glossing Convention where suffixes are marked with a -hyphen, clitics with a = equation mark and reduplications marked with a ~tilde.

Within the discussion, words written italicised within \textit{<angle brackets>} denote that this is the original spelling and representation as found in the source material.
Note that for user-friendliness they are omitted in the ‘original spelling’ line in the example sentences.
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Part B – Texts and Sentences

Part B provides the South Coast Languages (SCLs hereon) stories and sentences collected by Andrew Mackenzie, Robert Hamilton Mathews and a small number by William Ridley. This part is divided into four chapters, each presenting stories and/or sentences available for each of the four South Coast languages analysed in this study. This part also contains the collective SCLs dictionary (Appendix 1); the collection of all words found in published and unpublished wordlists, as well as lexemes taken from the sentences and texts. The dictionary is not in a finalised stage but is a continuously evolving and revised database.

Chapter B.1 presents the Dharrawal, and Chapter B.2 the Dharumba stories and elicited sentences. Chapter B.3 and B.4 contain the Dhurga and the Djirringanj elicited sentences respectively; the materials in both of these chapters are exclusively taken from Mathews’ collection.

The stories are included in the main body of this thesis for the reason that this material has been previously unanalysed, and even labelled unanalysable (Eades, 1976:), and demanded the majority of continuing efforts and time throughout this research study, particularly Mackenzie’s texts, which left some morphology unanalysed. Although the elicited sentences did not require the same amount of effort to analyse, they have none-the-less also acted as bases for the language studies as well as being revised and re-analysed with the growing understanding of how the SCLs function.
Introduction

The analysis of the NSW South Coast languages presented in this study relies heavily on the text material that was collected by the two major contributors to the SCL corpus: Andrew Mackenzie and Robert Hamilton Mathews. Stories and texts were collected in only two of the SCLs, Dharrawal and Dharumba; to date no stories have been found that were transcribed in either Dhurga or Djirringanj or Dhaawa.

The quality of the stories and texts between the two collectors varies greatly. Mathews’ Dharrawal text corpus consists of two biblical stories, *The Parable of the Sower* (transcribed in different versions, Texts 4 to 7) and *The Prodigal Son* (Text 8), as well as one mythological story *<Gwai-a-miñ>* (Text 9). All three stories are found entered successively in one of his handwritten notebooks (notebook 4, in Mathews’ Collection, MS8006, held at the Australian National Library), and were, to my current knowledge, never published.

In comparison to Mathews’ biblical stories, Mackenzie’s collected Dharrawal and Dharumba narratives all relate to mythology of the indigenous South Coast people, and show a far more natural narrative style than Mathews’ transcribed stories. Mackenzie’s statement, in one his published accompanying letters to William Ridley (Mackenzie, 1874:250), that the stories were “told in their own elliptical and dramatic fashion and taken, word for word, from the mouth of the narrator”, is evidenced in the narrative features found in his transcriptions (as previously discussed in Chapter A.7 (Narrative and Discourse Analysis)). Mackenzie’s texts provided the SCLs corpus with more than just lexical items and morphology. They also contain complex sentence structures that are not found in the elicited material that has previously been used as the predominant data corpus for SCLs analysis (Eades, 1976 and Capell, n.d). See also
Chapter A.8 (Conclusion and Further Implications) for the importance of these texts in Aboriginal language reclamation on the NSW South Coast.

Another noteworthy point is that the stories would have been told with different targets. Mackenzie’s stories were not a product of elicitation or direct translation, but the informant provided both the narrative in its original language and also a rough English translation. This is also the case in the *King of the Sea* story Les Bundle told Wurm and Capell in their 1950s recording. In comparison, Mathews’ stories would have been the result of direct translations of a literary text, and even more formally, a biblical text. The difference between the two is therefore easily seen in the narrative style and lack of a more natural language in Mathews’ texts.

It seems that there were several ways how Mackenzie’s collected stories ended up being published in *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* between 1874 and 1877. All his language material was published with accompanying letters between at least some of the people who received his language material. Based on the correspondence between these various people, the chain of events could be retraced as such:

1. 15th April 1872 – Mackenzie wrote a letter with Dharumba language material to the Honourable, the Colonial Secretary, Sydney

   *I enclose specimen of Mudthung or Thurumba, spoken by the aborigines of Braidwood, Ulladulla, Moruya, and Jervis Bay.*

2. The Colonial Secretary sent the material to William Ridley

3. 25th April 1872 – William Ridley wrote to Henry Halloran Esq, Under Secretary of the Colonial Secretary’s Department

   *In returning Mr Andrews Mackenzie’s letter …I would suggest that some such instructions as follows may be sent to Mr Mackenzie.*

   “The Specimen of Mudthung which you have sent is just the kind of information wanted. The larger the collection of such words, with their inflexions and sentences, which you can furnish,
the better. There can be no objection to your communicating on the subject with the gentleman you mention, or any others. The object the government had in view cannot be injured by the spread of the information you obtain; but all the information you acquire concerning the aborigines you are requested to send to the Colonial Secretary with reasonable dispatch.”

4.29th April 1873 - The Right Honourable the Earl of Kimberley (via a NJ Holland who attached them to a letter dated 29th April 1973), forwarded the paper Specimens of Native Australian Languages to the director of the Anthropological Institute

5.27th May 1972 – Mackenzie wrote to the Colonial Secretary

I enclose specimen of Thurawal, the vernacular of the aborigines occupying the country from Wollongong to the banks of the Lower Shoalhaven inclusive.

6.10th June 1872 – Mackenzie wrote to the Colonial Secretary

I enclose specimen No. 11 of Mudthung or Thurumba, as the language is called on the sea-coast. The dialogue is supposed to be held a Coorumbun, or, according to the mode of spelling adopted languages, Kūrumbun, a place near the mouth of the small river running into Jervis Bay. Currambene, a corruption of the name, has been assumed by the colonists as the designation of the whole stream...Euphony, itself not to be despised in the geographical any more than in the other vocabularies of a civilised nation, generally suffers, in common with other characteristics, by the transmission through uneducated or careless recipients of foreign appellatives, for such of course are the aboriginal names to Europeans. The native names of farms, as they are measured, conditional purchases in particular, as the most numerous, might be ascertained, and used in all official correspondences. Road trustees, also, might be instructed to make use – in all correspondences, advertisements, or contracts – of the aboriginal names furnished by an authorised informant, of the sites for bridges or other works. The proverb that “no stone is without a name: if true of any country is especially so of Australia.

7.20th June 1872 – Ridley wrote to Henry Halloran Esq, Chief Under Secretary

Hereby I return Mr Andrew Mackenzie’s letter of the 27th May, with specimens of the “Thurawal” dialect, and translation of the same.

8.29th June 1872 – Ridley wrote to the H Halloran, Esq, Chief Under Secretary

Herewith I return Mr Andre Mackenzie’s communication of date 10th June, with accompanying specimens of the Mudthung or Thurumba, and the Thurawal dialects, which were enclosed in your letter of the 19th June.

9.17th June 1872 – Mackenzie wrote to the Colonial Secretary
The scene of the accompanying legend is at Bendthualaly, between Perry’s Meadow’s and the Kangaroo Ground, as the two latter places are called by the settlers. Kangaroo Ground is a corruption of the native name Kangargraon. As in the case of the story previously transmitted, this has been taken word for word from the mouth of the teller.

10. 7th November 1872 – Ridley wrote to H Halloran, Chief Under Secretary

With thanks I return Mr Andrew Mackenzie’s “Story of Bundoola,”. In the language of Ulladulla and in English.

Of this, as of other papers from the same source, I can say, though I am not acquainted with the Shoalhaven dialects, that these specimens contain valuable information bearing on the general subject of Australian languages. For instance, I observe in line five, the word “ginangal” answering to “Southerners”. The termination “gal,” signifying people, is found over a large part of Australia – in Gulligal, Warrigal; etc., like “folk” in Norfolk and Suffolk.

In 1875, Ridley included some of Mackenzie’s stories in ‘Tales in Tharumba and Thurawal’ in his publication Kamilaroi, Dippil, and Turrubul – languages spoken by the Australian Aborigines.

The following tales in Tharumba were supplied to the Government by Mr. Andrew Mackenzie, of the Shoalhaven District, for transmission to Professor Max Muller. (Ridley, 1875:143)

It is uncertain whether Mackenzie forwarded his material in handwritten or printed versions (although handwritten is most likely), or whether he collected the material over a number of years or in a short period, or exactly when and where he collected them. Examples of Mackenzie’s handwritten texts exist, but I am at this stage unable to determine whether the handwritten copies are the versions that were forwarded.

1 Professor Muller was a German ethnologist based in Oxford who collected mythologies of indigenous people around the globe. William Ridley won Prof. Max Müller’s acclaim for his work on the Kamilaroi and Other Australian Languages language (Ridley, 1875) (Australian Dictionary of Bibliography, http://adb.anu.edu.au/biography/ridley-william-4477, visited 19th August 2011).

2 I have to date failed to successfully locate Mackenzie’s handwritten manuscripts or notebooks. We know that Chris Illert has/had access to them (Illert, 2003); but based on previous communication with Illert (pc) regarding Gandangara material he was in possession of, I was unwilling to contact him again with a similar request for information.
From the comparison between the handwritten and published version of "Mēgaaloāli Warragul" ‘The Nut Gatherers’ (text 3) it seems that Ridley did not make any amendments to Mackenzie’s texts other than changing one of his symbols that represented the velar nasal /ŋ/. Although it is clear that the typesetting lacked one of the symbols that Ridley is referring to in his comment. (See Figures 9 and 10 for the handwritten and final published version of one of Mackenzie’s stories.)

By the ḵ Mr. Mackenzie evidently means the same letter as I have represented by ḷ; that is, the sound of ḷ in sing.

Figure 1 Ridley Letter excerpt 20th June 1872

Mackenzie’s stories are all labelled with the term <Jerra>, as in <Jerra Thurawaldthery> or <Jerra Thurumba>, showing the language name and an additional suffix <-dtbery> on the language name. Mathews provided <jerra> ‘tell’ (A-M.2.4-20) in one of his wordlist, and <-dheri/-dhery> in the Dharrawal titles is likely to be the -dharra ‘having’ suffix also found in some of his transcriptions. In other AALs, the word for ‘story’ or ‘speaking in language X’ may show a ‘having’ suffix on the language name, in this case being ‘Dharrawal-having’. This suffix is closely related in form to the ‘having’ suffix -dhuray in Wiradjuri (Grant and Rudder, 2005:94).

The stories in the following chapters are presented in the following format: each story is introduced with any additional information that could be obtained, such as references to placenames, locations and any other connections or background information. Following the introduction, a scanned picture of the original source material is given to provide the reader with glimpse of the process involved getting from the original material to the final analysed and glossed product. The texts are then broken into segments and sentences that are numbered, and showing the original
spelling, along with any added comments or corrections found in the transcriptions. The second line, below the original spelling, is the morphological break down of the lexemes, followed by the glossing that shows translation and grammatical functions of morphemes. The line underneath the glossing shows the original translation. In some cases, where English translations were not given (as in Mathews’ <Gwayamiî>), or where a more literal translation could be identified, an alternative translation is given. Any additional comments and thoughts on analysis are given in footnotes. The presentation of the texts and sentences is structured as such:

(1) original transcription
    morphological break-down
    glossing (translation of lexemes and grammatical function of morphemes)
    original translation
    Alternative/my translation.
Chapter B.1 Dharrawal

This chapter presents all stories sourced to-date and texts transcribed into the Dharrawal language, as well as all sentences provided by Mackenzie and Mathews in published and unpublished sources. Altogether the SCLs corpus contains six different stories in the Dharrawal language. Four of these were published and transcribed by Mackenzie. Mathews entered three stories in his notebook, but there are four different versions of The Parable of the Sower. While Mathews did not note any details about whom he obtained his stories from, Mackenzie’s did give some information in his accompanying letters that were published along with the language material. However, this information is not given for all of his Dharrawal material.

Mathews’ stories are all found transcribed successively in Notebook 4 (held in the Mathews manuscript collection MS 8006 Series 3/6 at the National Library of Australia). One of the Parable of the Sower versions is marked with the date 15th November 1902. The texts are reproduced here as they were transcribed in the notebook. This means that any additional corrections and clarifications Mathews noted along the stories are included in the presentation here.

Section B.1.3 contains Wodi Wodi sentences collected by William Ridley, and one sentence by Mathews.
B.1.1 Dharrawal Texts

B.1.1.1 Dharrawal Texts collected by Andrew Mackenzie (1818-1878)

The three Dharrawal stories (Texts 1-3) transcribed by Mackenzie are found published in the *Journal of the Anthropological Institute of Great Britain and Ireland*. Two of them, Text 1 *<Yirrama Karwēr>* and Text 2 *<Mullimūla>* , were also published by Ridley in 1875. There are slight differences in the English translation between the published versions, the reason why is unknown. Perhaps Ridley changed the format and translation to suit his own presentation style.
1. *Yirrama Karwēr - Jerra Thurawalthery – The Spirit of the Fig Tree (A-AM-1874-250-YK)*


Mackenzie, Andrew 1875 ‘Tales in Tharumba and Thurawal’ in William Ridley *Kamilaroi, Dippil, and Turrubul – languages spoken by the Australian Aborigines* Pp.143-147

This is one of Mackenzie’s Dharrawal texts that were published twice; details given above. Other than the informant’s place of origin, no details are given. In an accompanying letter, dated 27th May 1872, Mackenzie stated that

> the story is a local legend, told in their own elliptical and dramatic fashion, and taken, word for word, from the mouth of the narrator, a native of Shell harbour. (Mackenzie, 1874:250)

Shellharbour is a township on the South Coast, south-east of Lake Illawarra and about 25 km south of Wollongong.

It is not clear whether *Yirrama* is the name of the spirit or perhaps a generic name for ‘spirit’, no further reference to the word is found in the SCLs corpus. I have included the scans of both published versions of the text. The first publication (Mackenzie, 1874, see Figure 2 and Figure 3) gives the story and English translation in a block of text, whereas in Ridley’s publication (1875, see Figure 4), the story is broken up and presented in separated sentences.

Note that there are some discrepancies in the arrangement of the sentences between the two publications. For example, in the first sentence of the story (1), Ridley moved the final *ngay* to the next line, which is transcribed as part of the first sentence by Mathews (as shown in Figure 2). There is no reference in the sources as to the reason for these differences.
Moely, Wandandian, 27th May, 1872.

Sir,—I enclose specimens of Thurawal, the vernacular of the aborigines occupying the country from Wollongong to the banks of the Lower Shoalhaven inclusive. The ten sentences, of which a translation into Mudthung was given in my last letter, are now, for the sake of comparison, rendered into Thurawal. The story is a local legend, told in their own elliptical and dramatic fashion, and taken, word for word, from the mouth of the narrator, a native of Shell harbour.

I have, etc.,

ANDREW MACKENZIE

The Honourable the Colonial Secretary, Sydney.

A Thurawal Story.

The Spirit of the Fig Tree.

“i am going for wild figs.” “very well, go on, start away.” net, bangaly basket. He picked the figs, filled net and basket. Cut more bangaly for baskets and filled them with figs. The spirit comes, catches him, swallows him. Takes him to the water, drinks, spits him out again. Looks back, tickles him, looks at him; comes back, and tickles him again. Goes away, comes back, and tickles him again. Goes a long way, comes back and tickles him again. Goes a long, long way to the mountain. He gets up, runs to the sea, and jumps in; the spirit very near catches him. He goes into the sea; the spirit walks along the beach. He gets upon an island; the spirit went to the rocks. The man shouted “come here!” shouted

Figure 2 Mackenzie <Yirrama Karwër> 1874:250

JERRA THURAWALTHEY.

Yirrama Karwër.


Paddington, 29th June, 1872.

Sir,—Herewith I return Mr. Andrew Mackenzie’s communication of date 10th June, with the accompanying specimens of the Mudthung or Thurumbo, and the Thurawal dialects, which were enclosed in your letter of the 19th June.

Figure 3 Mackenzie <Yirrama Karwër> 1874:251
Yandiŋay karwerullago gai,
yan-dhi = ngay  garwaray-langu = ngay
go-PRST = 1s  wild. fig-PURP = 1s

I am going for wild figs. (A-AM-1874-250-YK)
(2) *yanniŋ, kainandha, yandhanai.*
yani-ng gay(i)ndha yan-dha nhay
go-FUT  ?  go-PST that
Very well, go on, start away. (A-AM-1874-250-YK)

(3) *Kurmnñ, biaŋly,*
garma = nu³ biyangalay
net.bag = 3s.PSSR  grass
Net, hanging basket. (A-AM-1874-250-YK)

(4) *Wunnomainbala Kurwery; Kurma, biaŋly ȶohymaña.*
wanama-yi-nbala⁴ garwaray garma biyangalay ngubi-ma-dha
put.in-PRST=?  wild.fig net.bag grass fill-CAUS-PST
He picked the figs, filled net and basket. (A-AM-1874-250-YK)

(5) *Kulymirgaia biaŋalywal, ȶohymaña Kurwery-\ gali-mirrga-ya biyangalay-wal ngubi-ma-ya garwaray*
break-MORE?PST  grass-OTHER fill-CAUS-PST wild.fig
Cut more bangaly for baskets and filled them with figs (A-AM-1874-250-YK)

(6) *Yandhanai, mumhaianai Kûbaia Yirramain-\ yan-dha = nhay mumba-ya = nhay gubaya⁵ yirramanj⁶*
go-PST = 3s.OBJ catch-PST = 3s.OBJ spirit spirit
The spirit comes, catches him, swallows him (A-AM-1874-250-YK)

(7) *ŋaindhانا wurry nadjong, ūndhmana, ḏūrauwaia.*
ngayi-ndha = nhay wari ngadjung-gu ngundhu-ma-ya⁷ ḏūrava-ya
carry-PST = 3s.OBJ far water-ALL drink-?-PST spit.out-PST
Takes him to the water, drinks, spits out again. (A-AM-1874-250-YK)

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³ The usual form of the 3s possessive pronominal clitic is =nhung, but -nu may be a shortened variant here or the Dharumba/Dhurga form of 3s.PSSR.

⁴ Although there is an ‘AGAIN’ particle or clitic bala this does not see, to fit here. Note also that this verb also occurs in the Dharumba story in (234); this confirms again that Mackenzie’s Dharrawal is the southern dialect of Dharrawal, compared to Mathews’ northern dialect.

⁵ gubaya may contain an ergative suffix -ya. The form of the noun is not found in other instances.

⁶ It is curious that the word ‘swallow’ does not seem to be given here. We have ‘drink’ in (7), but not in (6).

⁷ The causative -ma seems unlikely on this verb in this instance. Neither does -ma the continuous action marker.
(8) *Jellunjúranadthanai, yangundaianai;*
   djala-ndjurana-dha = nhay, yanga-nda-ya = nhay;\(^8\)
   look-?-PST = 3s.OBJ  tickle-PST-? = 3s.OBJ
   Looks back, tickles him, (A-AM-1874-250-YK)

(9) *nanyina-jellánhai, yallumbunyaianai, yangundibbálana-
   nanji\(^9\) nhay djala nhay, yalamba-nda-yi = nay yanga-ndi-bala
   see? that look that come.back-?-PRST = 3s.OBJ  tickle-PRST-AGAIN
   looks at him; comes back, tickles him again. (A-AM-1874-250-YK)

(10) *Jauagúñalaia, yallumbuna, yangundabillajaia-
    djawa-gunala-ya, yalamba-nda, yanga-nda-bila-dja = ya
    run-AWAY-PST  come.back-?  tickle-PST-AGAIN-? = THEN
    Goes away, comes back, and tickles him again. (A-AM-1874-250-YK)

(11) *Jania warry, jaulajilaia, yangundibbálajella.
    djana-ya wari djawula-dji-la-ya yanga-ndi-bala djala\(^{10}\)
    go-PST far look-HITHER-?-PST tickle-PRST-AGAIN that
    Goes a long way, comes back, and tickles him again. (A-AM-1874-250-YK)

(12) *Jauagúñalaia war-r-ry bobárádhha-
    djawa-gunala-ya war[-r-r]-ji bubara-dha
    run-AWAY-PST  far[iterative] mountain-LOC
    Goes a long long way to the mountain. (A-AM-1874-250-YK)

(13) *Ya jauíña bulgo, thobaráralunbiila,
    ya djawa-ya nha balga dhabara-ra-lun-bila
    and run-PST that sea jump.in-PST-?-AGAIN
    He get up, runs to the sea; jumps in; (A-AM-1874-250-YK)

(14) *ye maunda wunanye.
    ya man-dha wunanji
    and catch-PST spirit
    the spirit very near catches him. (A-AM-1874-250-YK)

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\(^8\) The morphology is not clear on this verb construction. It may be that *yanga-* is the verb with *-nda* being the past tense marker, see (11) with *yanga-* with *-ndi* present tense marking perhaps. This would then leave *-ya* unanalysed for function.

\(^9\) This could be *nandi-* ‘see-PRST’.

\(^{10}\) The function of *djala* in examples (8) - (11) is confusing and could be either ‘look’ or a demonstrative or both. Perhaps there is a distinction in Mackenzie’s transcription of *<jella…>* that could be interpreted as either *djala* or *djila*. There are no cognates of other examples that would shed some light onto this.
(15) *Kainŋoyia yangarinya, ya wudjut yendar.*

gayiŋŋayi - ya yan-garu-ya ya wadjad yan-dha-ng
sea-LOC? go-PST and beach go-PST-?

*He goes into the sea, the spirit walks along the beach.* (A-AM-1874-250-YK)

(16) *Barńgaŋa thallybunbila, ya kūrubun jīya Yirāma-baranga-nga dhaliba-(n)biila ya guraban-dju-ya*11 yirrama
island-LOC go.up-AGAIN and stone-BECOME-PST spirit

*He got upon an island; the spirit went to the rocks.* (A-AM-1874-250-YK)

(17) *Karrūgaia yūinya ya-a-i-Karuganbilla-garuga-ya yuwinj yawa-yi*12 garuga-(n)bila
call-PST man come-IMP call-AGAIN

*The man shouted “Come here!” Shouted again.* (A-AM-1874-250-YK)

(18) *Gumma ŋaimathaua; Kūlwaiona*
gama ngaya-ma-dha=wa gula-wayana
spear carry-CONT-PST=3p spear-?

*They fetch spears, walk round him.* (A-AM-1874-250-YK)

(19) “*Yirrāma na pulla!*”
Yirrara nha bala
Yirrara there near

*‘The spirit is this way!’* (A-AM-1874-250-YK)

(20) *Mudgēry purría-mudjari barra-ya*
canoe step.into-PST

*The man got into a canoe.* (A-AM-1874-250-YK)

(21) *Parrylankaia, yerrauana, yirriballaia.*
bari-lan.gana-ya yarawang-(g)a yiriba-la-ya
disappear?-PST rocks?-LOC13 go.into?-PST

*The spirit could not be found, he went into the rocks, he got into the hole.* (A-AM-1874-250-YK)

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11 This part of the story must refer to the formation of a natural feature, i.e. ‘becoming stone’.

12 The imperative marker here is identical to that found in Gandangara. Usual imperative morpheme is -ra.

13 NOTE alternative glossing *yara-wa-nga* ‘go...’, not sure whether this is a word for ‘rocks’.


Mackenzie, Andrew 1875 ‘Tales in Tharumba and Thurawal’ in William Ridley *Kamilaroi, Dippil, and Turrubul – languages spoken by the Australian Aborigines*. Pp.146

As the previous text, this story was also published twice, in the same publications as *Yirrama*, and is the shortest amongst all the Dharrawal and Dharumba texts. The English translation in Ridley’s publication differs slightly from that to earlier published version. The word order in the English translation is changed to follow more closely the word order in the clauses as in the Dharrawal language version.

The moon came, the moon was enamoured, came to the Mullymoola damsels. (Mackenzie, 1874:260)

Came the Moon; was enamoured the Moon, to the Mullymoola damsels came he. (Mackenzie in Ridley, 1875:146)

The transcription also shows some discrepancies, such as *m* instead of *n*, and the omission of some diacritics in either publication that are found in the other. The original version presented her for glossing, was taken from the *The Journal of the Anthropological Institute of Great Britain and Ireland*.

The title of the story suggests that this mythological story tells of the origin and formation of the stellar constellation Pleiades or Seven Sisters. According to Wikipedia (http://en.wikipedia.org/wiki/Pleiades, visited 22nd August 2011), it is one of the constellations that are closest to earth and is therefore easily visible in summer in the southern hemisphere.
Stories about the origin and/or creation of stellar constellation are common in Australian Aboriginal culture and are in some social groups considered to be secret women’s or men’s business. We do not know whether Mackenzie’s informants were male or female; and perhaps the shortness of the story may be a result of it being secret business, and that only the very rough outline of the story was told.

In one of Mathews’ wordlists, <mullamullung> (A-M.1.3-276) is given as the word for the ‘Pleiades’. The placenames mentioned in this story, namely Indoula, Poolinjerunga, and Kān, have not been located or correlated to existing placenames. The informant, or narrator, of this story is not given for this story.

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14 One such example was the contention that the Seven Sisters creation story evoked in the Hindmarsh Bridge Controversy. During the trials of the local Ngarrandjeri (SA) people trying to prevent the bridge from being built, the Seven Sisters story was told by several female Elders, but were restricted to being read by female participants in the trial only and later judged to have been fabricated by the Elders.
**Mullimūla Thurawaldtheri Kurialla.**


**The Pleiades.—A Thurawal Story.**

The moon came, the moon was enamoured, came to the Mullymoola damsels. They were catching kaioong, were roasting with hot stones paiaming* and kaioong,† at Poolinjerunga, near Kan. They went to Jindoula. The Southron heard them. Where are they singing about me? I hear them singing about me in the gully; let me have pipe clay to corroboree; sing that song; let me dance. I'll spear you in the eye. They go under the ground—they went up to the sky; the sisters became stone.

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*[E. T. Mackenzie, *Mullimūla* in Rickard and Ridley 1875:146*]
(22) *Yenda Jejū, muliwauthana Jejügo,*
yan-dha djadju maliyuradhana<sup>13</sup> djadjung-ga
go-PST moon enamoured? moon-ERG
*The Moon came, the Moon was enamoured, (A-AM-1874:260-Pl)*

(23) *mullimūla mega yandthanununang*
Malimula miga yan-dha-nunung
Malimula woman go-PST-?
came to the Mullymoola damsels – (A-AM-1874:260-Pl)

(24) *thullimalaoa kaiūngo,*
dhalima-la = wa gayung-gu
catch-PST = 3p gayung-DAT
*They were catching kaioong, (A-AM-1874:260-Pl)*

(25) *kundthumaiaoa paiamingangga, kaiunga, Pulinjirunga, kanda -*
gundhama-ya-ra bayaminga-ngga<sup>16</sup> gayung-a<sup>17</sup> Poolinjerunga
burn-PST-? bayaming-INSTR gayung-INSTR Poolinjerunga
Kān-dha
Kān-LOC
were roasting with hot stones piaming(1) and kaioong(2), at Poolinjerunga near Kān. (A-AM-1874:260-Pl)

(26) *Yangaoana Jindaola -*
yanga = wa = na Indoula<sup>18</sup>
go = 3p = THEN Indoula
*They went to Jiudoula. (A-AM-1874:260-Pl)*

(27) – ṇurundhilanai Guiaiin,
ngara-ndhi = lana<sup>19</sup> guya -yiin
hear-PRST-3p.OBJ south-ABL
*The Southron [sic] heard them. (A-AM-1874:260-Pl)*

(28) *wudthawaiin, yangai?*
wadha-wa -yiin yangga-yi
where-?-ABL sing-PRST
*Where are they singing about me? (A-AM-1874:260-Pl)*

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<sup>15</sup> There are no further instances of this word or cognate in the SCLs corpus that would assist with the analysis and morphological break down of this lexeme. Curiously, Tindale (1938), *‘mali’* ‘coitus’ in the language collected at Wallaga Lake (either Djirringanj or Dhurga).

<sup>16</sup> “Bulbous reed that grow in swamps” (footnote given with text).

<sup>17</sup> “A small type of fish” (footnote given with text), probably the same as *gayung* that is mentioned in (25).

<sup>18</sup> Again, tense is not marked like Mathews’ Dharrrawal material.

<sup>19</sup> *-lana* could be a variation of the 3p object marker found in other instances as *=ndhana.*
(29) thuraodamurra yangganaŋ ɲurumbanganda;

dharawadamara yangga-nay ngara-mba-ngganda:20
gully? sing-? hear-CONT-?
I hear them singing about me in the gully; (A-AM-1874:260-Pl)

(30) Kubbutgailanganda;

gabad gayila = ngganda
pipe.clay ? = ?
Let me have pipe clay to corroboree; (A-AM-1874:260-Pl)

(31) piailinuradtha yanggamaoranurthundtha

bayalinuradha yangga-mawara = nhur = dhanha
?
sing-? = 2p = 3p.OBJ
sing that song; (A-AM-1874:260-Pl)

(32) kulinaianumai

gali-nayanu-ngay
dance-? = 1s
let me dance – (A-AM-1874:260-Pl)

(33) thurinaianai mobarudthu.

dhuri-naya = ngay mabara-dha
spear.PRST-? = 1s eye-LOC
I’ll spear you in the eye – (A-AM-1874:260-Pl)

(34) Kula-bimaianai,

galabina-ya nhay
?-PST? that
They go under the ground, (A-AM-1874:260-Pl)

(35) merirungo yenaŋwa,

mirirr-nggu yana-yu = wa
top-ALL go-? = 3p
they went up to the sky; (A-AM-1874:260-Pl)

(36) kūranaiuwa mamarūdhana.

gurana-yu-wa mama-rudhana21
stone-VBLS = 3p elder sister-?
the sisters became stone (A-AM-1874:260-Pl)

20 The morphology is unclear, the same final segment occurs in the following example. A speculative analysis of this might be = ngay = ndha ‘ = 1s = 3p.OBJ’ in the first example, but that does not apply to the following example.

21 This suffix perhaps conveys a collective or a dyadic sense ‘sisters to each other’. There are no other instances with this suffix or sense.

Mackenzie, Andrew 1874 ‘Specimen of Native Australian Languages’ in The Journal of the Anthropological Institute of Great Britain and Ireland Vol 3 Pp.255-256


The Dharrawal name of the story <Mēgaaloāli Wurragal> simply means ‘the women and the dog’. This story was published with the accompanying letter from Mackenzie dated 17th June 1872 (picture Figure 10), which provided the geographical setting of this mythological story “at Bendthualaly, between Perry’s Meadow’s and the Kangaroo Ground, as the two latter places are called by the settlers. Kangaroo ground is a corruption of the native name Kangargraon”. Although the placenames Mackenzie referred to do not exist in this form today, they most likely refer to Berry’s Meadow near Berry, and Bendthualaly to Bundewallah. Perry’s Meadow’s is likely to be “(B)erry's meadow country on Broughton Creek” (RTA NSW Preliminary Report for Princes Highway Upgrade, November 2007, http://www.rta.nsw.gov.au/roadprojects/projects/princes_hway/berry_bomaderry/documents/route_options_dev_report_nov07/apprendix_i-part_1.pdf, visited 14th March 2011). All identified places and placenames are located within the Shoalhaven area, NSW.

This narrative omits a lot of assumed knowledge, a pattern that is common in Australian Aboriginal narratives with a traditional and mythological context. For example, the question may be asked ‘why did the women turn to stone?’ Mathews provides the missing information in one of his publications that share cultural information about Aboriginal groups he visited or knew about.

…they were immediately changed to stone, together with their bags of burrawangs and their yamsticks, gaualang. Rocks bearing a fanciful resemblance to these women are pointed out at a place on the hills between the Kangaroo Valley and the coast. (Mathews 1904:347)
The reason given by Mathews is that menstruating women were not allowed to talk to dogs, and the story clearly begins with the opening of the women carrying nuts they had collected, coming across a dog, and they speak to him.

The Purungalaioula met the dog along an Aboriginal trail and it is known that one of the earliest European bridle trails passed just 800 m northeast of Broughton Head through Woodhill Gap. It is highly likely that this trail followed an existing Aboriginal trail which utilised the Woodhill Mountain Ridge down to Broughton Creek. (RTA Report. November 2007:22)

The handwritten version by Mackenzie (in Illert, 2003) shows unremarkable discrepancies between the handwritten and the later published version.

![Handwritten text]

Figure 8 Mackenzie Handwritten <Mēgaaloāli Wurragul> story
Moelly, Wandandian, 17th June, 1872.

SIR,—The scene of the accompanying legend is at Bendumualaly, between Perry's Meadow's and the Kangaroo Ground, as the two latter places are called by the settlers. Kangaroo Ground is a corruption of the native name Kangargraon. As in the case of the story previously transmitted, this has been taken word for word from the mouth of the teller.

I have, etc.,

(Signed) ANDREW MACKENZIE.

The Honourable the Colonial Secretary, Sydney.

Muggg Turrwaalalalal.

Mëgaaoolal Wurragal.

Murra-murra maunmirria, nqaimaia Kangargraon; Kurrbaiala mëgaaolal Kangargraon pûrawâoga; sambilala pûrabaalulug; kaiaolania miq mirigaoga; yakaiaolanna "wadthoin bundamiai" "Murra-murra sandén yariba." Naalaly; waitboro Kulalia mëgaaolal pûrawandithir; wuwaorandala. Nindtha Bendumualalai.

He got the mullet from the river, took it up to Kangargraon; he met the women coming from Kangargraon with poorawang (samia nuts, or native arrowroot); they fetched the poorawang, they talked to that dog; they said "where have you come from?" "I am bringing mullet from the river." That will do; the women corrobory gesticulating with the left hand; they fall dead. This was at Bendumualaly.

The English translation is also given in form of a rhyming verse, which was most likely authored by Mackenzie himself.
The Nut Gatherers

From the mountain the nutters fruit-laden come back,
With a fish twixt their teeth; meet the dog on the track.

"Now whence come you, Warragul, tell us we pray!"
"From the river below I have come all the way.
And to take thence to Kangargraun thought.

"Mura-mura thus far on my journey have brought.
Enough! through the frame of his ears there steals
Subtle poison the blood, flesh, and bone that congeals.
Wild, speechless, and rigid, in vain to reply,
Every fibre benumbed, a last effort they make.

The spell that is freezing all motion to break,
For dance of defiance, they raise the left arm,
Outstretched the limb stiffens, too strong is the charm.

They stagger; the purawang poised on each head,
Falls split to the ground as the bearer falls dead.

At Bendithualy they lie side by side,
With uplifted arm, as they fell down and died.
To this day may be seen, with their nuts round them strewn
The Purungalaiaoula all turned into stone.
(37)  *Murra-murra maunmiri, ngaimaia Kangargraon;*
marra~marra mawunmiri-ya22 ngayi-ma-ya Kangargawan23 mullet~REDUP river-LOC carry-CONT-PST Kangaroo.Ground
*He got the mullet from the river, took it up to Kangaroo-grown; (A-AM-1874:255-Nu)*

(38)  *Kūruŋaialū mēgaaloali Kangargraon pūṟūwāŋga;*
gurunga-yā = lu24 miga-walawali Kangargawan buruwang-ga
meet-PST =3d.OBJ woman-walawali Kangaroo.Ground burrawang-INSTR
*he met the women coming from Kangaroo-grown with poo-rawang (zamia nuts, or native arrowroot); (A-AM-1874:255-Nu)*

(39)  *ŋaimialaola pūṟūngaioalun;*
gayi-ma-ya-la = wula burungaya = wulung
carry-CONT-PST.? = 3d burrawang = 3d.PSSR
*they fetched the poo-rawang, (A-AM-1874:255-Nu)*

(40)  *kaiaolanai míni miriganga;*
ga-ya = wula = nhay miring=25 mirigang-ga
talk-PST = 3d = 3s.OBJ dog-LOC
*they talked to that dog; (A-AM-1874:255-Nu)*

(41)  *yakaiaolanna “wadthain bundamiai?”*
yaga-ya = wula = nhay “wadha -yiin bundhama-ya-yi”26
say-PST = 3d = 3s.OBJ where-ABL take-PST.?  
*they said “where have you come from?” (A-AM-1874:255-Nu)*

(42)  “*Murra-murra ɲandēin yariba.***
marra~marra ngandi -yiin27 yari-ya-ba mullet~REDUP river-ABL carry-PRST.?  
“I am bringing mullet from the river.” (A-AM-1874:255-Nu)
(43) Naoalya;
    nawalya

That will do, (A-AM-1874:255-Nu)

(44) waitborro Kulialo mëgaolan pûrûwandhir;
    wadjbara gali-ya = wala mig-a-wulan buruwa-ndhi-r

left cut-PST = 3p woman-? fall-PRST-?

women corrobory gesticulating with the left hand; (A-AM-1874:255-Nu)

(45) wuraoranbala
    wara-wara = nbala

dead–REDUP = THEN

they fall dead. (A-AM-1874:255-Nu)

(46) Nindha Bendhala.
    nindha Bendhualaly
this Bendhualaly

This was at Bendhualaly. (A-AM-1874:255-Nu)

28 There is no other instance of this expression, but according to narrative style in AALs, this might be something like ‘alright’ or ‘enough’.

29 A possible analysis of this construction could be something having to do with the burrawang they were carrying. Perhaps this is a reference to the creation of a natural feature?

30 The noun might show a dual marker -wulali, i.e. ‘the two X’.
B.1.1.2 Dharrawal Texts collected by Robert H Mathews (1841-1918)

All of Mathews’ transcribed stories in the SCLs corpus are in Dharrawal. There are four different versions of *The Parable of the Sower*, which differ only marginally in vocabulary. Informants or background information is not given in any of them. The various translations could suggest that Mathews may have employed the methodology of back-translation\(^{31}\), a methodology often used by bible translators. However, as there are no English translations of the text other than the paragraphs taken from the *King James Bible*\(^{32}\), rather three different versions in Dharrawal, Mathews may have asked three different informants to translate *The Parable of the Sower*. From the scribbles and notes added to some of the transcriptions/translations, it certainly seems that he checked and verified and clarified some of the constructions in the text with or without the help of Dharrawal speakers. Due to his methodology, the entries of the different version of the *The Parable of the Sower* are not clearly segregated and it is impossible to determine whether and which variants of sentences are information given by different informants. The text is therefore presented here in the format in which they were entered into his notebook.

No information is given about the informant(s) who helped Mathews with his transcriptions, but it is most likely that he would have worked with people in La Perouse, where he collected most of his Dharrawal material. One of his Dharrawal


\(^{32}\) This is the version of the Bible that was first printed in 1611 and was the version used by the Church of England in the late 19\(^{th}\) century/early 20\(^{th}\) century, the time when Mathews transcribed his biblical stories.
informants was Mrs Timbery, a name that was mentioned in one of his notebook entries as “Mrs Timbery is the best” language informant.

The versions are presented here in order in which they appeared in the notebook, and include all of Mathews’ comments, glossing and corrections as found in his entries. Methodology of presenting Mathews’ notebook entries were previously discussed in Chapter 2 (Methodology), but are briefly repeated here for user friendliness.

Taking the excerpt above as example, the following convention is used to transcribe this entry. Scribbles and glossing are placed into (brackets) following and attached to the appropriate word/morpheme or segment. Corrections such as crossed-out lexemes, as well as underlining of morphemes or lexemes, are retained. Hence the excerpt above, is represented as follows:

v.6. Burwamarraia(dropped some) Kūrrubungga(rock on) Dyurwalailla(sprung of it) buillijullaia(died it after) nhai(it), madha(because) bumnaiana(rain none) yeddhaia(wet was) dbaiana(not any) yeddha yeddha yenna

Any other added comments by myself, are placed in [square brackets] following the appropriate segment, see in The Parable of the Sower number 1, line (52) for an example.

As the various versions of The Parable of the Sower are given in the order in which Mathews entered them into his notebook, the first translated version shows a
larger number of additional notes than the following versions. This version contains one or more variants of translation of the same sentence/verse. These are here labelled with $1/a$, $1/b$ and $1c$, rather than extracting the differing segments and trying to realign them in any right order. We do not know whether the various translations were provided by different informants and if they were, which segment was translated by whom. The first version is reproduced in this chapter in the way it is found in Mathews’ notebook. This means, I included the additional phrases and verifications that Mathews added as notes to the actual transcription of the story. Information like this adds an extra value to the stories because they assist in understanding Mathews’ methodology and procedure; these additional examples are thus contained in the corpus presented here.
4. Parable of the Sower (version 1) (A-M.2.6-16-PoS1/a)

Figure 13 Mathews The Parable of the Sower Notebook 4 p.16

(47) yenda(went) yellagan(a worker or smart fellow) yerrimurri(to throw) bumburru(grass-seed)
yan-dha yalaganj yiri-ma-ri bamburu
go-PST worker throw-CONT-PURP grass.seed
A worker went to sow some seeds. (A-M.2.6-16-PoS1/a)
A smartfellow went to throw grass seeds.
(48) *Burwamarraria*(some fell) yau’-ang-ga nguddhaŋ(along of each) wurri(side)
    burwa-mara-ya yawang-ga ngadhanj wari
    fall-SOME-PST path-LOC side far
    *Some fell alongside the path.* (A-M.2.6-16-PoS1/a)
    **Some fell on the sides of the path.**

(49) *yuin* yellaŋ yenda yerrimurri bumburu,
    yuwinj yalaganj yan-dha yiri-ma-ri bamburu
    man worker go-PST throw-CONT-PURP grass.seed
    *A worker went away on purpose to scatter his seeds* (A-M.2.6-16-PoS1/b)
    **A man smartfellow went to throw grass seeds.**

(50) *Burwamarraria yauawurri nguddaŋyarrayri dharrandha(trod on) yuinbuloalā*(many men)
    burwa-mara-ya yawa-wari ngadhanj-djari dhara-ndha yuwinj-bulawala
    fall-SOME-PST path-far side-? step.on-PST man-PL
    and while he continued scattering his seed, *some of it fell on the side of the path, and was*
    *trodden on (by many men).* (A-M.2.6-16-PoS1/b)
    **Some fell along the sides of the path and many men stepped on (them).**

(51) *yuinbulalā yuinbuloalā*(the accent on the last syllable)
    yuwinj-bulali yuwinj-bulawala
    man-DU man-PL
    *two men* *many men* (A-M.2.6-16-PoS1)

(52) *(for agent) dhūlyūng(palm berry)-gūrubūng(stone seed)-wullanhung(seed stone)-
    Budjianbuloala(all the birds) dhūnjawa(ate it)*
    dhalyan gurabang walanhung budjan-bulawala dhanj-dja=wa
    palm.berry stone seed bird-PL eat-PST=3p
    *All the birds ate the palmberry seeds.* (A-M.2.6-16-PoS1/a)
    **Many birds ate the palmberry seeds.**

(53) *dyurwammori yendingai*
    djurwa-ma-ri yan-dhi = ngay\textsuperscript{33}
    seed-CONT-PURP go-PST = 1s
    *I went to scatter.* (A-M.2.6-16-PoS1)

(54) *yuĩ dyurwam mia(−mori)(present?) dyurwammaĩa yenda*
    yuwinj djurwa-ma-ya yan-dha
    man seed-CONT-PST go-PST
    *A man went and scattered.* (A-M.2.6-16-PoS1)

\textsuperscript{33} The past tense marker should be *-dha*, maybe the translation would more appropriately be ‘I go to scatter’ in present tense.
(55)  *yundayu dyurwaia*
  *yuwinj-dju  djurwa-ya*
  man-ERG seed-PST
  *a man scattered (A-M.2.6-16-PoS1)*

(56)  *yundayu yenda dyurvä’i mori nama’ runggu[il?][inserted later] wullanhunggo (seed)*
  *yuwinj yan-dha djurwa-ma-ri namarung-guli walanhung-ga*
  man go-PST seed-CONT-PURP 3s-GEN seed-INSTR
  *A man went to scatter seeds. (A-M.2.6-16-PoS1/c)*

(57)  *yugundu (that time) dyurwamaiadha (he sowed) wullanhunggo burwaia (dropped) yuangga burwa (drop) marraia (some) nguttañdya (on the side) nguttañbulailè*
  *yugun-du djurwa-ma-ya = dha walanhung-ga burwa-ya*
  then-? seed-CONT-PST = SUB seed-INSTR fall-PST
  *Then, as he was scattering the seed, (some) fell off the path along the sides. (A-M.2.6-16-PoS1)*

(58)  *yugundu (that time) wullanhunggo (the seed) dyurwamaiadha (sowed he)*
  *burwa (drop) marraia (some) nguttañbulailè (both sides) yauangga (the path)-/- dhurramarraia yugundugai*
  *yagun-du walanhung-ga djurwa-ma-ya = dha burwa-mara-ya*
  then-? seed-INSTR seed-CONT-PST = SUB fall-SOME-PST
  *...and while he continued scattering the seeds, some of it fell on the side of the path, and was trodden on. (A-M.2.6-16-PoS1)*

34 Based on the previous two examples, we would expect *-ma* on *djurwa-*. 
5. *Parable of the Sower* (version 2) (A-M.2.6-17-PoS2)

Figure 14 Mathews *The Parable of the Sower* Notebook 4 p.17
v.5. yuiñ(man) yenda(went)(yenboora yerrimaia [written underneath in small letters]) dyurwa (to scatter) murri namarungguli(his own) wallunhunggo(seed)
yuwinj yan-dha djurwa-ma-ri namarung-guli walanhung-ga
man go-PST seed-CONT-PURP 3s-GEN seed-INSTR
A worker went away on purpose to scatter his seeds and (A-M.2.6-17-PoS2)
(60) yugungai(yugundu(at that time) written above it) dyurwamaiadha(sowed he)(yerrimaiadha[as alternatives scribbled underneath] wallunhunggo(the seed) būr’wa(dropped) marraia(some) nguttañ(sides) bulali(both) yauangga(path)(yauang = road).

(61) dhurrandhawa(they several trod) yūgungai(at the time) yernēauaia(as they went away).

(62) Buddyanbuloala(birds many) mirrirdin(from above) dhan-dyā-wa(they ate)

(63) buddyanbulaula(a lot of birds) mirrirdin(from the top) dhandyawa(they ate)

(64) v.6. Burwamarraia(dropped some) Kūrrubungga(rock on).

(65) Dyurwalailla(sprung of it) bullijullaia(died it after) nhai(it), madha(because) bunnaiana(rain none) yaddhaia(wet was) yeddha yeddha yenna[d’yurwalailla(grew it up) – bullijullaia(died it)]

(66) v.7. Burwa(fall) marraia(some) bā-wannyur’ungga(inserted above) dhuradhural(thorns) nyurrungga(among).

35 The words wallunhunggo and dyurwamaiadha were swapped according to Mathews’ notes, originally the sequence was reversed.
(67) Dhuradhurala (Bawandu written underneath) dyurwa (grow) liau (together) = wula kurwandhū 'laia kuridaia nhi [added later]
dhura-dhural-a djurwali-ya = wula gurwandhulaya
spikes~REDUP-ERG grow-PST = 3d
? gurida-ya nhay
choke-PST that

and the thorns grew with it, and choked it. (A-M.2.6-18-PoS2)

(68) v.8. Burwa marraia nuggunggo (good) thalgai (ground)
burwa-mara-ya nagung-ga dhalga-ya
fall-SOME-PST good-LOC ground-LOC

‘and another fell on good ground, (A-M.2.6-18-PoS2)

(69) Dyurwalaeea (grew) nhi (it) - dhung-ang food (fruit) burramurrang gurnunggularn(a lot)

ngunyaia (on it) dyurwaliyata
djurwali-ya nhay
grow-PST that
dhangang baramarang gurnunggularn ngunja-ya
food plenty that-LOC

and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some hundred.’ (A-M.2.6-18-PoS2)

(70) yugundu gamaiadha,
yagun-du gama-ya = dha
then-? say-PST = SUB

‘and he said unto them, (A-M.2.6-18-PoS2)

(71) nguritgurnhaia (when) nyaiaiyulla (stopped he) –
ngaridgurnhaya njaya-ya-la
?
stop-PST-THEN

when he stopped (A-M.2.6-18-PoS2)

(72) Gurragawrandha (he shouted), gurira (guri = ear) ngurramaiaandha - ngurramaiaandha [added later]
garuga-wa-ndha
call-?PST
guri-yira ngara-ma-ya-ndha
ear-HAVING hear-CAUS-?HORT
he that hath ears to hear, let him hear.’ (A-M.2.6-18-PoS2)

36 There are no other instances of this construction or part of it in the rest of the corpus. Although it looks like a verb with a final past tense marker, I am unable to analyse it further.

37 This could be the same word as dhalga ‘ground’ (see (102) and (102) for example.
(73)  Burwa marraia bāw’an ngurrungga [Djurwaliau-wula(grow together)(circled)]-
       burwa-mara-ya  bawan njarung-ga  [djurwali-ya = wula]
       fall-SOME-PST  thorn middle-LOC  [grow-PST = 3d]
       And the other fell amidst the thorns; (A-M.2.6-18-PoS2)

(74)  yerrathaiau-wula(sprung up together)-
       yaradba-ya = wula
       spring.up-PAST = 3d
       and the thorns grew with it, (A-M.2.6-18-PoS2)

(75)  bawundu [Kūradaia(circled)]  kuradhandhulaia(all got choked)
       bawan-du  [gurada-ya]  gurada-ndhula-ya38
       thorn-ERG  [choke-PST]  choke-ALL-PST
       and choked it. (A-M.2.6-18-PoS2)

38 -ndhula suggest that is means ‘all’ got choked. There are no other instances with this suffix.

The transcription of this version is marked with the date 15th November 1902. Note that this version is out of all the *Parable of the Sower* versions a much tidier entry in the notebook; less glossing and fewer scribbles. The date does not provide further information on where and who he may have worked with to construct these parables; the corresponding diary entry (Mathews’ Diary in Mathews Collection at the National Library of Australia, MS 8006) does not provide any further insight.
5. The sower went forth to sow his seed: and as he sowed some fell by the way side, and was
8. And other fell on the rock; and as it
7. And other fell among the thorns; and the thorns grew with it, and choked it.
6. And other fell on the good ground, and grew, and brought forth fruit a hundred-fold.

Figure 18 Mathews *The Parable of the Sower* Notebook 4 p.20
(76) yuwinj man go-PST seed-CAUS-PURP namarung-guli

A worker went away on purpose to scatter his seeds (A-M.2.6-18-PoS3)

(77) Yūgun-gai nagun-gai burwa marraia nguddhaɪbulali nhari(along)|inserted| yau(along) yau-angga(on path)

and while he continued scattering his seed, some of it fell on the side of the path, (A-M.2.6-18-PoS3)

(78) dhurranda yuiñdyu dhurrandhawa(they trampled) dhunna(foot) mirrigullimangga būddyanda(birds) dhundyawa(ate)

and was trodden on and the birds or the sky ate it all. (A-M.2.6-18-PoS3)

(79) ver.6 burwa marraia kūrubungga, dhadya dyür-wal’-i-laiadha, bullia(died) nhai(it), madha(because) nguddya(ground) guṅ’ha

And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. (A-M.2.6-19-PoS3)

(80) ver.7 Burwa marraia bā-wan(thorns) nyurrungga(among), bawan nhaɪung dyurwalaula-Kūrradhaɪa bawundu

‘and some fell among thorns, and the thorns grew up and choked it (and it yielded no fruit).’ (A-M.2.6-19-PoS3)
And the other fell into the good ground, and grew, and brought forth the fruit a hundred-fold. (A-M.2.6.19-PoS3)

‘and he said unto them, He that hath ears to hear, let him hear.’ (A-M.2.6.20-PoS3)
7. Parable of the Sower (version 4) (A-M.2.6-23-PoS4)

This last version of The Parable of the Sower is the neatest entry and looks more like a finalised version with very little corrections or scribbles. The scribbles suggest alternative lexemes rather than corrections.

Figure 19 Mathews The Parable of the Sower Notebook 4 p.23

(83) 5. yuĩĩ yendra yerrimurri wullanhunga namaranguli.

yuwinj  yan-dha yiri-ma-ri  wulanhung-ga  namarung-guli
man  go-PST throw-CONT-PURP  seed-INSTR  3s-GEN

A man went to throw his seeds. (A-M.2.6-23-PoS4)
As he threw them, he dropped some on the sides of the path. *(A-M.2.6-23-PoS4)*

Many feet stepped on them. *(A-M.2.6-23-PoS4)*

Birds belonging to the sky ate them. *(A-M.2.6-23-PoS4)*

Other fell on the rock. *(A-M.2.6-23-PoS4)*

Then as it grew, it died because there was no water. *(A-M.2.6-23-PoS4)*

Other fell amongst the thorns. *(A-M.2.6-23-PoS4)*

That one’s thorns grew together. *(A-M.2.6-23-PoS4)*

The thorns choked it. *(A-M.2.6-23-PoS4)*
(92) 8. Bûrwa marraia nuggunggo dhalgai.
burwa-mara-ya nagung-ga dhalga-yi
fall-SOME-PST good-LOC ground-LOC
Other fell on good ground. *(A-M.2.6-23-PoS4)*

(93) Dyurwallia nhai.
djurwali-ya nhay
grow-PST that
That one grew up. *(A-M.2.6-23-PoS4)*

(94) gûrrû`-lan-gaia (it was bent) dhung-ang `-ga (with fruit).
gurulanga-ya dhangang-ga
bend-PST fruit-ERG
It was bent with (having) fruit. *(A-M.2.6-23-PoS4)*

(95) Yugundu gamaiadha:
yagundu gama-ya=dha
thus talk-PST = SUB
Then he spoke. *(A-M.2.6-23-PoS4)*

(96) Gurrugarnyaia guriyirra(wulola) (added)(ear if) ngurramai`andha
garuga-nja-ya guri-yira-wulawala gara-ma-ya=ndha
shout-?-PST ear-HAVING-PL hear-CAUS-PST = SUB
He shouted ‘those that have ears, let them hear. *(A-M.2.6-23-PoS4)*
8. The Parable of the Prodigal Son, Luke 15, verses 11-18 (A-M.2.6-21-PoPS)

Following the Parable of the Sower, Mathews also transcribed the Prodigal Son (Luke 15, verses 11-18) into Dharrawal. The neatness of this notebook entry, compared to the previous Parable of the Sower versions, might suggest that Mathews copied this text perhaps from another source, but he may have had an informant who he had worked with on the Parable of the Sower parable, as there are relatively few additional scribbles and corrections.

In the King James Version of The Bible, the parable starts with the opening “and Jesus said…”. The word given here to translate Jesus is <benggang> which is found elsewhere in the SCLs corpus as <bangang> ‘old man’ (A-M.1.3-275) by Mathews, and as ‘young man’ <banggung> by Ridley (A-WR-418). Whether this was an appropriation for the concept of ‘Jesus’ is not known.
Figure 20 Mathews The Parable of the Prodigal Son Notebook 4 p. 21

Figure 21 Mathews The Parable of the Prodigal Son Notebook 4 p.22
11. Benggang yuggaia yuin(bah) bunbariwulalinhung
binggang yaga-ya yuwinj (ba) bunbari-wulali = nhung
old.man say-PST man (and) boy-DU = 3s.PSSR
‘And he [Jesus] said: a certain man had two sons.’ KJ version (A-M.2.6-21-PoPS)
Old man said “there was a man and his two sons”

12. yel’lungal i’ yug’gaia babamurranhung:
yalunggali yaga-ya baba-mara = nhung
younger.son say-PST father-KIN = 3s.PSSR
‘and the younger of them said to his father, (A-M.2.6-21-PoPS)
The younger son said to his father:

Bābang, [bindiri mingganbilala ngaiawuli] wūrwamaran (divide) ngaiawulalal (all my)
ingganadyangga (the property and everything).
baba-ng (bindi-ri minggan-bulawala ngaya-wuli)
father-ADD (give-PURP what-PL 1s-GEN)
wurwama-ra(n) ngaya-wulala39 minggang-djangga40
divide-1s.IMP 1s-GEN/PL what-?
Father, give me the portion of goods that falleth to me. (A-M.2.6-21-PoPS)
“Father, (give me my many things) divide my many things.”

wurwa (divided he)-madhau’alāng buraty (all) namarunggulala (anything of his).
wurwama-dha = wulung baradj namarung-gulala
divide-PST = 3d.OBJ all 3s-GEN/PL
And he divided unto them his living.’ (A-M.2.6-21-PoPS)
He divided all their many things.

13. yellunggali nha mugamaaiirea mar’nimaiirea namarunggulala minggauadyangga,
yalunggali nha maga-mayayiri-ya marni-mayayiri-ya41
younger.son that -?-PST -?-PST
namarung-gulala minggana-djangga
3s-GEN/PL things-?
‘And not many days after the younger son gathered all together (A-M.2.6-21-PoPS)

39 -wulala is possibly meant to be -wuli creating the possessive 1s pronoun ‘mine’ but with a final -la to mark plurality of the belongings. See also the following sentence showing -gulala marking the 3s pronoun as possessor.
40 minggang ‘what’ is extended to mean ‘something’ or ‘things’ here. The function of -djangga is not known.
41 Note the two constructions here that show the same morphology on maga- and marni-. The meaning of either of them is unknown. marni might be ‘meat’.
(102) yennairrea dhurgawalu (another country) wurru (far away) - yana-yiri-ya dhalga-walu\textsuperscript{42} waru
go-AWAY-PST ground-OTHER far
and took his journey into a far country; (A-M.2.6-21-PoPS)

(103) burrat (all)(did) bundhaia (use [he]) gurnai’anungbulo’ala.
baradj bandha-ya garnaya-nhung-bulawala
all use-PST bad=3s.PSSR-PL
and there he wasted his substance with riotous living.’ (A-M.2.6-21-PoPS)

(104) 14. yugundu burratbundhaia, dhung-ang (food) gunnaia ([none]) nham (that) dhūlga (everything),
guggarnyaia (he was hungry)
yagundu baradj bandha-ya dhanang-ganha-ya\textsuperscript{43} nham dhalga
then all use-PST food-PRIV-? that ground
gaganja-ya\textsuperscript{44} hungry-PST
‘And after he had spent all, there arose a mighty famine in that land; and he began to be in want.’ (A-M.2.6-21-PoPS)

(105) 15. [yenda (went) middhang-algangga (another place) dhulauwalu (another place) yernaiirrea] yernairrea dhulgawalu yuindhi (to a man).
[yan-dha midhangalgang-ga dhalga-walu yana-yiri-ya]
[go-PST other.1-LOC ground-OTHER go-AWAY-PST]
yana-yiri-ya dhalga-walu yuwinj-dhi\textsuperscript{45}
go-AWAY-PST ground-OTHER man-ALL
‘And he went and joined himself to a citizen of that country, (A-M.2.6-21-PoPS)

(106) irraia nhai dhūnmândyimarri gulungwau (pig) bulola.
yira-ya nhay dhanjma-ndjima-ri gulung-bulawala
send-PST that eat-?-PURP pig-PL
and he sent him into his fields to feed swine.’ (A-M.2.6-21-PoPS)

\textsuperscript{42} The suffix \textit{-walu} may have a meaning of ‘other’ but it may also be the ‘BELONG’ suffix \textit{-wal} followed by a locative, allative or dative suffix \textit{-u}.

\textsuperscript{43} Something like ‘became food-less’ could be expected here. The function of the final \textit{-ya} suffix here is not clear.

\textsuperscript{44} There are only three instances in the Dharrawal corpus that show ‘hungry’. Two instances occur in this text and a third one is a sentence in Mathews’ notebooks (see B.1.2.3 example (132) \textit{gaga-yiri} ‘hunger-HAVING’ and in this chapter example (112) \textit{gaganja = ngay} ‘I perish with hunger’).

\textsuperscript{45} The allative case suffix should have been \textit{-dji} according to phonological rules.
16. ngaldha (he) dhündyilbul (would have) nha bugganyunggang(husks or rhodes?) gulung-gūdha dhūndya.

ngal-dha dhanjdjilbal nhay baganjanggang gulung-ga-dha dhanj-dja
want-PST eat that husks pig-ERG-SUB eat-PST

‘And he would fain have filled his belly with the husks that the swine did eat; (A-M.2.6-21-PoPS)

17. ngambana (no one) bindhaia (gave him) ngummungga (no one)

ngambana bindha-ya ngamang-ga
NEG give-PST no.one-ERG

and no man gave unto him.’ (A-M.2.6-21-PoPS)

18. [Batygaiangai] Batybangai yenbangai babundindi yuggawangai (I will say) nhai (him)-

[yangga-ya = ngay] badj-ya = ngay yan-ba = ngay baba-ndi-ndi yaga-wa = ngay
[arise-PST = 1s] arise-FUT = 1s go-FUT = 1s father-KIN-DAT? say-IRR = 1s

that

‘I will arise and go to my father, and will say unto him, (A-M.2.6-21-PoPS)

46 Note the verb form ending in l, which is also found in other examples showing ngal- ‘want’

47 See the additional note Mathews added to clarify the meaning of <bungallaинmari> ‘to put away’, i.e. ‘to put in store’. The word seems to be broken into ba and ngalayin- in the actual sentence. It is unclear which analysis is more accurate as they are no other instances of this construction in the corpus.
“Babang, gûrnûng ènyaiangai gûrnûng(wrong) bumbadhagun(I have been to thee) gwian-garnyaingai(ashamed am I)
baba-ng garnang bunja?-ya=ngay\textsuperscript{48} garnang bamba-dha=gun
father-ADD wrong do?-PST?=1s wrong be-PST=1s/2s.OBJ
guyan-ga-nja=ngay
shame-be-?=1s

\textit{Father, I have sinned against heaven and before thee.}’ (A-M.2.6-21-PoPS)

This mythological story is found in the same notebook following Mathews’ transcribed biblical stories. Apart from English glossing scribbled above words and phrases, Mathews does not provide any English translation to this story, and the translation given here is my own. No information is given about the informant who helped Mathews with transcribing this story, or if and who someone gave Mathews the story already transcribed and Mathews verifying and correcting it at a later stage.

This text is relatively long compared to the preceding biblical texts and shows direct speech within the story, as was also found to some extent in the preceding *Parable of the Prodigal Son*.

This mythological story tells of the two young children (fish hawks) who were given two fish by their mother, took each other’s by mistake and then fought over them. *<Gwaiamiñ>* heard them quarrelling and went to have a look for them. The other people in the camp saw him coming and tried to hide the two children but he found them and carried them in a net bag back to his camp. On the way home he tripped and the children bit through the net and escaped. On arrival in his camp he hangs up the bag in a tree (a common practise to hang up food in a tree to avoid it being attacked by ground dwelling animals/insects). Later he orders his wife to tell her mother to get the food from the tree. This reflects the cultural avoidance practice between mother-in-law and son-in-law. The story ends with *<Gwaiamiñ>* accusing the mother-in-law being careless and enabling the children to escape. In the Dharumba version (Dharumba Text 7), *<Gwaiamiñ>* hurts or kills his mother-in-law by throwing a boomerang at her out of rage.

The story begins with setting the location of *<Gwaiamiñ>*’s camp Wingecarribee, located in the Southern Highlands near Bowral in New South Wales.
The children’s’ camp is named <Gūrambūnda> but the placename does not correlate with any presently known place in the area. Knowing that this story is told in Dharrawal, it is likely that this place is located somewhere between Bowral and the coast. Bowral is situated to the south of Mittagong, at the outer edge of Gundungurra country, which covers the Southern Highlands. <Gwaiamiñ> may therefore have been a Gundungurra person.

A longer alternative version of this story is found in Mackenzie’s collected material (see Dharumba Text 7), which supplied further context of the story and made translation of this story easier.
Gwayaminj ngullaia Wingeecarribee nguramaianhung (was his native camp).

Gwayaminj ngala-ya Windjigaribi ngura-maya = nhung
Gwayaminj sit-PST Wingeecarribee camp-?=3s.PSSR

Gwayaminj lived in his camp (called) Wingeecarribee. (A-M.2.6-24-GW)

Bunbari-wulali-gang ngullaia-wula Gūrambūnda ngubbamurra-a-wulanhung (with their mother)

bunbari-wulali-gang ngala-ya = wula Gurambandha ngaba-mara-ya = wulanhung
boy-DU-DIM sit-PST=3d Gurambandha mother-KIN-LOC=3d.PSSR

Two (other) boys lived in Gurambandha with their mother. (A-M.2.6-24-GW)

Dunggabalali gudyaga.
dungga-bulali50 gudjaga
cry-DU? child

The two children cried. (A-M.2.6-24-GW)

50 Note the unusual marking on dungga-, we would expect the 3d subject marker = wula and a past tense marker. Perhaps a more likely analysis would be dungga-ba = lali ‘cry-PST=3d’ (with an unusual 3d form).
(117) Bindyawulun ngubbamurrau ’lanhung dhuñbulaligangga(fish two small ones) wur ’riau’alanhai(they played with).

bindja = wuluŋ51 ngaba = wulanhung dhanj-bulali-gang-ga warī=ya = wula nhay give-PST = 3d.OBJ mother-KIN = 3d.PSSR fish-DU-DIM-INSTR play-PST = 3d that

Their mother gave them two small fish to play with. (A-M.2.6-24-GW)

(118) [Kurrabungga(rock)dūnggul(round hole)(circled to suggest alternative wordorder)] yūnmadaulunung duggulgangga(in a hole) Kurrabungga(in a rock)

[gnurabang-ga duggul-] yūnma-ha = wuluŋ duggul-gang-ga [stone-LOC round hole-LOC] put.in-PST = 3d.OBJ round.hole-DIM-LOC
gnurabang-ga stone-LOC

She placed them in a small round hole in a rock. (A-M.2.6-24-GW)

(119) Dhedya(after) wurraiulaia(playing a bit) dhurrung(by mistake)-a-malanaiaula(one others they took) nha dhundya(fish) gujaga[inserted] manmaia (took) midhangga(one) dhundya(fish).

dhadjja wara-ya = wula = ya dharunga malana-ya = wula nha then play-PST = 3d = SUB mistake take-PST = 3d that

dhanj-dja gudjaga manma-ya midhangga dhanj-dja fish-DAT child take-PST one fish-DAT

After the two played for a while, they took each others’ fish by mistake. (A-M.2.6-24-GW)

(120) yuggaia nha gujagawal “ngaiawuli(mine) nha(that)”,

yaga-ya nha gudjaga-wal ‘ngaya-wuli nha’ say-PST that child-OTHER 1s-GEN that

The other child said ‘that is mine’. (A-M.2.6-24-GW)

(121) “ mirra(no) ngaiawuli(mine) dyang(little one) nha ngālung(my own)”.

mirra ngaia-wuli djang = ngalung no 1s-GEN small = 1d.PSSR52

‘No, mine is the small one.’ (A-M.2.6-24-GW)

(122) Ngubbamwuraualanhung(their mother) manmadaulunung manmagun(got)-nhaiaulung(them other two) dyunbulaliwala(two other fish).

ngaba-mara = wulanhung manma-gunhala-ya = wuluŋ dhanj-bulali-wala mother-KIN = 3d.PSSR get-BEN-PST = 3d.OBJ fish-DU-OTHER

Their mother got two other fish for them. (A-M.2.6-24-GW)

51 See examples of bin-dha- ‘give-PST’ in B.1.2.3 (Dharrawal sentences).

52 The 1s.PSSR suffix clashes with the sense of the translation. It is possible that this is a different suffix altogether, such as ‘private property’.
She put them (fish) for them (children) into the same hole. (A-M.2.6-24-GW)

(But) they were stubborn and cried over taking each others’ fish. (A-M.2.6-24-GW)

They cried all day. (A-M.2.6-24-GW)

They came to see what they were crying over. (A-M.2.6-24-GW)

They saw Gwayaminj running along (to see). (A-M.2.6-25-GW)

They covered the children with bushes to hide them. (A-M.2.6-25-GW)

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53 The middle segment on this verb construction is unknown.
(130) yuggaiai-wa-wulung dyunggaiimbul mai-ilamala crossed out(they would be found).
yaga-ya-ya = wa = wulung  
dhungga-yi = mbul  
mayi-yi = la\[34\]  
manba-mbulung
say-PST=? = 3p = 3d.OBJ  
cry-IF = 2d
sit-IF = THEN  
take = 2d.OBJ
They said (to the children) ‘if you cry he will take you.’ (A-M.2.6-25-GW)

(131) Gwaiamin nhaia yuggaia “Waddhawia nha gudyabulali dunggataulaia”.
Gwayaminj  
nhaya  
yaga-ya-wadha-wa-ya  
nha  
gudja-bulali
Gwayaminj that  
say-PST where-VBLS-PST  
that child-DU
dhungga-ya = wula = ya
cry-PST = 3d = SUB
That Gwayaminj said ‘Where are the those two children crying?’ (A-M.2.6-25-GW)

(132) Yuggaiaua(they said) “dha-waddhawiauala(we know not wither gone)”.
yaga-ya=wa  
dha  
wadha-wa-ya = wula
say-PST = 3p  
EXCL where-VBLS-PST = 3d
They said ‘Ha! Where did they go?’. (A-M.2.6-25-GW)

(133) Dha!(heath?) ngurrandhingumbula(hear them) nūnganbulaia(sobbing)!  
dha!  
ngara-ndhi = ngay = mbula  
nunga = mbula = ya\[55\]
EXCL hear-PRST = 1s = 2d.OBJ  
cry = 3d = THEN
‘Ha! I can hear you sobbing!’ (A-M.2.6-25-GW)

(134) yendhada(he went) nha dyirrambung(the bushes) gurrit-barinserted[inserted] burrai-a-wulung(found them)[inserted] ahandawulung nhai(there).\[56\]
yan-dha = da  
nha  
djirambung  
garidba-ri  
bara-ya = wulung  
nhay
go-PST = SUB  
that bushes look.for-PURP  
find-PST = 3d.OBJ  
that
He went to the bushes to look for them and found them there. (A-M.2.6-25-GW)

(135) Yundawulung(he put them 2) Kūrma(net) namarungguli(of him) ngai-i-nyaairria’wulung(took them 2 away).
yun-da = wulung  
garma  
namarung-guli  
ngai-nja-yiri-ya = wulung
put-PST = 3d.OBJ  
et.net.bag 3s-GEN  
carry?-AWAY-PST = 3d.OBJ
He put them into his bag and carried them away. (A-M.2.6-25-GW)

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\[34\] This is likely to be a modal construction of a subjunctive ‘if you cry then there is a possibility that you might be found’ or a LEST construction Both verbs mayi- and dhungga- are marked with -yi, which could be a future tense marker on these verbs or have modal function.

\[55\] nunga- ‘cry’ seems to be a variant spelling of dhungga- (see (131)). It is possible that this is a dialect variant and Gwayaminj’ direct speech conveyed that. There are no other examples of a n versus dh variation found. Also note that there is no overt tense marking on this verb as we would expect -yi here.

\[56\] The verb crossed out in this sentence is ‘see’, so the original meaning was ‘he saw them there’.
(136) **Yugunda**(then) ngainyaiirri’a’wulindha(when taking them 2 away) yugundu barmaiadha(he stepped) barmagangga(a log)-ba dhurragangga-yaddhaiadha(he jumped)-

yagun-da77

ngayi-nja-yiri-ya = wulung = dha

then?- carry-?-AWAY-PST = 3d.OBJ = SUB

yagun-du barma-ya = dha barmagang-ga ba dhurragang-ga yadha-ya = dha

then?- step-PST = SUB log-LOC and creek-LOC jump-PST = SUB

**As he was carrying them away, he stepped on a log and jumped/tripped on a log.**

*(A-M.2.6-25-GW)*

(137) **Gutbündhaia’wula**(they two bit) gurmanhung(his net)-

gadba-ndha-ya = wula
garma = nhung

bite-THROUGH?-PST = 3d
net.bag = 3s.PSSR

**The two bit his net.** *(A-M.2.6-25-GW)*

(138) **Gwayaminj nha yuggaia “mingga nha (what’s that)”, nambannha(not) nhandha(broken be) nha(it) gurmanhung(bag his)**

Gwayaminj nha yaga-ya ‘mingga nha’ nambanha nandha58 nha
gwayaminj that say-PST what that NEG broken that
garma = nhung
net.bag = 3s.PSSR

That Gwayaminj said ‘what’s that?’ (because) his bag had not been ripped. *(A-M.2.6-25-GW)*

(139) **Bullawilaiaadha nguria namarungguli bêddhaba- wulung gundu nha gûrmanhunghul[added] gundu**
bala-wila-ya = dha?59
nguri-ya namarung-guli badhaba-ya nhay
return-?-PST-SUB camp-LOC 3s-GEN hang.up-PST that
garma = nhung gundu60
net.bag = 3s.PSSR tree

**As he returned to his camp (and) hung up that bag in a tree.** *(A-M.2.6-25-GW)*

(140) **Gaiânha(he said) ngurrunggal(wife) murranhung(his)**

gya-ya nha ngaranngal-mara = nhung
say-PST that woman-KIN = 3s.PSSR

Gwayaminj said to his wife: *(A-M.2.6-26-GW)*

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57 Note the difference between *yagundu* and *yagunda* in this sentence. This might be a distinction in ‘while’ constructions, i.e. ‘while he was carrying them away, this happened…’. Also note the use of the subordination marker =*dha* in both clauses marking them to be dependent to each other.

58 It is not clear whether *nandha* is an adjective ‘broken’ or whether this is a verb such as ‘break-PST’.

59 Although this looks like the subordination marker =*dha*, it does not seem to fit here.

60 We would expect a locative or dative marker on *gundu* here.
“yuggari(tell) nanaridyandi(mother in law) yendändanda(go for) murnja(the meat) nhaia[inserted] beddhabalinda(hanging up) nharria(yonder) wurriddyang(far) gundu(tree)”

'yugga-ri nanari = djan = 1s di61 yanda-wa-ndha marnidja nhaya tell-PURP mother.in.law = 1s.PSSR = KIN? go-FOR-HORT meat that badhaba-li = ndha nharaya waridjan gundu hang.up-DTRSV = SUB that far tree

tell mother-in-law to go for the meat hanging in that tree over there’. (A-M.2.6-26-GW)

(Nanarimurranheng yenda nanda(she saw) na(the) gurma(bag) gumirdhirra(with hole)-
nanari-mara = nhung yan-dha nan-dha nha garma gumirr-dharra
mother.in.law-KIN = 3s.PSSR go-PST see-PST that net.bag hole-HAVING

The mother-in-law went and saw that bag with the hole. (A-M.2.6-26-GW)

gurragaia(called) “mirm(a)nyinyi(in it) murnyea=mna(meat none)”-
garuga-ya ‘mirra njinji marnidja-yanja’
call-PST no here meat-PRIV

She called out ‘there is no meat in it’. (A-M.2.6-26-GW)

“Nha-nha(there there), beddhabangai(hung it up I)”

‘nha nha badhaba(-ya) = ngay’
there there hang.up(-PST) = 1s
‘there there I hung it up’ (A-M.2.6-26-GW)

She = ‘mirragwiung(nothing) nyinyi(here), gurndhi(xxx no)nyin(this) garma(bag)’
‘mirra-guya njinji gurndhi njin garma’
not-HAVING here nothing this net.bag
‘there is nothing here, nothing at all in this bag’. (A-M.2.6-26-GW)

Gwaiamin nhaiang(there) bair-be-anya(he jumped up) dyurang(angry)- madha(because)
yuggaiahe said) Nanaridyandyawa(wulung)[his mother in law] yenmankyawulung(let them out).
Gwayaminj nhayang badjba-ya-nja djurang madha yaga-ya
Gwayaminj there jump.up-PST-? angry because say-PST
nanari = djan-da yan-ma-dja = wulung
mother.in.law = 1s.PSSR-ERG go-CAUS-PST = 3d.OBJ
Gwayaminj jumped up angrily because, he said, ‘my mother in law let them go’. (A-M.2.6-26-GW)

61 Note that the final -di suffix could perhaps be -ndi and have the same function as -ndi on baba in the
*Parable of the Prodigal Son* story (Text A.8). It is unlikely that is marks for a specific possessor because
‘mother in law’ is already marked for possession both in (142) and (143).
10. *Bundoola – King of the Sea*

Dharrawal text spoken by Les Bundle, recorded by Arthur Capell in September 1955 in Nowra. This story has to date not been transcribed due to its poor sound recording. Although it was an initial goal of this study to transcribe and analyse the text, consultation with experts resulted in the decision that this would more suitably be left as a project for future studies, undertaken by phoneticians and/or sound technicians who are able to manipulate the material and analyse accordingly.

Listening to the story numerous times, and being familiar with the topic through the other written versions of *Bundoola*, it is possible to identify some words in the recording, but anything further requires a trained ear and familiarity with spoken AALs.

The story is yet another version of *Bundoola*. Three other Dharumba versions were transcribed by Mackenzie, see Texts 1, 2 and 3 in this chapter.

*Well, Bandulu was a very clever man*
*and when he used to go out to get his fish*
*he used to go into the rough weather to spear his fish*
*he would[n’t] go any kind of weather - whatever*
*he ... ... ... in the rough weather to get his fish*
*and when he got his fish he used to give his wife stingarees*
*and himself the good fish*
*and then he went into the bush and got his honey - what we call honey*
*collected his honey in a bag*
*took it to his home where he used to camp*
*and gave his wife the young bee and he had the honey himself*
*and then he used to go out and get his yam and fernroot*
*and cooked the fernroot in the ashes and made food of that*
*and also got the burrawangs and soaked them in the freshwater*
*to take the [...] poison off the burrawang*
*and then when that was done he broke the burrawang seeds*
*and made [bread with it.....................]*
*and cooked that and had it*
*and divided that amongst his wives*
*he also had two wives*
*he was a great king*
King of the sea

and the other tribe didn’t seem to care for him because he was a very clever man - in his days
so- they took him out one day to a place what they call the waterfalls
hunting' - for kangaroos and wallabies
and when they got him to this fall
they got him [near the base of the falls]?
and shoved him over the falls - quick - right at the bottom
and got vines - and lowered the vines down to him
and when the vine was near the top again
[helping/hacking] to this man up - as he thought he was then {or dead?}
and cut the vine again
and then his spirit rose from there into a place what they call a bosom
Abraham's bosom
and he’s remaining there to this day
B.1.2 Dharrawal Sentences

B.1.2.1 Mackenzie’s Dharrawal sentences

From the choice of lexemes found in Mackenzie’s Dharrawal sentences, it seems almost certain that his informant was from the southern parts of Dharrawal speaking country, due to the shared vocabulary with Dharumba/Dhurga.

(1) *Yendaŋil bobaruŋo wēyagatiry windërōng*
   yan-dhi = ngil bubaru-ngu wayagadi-ri windarang
   go-PRST = 1ep mountain-ALL look.for-PURP cedar
   *Come let us go to the mountain and look for cedar. (A-AM-1874:251)*

(2) *Wuddūna jirabar?*
   wadha nha djirabar
   where that/there gun
   *Where is the gun? (A-AM-1874:251)*

(3) *Wattagū bulmo wongawonga.*
   wadagu bulma wongawonga\(^{62}\)
   want? strike wonga.pigeon
   *I want to shoot some blue pigeons. (A-AM-1874:251)*

(4) *Ijinda mundaboŋ kullywaŋal da bungun kullywaŋal do kūndā.*
   nginda mundabang gali-wa = ngal da banggan
   bring tomahwak cut-IRR = 1id that vine
   galiya-wa = ngal da gunda
   cut-IRR = 1id that tree
   *Bring the tomahawk to cut the vines and mark the trees. (A-AM-1874:251)*

(5) *Iūa buŋoolge mūkā kullywawaldō kūndō mūkā.*
   yuwa baru-wa = ngal muga galiwa-wa = ngal da gunda muga
   perhaps find-IRR = 1id honey cut-IRR = 1id that tree honey
   *Perhaps (too) we might find a honey tree and cut it down. (A-AM-1874:251)*

\(^{62}\) The verb form is not known and does not show a subject marker, unless it is the Dharumba/Dhurga 1s subject marker -*ga*. The modal sense in the translation can only be marked by the first word in the sentence *wadagu*, but this is an isolated instance of this lexeme.
(6) *Ijinda jejūng flint kunbyūma.*

nginda djadjung flint ganbi yuma
bring IMP moon flint fire make

*Bring tinder and flint to make a fire.* (A-AM-1874:251)

(7) *Ijindaŋal thuŋŋo po munny.*

nginda=ngal dhangang ba marni
bring=1id food and meat

*Let us take some bread and meat with us.* (A-AM-1874:251)

(8) *Thuŋŋa na mirigŋil yākūndo.*

dhuwi-nja nha mirigang yandha=ngil yagunda
call PRST=1ip that dog go=1ep then

*Call the dogs, it’s time for us to go.* (A-AM-1874:251)

(9) *Minyana purrowally thunna, thuŋŋa biagally.*

minja nha buru-wali dhana dhanga biyangali
what that kangaroo BELONG foot food old

*See here is a kangaroo track, it is that of a big old man.* (A-AM-1874:251)

(10) *Yendaŋil wurrawry, mata kūna nara wurraury.*

yanda=ngil warra~warri madha guna nhara warra~warri
go=1ep far~REDUP because duck there far~REDUP

*Let us go by the lagoon, there’s always plenty of ducks there.* (A-AM-1874:251)

(11) *Ijarundygo wonga wonga kūryirra mudgy.*

ngara-ndi=ga wongawonga guri-yira madji
hear PRST=1s wonga pigeon ear HAVING bush

*I hear a wonga wonga sounding its note in the bush.* (A-AM-1874:251)

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63 In Mackenzie’s sentences, imperative is often expressed with an unmarked verb. -yuma on fire may be a derivative meaning ‘strike/make fire’. djadjung might be used for the word ‘tinder’ as well.

64 Tense marking on Mackenzie’s verbs does not show a pattern as it does in Mathews’ material and in many cases tense seems not to be marked overtly.

65 This sentence has three salient words found in the Dhurga/Dharumba languages; dhanga ‘food’, dhana ‘foot’ and minja ‘what’.

66 biyangali is etymologically derived from biyang ‘father’ and possibly the ‘belonging’ suffix -gal.

67 Note again the 1st person subject marker -ga which is the Dharumba/Dhurga form, not =ngay as in Dharawal.
B.1.2.2 Mathews’ unpublished Dharrawal sentences

(12) *nharrabulla* (between us) *yenda[y]andha* (walking to you people) *dhin’burra kubbudyandi* your [your enemy, my [cousin]]. *I’u i’u!*

between come-PST come-PST people = 2s.PSSR cousin-KIN ONOM

dhinarung and gabudjandi may show a 2s possessive marker on the former and the kinship marker -ndi on the latter. -ndi is found on constructions like ‘my father’ in Mathews Parable of the Prodigal Son. Gabu is given elsewhere in Mathews’ material as being ‘man who courts one sister’.

(13) *bundāwurri yuindyu bulmaia mirrigang*

bundawari yuwinj-dju bulma-ya mirigang
tall man-ERG hit-PST dog

a tall man hit the dog (A-M.2.6-1)

(14) *bundāwurri wulali yuindyu bulmaia wula mirrigang*

bundawari-wulali yuwinj-dju bulma-ya wula mirigang
tall-DU man-ERG hit-PST-3d dog

two tall men beat the dog. (A-M.2.6-1)

(15) *gumbulwulali yuindyu mandhawula dhuñ*

gumbal-wulali yuwinj-dju man-dha-wula dhanj
strong-DU man-ERG catch-PST-3d fish

two strong men caught a fish (A-M.2.6-1)

(16) *gaianda yuindyu dhūrraia būrri*

gayan-da yuwinj-dju dhura-ya buru
big-ERG man-ERG spear-PST kangaroo

a big man spears a kangaroo (A-M.2.6-1)

(17) *gaianbulali yuindyu dhurraia wula būrri*

gayan-bulali yuwinj-dju dhura-ya-wula buru
big-DU man-ERG spear-PST-3d kangaroo

two big men speared a kangaroo (A-M.2.6-1)

(18) *yuindi yenda Bunnabi-u*

yuwinj yan-dha Bunnabi-yu

man go-PST Bunnabi-ALL

a man went to Bunabee (A-M.2.6-1)

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68 dhinarung and gabudjandi may show a 2s possessive marker on the former and the kinship marker -ndi on the latter. -ndi is found on constructions like ‘my father’ in Mathews Parable of the Prodigal Son. Gabu is given elsewhere in Mathews’ material as being ‘man who courts one sister’.

69 Bunnabi, “name for Wall Street to Waterworks in Sydney” (A-M.1.2-106). It is also the name for the northern head of Botany Bay (Ray Ingrey, pc).
(19) *yuiniustainable Bunnabi-u*
    *yuwinj-bulali yan-dha-wula Bunnabi-yu*
    *man-DU go-PST-3d Bunnabi-ALL*
  *two men went to Bunnaby (A-M.2.6-1)*

(20) *dyadyamurrawillinhung warrangan*
    *djadjia-mara-wuli = nhung warranganj*
    *brother-KIN-GEN = 3s.PSSR boomerang*
  *his brother’s boomerang (A-M.2.6-1)*

(21) *bindinmadha (he gave away) dyadyamurrinung warrangandy*
    *bindinma-dha djadjia-mara = nhung warranganj-dja*
    *give.away-PST brother-kin = 3s.PSSR boomerang-INSTR*
  *he gave his brother’s boomerang away (A-M.2.6-1)*

(22) *mirrigangbulali = wulanhung*
    *mirigang-bulali = wulanhung*
    *dog-DU = 3d.PSSR*
  *The two dogs of the two men. (A-M.2.6-1)*

(23) *mirrigan-bulanhung yuiniitarywiuli*
    *mirigan = bulanhung yuwinj-bulali-wuli*
    *dog = 3d.PSSR man-DU-GEN*
  *the dog of the two men (A-M.2.6-1)*

(24) *yuinburmangga bulmaia mirrigang*
    *yuwinj burmang-ga bulma-ya mirigang*
    *man big-ERG beat-PST dog*
  *a big man beat a dog (A-M.2.6-1)*

(25) *bindinmadha’dhan warrangandy*
    *bindinma-dha = dhan warranganj-dja*
    *give.away-PST = 1s.PSSR boomerang-INSTR*
  *he gave away my boomerang (A-M.2.6-1)*

(26) *bindinmilla warrangandyanung*
    *bindinm-ila warranganj-dja = nhung*
    *give.away-PST? boomerang-INSTR = 3s.PSSR*
  *he gave away his own boomerang (A-M.2.6-1)*

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70 This suffix -dja is found on inanimate nouns in similar sentences throughout the Dharrawal corpus. I assigned the instrumental case to these instances.

71 Unclear whether the translation should be ‘the dogs of the two men” or ‘the dogs each belonging to one man’.

72 The -ila in this construction is unclear. See previous example (25) for comparison and also for another occurrence of -ila on another verb *manda- ‘catch’* in (83).
(27)  dyadyamurrinung bindinmadha warrangandya
djadja-mara = nhung bindinma-dha warranganj-dja
elder.brother-KIN = 3s.PSSR give.away-PST boomerang-INSTR
he gave away his brother’s boomerang (A-M.2.6-1)

(28)  ngullaingai
ngala-ya = ngay
sit-PST = 1s
I sat down (A-M.2.6-1)

(29)  ngullaingai nhamurri
ngala-ya = ngay nhama-ri
sit-PST = 1s watch-PURP
I am sitting watching (A-M.2.6-1)
I sat down to watch.

(30)  gamadigun
gama-di = gun
speak-BEN = 1s/2s.OBJ (in Dhurga)
I talk for thee etc (A-M.2.6-2)

(31)  Bulmadigün
bulma-di = gun
beat-BEN = 1s/2s.OBJ (in Dhurga)
I beat for thee etc (A-M.2.6-2)

(32)  ngannun nha gumbulluûdhung-nha mega ya yuïn
nganung nha gumbalu-wudhung nha miga ya yuwinj
who that strong-INTENS that woman or man
who is the strongest, the man or the woman (A-M.2.6-2)

(33)  yawalingai
yawali = ngay
also = 1s
I also (A-M.2.6-2)

(34)  yawalibi
yawali = bi
also = 2s
thou also (A-M.2.6-2)

(35)  yawalinhain
yawali-nhay-n
also-that-
he also (and so on) (A-M.2.6-2)

73 The function of the final n is unclear.
(36)  nuggung ngudumba
    nagung  ngudumba\textsuperscript{74}
    good    ?
    (nugu\text{"udhumba} = really) thou get better (A-M.2.6-2)

(37)  nuggung bumbyau-a
    nagung  bumba-ya = wa
    good    be-PST = 3p
    they (pl) have been good (A-M.2.6-14)

(38)  nuggung bumbye
    nagung  bumba-y(a)
    good    be-PST
    he was good (A-M.2.6-14)

(39)  nuggung bumbiaula
    nagung  bumba-yi = wula
    good    be-PRST = 3d
    they (dl) are good (A-M.2.6-14)

(40)  nyilli bulmai
    njili     bulma-yi
    this     beat-PRST
    he is beating (A-M.2.6-14)

(41)  nyilla bulmai[\text{"ur}]
    njila    bulma-ya[\text{"ur}]
    this     beat-PST[?]
    he did beat (A-M.2.6-14)

(42)  nyilla bullmang
    njila    bulma-ng
    this     beat-FUT
    he will beat (A-M.2.6-14)

(43)  yandingai’ (narremang) (present)
    yan-dhi = ngay   narimang
    go-PRST = 1s    yonder
    I am walking. (A-M.2.6-14)

(44)  yendangai narremang (past)
    yan-dha = ngay   narimang
    go-PST = 1s     yonder
    I walk (A-M.2.6-14)

\textsuperscript{74} A possible analysis of this example could be nagung-gudhung = bi ‘good-INTENS = 2s’.
(45)  yenbangai narremang (future)
       yan-ba = ngay75 narimang
       go-FUT = 1s yonder
       I will walk (A-M.2.6-14)

(46)  yuiñ yenda narremang
       yuwinj yan-dha76 narimang
       man walk-PST yonder
       Man walking away (A-M.2.6-14)

(47)  yuiñ yenngulai dhangu
       yuwinj yan-gula-yi dhangu
       man go-HITHER-PRST this.way
       Man walking this way (A-M.2.6-14)

(48)  yuiñ yendi nharria (away) wurrijang (far)
       yuwinj yan-dhi nhari-ya waridjang
       man go-PRST there-LOC yonder
       man walking far away (A-M.2.6-14)

(49)  yuin yenngulai ngaigandi
       yuwinj yan-gula-yi ngayaga-ndi
       man go-HITHER-PRST 1s-LOC
       a man coming towards me (A-M.2.6-14)

(50)  mega gudyaga yirra nha yenngulai
       miga gudjaga-yira nha yan-gula-yi
       woman child-HAVING there go-HITHER-PRST
       a woman a child has there comes (A-M.2.6-22)

(51)  jauanga ngaigandeen
       djawa-nga ngayaga-ndiin
       run-PST? 1s-ABL
       (someone) ran away from me (A-M.2.3-50)

(52)  Būñ-gulladha
       a man who uses wrong [many] woman (A-M.2.3-50)

(53)  Kubbo
       [no translation given] (A-M.2.3-50)

75 According to the previous two sentences, it looks as if -ba marks for future tense in this construction. There is no other example that shows the use of -ba.

76 This is translated as a present tense verb but according to the -dha past tense marker, the translation might be more appropriately “men walked away”. 
(54) **yuindyu** *(or yerroadhan)* dhan yerrea warrangandyänung
    yuwinj-dju = dhan yiri-ya warranganj-dja = nhung
    man-ERG = 1s.OBJ throw-PST boomerang-INSSTR = 3s.PSSR
    a man threw his boomerang at me (A-M.2.3-51)

(55) **yuindyu yerriwandalh** warrangandyä
    yuwinj-dju yiri-ya = ndhan warranganj-dja
    man-ERG throw-PST = 1s.OBJ boomerang-INSSTR
    He threw a boomerang at me. (A-M.2.3-51)

(56) **yuindyudhan yerriwang** warrangandyä
    yuwinj-dju = dhan yiri-wa-ng\(^{77}\) warranganj-dja
    man-ERG = 1s.OBJ throw-IRR?-FUT boomerang-INSSTR
    a man is going to throw a boomerang at me (A-M.2.3-51)

(57) **yerriwanying** **yuindyu** warrangandyä
    yiri-wa = njing yuwinj-dju warranganj-dja
    throw-IRR = 2s.OBJ man-ERG boomerang-INSSTR
    a man will throw a boomerang at thee (A-M.2.3-51)

(58) **yerripanying nyila** yundya warrangandyä
    yiri-ya = njing njila yuwinj-dja\(^{78}\) warranganj-dja
    throw-PST = 2s.OBJ this man-ERG boomerang-INSSTR
    that man threw a boomerang at thee (A-M.2.3-51)

(59) **gung-gala** *(brother louse)* wurridya *(over there)*, **gurrinda** *(eggs)* wurridya mai-a-di *(young lover)* wurridya
    gunggala waridja garinda waridja mayadi waridja
    louse yonder egg yonder young.lover yonder
    This is a song as sung by bullidya wullidya in a story about him (A-M.2.4-20)

(60) **Babundyang** *indiñ(father mine with)* yuen *(left)* ngwuangai warrangandyan
    baba-ndi-ndi-nj\(^{79}\) yuwangwu-ya = ngay warranganj = djan
    baba-KIN-COM-? leave.behind-PST = 1s boomerang = 1s.PSSR
    I left my boomerang with my father (A-M.2.4-22)

(61) **Ngubbbandya** *ngullainbi nguränhung [nungainung(camp)]*
    ngaba = (n)djan ngala-yi-nbi ngura = nhung
    mother = 1sPSSR sit-PRST-? camp = 3s.PSSR
    my mother is sitting in her camp (A-M.2.4-22)

---

\(^{77}\) The combination of the suffixes -wa and ng is puzzling. We would not expect irrealis marker and future marker ng to co-occur.

\(^{78}\) Note the unusual vowel on the ergative suffix -dja here. Usually the form is -dju.

\(^{79}\) The morphology on this noun is unclear.
Babadyen (my father) ngariandha (he took it) warranyung (his boomerang) dyenmallangga (going hunting)

My father took his boomerang with him when he went hunting (A-M.2.4-22)

yuindyu (a man) burruwulaia (come towards) ngaiagandi (to me)
yuwinj-dju bara-wula-ya ngayaga-ndi
the man came towards me (A-M.2.4-22)

yuindyu bindadhan (to me gave)
yuwinj-dju bi-nda=dhan
the man gave it to me (A-M.2.4-22)

yuin yannairia’ ngaiagandin
yuwinj yana-yiri-ya ngayaga-ndiin
the man went away from me (A-M.2.4-22)

yuindyu bulmaiadhan
yuwinj-dju bulma-ya=dhan
the man hit me (A-M.2.4-22)

yuin nyinyi ngullai ngaiagandi
yuwinj njinji ngala-yi ngayaga-ndi
the man is stopping with me (A-M.2.4-22)

yandhangai bullawurriu nhamurri
yan-dha=ngay balawarri-yu nhama-ri
go-PST=1s hill-ALL see-PURP
I walked up onto the hills to look (A-M.2.4-23)

yandhangai bullawurri[u] gur’riamilliri
yan-dha=ngay balawarri-yu gariyamili-ri
go-PST=1s hill-ALL watch-PURP
I walked onto the hill to watch (A-M.2.4-23)

An alternative analysis might be something like ngari-ya-ndha ‘take-PST-?’. 
(70) babamura-ingun(at your yün(left)-nguriangai(I) warrangandye[r](boomerang mine)
    baba-mara-yi = ngun yuwangari-ya = ngay\(^{81}\) warranganj-dja
    father-KIN-LOC = 2s.PSSR leave.behind-PST = 1s boomerang-INSTR

I left my boomerang with your father. (A-M.2.4-23)

(71) Nharra bulla(between us) yendaiantha(walking to) dhinurung(you people) Kubbu dyandi(your
    enemy/my cousin) i-u’! i’-u! (look out!)
    nharabala ya-dha ya-ndha dhinarr = ung gabudja-ndi\(^{82}\) iyu-iyu
    between comes-PST come-PST people = 2s.PSSRs cousin-KIN EXCL

[no translation given] (A-M.2.4-53)

(72) Bulleanga ngurree ngurrawai
    baliyang ngari ngaraway
    north.east.wind ? ?

north east wind making ripples on water (A-M.2.4-54)

(73) Ngalngai mandya(nhaia) goorwoora
    ngal = ngay\(^{83}\) mandja nhaya gurawura
    want = 1s catch that possum

I would like to catch that possum (A-M.2.5-45)

(74) Jilleri( give it or [saget] it) marra(a name)
    djila-ri\(^{84}\) marra
    ?.PURP name

give it a name (A-M.2.5-45)

(75) Garwaiadhan būrr[u]l
    garwa-ya = dhān buru-yi
    scratch-PST = 1s.OBJ kangaroo-ERG

[Scratched](kangaroo) [wet] (A-M.2.5-45)

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\(^{81}\) This is the same verb as in (60), but the form is slightly different; the phonemicisation here is
therefore somewhat based on the two versions.

\(^{82}\) This is the same sentence as the unpublished version shown in (12).

\(^{83}\) ngal- could be a non-verbal predicate meaning ‘wanting’. It is also found in one example in the
Parable of the Prodigal Son, example (107) in B.1.1.

\(^{84}\) The exact translation of djila- is not clear, as there are not other examples to compare this lexeme
with. Note that the Dharrawal texts are titled <Jerra Thurawaldhery> by Mackenzie. Perhaps the
<Jerra> and <Jilleri> share meaning or an underlying form.
(76) yauinyeendadeendhan
djawi-njinda-di =ndhan\textsuperscript{85}
run-away-PRST = 1s.OBJ
running from me (A-M.2.5-45)

(77) yauinyeenda-wandha
djawi-njinda-wa = ndha
run-away-IRR = 1s.OBJ
going to run away from me (A-M.2.5-45)

(78) jauin(run did)yindadhan(from me) yuindyoo
djawi-njinda(-ya)=dhan yuwinj-du
run-away(-PST)= 1s.OBJ man-ERG
the man ran away from me (A-M.2.5-45)

(79) jaula\textcircled{a} (-yuin) ngaigandi(to me)
djawu-la-yi ngayaga-ndi
run-towards-PST 1s = LOC
the man ran towards me (A-M.2.5-45)

(80) jauang yuin (ngaigandi?)
djawa-ng\textsuperscript{86} yuwinj
run-FUT man
the man will come (A-M.2.5-45)

(81) yanngoolaia ngulling yuin
yan-gula-ya ngaling yuwinj
come-HITHER-PST ? man
the man came with me (A-M.2.5-45)

(82) yanngoolaia\textsuperscript{87} ngulling yuin(nhai)
yan-gula-ya ngaling yuwinj nhay
come-HITHER-PST ? man that
the man came with you (A-M.2.5-45)

(83) mandilladhan
mandil-a = dhan\textsuperscript{87}
take.from-PST = 1s.OBJ
took from me (A-M.2.5-45)

\textsuperscript{85} Note that the verb yawa ‘run’ is elsewhere transcribed as djawa. Perhaps it is a misinterpretation of Mathews’ handwriting in this instance, where I identified j wrongly as y.

\textsuperscript{86} This is the same construction as in (56).

\textsuperscript{87} The tense in (83) - (85) is not marked in accordance with other observed rules.
(84) mandilleendhan
mandil-i = ndhan
take.from-PRST = 1s.OBJ
taking from me (A-M.2.5-45)

(85) mandilandhan(future)
mandila = ndhan

take.from = 1s.OBJ
Will take from me (A-M.2.5-45)

(86) Bindadhan (past)
binda(-ya) = dhan
gave(-PST) = 1s.OBJ
gave to me (A-M.2.5-45)

(87) Bindany[i]ng (gave to thee)
binda(-ya) = njing

give(-PST) = 2s.OBJ
(A-M.2.5-45)

(88) Bindaia nhai
binda-ya nhay
give-PST that
Gave to him/her. (A-M.2.5-45)

(89) Bindecendhan (present)
bindi(-yi) = ndhan
give to(-PRST) = 1s.OBJ
giving it to me (A-M.2.5-45)

(90) Bindeenying
bindi(-yi) = njing
give(-PRST) = 2s.OBJ
giving it to thee (A-M.2.5-45)

(91) Bindendhan (future)
binda = ndhan
give.to.FUT = 1s.OBJ
will give to me (A-M.2.5-45)

---

88 Example (85) seems to not show future tense marking, apart from the difference in morpheme initial nasal in -ndhan, compared to -dhan in (83).

89 Expect a past tense marker here as in (88). It is possible that this is a case of elision.
(92) **Bindenying**
binda = njing
give.to.FUT = 2s.OBJ
*will give to thee* (A-M.2.5-45)

(93) **Bindaulaian**
binda(-ya) = wula = yan
give.to(-PST) = 3d = 1s.OBJ
*they two gave it to me* (A-M.2.5-45)

(94) **Bindaulainying**
binda(-ya) = wula = njing
give.to-PST = 3d = 2s.OBJ
*they 2 gave to thee* (A-M.2.5-45)

(95) **Bindauwaian**
binda(-ya) = wa = yan
give.to(-PST) = 3p = 1s.OBJ
*the all gave to me* (A-M.2.5-45)

(96) **Bindau-wanying**
binda(-ya) = wa = njing
give.to(-PST) = 3p = 1s.OBJ
*they all gave thee* (A-M.2.5-45)

(97) **jaulangai nanda**
djawula = ngay nan-da
lyrebird = 1s see-PST
*i saw a pheasant* (A-M.2.5-46)

(98) **gunemangai[n] nanda**
ganama = ngay nan-da
kangaroo.rat = 1s nanda-PST
*i saw a k[angaroo]-rat* (A-M.2.5-46)

(99) **gununguyirngai nanda**
gununguyirr = ngay nan-da
echidna = 1s see-PST
*i saw a porcupine* (A-M.2.5-46)

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90 As with the present tense examples as in (90), the future tense marker may have been elided. Note the difference between an apparent long vowel in the present tense in (89) *<Bindeendhan>* and the shorter quality of the vowel in *<bindenying>*.

91 The word for echidna might consist of ‘thorns-having’ showing the -yiri ‘HAVING’ suffix.
(100) **jaulangai nandi**
   djawula = ngay nan-di
   lyrebird = 1s see-PRST
   *i’m cooking a pheasant (A-M.2.5-46)*
   **I see a lyrebird.**

(101) **jaulangai nambang**
   djawula = ngay namba-ng
   lyrebird = 1s see-FUT
   *i will/am going to see a pheasant (A-M.2.5-46)*

(102) **yuinngai bulmang**
   yuwinj = ngay bulma-ng
   man = 1s beat-FUT
   *i will beat a man (A-M.2.5-46)*

(103) **Dhûnngai manbang**
   dhanj = ngay manba-ng
   fish = 1s catch-FUT
   *i going to catch a fish (A-M.2.5-46)*

**B.1.2.3 Mathews’ Published Dharrawal sentences**

(104) **juggarnañdaya dhuñ manda**
   djagananj-dja dhanj man-da
   boy-ERG fish catch-PST
   *the boy a fish caught (A-M.1.4-131)*

(105) **mirrigangga guraura bubbugaia**
   mirigang-ga gurawura babuga-ya
   dog-ERG possum bite-PST
   *a dog an opossum bit (A-M.1.4-131)*

(106) **ngurrungalla mundha gulanya**
   ngarangal-a mundha gula-nja
   woman-ERG snake kill-PST
   *a woman a snake killed (A-M.1.4-131)*

(107) **bunbari-i gunnungwir yurinya**
   bunbari-yi gununguyirr yuri-nja
   youth-ERG echidna hit-PST
   *the youth a porcupine hit (A-M.1.4-131)*
(108) wuragalangga bundaia
wuragalang-ga bunda-ya
man-ERG cut-PST
the man chopped (A-M.1.4-131)

(109) yuiñdyu gujaga bulmaia
yuwinj-dju gudjaga bulma-ya
man-ERG child strike-PST
the man the child struck (A-M.1.4-132)

(110) warrangandy a wawarnang yerrianga
warrangan-dja wawarnang yiri-ya = ngay
boomerang-INSTR crow throw-PST = 1s
a boomerang at a crow threw I (A-M.1.4-132)

(111) ngurrungalla ngadyungo ngaimilai
ngarungal-a ngadjung-u ngayi-mila-yi
woman-ERG water-INSTR bring=-?PRST
the woman water brings (A-M.1.4-132)

(112) wuragalangga mundabangga bundaia
wuragalang-ga mundabang-ga bunda-ya
man-ERG tomahawk-INSTR cut-PST
the man with a tomahawk chopped (A-M.1.4-132)

(113) yuiñdyu warrangandy a gujaga bulmaia
yuwinj-dja warrangan-dja gudjaga bulma-ya
man-ERG boomerang-INSTR child beat-PST
the man with a boomerang a child struck (A-M.1.4-132)

(114) juggarnañ bunnabi dhundya ngaima
djagarananj Bunnabi-yu dhanj-dja ngayi-ma-ya
boy Bunnabi-ALL fish-INSTR bring=-?PST
the boy Bunnabi to fish carried (A-M.1.4-133)

(115) ngurawulaliu yendigulling
ngura-wulali-ya yan-dhi = ngaling
camp-DU-ALL go-PRST = led
camps two to go we (dual excl) (A-M.1.4-133)²

(116) warrangan babamurrawulingun³
warranganj baba-mara-wuli = ngun
boomerang father-kin-GEN = 2s.PSSR
a boomerang to thy father belongs (A-M.1.4-133)

² The translation here could perhaps be ‘we go to our (respective) camps’.
³ Note here that warranganj is not marked for possession, as it usually would be.
(117) *mundubang yuĩŋgunhung*

*mundubang yuwinj-gunhung*

tomahawk man-DAT

*a tomahawk for the man* - (A-M.1.4-133)

(118) *babamurrung nyilli binding*

*baba-mara = ngun njili bindi-ng*94

*father-kin = 2s.PSSR this give-FUT*

to thy father this give - (A-M.1.4-133)

(119) *ngurrungalla buddaín nadyungo ngaimilai*

*ngarungal-a badha -yiin nadjung-(g)u ngayi-mila-yi*95

*woman-ERG creek-ABL water-INSTR carry-?PRST*

the woman from the hole water carries - (A-M.1.4-133)

(120) *jaulaidhunga ngurain*

dja-wula-yi dhangu ngura -yiin

*run-HITHER-PRST this.way camp-ABL*

he runs from the camp - (A-M.1.4-133)

(121) *yuĩndya Bunnabi-in dhundya ngaimilai*

*yuwinj-dju Bunnabi-yiin dhanj-dja ngayi-mila-yi*

*man-ERG Bunnabi-ABL fish-INSTR carry-?PRST*

a man from Bunnabi fish carries - (A-M.1.4-133)

(122) *yuĩ nyilli warrangandya gungaledin jindama*

*yuwinj njili warranganj-dja gungala(n)-diin djindama*96

*man this boomerang-INSTR myrtle-ABL make*

a man this a boomerang from myrtle makes – gungalen is the myrtle tree - (A-M.1.4-133)

(123) *bundaiadhan*

*bunda-ya-dhan*

take-PST = 1s.OBJ

took from me - (A-M.1.4-133)

(124) *ngaiagandin*

-ngayaga-ndiin

1s-ABL

from me - (A-M.1.4-133)

94 The object is not expressed in this sentence.

95 See also the same morphology on the verb in example (111). The meaning of -*mila* is unclear but might have a directional function.

96 *djindama/djina* is the verb stem for ‘make’; however this verb shows no tense marking. *yuwinj* also does not show ergative case marking.
(125) *ngaiagandi*
    *ngayaga-ndi*
    1s-COM
    *with me (A-M.1.4-133)*

(126) *gugagadyen*
    *gudjaga = djan*
    child = 1s.PSSR
    *my child (A-M.1.4-133)*

(127) *Babandyang*
    *baba = djang*
    father = 1s.PSSR
    *father my (A-M.1.4-133)*

(128) *Gujagangunandyen*
    *gudjaga-nguna = ndjan*
    child-DAT = 1s.PSSR
    *for my child (A-M.1.4-133)*

(129) *Babanduggunhung*
    *baba-nda-gunhung*
    father-KIN-DAT
    *for my father (A-M.1.4-133)*

(130) *Gujagandidyen*
    *gujaga-ndi = djan*
    child-COM = 1s.PSSR
    *with my child (A-M.1.4-133)*

(131) *Babandindidyen*
    *baba-ndi-ndi = djan*
    father-KIN-COM = 1s.PSSR
    *with my father (A-M.1.4-133)*

(132) *yuüi wurriin yengulaia-guggaiiri*
    *yuwinj*  *warri -yin*  *yan-gula-ya*  *gaga-yiri*
    man  far-ABL  go-HITHER-PST  hunger-HAVING
    *the man far walked – he is hungry (A-M.1.4-138)*

(133) *yuüi dhallauga yendadha – warrangandy a gurrangamadadhan*
    *yuwinj*  *dhaluga*  *yan-dha-dha*  *warranganj-dja*  *garangama-dha = dhan*
    man  yesterday  go-PST-SUB  boomerang-INSTR  steal-PST = 1s.OBJ
    *the man yesterday went [away] - a boomerang stole he from me, (A-M.1.4-138)*
(134) mirruandalwali
    mirra-wandal-wali\(^{97}\)
    not-?=? not
    \textit{no one (A-M.1.4-138)}

(135) warranganbulali ngaiawuli
    warranganj-bulali ngaya-wuli
    boomerang-DU 1s-GEN
    boomerangs-two mine (A-M.1.4-138)

(136) warranganbuloala ngaiawuli
    warranganj-bulawala ngaya-wuli
    boomerang-PL 1s-GEN
    boomerangs-several mine (A-M.1.4-138)

(137) nyii\(^{98}\) bulmandhan
    njili bulma = ndhan
    this strike = 1s.OBJ
    this (fellow) strikes me (A-M.1.4-140)

(138) yui\(^{98}\) nyinyawaia
    yuwinj njinja-wa-ya
    man this/here-VBLS-PST?
    the man is here (A-M.1.4-140)

(139) yui\(^{98}\) nhameng
    yuwinj nhamang
    man there
    the man is there (A-M.1.4-140)

(140) Yui\(^{98}\) nyinyawaia
    yuwinj njinja-wa-ya
    man here-VBLS-PST
    the man was here (A-M.1.4-140)

(141) Yui\(^{98}\) nhawaia
    yuwinj nha-wa-ya
    man that/there-VBLS-PST
    the man was there (A-M.1.4-140)

\(^{97}\) \textit{mirra} is ‘not’ or ‘nothing’, see (362), but the function of the remaining morphology is not clear. The final morpheme -\textit{wali} might be ‘-OTHER’.

\(^{98}\) Tense does not seem to be marked with the usual present tense marker -\textit{ya} on \textit{bulma}.
(142) yuïñ nyinyawawang
    yuwijnj njinja-wa-wa-ng
    man here-VBLS-IRR?-FUT
    the man will be here (A-M.1.4-140)

(143) yuïñ nhawawang
    yuwijnj nha-wa-wa-ng
    man there-VBLS-IRR?-FUT
    the man will be there (A-M.1.4-140)

(144) yawali
    yawali
    also
    that one also (A-M.1.4-140)

(145) yawalingai
    yawali = ngay
    also = 1s
    I also (A-M.1.4-140)

(146) nyilligarannga
    njili-garan-ga
    that-?-ERG
    that fellow also (did it) (A-M.1.4-140)

(147) ngai
    nga-yi
    here-ALL
    to here (A-M.1.4-140)

(148) ngundyin
    ngun-djiin
    here-ABL
    from here (A-M.1.4-140)

(149) mungandin
    munga-diin
    place-ABL
    from this place (A-M.1.4-140)

(150) ngunnung nyinyim?
    nganung njinjim
    who here
    Who there? (intransitive verb – hence nominative) (A-M.1.4-140)
(151) ngunnumbulali (du)
   nganu(ng)-mbulali\(^{99}\)
   who-DU
   Who there? (intransitive verb – hence nominative) (A-M.1.4-140)

(152) ngunnumbuloala (pl)
   nganu(ng)-mbulawala
   who-PL
   Who there? (intransitive verb – hence nominative) (A-M.1.4-140)

(153) ngunnungga
   nganung-ga
   who-ERG
   who? “refers to act described in a transitive verb” (A-M.1.4-140)

(154) ngunnungga nham
   nganung-ga nham
   who-ERG that
   who him (struck threw at etc) (A-M.1.4-141)

(155) ngunnunggawulung nwalulali
   nganung-ga = wulu ng -nha-wulali
   who-ERG = 3d.OBJ that-DU
   who those DU (threw at, struck etc) (A-M.1.4-141)

(156) ngunnunggadhunnung nwalulaliwuli
   nganung-ga = dhanung nha-wulaliwuli\(^{100}\)
   who-ERG = 3p.OBJ that-PL
   who those PL (threw at, struck etc) (A-M.1.4-141)

(157) ngunnunggawul
   nganung-ga = wul
   who-ERG = 2d.OBJ
   who DU…? (A-M.1.4-141)

(158) ngunnungganhur
   nganung-ga = nhur
   who-ERG = 2p.OBJ
   who PL…? (A-M.1.4-141)

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\(^{99}\) The noun ends in a velar nasal, which governs the following number marker to change from -bulawala to mb initial.

\(^{100}\) The plural marker should be -wulawala.
(159) ngunnungadhan

nganung-ga = dhan
who-ERG = 1s.OBJ
who me (struck etc)? (A-M.1.4-141)

(160) ngunnunganyin

nganung-ga = njin
who-ERG = 2s.OBJ
who thee (struck etc)? (A-M.1.4-141)

(161) ngunnunga

nganung-ga
who-ERG
who him (struck etc)? (A-M.1.4-141)

(162) ngunnunganurra

nganung-ga = marra
who-ERG = perhaps
who might it be? (A-M.1.4-141)

(163) ngunnunggunhung

nganung-gunhung
who-DAT
who for? (A-M.1.4-141)

(164) ngunnundin

nganung-diin
who-ABL
who from ? (A-M.1.4-141)

(165) ngunnung warrangandhurra?

nganung warranganj-dharra
who boomerang-HAVING
who has the boomerang? (A-M.1.4-141)

(166) ngunnunganyin gaia

nganung-ga = njin ga-ya
who-ERG = 2s.OBJ say-PST
who thee told? (A-M.1.4-141)

(167) mingang

mingang
what
what is that? (A-M.1.4-141)
(168) *mingangga*
  mingang-ga
  what-ERG
  *what did that?* (A-M.1.4-141)

(169) *minganguli*
  minga(ng)-guli
  what-GEN
  *what belonging to?* (A-M.1.4-141)

(170) *mingangunhung*
  minga(ng)-gunhung
  what-DAT
  *what for?* (A-M.1.4-141)

(171) *mingarang*
  mingarang
  how many
  *how many?* (A-M.1.4-141)

(172) *mingang bumbadi*
  mingang  bamba = di
  what  do = 2s
  *what wantest thou?* (A-M.1.4-141)

(173) *winggala*
  winggala
  which
  *which one?* (A-M.1.4-141)

(174) *waianha nuggung*
  wayanha  nagung
  which  good
  *which is good?* (A-M.1.4-141)

(175) *mingangudyen*
  mingang-gu = djan \(^{101}\)
  what-DAT = 1s.OBJ
  *what for me (struck thou)?* (A-M.1.4-141)

(176) *mingangubi*
  mingang-gu = bi
  what-DAT = 2s
  *what for him (struck thou)?* (A-M.1.4-141)

\(^{101}\) The 2s subject is not marked here.
(177) mingangudbungalin
mingang-gu-dj = bi = ngalin\textsuperscript{102}
what-DAT-? = 2s = 1ed
what for us two (struck thou)? (A-M.1.4-141)

(178) mingangudbenyinnin
mingang-gu-dj = bi = njanin
what-DAT-? = 2s = 1ep
what for several (struck thou)? (A-M.1.4-141)

(179) ngurrunggalla dhuñ mandha
ngarunggal-a dhanj man-dha
woman-ERG fish catch-PST
the woman caught a fish (A-M.1.4-144)

(180) bindich bingalin
bindi-dj = bi = ngalin\textsuperscript{103}
give-NEG? = 2s = 1ed
do not give to us (A-M.1.4-146)

(181) bunggu nandangai
bunggu nan-dha = ngay
sugarglider see-PST = 1s
a squirrel I saw (A-M.1.4-146)

(182) bunggulali nandangambula
bunggu-lali nan-dha = ngay = mbula
sugarglider-DU see-PST = 1s = 3d.OBJ
a pair of squirrels I saw (A-M.1.4-146)

(183) bungguloala nandangandhunnung
banggu-lawala nan-dha = ngay = ndhanung
sugarglider-PL see-PST = 1s = 3p.OBJ
several squirrels I saw (A-M.1.4-146)

(184) bunggu nandangul
bunggu nan-dha = ngal
sugarglider see-PST = 1id
we (dual inclusive) saw a squirrel (A-M.1.4-146)

\textsuperscript{102} It is unclear whether the \textit{dj} between -gu and \textit{=bi} has a function. See also (304) - (307) for the same construction.

\textsuperscript{103} There is no negating suffix found on this construction. (See examples (327) - (338) for the use of -\textit{biin} as negator) It may here be not expressed due to the 2s subject marker having the similar form \textit{=bi}. The only unusual segment here is the \textit{dj} following the verb stem. This may perhaps express negation here.
(185) **bunggu nandanyang**

bunggu  nan-dha = njang
sugarglider  see-PST = 1ip

*we (plural inclusive) saw a squirrel (A-M.1.4-146)*

(186) **bulmumbindyen**

bulma-ndjan = ndjan\(^{104}\)
strike = 2s = 1s.OBJ
strike not thou me (A-M.1.4-146)

(187) **burumbadindhan**

barumbadin = dhan\(^{105}\)
? - ABL = 1s.OBJ
*it is facing or in front of me (A-M.1.4-147)*

(188) **bulgadyanda**

bulga = djan-da\(^{106}\)
back = 1s.PSSR-LOC
*at my back (A-M.1.4-147)*

(189) **nguraidyen**

ngura-yi = djan
camp-LOC = 1s.PSSR
*at my camp (A-M.1.4-147)*

(190) **nunganandyi**

nunganan-dji\(^{107}\)
around-LOC
*around this way (A-M.1.4-147)*

(191) **nunganandyimung**

nunganandji-mang\(^{108}\)
around-?
*around (behind me) (A-M.1.4-147)*

\(^{104}\) See example (180) for another instance when negation might be expressed differently when the subject is 2s = bi. Also note the form of the 2s marker (or negator?) = mbi instead of = bi.

\(^{105}\) The exact translation of this lexeme is unknown. Note that baru is given in wordlists as ‘between, in the midst’.

\(^{106}\) Examples (188) and (189) show a reverse order of locative case marker and possession marking.

\(^{107}\) nunganandja is given by Mathews as ‘around/behind’.

\(^{108}\) This suffix -mang occurs on some demonstratives, as in (192) for example; the function is unclear.
(192) narrimung
narimang
yonder
over yonder (A-M.1.4-147)

(193) gundulali burrumunbula
gundu-lali barumunbala\textsuperscript{109}
tree-DU between
between two trees (A-M.1.4-147)

(194) warrungalwundu dhurragangga
waru-ngal-wundu dharagang-ga
far-OTHER-side river-LOC
on the other side of the creek (A-M.1.4-147)

(195) nowundubulla dhurragangga
nha-wundu-bala dharagang-ga
that-side-near river-LOC
on this side of the creek (A-M.1.4-147)

(196) bullawundu
bala-wundu
near-side
more this way (A-M.1.4-147)

(197) nunganandyi wurrijanthung gundu
nunganan-dji warridja = nhung gundu
around-LOC far = 3s.PSSR tree
around at the farther side of the tree (A-M.1.4-147)

(198) mudjewuru nhari dharratbaiangai
madji-waru nhari dharadba-ya = ngay\textsuperscript{110}
bush-far that go.through-PST = 1s
bush yonder through went I (A-M.1.4-147)

(199) buru nha bullawarri-miiriri ngullai
buru nha balawarri mirirr-i ngala-yi
kangaroo that hill top-LOC sit-PRST
kangaroo that on the hilltop sits (A-M.1.4-147)

\textsuperscript{109} The construction barumunbala seems to contain both baru and bala, both given by Mathews as ‘between’, bala also translated as ‘near’.

\textsuperscript{110} We would expect a case marker on madji ‘bush’. The form for ‘bush’ is given by Lau as madjuru. Perhaps -waru has a locative function here.
(200) **bullawarriu dhullibaingai**
    balawarri-yu     dhaliba-yi = ngay
    hill-ALL       go.up-PRST = 1s
    the hill up I go (A-M.1.4-147)

(201) **bullawarrin wurwaingai**
    balawarri -yiin     wurwa?-yi = ngay\(^{111}\)
    hill-ABL      go?-PRST = 1s
    the hill down I go (A-M.1.4-147)

(202) **bullawarree warrungalee wowingi**
    balawarri warungal-i     wurwa?-yi = ngay
    hill along-LOC     go?-PRST = 1s
    the hill along the side of go I (A-M.1.4-147)

(203) **nunganandyi burrima yalwaingai**
    nunganan-dji     barima     yalwa-yi = ngay\(^{112}\)
    around-LOC       ironbark go?-PRST = 1s
    around the ironbark tree I go (A-M.1.4-147)

(204) **gundu ñilli bowañingai**
    gundu njili     bawanj(a)-yi = ngay\(^{113}\)
    tree this    climb-PRST = 1s
    tree this up I climb (A-M.1.4-147)

(205) **yarrawangga narri irribaingai**
    yarawang-ga     nhari     yiriba-yi = ngay
    cave-LOC that    go.into-PRST = 1s
    cave that I go into (A-M.1.4-147)

(206) **illingjaabi**
    yiling-dja-ya = b\(^{114}\)
    how-do-PST = 2s
    how didst thou do it? (A-M.1.4-148)

(207) **illingbi mandha**
    yiling = bi man-dha
    how = 2s  catch-PST
    how didst thou (catch a fish etc)? (A-M.1.4-148)

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\(^{111}\) wurwa- looks like the verb wurwama- 'divide' in the *Parable of the Prodigal Son* (see Chapter B.1). The verbs in (201) - (204) are not found in any other examples.

\(^{112}\) The verb is not known.

\(^{113}\) The verb is not known.

\(^{114}\) -dja could have a function of 'do' here.
(208) illingbul mandha
   yiling = bul    man-dha
   how = 2d     catch-PST
   how did you two (catch a fish etc)? (A-M.1.4-148)

(209) illinhur mandha
   yili = nhur man-dha
   how = 2p     catch-PST
   how did you several (catch a fish etc)? (A-M.1.4-148)

(210) yununggubi yenda
   yanunggu = bi  yan-dha
   when = 2s      go-PST
   when didst thou go? (A-M.1.4-148)

(211) yunnunggu yenbang
   yanunggu    yan-ba-ng\textsuperscript{115}
   when      go-FUT-FUT
   when will he go? (A-M.1.4-149)

(212) waddhawia
   wadha-wa-ya
   where-VBLS-PST\textsuperscript{116}
   where is he? (A-M.1.4-149)

(213) waddhainbi mandha
   wadha-yiin = bi  man-dha
   where-ABL = 2s  catch-PST
   where didst thou catch it? (A-M.1.4-149)

(214) waddhana ngura
   wadha  nha  ngura
   where    that    camp
   where is the camp? (A-M.1.4-149)

(215) waddhian bulaibi
   wadha-yiin   bula-ya = bi\textsuperscript{117}
   where-ABL  come?-PST = 2s
   whence camest thou? (A-M.1.4-149)

\textsuperscript{115} Here we have again a seemingly double marking of future with both -ba and -ng.

\textsuperscript{116} Perhaps this phrase should be translated as ‘where was he?’

\textsuperscript{117} bula- is not found in other instances with the same meaning.
how many times? (A-M.1.4-149)

thou hast plenty (I have none) (A-M.1.4-149)

thou hast nothing-I have plenty (A-M.1.4-149)

some left I have (A-M.1.4-149)

plenty I have left (A-M.1.4-149)

This woman is thirstier than this man.

This woman is thirstier than this man.

(a) man that fast, because man that overtook? -PST

(b) a squirrel large an opossum killed (A-M.1.4-150)

118 The form of this unknown suffix -mba is likely due to the preceding intensifying suffix -wudhung ending in ng. In other environments the form is likely to be -ba.
(224) yuĩnburnungguli mirriganhung
   yuwinj burnung-guli miriga=nhung
   man big-GEN dog = 3s.PSSR
   the big man’s dog (A-M.1.4-150)

(225) mirreegangga yooin bubboogia
   mirigang-yuwinj babuga-ya
dog-ERG man bite-PST
   a dog a man bit (A-M.1.7-1)

(226) yooindyoo dhun manda
   yuwinj-dju dhanj man-da
   man-ERG fish catch-PST
   a man a fish caught (A-M.1.7-1)

(227) yooindyoo warrangandyya yerradhan
   yuwinj-dju warranganj-dja yira = dhan\footnote{Tense seems to be only marked by the verb stem final vowel. See for comparison (228).} 1
   man-ERG boomerang-INSTR throw.PST = 1s.OBJ
   a man a boomerang threw at me (A-M.1.7-1)

(228) warrangandyia yooin yerreecangi
   warranganj-dja yuwinj yiri-ya = ngay
   boomerang-INSTR man throw-PST = 1s
   a boomerang at a man threw I. (A-M.1.7-1)

(229) yooin-goolee warranganthoong
   yuwinj-guli warranganj = nhung
   man-GEN boomerang = 3s.PSSR
   a man’s boomerang (A-M.1.7-1)

(230) yooindyoo bunggoo bulnia
   yuwinj-dju banggu bulma-ya
   man-ERG sugarglider strike-PST
   a man a squirrel struck (A-M.1.7-3)

(231) yooinboolally bunggoo bulmioula
   yuwinj-bulali banggu bulma-ya = wula
   man-DU sugarglider strike-PST = 3d
   a couple of men a squirrel struck (A-M.1.7-3)

(232) yooinbooloala bunggoo bulmioula
   yuwinj-bulawala banggu bulma-ya = wa
   man-PL sugarglider strike-PST = 3p
   several men a squirrel struck (A-M.1.7-3)
(233)  *dhulleebi*ngi  
dhalibi = ngay\(^{120}\)  
go.up.PRST = 1s  
*up I go (A-M.1.7-4)*

(234)  *dharrabia*ngi  
dharabi-ya = ngay  
go.through-PST = 1s  
*through went I (A-M.1.7-4)*

(235)  *waddhun*gi  
wadha(-wu) = ngay  
where-VBLS = 1s  
*where am I? (A-M.1.7-4)*

(236)  *waddhoobe*e  
wadh(=wu) = bi  
where-VBLS = 2s  
*where art thou? (A-M.1.7-4)*

(237)  *waddhu*o  
wadh(=wu)  
where-VBLS  
*where is he? (A-M.1.7-4)*

(238)  *ngurrungalla moondha yoorinya*  
garangal-a  
mundha yuri-nja  
woman-ERG snake kill-PST  
*the woman a snake killed (A-M.1.2-106)*

(239)  *mulyangoolee ngooranhoong*  
malyan-guli  
gurunn = nhung  
eaglehawk-GEN camp = 3s.PSSR  
eaglehawk’s nest (A-M.1.2-106)

(240)  *wollernoongyen*  
wularr(nung) = yan\(^{121}\)  
head = 1s.PSSR  
*my head (A-M.1.2-106)*

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\(^{120}\) Present tense is marked possibly by the verb-stem final *i*.

\(^{121}\) ‘head’ is given in wordlists as *walarr*. 
(241) wollarmoonoonoon
wularr(nu) = ngun
head = 2s.PSSR
thinead (A-M.1.2-106)

(242) wollarmoonoonoon
wularr(nu) = nung
head = 3s.PSSR
his head (A-M.1.2-106)

(243) bunnabeeoo
Bunabi-yu
Bunabi-ALL

to Bunnabee “oo dative” (A-M.1.2-106)

(244) ngooraaao
ngura-yu
camp-ALL

to the camp (A-M.1.2-106)

(245) Bunnabee-een
Bunabi -yiin
Bunabi-ABL

from Bunnabee “oblative” (A-M.1.2-106)

(246) buddieen
Badha -yiin
waterhole-ABL

from the waterhole buddi ‘waterhole’ (A-M.1.2-106)

(247) ngooraaeen
ngura -yiin
camp-ABL

from the camp (A-M.1.2-106)

(248) dyan-mul-lin-nyang
djimmel-li = njang
hunt-PRST = 1ip
hunting (A-M.2.2-94)

(249) yan-deen(going out)-nyang yer-ree(fishing)-nee-ree
yan-di = njang yiri-ri

go-PRST = 1ip throw-?-PURP

fishing (A-M.2.2-94)

We’re going to fish.
(250) *bulmi-nghi nthi yoin-*
bulma-yi = ngay nhay yuwinj
strike-PRST = 1s that man
shall I strike that man (A-M.2.2-97)
I strike that man.

(251) *bulmiang’a ng nthia Kunna mirreegang*
bulma-ya = ngay nhaya gana mirigang
strike-PST = 1s that yamstick dog
[no translation given] (A-M.2.2-97)
I struck that dog with a yamstick.

(252) *Kunnang’a bulmiangya ntha mirreegang*
gana = ngay bulma-ya-nja nha mirigang
yamstick = 1s strike-PST-? that dog
I struck the dog with a yamstick (A-M.2.2-97)

(253) *Bulmiangamboola mirreegamblalee*
bulma-ya = ngay mbula miriga-ng)-mbulali
strike-PST = 1s = 3d.OBJ dog-DU
I struck two dogs (A-M.2.2-97)

(254) *bulmiang’andhanna mirreegang-bullōla*
bulma-ya = ngay = ndhana mirigang-bulawala
strike-PST = 1s = 3p.OBJ dog-PL
I struck several dogs (A-M.2.2-97)

(255) *bulming-al nthiang*
bulma-yi = ngal nhayang
strike-PRST = 2id that
shall we 2 strike that man (A-M.2.2-97)
We two strike that man.

(256) *bulmi-nyang*
bulma-yi = njang
strike-PRST = 1p
shall we all strike that man (A-M.2.2-97)
We all strike.

---

122 -yi on the verb marks for present tense in other examples with the same verb, see (40). This translation suggests some modality, as is found in (255), but is not marked differently to the present tense construction in (40).

123 The function of -nja is not clear. Past tense is marked by -ya, but -nja is found as past tense marker in other verbs, see (223) for example.
(257) *bulmun-tha- nyeelal’lung*
   bulma-ndha njilalung\(^{124}\)
   strike-HORT this
   *shall all these others strike than man (A-M.2.2-97)*

(258) *yerreemirabee warangandyā*
   yiri-ma-yira = bi warranganj-dja\(^{125}\)
   throwCAUS-POT = 2s boomerang-INSTR
   *can you throw a boomerang? (A-M.2.2-98)*

(259) *yerreemira nham warangandyā*
   yiri-ma-yira nham warranganj-dja
   throwCAUS-POT that boomerang-INSTR
   *can he throw a boomerang? (A-M.2.2-98)*

(260) *yerreemun-yee-ling warangandyā*
   yiri-ma = njiling warranganj-dja\(^{126}\)
   throw-CAUS = 1ep boomerang-INSTR
   *can we throw a boomerang? (A-M.2.2-98)*

(261) *gamirabee?*
   gama-yira = bi
   speak-POT = 2s
   *Can you speak? (A-M.2.2-98)*

(262) *gami (gammirra) ułe ngi*
   gama-yi = ngay
   speak-PRST = 1s
   *I am speaking (A-M.2.2-98)*

(263) *gamiang’eë*
   gama-ya = ngay
   speak-PST = 1s
   *I was speaking (A-M.2.2-98)*

(264) *gamijeléea-ngi*
   gama-djala-ya = ngay
   speak-AFTER-PST = 1s
   *I shall speak (A-M.2.2-98)*
   **I spoke after.**

\(^{124}\) Person or subject does not seem to be expressed in this example, although *njilalung* might contain some of that information.

\(^{125}\) Note the difference in verb stem between usual *yiri-* as in (54) for example. This could be a causative -*ma* added to the stem.

\(^{126}\) Compare the verb with that in (258) and (259), which also show a modal marker. This is missing in (260) and the translation is perhaps not correct.
(265) goo-row-ra nthia
gurawura nhaya
possum that
that is an opossum (A-M.2.2-98)

(266) goo-row ra dhine(eats)-mi jerramboonga(leaves)
gurawura dhanjima-yi djirambunga
possum eat-PRS leaves
the possum eats leaves (A-M.2.2-98)

(267) mirraganga bobbagorianyeent(will?bite) mirragangga
babaga-ra-yi njin mirigang-ga127
bite-HAB-PRS this dog-ERG
the dog bites (A-M.2.2-98)
This dog bites.

(268) Gwak!
gwag!
EXCL
Look out! (A-M.2.2-98)

(269) bobbagan’-dhan(biting me)- mirreegang’ga(the dog)
babaga=ndhan mirigang-ga128
bite = 1s.OBJ dog-ERG
the dog is biting me (A-M.2.2-98)

(270) jow(runs)-i nthâ mirreegang
djawa-yi nha mirigang
run-PRS that dog
the dog is running (A-M.2.2-98)

(271) bobbagowandhan(will bite) nyillee(this) mirreegang’ga(dog)
babaga-wa=ndhan njili mirigang-ga
bite-IRR = 1s.OBJ this dog-ERG
will that dog bite? (A-M.2.2-98)
Will that dog bite me?

(272) san-dang-a booroo ba-lâ-ning’ay(close)
nan-da = ngay buru baliningay
see-PST = 1s kangaroo near
I saw a kangaroo (A-M.2.2-103)

127 The suffix -ra may have a habitual function here. Compare this sentence to (269), where -ra is not found on the verb, and (271) where bite is marked with an irrealis marker.

128 Tense is not overtly marked on the verb in this example.
(273) **booroobally nandanga**

booru-bali nan-da-ngay

kangaroo-DU see-PST = 1s

I saw two kangaroos (A-M.2.2-103)

(274) **boorooboola [nandanga not added]**

booru-bula

kangaroo-PL

I saw several kangaroos (A-M.2.2-103)

(275) **bamboordal jilloary booroo**

bambu-rdal djilawari buru

grey kangaroo

a big grey kangaroo (A-M.2.2-103)

(276) **bamboolally jilloaran-bla booroolally**

bambu-lali djilawaran-bula buru-lali

big-DU grey-DU kangaroo-Du

2 big grey kangaroos (A-M.2.2-103)

(277) **bambooboola jilloa-ran-nha boorooloolola**

bambu-bula djilawara-nha buru-lula

big-DU? grey-DU? kangaroo-DU?

a lot of big grey kangaroos (A-M.2.2-103)

(278) **bulmingin nha [probably not related to rest] -yerree(suppose) wang’(I throw)-ee**

yooiñ(inserted)(at that man) warrang’anda(na boomerang) wurreejang (that) yooin(man)

yiri-wa = ngay yuwinj warranganj-dja waridjang yuwinj

throw-IRR = 1s man boomerang-INSTR far man

I could throw the boomerang far at the man. (A-M.2.2-103)

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129 We would expect the dual suffix -lali on buru.

130 As in (267), the plural suffix is also in an unusual form, would expect -lawali.

131 The form of the suffix -rdal is unusual and the function is not known.

132 The number marking is most unusual in (276) and (277). Perhaps this is 3d subject of a predicate adjective, i.e. ‘the two big kangaroos are grey’?

133 See previous footnote also. The number marking is unexpected and does not follow the other observed patterns. On djilawaran ‘grey’ we might expect =wa for 3p subject, but here it is -nha.
(279) yereewange’ee warrang’a\n
yiri-wa = ngay warranganj\(^{134}\)
throw-IRR = 1s boomerang

*If I throw a boomerang I’ll tell you* (A-M.2.2-103)

(280) yerrang’waay(I threw) warang-a’-din-nyilly yooiñ

yira = ngay waranganj-din njili yuwinj\(^{135}\)
throw.PST = 1s boomerang-? this man

*I threw a boomerang at the man* (A-M.2.2-104)

(281) yer-rad’-den nyilli warangandyya

yira = dhan njili warranganj-dja\(^{136}\)
throw.PST = 1s.OBJ this boomerang-INSTR

*the man threw a boomerang at me* (A-M.2.2-104)

(282) yerradden(he threw at me) nyilli (inserted) nyilly

yira = dhan njili
throw.PST = 1s.OBJ this

*he threw a boomerang at me* (A-M.2.2-104)

(283) yerradden nyil warangandyya yooindyooy nyilli

yira = dhan njil warranganj-dja yuwinj-dju njili
throw.PST = 1s.OBJ this boomerang-INSTR man-ERG this

*he threw a boomerang at me* (A-M.2.2-104)

(284) yerrang’allung(he threw at us two) (you and i) warrangandyya

yira = ngalung warranganj-dja
throw.PST = 1id.OBJ boomerang-INSTR

*he threw at us two a boomerang* (A-M.2.2-104)

(285) yerran’-yen-ung (he threw at us all) yooindyoo warrangandyya (a boomerang)

yira = njanung warranganj-dja
throw.PST = 1ip.OBJ boomerang-INSTR

**He threw at us all a boomerang.** (A-M.2.2-104)

(286) yerrawine(throw thou) yoiñ (at that man) warangandyya(a boomerang)

yira-wa = nji yuwinj warranganj-dja
throw-IRR = 2s man boomerang-INSTR

**You will throw a boomerang at the man** (A-M.2.2-104)

\(^{134}\) Note that *warranganj* is not marked with the additional morpheme *-dja* as in other similar constructions. This example sentence seemed someone incomplete in the notebook and may therefore lack completion.

\(^{135}\) Although the *-din* on *warranganj* looks like the ablative suffix, it would make little sense here.

\(^{136}\) Examples (280) - (285) seem to lack overt tense marking on the verb. Perhaps this is encoded in the final vowel of the verb stem.
(287) yer-yoo-ang’-an-at(shall I throw) yooiñ (at that man) warrangandy (a boomerang)
yiri-yu-wa = ngay nha yuwinj warranganj-dja
throw-NOW-IRR = 1s that man boomerang-INSTR
Will I throw a boomerang at that man now? (A-M.2.2-104)

(288) bug-ga-rin-ya(beat thou) goo-jà-gang’-oon (that child)
bararin-ya gudjaga = ngun
beat-PST child = 2s.PSSR
You beat your child. (A-M.2.2-104)

(289) buggarin-yoo(I will am going to beat ) ãng’ee nhìa (that) goo-jà-ga (child) (now)
bararin-yu-wa = ngay nhaya gudjaga
beat-NOW-IRR = 1s that child
I am going to beat that child now. (A-M.2.2-104)

(290) [yerrea (threw)] warangandyee(boomerang that) yooranyad’dhan (to hit me) yoorin
yira-ya warranganj-dji yura-nja = dhan yuwinj
throw-PST boomerang-INSTR hit-PST = 1s.OBJ man
The man threw a boomerang and hit me. (A-M.2.2-126)

(291) yooranyangullang(hit us)3 yooindyoo (that man)1 warangandyee (with a )2
yura-nja = ngalung yuwinj-dju warranganj-dji
hit-PST = 1id man-ERG boomerang-INSTR
The man hit us with a boomerang. (A-M.2.2-126)

(292) yerrangullung (hit them) yoorin nagunnung (no good) ngul (us)
yura = ngalung yuwinj nagung-ung = ngal
hit = 1id.OBJ man good-? = 1id
The man hit us - we are bad. (A-M.2.2-126)

(293) ee’dhowyab’bee
yidhawa-ya = bi
come.quick-PST = 2s
you came early (or quick) (A-M.2.2-126)

(294) yer’randha (fast) booroo
yarandha buru
fast kangaroo
(A-M.2.2-126)

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Note the -dji suffix on warranganj, which is -dja on most other examples. An alternative analysis would be that both -dji and -dja are the demonstratives njì and nja with hardened nasal after the final palatal nasal on warranganj.

The analysis and morphological break down of this construction leaves many unanswered questions.
(295) yendeengi
yan-di = ngay
go-PRST = 1s
who is going to throw? (A-M.2.2-127)
I go.

(296) bindeeringala warrangandya
bindi-ri = ngala(ng) warranganj-dja139
give-PURP = 1id.OBJ boomerang-INST
give me that boomerang (A-M.2.2-129)
Give us that boomerang.

(297) bindeebungaleen nyilla warrangandya
bindi-ba = ngalin njila waranganj-dja140
give-? = 1ed that boomerang-INSTR
give us that boomerang (A-M.2.2-129)

(298) warranganya nhia
warranganj-a nhaya141
boomerang-? that one’s boomerang (A-M.2.2-129)

(299) mirregangoo
mirigang = u
dog = 3s.PSSR
a pup (A-M.2.2-129)

(300) mirregang
mirigang
dog
a dog (A-M.2.2-129)

(301) bindeen marrialan
bindi = ng marrayalan142
give = FUT some
give me some of that (A-M.2.2-131)

139 The person marking on this verb looks most like the 1id.OBJ marker, although its form is usually =ngalung.

140 The person marker on the verb has the form of the subject 1ed. This does not fit the translation and would be better translated as ‘we give him that boomerang’. The function of the -ba morpheme after the verb stem is not known.

141 Possession marking here does not follow the observed pattern. Possessor is not marked and should be according to the translation.

142 It seems that there is an alternative transcription mirra and marra for ‘not’.
(302) *minganggoodyen bunya (did)*
mingang-gu = djan  ban-ya
what-DAT = 1s.OBJ  do-PST
*what did you that for to me? (A-M.2.2-131)*

(303) *mingangoo’bee bunya nthan*
mingang-gu = bi  ban-ya  ndhan143
what-DAT = 2s  do-PST  that
*what did you that for to him? (A-M.2.2-131)*

(304) *mingangoody bunya bungaleen bunya*
mingang-gu-dj = bi = ngalin ban-ya144
what-DAT.-? = 2s = 1ed.OBJ  do-PST
*what did you that for to us 2 incl (A-M.2.2-131)*

(305) *mingangoody binyaneen bunya*
mingang-gu-dj = bi = njanin  ban-ya
what-DAT.-? = 2s = 1ep.OBJ  do-PST
*what did you that for to us all excl (A-M.2.2-131)*

(306) *mingagoody booloong bunya*
mingang-gu-dj = bulung  ban-ya145
what-DAT.-? = 3d.OBJ  do-PST
*what did you that for to them 2 (A-M.2.2-131)*

(307) *mingangoody bennthang bunya*
mingang-gu-dj = bi = ndhang  ban-ya
what-DAT.-? = 2s = 3p.OBJ  do-PST
*what did you that for to them all (A-M.2.2-131)*

(308) *bulmâ’goonmurra*
bulma = gun = marra
hit = 1s/2s.OBJ = perhaps
*I’ll hit him perhaps (A-M.2.2-158)*

I will hit you perhaps.

---

143 *ndhan* might be a 3p.OBJ clitic and the sentence should be translated as ‘Why did you do that to them?’.

144 See (177) and (178) for the same construction with the -d(j) morpheme.

145 2s subject is not marked on the verb as in the previous examples.
(309) babundung watgamâdeendhan warrangandya
    baba = ndhang    wadgama-di = ndhan    waranganj-dja  
father = 1s.PSSR  make-BEN = 1s.OBJ  boomerang-INSTR
    my father makes for me a boomerang (A-M.2.2-158)

(310) ngal-goon-dya(I have a good mind) bulmul (to hit) / jiwalmurra (kill man, perhaps)
    ngal-gun-dja         bulma-l djayawal = marra  
want-1s/2s.OBJ-?     beat-? kill = perhaps
    I have a good mind to hit/kill that man perhaps. (A-M.2.2-160)

(311) merrungi
    mirra = ngay
    not = 1s
    I have none (A-M.2.2-160)

(312) merribee
    mirra = bi
    not = 2s
    thou hast none (A-M.2.2-160)

(313) merra nhí
    mirra   nhay
    not     this/there
    he has none (A-M.2.2-160)

(314) merra-ngal
    mirra = ngal
    not = 1id
    we 2 incl have none (A-M.2.2-160)

(315) burroomrrun(plenty)gdhurrung-i
    baramara-dharra = ngay
    plenty-HAVING = 1s
    I have plenty (A-M.2.2-160)

(316) murragandhurrang-i
    marragang-dharra = ngay
    little-HAVING = 1s
    I have a little (A-M.2.2-160)

146 We would expect ergative case suffix on ‘my father’, and the 1s possessive clitic has an unusual
form (usually -dhan or -djan). Perhaps this form includes the ergative marking.

147 This sentence leaves many questions regarding morphology. Is subject marked on the verb? The verb
bulma- ends in l, which is an isolated form found in the Dharrawal corpus and seems to occur with the
non-verbal predicate ngal- ‘want’, see examples (73) and (351). Also the verb djayawal- is not known
from other instances.
I'm just going or ready to go (A-M.2.2-162)

The woman is more thirsty than the man (A-M.2.2-163)

The boy runs faster than the man (A-M.2.2-163)

Let us all be good! (A-M.2.2-163)

Let us all be good! (A-M.2.2-163)

Let us all be good! (A-M.2.2-163)

Although we have no other instance of Dharrawal words for ‘crawl’ and ‘slow’, Mathews listed *garagadj* ‘slow’ < *gur*’ra-gaty> (U-M.1.1) in his Dhurga language material. As it looks like a cognate, I analyse the sentence as given.
(325) nuggooongoombool
    nagung-gu = mbul
    good-VBLS = 2d
    be you two good (A-M.2.2-163)

(326) nuggoon-oo-nangal
    nagung-gu-nha = ngal
    good-VBLS-THEN = 1id
    let us two be good (A-M.2.2-163)

(327) yendâbeendyen
    yanda-biin-Ø = djan\(^{149}\)
    come-NEG.IMP = 2s = 1s.OBJ
    do not thou come to me (A-M.2.2-164)

(328) yendabeen
    yandha-biin
    come-NEG.IMP
    do thou not come to him (A-M.2.2-164)

(329) yendabeenbung’aleen
    yandha-biin = bu(l) = ngalin
    come-NEG.IMP = 2d = 1ed.OBJ
    do not ye two come to me (A-M.2.2-164)
    Don’t you two come to us.

(330) yendabeenbooldyen
    yandha-biin = mbul = djan
    come-NEG.IMP = 2d = 1s.OBJ
    do not ye two come to me (A-M.2.2-164)

(331) yendabeenhoordyen
    yandha-biin = nhur = djan
    come-NEG.IMP = 2p = 1s.OBJ
    do not ye all come to me (A-M.2.2-164)

(332) bulmumbeendyen
    bulma-mbiin = djan
    hit-NEG.IMP = 1s.OBJ
    do not beat me (A-M.2.2-164)

\(^{149}\) When the subject is 2s in negative imperative, the person marker = \(bi\) is omitted due to the negative imperative suffix -\(biin\).
(333) bulnumbeen (nhi?)
bulma = (m)biin nhay
hit-NEG.IMP that
do not beat him (A-M.2.2-164)

(334) bulnumboonbungulleen
bulma-(m)biin = bu(l) = ngalin
hit-NEG.IMP = 2d = 1ed.OBJ
do not beat us two excl (A-M.2.2-164)

(335) bulnumbeenbinyenneen
balma-(m)biin = njanin
hit-NEG.IMP = 1ep.OBJ
do not beat us all excl (A-M.2.2-164)

(336) yenbeen
yan-biin
go-NEG.IMP
do not thou go away (A-M.2.2-164)

(337) yenbeembool
yan-biin = mbul
go-NEG.IMP = 2d
do not ye 2 go away (A-M.2.2-164)

(338) yenbeen(t?)hoor
yan-biin = nhur
go-NEG.IMP = 2p
do not ye all go away (A-M.2.2-164)

(339) nuggoonggieenthoor
nagung-ga-yii = nhur
good-VBLS-PSRT = 2p
are you pl well? (A-M.2.2-164)

(340) nuggoonggiowal
nagung-ga-ya = wal
good-VBLS-PST = 2d
were ye 2 all right? giawa, several (A-M.2.2-164)

(341) nuggoonggieembool
nagung-ga-yi = mbul
good-VBLS-PRST = 2d
are ye 2 all right? (A-M.2.2-164)
(342) bulmanda nyilla yereemiandha
bulma-ndha njila yirima-ya-ndha
beat-HORT this throw-?-HORT
let him strike (A-M.2.2-166)

(343) bulmamboola yeremmiimboola
bulma = mbula = ya yirima-ya = mbula = ya
beat = 2d = HORT throw-? = 2d = HORT
let thou 2 strike (A-M.2.2-166)

(344) bulman-thia yereemiamthia
bulma = ndha = ya yirima-ya = ndha = ya
beat = 3p? = HORT throw-? = 3p? = HORT
let them all strike (A-M.2.2-166)

(345) bulmangamurra yereemiamgurra
bulma = ngay = marra yirima-ya = ngay = marra
strike = 1s = perhaps throw-? = 1s = perhaps
I may strike (A-M.2.2-166)

(346) bulmangmurrat
bulma-ng = marra
strike-FUT = perhaps
thou may strike (A-M.2.2-166)

(347) bulmiabbeemurrat
bulma-ya = bi = marra
strike-PST = 2s = perhaps
thou may have struck (A-M.2.2-167)

(348) bulmiangmurrat
bulma-ya-ngay = marra
strike-PST = 1s = perhaps
I may have struck (A-M.2.2-167)

(349) bulmiangullrunyill
bulma-ya = marra njili
strike-PST = perhaps this
he may have struck (A-M.2.2-167)

(350) bulmiangulmurrat
bulma-ya = ngal = marra
strike-PST = 1d = perhaps
we (dual)(incl?) may have struck (A-M.2.2-167)
(351)  *ngulgoondya bulmul*
    ngal-gun-dja  bulma-l
    want-1s/2s.OBJ-?  strike-?
    *I have a good mind to hit thee* (A-M.2.2-175)

(352)  *ngoongunngun-da bulmeelee*
    nguna = ngay = nda bulma-yil-i\(^{150}\)
    ought = 1s = ?  beat-REFL-PRST
    *I ought to beat myself* (A-M.2.2-175)

(353)  *ngoongunngalda bulmeelee*
    nguna = ngal = da  bulma-yil-i
    ought = 1id = ?  beat-REFL-PRST
    *we 2 ought to beat ourselves* (A-M.2.2-175)

(354)  *ngoongunnganyanda bulmeelee*
    nguna = njan = da  bulma-yil-i
    ought = 1ip = ?  bulma-REFL-PRST
    *we all ought to beat ourselves* (A-M.2.2-175)

(355)  *ngoongunngoolia bulmeelee*
    nguna = wula = ya  bulma-yil-i
    ought = 3d = ?  beat-REFL-PRST
    *they 2 ought to beat themselves* (A-M.2.2-175)

(356)  *watgawangi nyillamung*
    wadga-wa = ngay  njilamung
    make-IRR = 1s  now
    *I shall do it now* (A-M.2.2-175)

(357)  *watgawangi dhadjan*
    wadga-wa = ngay  dhadjan
    make-IRR = 1s  soon
    *I shall do it by the bye* (A-M.2.2-175)

(358)  *watgawangi ???*
    wadga-wa = ngay
    make-IRR = 1s
    *I shall do it in a good while* (A-M.2.2-175)

\(^{150}\) Examples (352) - (355) all show subject markers plus -*da* after consonants and -*ya* after vowel. These constructions could be similar to (343) and (345), where subject markers also show the same following suffixes/clitics. The function is not clear.
(359) watgawangi dyed-yoong-alla dyedyoong = moon
wadga-wa = ngay djadjung-wala
do-IRR = 1s moon-OTHER
I shall do it next moon (A-M.2.2-175)

(360) Dyedyuunboolalee
djadjung-bulali
moon-DU
2 moons (A-M.2.2-175)

(361) nudyerre irungi
madjari-yira = ngay
canoe-HAVING = 1s
I have a canoe (A-M.2.2-175)

(362) mirrunji
mirra = ngay
not = 1s
I can’t (A-M.2.2-178)

(363) goorang’a-lang(our mate) gool’ee(that man) ñeeña(his) bur-ree’wa(spear)
gurangalang-guli njinja biriwiwa
man-GEN this spear
this spear belongs to that man there over there (A-M.2.2-31)

(364) may-gow’lee ñeeña mir’reegang
miga-wuli njinja mirigang
woman-GEN this dog
this dog belongs to that woman (A-M.2.2-31)

(365) goorang’alung gool’ee ñeeña mirregang ngub’ba-miñ
man-GEN this dog female
this slut belongs to that man (A-M.2.2-31)

(366) ngia-woo-lee ñeeña mur’ra(all) bir-ree’-wa
ngaya-wuli njinja marra biriwiwa
1s-GEN this all spear
these are my spears here (A-M.2.2-32)

(367) ngia-gang’-gool-lee niâ wurree-(yonder)dyang birree’wa
ngayagang-guli nhaya waridjang biriwiwa
1s-GEN that yonder spear
those are my spears yonder (A-M.2.2-32)
B.1.3 Wodi Wodi Sentences

As a southern dialect of Dharrawal, Wodi Wodi material is included in this Dharrawal chapter.

B.1.3.1 Ridley's Wodi Wodi sentences

The following sentences are labelled to be ‘WodiWodi – The language of the Illawarra’ and were published in the Journal of the Anthropological Institute of Great Britain and Ireland, 1877, volume 7. The informant is given as Lizzy Malone, “whose mother was a Shoalhaven”. These constructions were in most cases impossible to analyse. The morphology rarely conforms with the observations found in both the Dharumba/Dhurga and the Dharrawal languages.

(368) *ŋullari jungiri ngala-ri djangi-ri*¹⁵¹
    sit-PURP quiet-PURP
    Sit down quietly. (WW-WR-1877:265-LM)

(369) *Mundanaia manda-naya take-AWAY*
    Take them. (WW-WR-1877:265-LM)

(370) *yunda warŋiri yanda wara-nga-ri go.IMP play-QUIET?-PURP*
    Go and play. (WW-WR-1877:265-LM)

(371) *yai yunmaluŋ yay! yanma-la = ng EXCL come-HERE = 2s*
    Come here. (WW-WR-1877:265-LM)

¹⁵¹ Commands can be expressed by means of the purposive marker.
(372) junbunya warqri
  djanba-nja    wara-nga-ri
  fight-NEG      play-QUIET?-PURP
  Don’t fight, play quietly. (WW-WR-1877:265-LM)

(373) yundanaia warityuiŋ
  yanda-naya152 waridja-ying
  go-?      far-?
  Go away. (WW-WR-1877:265-LM)

(374) nilguŋ yurriniŋ, or nilguŋ
  njilgang    yari = njang153
  lŋp        go = lŋp
  Let us go. (WW-WR-1877:265-LM)

(375) gallenniŋgun
  galima-yi = gun
  like-PRST = 1s/2s.OBJ
  I like you. (WW-WR-1877:265-LM)

(376) muiyēņē
  muyi = ngay
  glad = 1s
  I am glad. (WW-WR-1877:265-LM)

(377) ŋurrumbaŋē
  ngaramba = ngay
  sorry = 1s
  I am sorry. (WW-WR-1877:265-LM)

(378) wundumaia ŋummi
  ngundama-ya154 ngami
  drink-NOM?    give.IMP
  Give me a drink. (WW-WR-1877:265-LM)

(379) dunnun dieri
  dhanman    diya-ri
  food        give-PURP
  Give me some food. (WW-WR-1877:265-LM)

152 This might contain a final suffix -ya marking for imperative.
153 No overt tense marking on this construction. The translation should rather be ‘we go’.
154 There is no cognate or other instance in the SCLs corpus that would shed light on this construction. I
therefore suggest that this is a mis-transcription and should be ngundhu- ‘drink’. Although Ridley did
not have a problem with word-initial velar nasals. The final -ya may be a nominalising strategy.
(380) *kunnundigui or wirrunmigun*

garna-nda = gun    wirranma = gun
bad-? = 1s/2s.OBJ  hate = 1s/2s.OBJ

*I hate you.* (WW-WR-1877:265-LM)

(381) *ŋutbai ōgu*

ngadba-yi = gun

?-PRST = 1s/2s.OBJ

*I will tell you the truth.* (WW-WR-1877:265-LM)

(382) *yunula nulimun*

yanu-la                  njarimang\(^{155}\)

come.FUT?-?           that.one

*He will come soon.* (WW-WR-1877:265-LM)

(383) *dunug ālle*

danangali

?  

*He stayed a long time.* (WW-WR-1877:265-LM)

(384) *Mirrirul wirrin muniŋ*

mirrirrul  wirrin  maning

God  bad  ?

*Mirrirul will not allow it.* (WW-WR-1877:266-LM)

B.1.3.2 Mathews’ Wodi Wodi sentence

(385) *wannup*

wana = b(i)

who = 2s

*who are you in W.W.* (WW-M.2.2-8)

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\(^{155}\) There are two possible analysis for the first segment. It may be *yana-la* 'come-PST’ showing Dharumba/Dhurga tense marking, or *yanu-la* ‘come.FUT-?’. The final -la may also be the TOWARDS marker as found on some Dharrawal ‘come’ constructions.
Chapter B.2 Dharumba

All Dharumba stories were collected and transcribed by Andrew Mackenzie (1818-1878) and published in the *Royal Anthropological Institute of Great Britain and Ireland* in the 1870s. Three of eight stories were also published in Ridley’s (1875) publication. The informants’ place of origin and name is given for some of the stories, both belonged to the Wandandian Tribe, which is based in the area of Nowra and the Shoalhaven River area down towards Ulladulla.

Section B.2.2 contains all sentences collected by Mathews and Mackenzie from unpublished and published sources.

**B.2.1 Dharumba Texts**

The first three stories are the story of *Bundoola*. They are presented in chronological order of publication. The first published version of *Bundoola* and was narrated by *Bimmoon*, who was a member of the Ulladulla tribe, and who also provided a longer and more elaborate English translation, which is presented as part of text 3. The following version 2 offers a different version by a different informant, *Thooritgal*, also from the Ulladulla tribe. Another Dharrawal version of this story was told by Les Bundle in Nowra and recorded by Capell (1955), see Dharrawal Text 10.
1. *Jerra Bundūla – The Story of Bundoola* (version 1) (DM-AM-1874-256-Ull/Bi-Bu1)


The places referred to in this story can be traced to *Bundarwa*, the north arm of Jervis Bay. The place is a big cave that is represented by the sitting figure with outstretched arms. Bundoola’s wife or wives were from *Banboro* in the mountains near *Jamberoo*.

On his travels to his wives’ country, they passed *Burrier* and *Yalwal*. The formation here represents his canoe for crossing the Shoalhaven River.

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Paddington, 7th November, 1872.

SIR,— With thanks I return Mr. Andrew Mackenzie’s “Story of Bundoola,” in the language of Ulladulla and in English.

Of this, as of other papers from the same source, I can say, though I am not acquainted with the Shoalhaven dialects, that these specimens contain valuable information bearing on the general subject of Australian languages. For instance, I observe in line five, the word “ginangal” answering to “Southerners.” The termination “gal,” signifying people, is found over a large part of Australia—in Gulligal, Warrigal, etc., like “folk” in Norfolk and Suffolk.

I remain, etc.,

(Signed) WILLIAM RIDLEY.

To H. Halloran, Esq., Chief Under Secretary.

**Jerra Bundūla.**

Yanaoyaa marunjii; Kulambongga maranjii; mujeri, yirraganjii; kutthaa kawaa karasolan! bungooga jilimoo; kurwaa kalandhun! yanaoga thaogullyollan kaoraalii; bungayaa kuthuoo. Yanuunye, ma maa kunna, nombimunnaa; yanaunye, wurrnnaa, wumianye, bangindathaa, Yandthaojina: wudhalaono, kao! salurraga saa, yana, Yakkiiy guinangal, yaparanu, jambinanya. Yanaunye, gumma ginnamaraya, Kurairi, Kulaaniyama, nyammbunu, ma nain-juvanna buttanu, murriba. Yanaunye, jambi, nyaonidtha thumba-

Figure 24 Mackenzie Bundoola version 1 1874:256
THE STORY OF BUNDOOLA.

I go fishing, I am going to spear fish; my canoe, my fish spear. What a fine calm sea. I’ll paddle over there to the surf at the rocks. I’ll go to the bush, the sea is too rough. I’ll paddle out to sea again. Let us run away, because bad, nasty fish (are what he gives you, understood). Let us run away, children, we’ll leave him when he goes out far. He follows them. Where are you? hilloa! I hear them over there, I must go thither. There they are, the Southerners, says he, that’s our brother-in-law coming. Let us go, let us make the spear ready; all ready; you are a good marksman, you wait here, because this is the path that the kangaroo takes his road. Let us go, brother-in-law, you’ll see your wife’s country, you’ll see the great precipice. Bundoola’s wife belongs to that place. You come close to the edge, you stop here. They shoo him over a good way; kill him dead. Rope, you catch hold of the rope, vine. He comes up the long way to the top. Cut the rope, serve you right, you dead now. This was at Banboro. I’ll go home to my place, this place is too rough. I’ll go and try another place. I’ll go a little further. This is the good habitation. I’ll stop here at Bundarwa.

Version by Bimmoon, aboriginal of the Ulladulla tribe.

Figure 25 Mackenzie Bundoola version 1 1874:257

(1) Yanaoya maranjī; Kulambaroga maranjī;
yana-wu-ga\(^{156}\) mara-ndji gula-mba-ru-ga\(^{157}\) mara-ndji;
go-FUT-1s fish-PURP spear-CONT-FUT-1s fish-PURP
[Bundoola speaking] ‘I go fishing, I am going to spear fish; (DM-AM-1874-256-Ull/Bi-Bu1)

(2) mujeri, yirraganji; kutthū kawā kūrūaolan!
mudjari yirragandji gadhu gawa guruwa-lan
canoe fish.spear sea ? wave-PRIV
[Bundoola speaking] ‘my canoe, my fish spear. What a fine calm sea.’ (DM-AM-1874-256-Ull/Bi-Bu1)

(3) bungaoga jilluŋō; kūrowa kalandhun!
banga-wu-ga djila-ngu; guruwa galandhun!
paddle-FUT-1s there-ALL wave ?
[Bundoola speaking] ‘I’ll paddle over there to surf at the rocks. (DM-AM-1874-256-Ull/Bi-Bu1)

\(^{156}\) I assign -ga 1s subject bound pronoun here. This might have been a typesetting error that derived from Mackenzie’s handwriting having been misinterpreted. I would have to view Mackenzie’s handwritten notes to clarify this.

\(^{157}\) An alternative morphological breakdown could be gula-mbaraga (spear-PL).
(4) yanaoga thaogulywollun kaoraila;
yana-wu-ga dhawuguli-walun gawara-yila\(^{158}\)
go-FUT-1s bush-PRIV wave-HAVING?
[Bundool speaking] I’ll go to the bush, the sea is too rough. (DM-AM-1874-256-Ull/Bi-Bu1)

(5) bungayōga kutthuŋo.
banga-yi-wu-ga gadhu-ŋu.
paddle-AWAY-FUT-1s sea-ALL
[Bundoolo speaking] I’ll paddle out to sea again.’ (DM-AM-1874-256-Ull/Bi-Bu1)

(6) Yanūnye, ma māra kunna, nombimunnōls;
yanu-wu-nji, ma mara garna, ngamba-munu-la\(^{159}\);
go-IRR-1ip because fish bad give?-PST
[Wife and children speaking] ‘Let us run away because bad, nasty fish (are what he gives you, understood). (DM-AM-1874-256-Ull/Bi-Bu1)

(7) yanūnye, wurrupa, wunnianye, bangūnadha,
yanu-wu-nji, waranja wani-ya-nji,\(^{160}\) bangu-ŋidha,
go-FUT-1ip child leave-POT-1ip paddle.FUT-HORT
[Wife and children speaking] let us run away, children, we’ll leave him when he goes out far. (DM-AM-1874-256-Ull/Bi-Bu1)

(8) Yandthajina: wudthaolono, kaoo!
yandha-djii-na: wadha-wa-la-nu gawu!
go-?-nPST where-VBLS-PST-2p EXCL
he follows them. [Bundoolo speaking] Where are you? hilloa!’ (DM-AM-1874-256-Ull/Bi-Bu1)

(9) \(\eta\)aiurāga \(\eta\)aiia, yanaga,
ngara-ga ngaya, yana-ga,
hear,PRST-1s over there go,PRST-1s
[Bundoolo speaking] ‘I hear them over there, I must go thither. (DM-AM-1874-256-Ull/Bi-Bu1)

(10) Yakūlīli guiangal, yapāranā, jambīnyuna.
yagu-li-li guya-ngal yaba-ra-nu djambi-njuna
that/there-?-? south-belonging say-?-nPST brother.in.law-PSSR
[Wife's relatives speaking] There they are, the Southerners, says he, that’s our brother-in-law coming.’ (DM-AM-1874-256-Ull/Bi-Bu1)

\(^{158}\) gawara looks like a guruwa ‘wave’ in (2) and (3). Perhaps this is mis-transcriptions. -yila could be a HAVING suffix.

\(^{159}\) Note that the word final s in the transcription may be a typesetting mistake and I assigned a instead.

\(^{160}\) The translation suggests a modal sense; this might be a potential marker -ya here.
(11) Yanaonye, gumma ginnamaraya, Kurairi, Kūlanjiyema, yana-wu-nji, gama djinama-ra-ya, gurayiri, gula-ngiyima, go-FUT-1ip spear make?-HORT ready spear-?
[Wife’s relatives speaking] ‘Let us go, let us make the spear ready; all ready; you are a good marksman, (DM-AM-1874-256-Ull/Bi-Bu1)

(12) nyaoumbōni, ma nain-juvanna buttānum nurriba. njawu-mba-wu-n-i, ma nandjurana badunum nariba stop-CONT-FUT-nPST-2s because old.kangaroo path?
[Wife’s relatives speaking] you wait here, because this is the path that the kangaroo takes his road.’ (DM-AM-1874-256-Ull/Bi-Bu1)

(13) Yanaonye, jambi, myaonidtha thunbuŋāruna, yana-wu-nji djambi, maya-nidha dhanbu ngaranga, go-FUT-1ip brother.in.law sit-HORT country wife
[Wife’s relatives speaking] ‘Let us go, brother-in-law, you’ll see your wife’s country, (DM-AM-1874-256-Ull/Bi-Bu1)

(14) wulluŋaranya irrininagaoranna. walangaranja yirininagawarana precipice?
[Wife’s relatives speaking] you’ll see the great precipice.’ (DM-AM-1874-256-Ull/Bi-Bu1)

(15) Bundilli wenkinji qundiŋura, bandili wanggan-u dji ngandhingara, Bundoola woman-3s.PSSR that
[Wife’s relatives speaking] ‘bundoola’s wife belongs to that place. (DM-AM-1874-256-Ull/Bi-Bu1)

(16) wurrygalla na, naurrajī jellowēgallū, wari-gala na, njawu-ra dji djila-wigalu, far-? now? wait-IMP there/that here-?
[Wife’s relatives speaking] You come close to the edge, you stop here. (DM-AM-1874-256-Ull/Bi-Bu1)

(17) yirimūla warrinowarri, kabūtsh, yiri-mu-la wari-na-wari, gabudj, throw-CAUS-PST far?-far dead
They shove him over a good way; kill him dead. (DM-AM-1874-256-Ull/Bi-Bu1)

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161 This looks gurayiri ‘ready’ might have the HAVING suffix -yiri attached to gura.

162 This construction could contain a demonstrative with a genitive case marker, i.e. ‘that-GEN’ translating the sentence as ‘Bundoola’s wife here (is) of that (place)’.

163 -gala and -galu might have the same function in this sentence.
(18) ngūri, minirra ngūri, bungōin;
ngūri, mini-ra ngūri, bangu·yin,
rope hold·2s.IMP rope vine·ABL

[Wife’s relatives speaking] Rope, you catch hold of the rope, vine. (DM-AM-1874-256-Ull/Bi-Bu1)

(19) yanilla wurriji merī;  
yani-la wari-dji mirirr-u
go-PST far-LOC top-ALL

He comes up the long way to the top. (DM-AM-1874-256-Ull/Bi-Bu1)

(20) jerrāgara, juive, wurraora indai.  
djaraga-ra djuwiri wara·wara njindi?  
cut·2s.IMP ? dead·REDUP 2s

[Wife’s relatives speaking] Cut the rope, serve you right, you dead now.’ (DM-AM-1874-256-Ull/Bi-Bu1)

(21) Banborogundo.  
banburu-gundu164  
Banburu-

This was Banboro. (DM-AM-1874-256-Ull/Bi-Bu1)

(22) Murrooga nēnji thogunda,  
mara-wu-ga njinji dhugan-dha,  
run-FUT-1s this/there camp-LOC

[Bundoola speaking] ‘I’ll go home to my place, (DM-AM-1874-256-Ull/Bi-Bu1)

(23) kūmitanyi kunninyēkumba, murraiōga nēnji,  
gumidhanji garning-yigumba, mara-yi-wu-ga njinji,  
? bad-? go-AWAY-FUT-1s this/here

[Bundoola speaking] this place is too rough. I’ll go and try another place. (DM-AM-1874-256-Ull/Bi-Bu1)

(24) ŉaiia, thōgunda,  
ngaya, dhugan-dha  
that/here camp-LOC

[Bundoola speaking] I’ll go a little further. This is good habitation. (DM-AM-1874-256-Ull/Bi-Bu1)

(25) nyaimbioga Bundarwai.  
njawi-mbi-wu-ga bundarwa-yi  
stay·CONT-FUT-1s Bundarwa-LOC

[Bundoola speaking] I’ll stop here at Bundarwa.’ (DM-AM-1874-256-Ull/Bi-Bu1)

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164 One would expect a locative case marker on this placename, -gundu is not a form found elsewhere.
This text is the second version of Bundoola, as told by Thooritgal of the Ulladulla tribe. Thooritgal was an informant for both Dharrawal and Dharumba stories. The narrator uses almost exclusively direct speech between the characters, and the story is initially told from the perspective, and with the voice, of the antagonist Bundoola. Without the other versions and translation, this story gives very little information to those who do not have prior knowledge of the state of affairs reported in this narrative.

Figure 26 Mackenzie <Jerra Bundūlā> version 2 1874:257
Hilloa! there they are, the southerners. Fetch us a firestick. Here! It has gone out. Here! let us go hunt: mine (spear) is ready. You stop here, because the game runs this way. There they are, there they are, Bundoola. Whizz-z-z! Our brother-in-law has speared him. We'll take the meat over there. Let us roast the meat. Look, look, look, brother-in-law! Have a look at this place belonging to your wife. Go a little closer, brother-in-law, go a little closer to the bank. Oh dear! my canoe and fish-spear all lying there perishing. Here it is, brother-in-law; you catch hold. Oh dear! it has broken. Oh dear! my two-pronged spear and tea-tree javelin! Here, brother-in-law, catch hold again. Hull! it has broken again, brother-in-law. Let us go to the camp. Where is he? I don't know. Let us go hence to Barwēra.

Version by Thooritgal, aboriginal of the Ulladulla tribe.

Figure 27 Mackenzie <Jerra Bundula> version 2 1874:257

(26) Yanaolila guiaugul: yanaonyi marumbulluny-yukāu!
yanawulu-la guyanga: yana-wu-nji mara-mbala-nji yagaw!
go-HITHER-PST south-BELONG go-FUT-1ip fish-?PURP EXCL
‘Blackfellow came from southward. We'll go and fish. (DM-AM-1874-257-Ull/Th-Bu2)

(27) Kaorālan, purinini, Kau..liwal! Bungaoga;
gawaralanz burinini gawulilawa bangawu-ga
wave-PRIV canoe jump.in-?-?-PST paddle-FUT-ls
Oh, calm, very smooth! he jumped into the canoe.’ (DM-AM-1874-257-Ull/Th-Bu2)

(28) nanyirūninga? Ngaowē.
nanjiranga ngayawi
look-2s.IMP-1s.OBJ yes
‘You see me? yes.’ (DM-AM-1874-257-Ull/Th-Bu2)

(29) Yenanyi, madtha Kunna māra, bombi manōlo, naiawunyinga madtha kunnuaji mārin bombi malōlo,
yana-nji madha garna mara, bambi manulu,
go-lip because bad fish eel rotten
ngayawu-njinga madha garna-wadj maran bambi manulu166
give-IRR-1ep because bad fish eel rotten
‘We'll go, because he gives you bad fish. (DM-AM-1874-257-Ull/Th-Bu2)167

165 Note this is spelled guruwalan in the previous Bundoola version, see (2).
166 This looks like the same word as malulu earlier in this sentence. This sentence seems to repeat and elaborate the first one in this numbered example.
Bunduluŋ wunanlunyiŋa.
Bundulu-ŋ wana-la-njinga
Bundoola-ABL leave-PST-1ep
We have left Bundoola.’ (DM-AM-1874-257-Ull/Th-Bu2)

Kai-ai-ai! Nyūkūlīlī, guiaiangul. Naiga guiaiangul.
gay!-ay-ay njugu-lili guya-ya-nggal naya-ga
EXCL~REDUP there?-? south?-?BELONG see.PRT-1s
guya-ya-nggal
south?-?BELONG
‘Hilloa! there they are, the southerners.’ (DM-AM-1874-257-Ull/Th-Bu2)

Bāndthanarūŋ gao!
baan-dha narungawu
fire-LOC fetch?
‘Fetch us a firestick. (DM-AM-1874-257-Ull/Th-Bu2)

ŋaiamuŋ-kuribūla, kuribula! haiamun.
ngayamang garibu-la garibu-la169 ngayamang
that/there expired-PST expired-PST that/there
Here! It has gone out. Here!’ (DM-AM-1874-257-Ull/Th-Bu2)

Yenaonyinŋa. Kurairiwāga.
yana-wu-njinga. gurayiri-wuga.170
go-FUT-1ep ready -?
‘let us go hunt: mine(spear) is ready. (DM-AM-1874-257-Ull/Th-Bu2)

Maiūnyi nēnji, madtha mundija marāna nēnji.
mayu-nji njinji, madha marndidja mara-na njinji
stay.FUT-2s this/here because meat run-nPST this/here
You stop here, because the game runs this way.’ (DM-AM-1874-257-Ull/Th-Bu2)

Nyŋa, nyunŋa, Bundolo!
njunga njunga Bundula
there there Bundoola
‘There they are, they are Bundoola. (DM-AM-1874-257-Ull/Th-Bu2)

167 I think the sentence could be transcribed as such: ‘We go because the fish is bad (that the) eel
gave/gives. We’ll leave because bad fish is what
the man gives. We left Bundoola.’

168 The form of this verb is not found elsewhere, but from the translation suggests a sense of ‘give’ or
‘bring’. The word for ‘give’ is ngama-. A possible analysis could be naru-ngga-wu ‘fetch.FUT-1s.OBJ-
EXCL’ where -wu could be a calling form, which may translate as ‘Hey fetch me some fire’.

169 The verb garibu looks like a verb that Mathews used garambu ‘drown’, as in the sentence ‘a woman
drowned in the creek’, hence my translation ‘expired’

170 Perhaps -wuga is -wu-ga ‘FUT-1s’ or ‘be-1s’.
(37) Waiē-ē! Nyunŋa Kūlālā jambydthain.
wayi-yi yi njunga gula-la djambi-dha-yin
ONOM-REDUP there spear-PST brother.in-law-ERG-1ip.PSSR
Whizz-z-z! Our brother-in-law has speared him.’ (DM-AM-1874-257-Ull/Th-Bu2)

(38) Ilēnye numidja jeleiya.
yii-nji marndidja djilaya
take-1ip meat over.there
‘We’ll take the meat over there. (DM-AM-1874-257-Ull/Th-Bu2)

(39) Kunamaronye mundijain.
gunama-ru-nji marndidja-nj
burn-FUT-1ip meat-?
Let us roast the meat.’ (DM-AM-1874-257-Ull/Th-Bu2)

(40) Nyerra, nyerra, nyerra, jambi!
nja-ra nja-ra nja-ra djambi
see-2s.IMP see-2s.IMP see-2s.IMP brother.in-law
Look, look, look, brother-in-law! (DM-AM-1874-257-Ull/Th-Bu2)

(41) Thunbūŋaraŋaiño weninkkūlino.
dhunbu ngaranga-yi-ngu wanggan-guli-nu\textsuperscript{171}
country wife?-2s.PSSR woman-GEN-3s.PSSR
Have a look at this place belonging to your wife. (DM-AM-1874-257-Ull/Th-Bu2)

(42) Mubūra, mubūra, jambi, jelinjulā?
mabura mabura\textsuperscript{172} djambi djilindjula\textsuperscript{173}
eye? eye? brother.in.law closer
Go a little closer, brother-in-law, go a little closer to the bank. (DM-AM-1874-257-Ull/Th-Bu2)

(43) Yukau! mudjeri kaoja! yirigamŋkajji ŋaiiliŋima!
yakaw! mudjarī gama-dja yiragandji ngayi-lidjima
EXCL canoe spear-1s.PSSR? fish.spear here-?
Oh dear! my two-pronged spear and tea-tree javelin! (DM-AM-1874-257-Ull/Th-Bu2)

(44) ńaiima, jambi! miminaldthi!
ngayima djambi mini-ra-dhi
here brother.in.law hold-2s.IMP-HORT?
here, brother-in-law, catch hold again. (DM-AM-1874-257-Ull/Th-Bu2)

\textsuperscript{171} Note the use of the Dharrawal and Gandangara genitive suffix -guli here.

\textsuperscript{172} *mabura* ‘eye’ makes no sense here and might rather be a verb with the 2s.IMP suffix -ra. There are no instances for a verb *maba*. The Dhurga word for ‘closer/near’ is *mabumban*; perhaps this is related.

\textsuperscript{173} This looks like the construction *djilawigalu* in (16).
(45)  *Ai* ŋaiima, minaorokumbera, jambi. *Ai* kutgakūla, jambi. 
ay! ngayima mina-wu-ragambara*¹⁷⁴* djambi
EXCL here hold-FUT-? brother.in.law
ay! gadga-gu-la*¹⁷⁵* djambi
EXCL bad-?-PST brother.in.law
_Hullo! it has broken again, brother-in-law._ (DM-AM-1874-257-Ull/Th-Bu2)

(46)  *Yanuwanaji* thōgungo.
yanu-wa-na-nji*¹⁷⁶* dhugan-gu
go.FUT-IRR-?-1ip camp-ALL
_Let us go to the camp._ (DM-AM-1874-257-Ull/Th-Bu2)

wadha-wa-la dhawalim
where-VBLS-PST ?
Where is he? I don’t now. (DM-AM-1874-257-Ull/Th-Bu2)

(48)  *Yanuwanyi* undi myelēiya Burwero.
yanu-wa-nji ngandi mayi-liya*¹⁷⁷* barwerr-a
go.FUT-IRR-1ip thence be-? Barwarr-LOC
_Let us go hence to Barwēra._ (DM-AM-1874-257-Ull/Th-Bu2)

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*¹⁷⁴* This verb complex may include the continuous action marker *-mba* and perhaps an ‘-AGAIN’ suffix.

*¹⁷⁵* This may well be the Dharrawal and Gandangara word _gudba_ ‘bad’, which is also used for ‘being broken’.

*¹⁷⁶* We would expect _yanu-wu-nji_ as in (235) and (8).

*¹⁷⁷* The analysis of the final segment on _mayi_- ‘be’ is uncertain. We would expect a tense or modal marker.
3. The story of Bundoola (DM-AM-1874-257-Ull/Bi-Bu1)


Bimmoon, member of the Ulladulla tribe, supplied the most elaborated English translation of The Story of Bundoola.

THE STORY OF BUNDoola,

Done into English by Bimmoon, aboriginal of the Ulladulla tribe.

A good while ago a black fellow named Bundoola, lived at Bundarwa, on the north arm of Jervis Bay. He was muraori, long and big with robust arms, like a tree with its limbs. He lived in a big cave, gerroona. If any one goes to the cave, the waters of the sea will cover the place. He had with him two wives, their four children, of which three by a former husband, and the mother of one of the wives. He did not treat the children well. He used to give them for food, shark, stingaree, koortooloo, and nijoolidjong, the two latter fish resembling eels and stingarees. The mothers used to tell the children not to eat the trash, but throw it away.

They came from a place called Banboro, in the mountains near Jamberoo—Bundoola used to boast to his wives of his expertness in catching fish. One morning he went out as usual, in his canoe, leaving wives, mother-in-law, and children in the camp. The sea was smooth and the weather fine. He was very successful in his fishing. He had a very long fish-spear, measuring about twenty feet, called pooneerry. He shouted to his wives to tell his mother-in-law how skilful he was. "You watch me, you watch me," he said. They signified assent.

The women began to talk to one another about the foolishness of remaining with a man who treated them so ill, and the favourableness of the opportunity for running away. They fled with the children and all their things. Bundoola still kept fishing, and occasionally calling out to them. He heard them answering him, as he thought; but he was deceived. What he heard was the noise made by the morat, or two trees touching and rubbing against one another when agitated by the wind. At last, having filled his canoe with fish, he thought it was time to leave off fishing and come ashore. As soon as the canoe touched the sand, he shouted to his wives to help him to draw it up with its load on the beach.

The sound of the morat, just then repeated, made him think that

Figure 28 Mackenzie The Story of Bundoola 1874:258
his orders were attended to. At a loss, however, to account for the
delay in the women's coming, he went to the camp and found it
empty. He cooeyed again, and again heard the cry of the morat.
He followed the direction of the sound, until it brought him in sight
of the artifice by which he had been deceived. He was at first
furious with rage, but having picked up the tracks of the fugitives,
followed the trail, weeping as he went along. The tracks led him to
Burrier. He carried a canoe with which to cross the river, and left
it at Yalwal, where it can yet be seen fossilised. Thence he went to
Kangargra on quest of the runaways. He followed the river up to
Noorunmaia. Whenever he fell in with a wallaby or paddymelon, he
would imagine it was one of the party he was in search of, and call
out, "Stop, come to me, my child, my wife." From Noorunmaia he
tracked them to Bamboro, where they were encamped with their
friends.

Approaching the camp, Bundoola gave the customary cooey. The
camp was all on the alert. "Ay, ay, here's the master, the villain,
coming."

Bundoola, as usual with visitors from another tribe, sat down a
little way off. His wives brought him fire, and went back to the
camp. He crushed out the fire, pretending that it had gone out of
itself. His wives brought him a burning brand, and this time he
kindled a good blaze. The women remained with him. Next
morning there was to be a great kangaroo hunt. The women said to
their relatives, "these children are nearly poisoned to death with the
carriom given them to eat by their father." One of the children was
Bundoola's own, a boy; three, a boy and two girls, belonged to a man
who was dead.

The tribe called to Bundoola to light a fire and make a spear for
the hunt. He was not long in making a capital spear. The hunters
betook themselves to a long point, and killed a great many kango-
aroos. Bundoola distinguished himself by the distance at which he
struck his game. He did not want to come nearer than three hun-
dred yards to be sure of his mark. Fifteen kangaroos, the result of
the morning's sport, were put into the ovens of earth and hot stones.
After the feast his connections told him they would next day show
him his wives' country, what a fine territory it was, and how well
stocked with game and native honey.

During this excursion, as the party stood on the edge of a cliff, the
old men gathered about Bundoola, and pushed him over the precip-
cice. He fell a great way, but was not killed; so they let down a
long vine for him to lay hold of, and drew him up to the top. Just
as he stretched out his hand to catch hold of the summit, one of
them severed the vine with an amubaga, and down he fell again to
the bottom, this time completely crushed.

"Yenaunga," we are going away; you sit down there dead; war-
ragul eat you, and hawk eat you, and fly eat you; you are too much
of a rogue."

Bundoola dead, dreamt of going back to his own place. As he
journeyed south, he tried the different caves in the cliffs, but found them all too diminutive for his comfort, until he got back to Bundarwa. He turned himself in his place of abode, and sat down with his arms extended, and * * * * and there he sits petrified to this day.

Figure 30 Mackenzie The Story of Bundoola 1874:260
This story tells about the creation of Pigeonhouse Mountain, located in Morton National Park, about 1 ½ hours north west of Batemans Bay the New South Wales South Coast. The mountain was named in English by James Cook, who stated in his diaries "...saw a remarkable peaked hill which resembles a square dovehouse with a dome on top and for that reason I named it Pigeon House" (Lieutenant James Cook, HMS Endeavour, April 21, 1770). The meaning or origin of the Aboriginal name Didthul (in Mackenzie’s spelling) for this mountain is given by the official website:

Aboriginal people saw the mountain from a different perspective however, their name, Didhol, being their word for that part of the female anatomy that the mountain resembles. (http://www.southcoast.com.au/pigeonhouse, visited 23 October 2010)
The story also most likely tells the creating of the Moruya River. It is a commonly occurring concept that snakes or fish create riverbeds.

The eel starts out of a hole. They ran down to spear him. Went all the way to Pundutba, thence to Pulinjera. Thence all the way to Moruya, found the deep water.

The eel is escaping being speared by the \(<kurrakurria>\) (little birds) and ultimately ended up at the see (deep water) in Moruya, the mouth of the Moruya River. It is not clear which landmarks or townships the placenames Pundutba and Pulinjera, or Biriry or Yirkula refer to. The Wikipedia (http://en.wikipedia.org/wiki/Moruya_River, visited 23rd October 2011) entry on Moruya River states:

The headwaters of the Moruya River rise as the Deua River south of Braidwood.

The eel is then caught by two fish hawks and cooked. Djagwila ‘lyrebird’ then appears, the relationship between djagwila and the people is unclear, and steals the cooked eel and creates the mountain by sticking up the eel’s head. Other than the eel, all characters or animates mentioned in the story are birds, fish hawks, \(<kurrakurria>\) and the lyrebird. The \(<kurrakurria>\) are translated by Gaimard (JB-G-13) as ‘traque elegant’ or ‘wheatear’. Appropriating the appearance and size of this bird into the native Australian fauna, the birds are most likely Jacky Winters.178 Bearing in mind that the totems of the people of the South Coast are birds, this most likely refers to some different tribes of the coastal people. The collective totem of the South Coast people is the black duck, but individuals also have other totems, such as magpie or willy wagtail for example. The story was told by Thooritgal, a member of the Ulladulla tribe.

178 I am indebted to John Giacon for his insight and advice on Australian birds.
**Kumiŋŋu Thurũmba.**

*Jakwila, Bombi, yanilla Didthullo.*


**A Thuroomba Story.**

*How the Pheasant and Eel went to Didthul (the Pigeon-house Hill).*

Men† were playing. The eel starts out of a hole. They ran down

* Bulbous reed that grows in swamps.
† A small kind of fish, so called by the aborigines.
‡ Or kurrajuri, sort of little birds.

Figure 32 Mackenzie <Jakwila, Bombi, yanilla Didthullo> 1874:260
to spear him. Went all the way to Pondutha. Thence to Pullinjera. Thence all the way to Moruya, found the deep water. Then all the men and women went along the bank, all the way to Biriry and Yirikul. News went over then to Mirroo, where the two Joe*. Then those two went thence up to the sky. Then those two saw the fish; then those two stuck the spear into him. Then went into the water, then up the bench, fetched out the eel. Men and women were glad, took the eel then and roasted him. They slept, the eel was burning. The pheasant came and put him in the jukulu,† took the eel out of the fire, and carried it away to Diddhul. The men and women got up. "Where's that fish belonging to that pheasant?" They fought for this fish. The pheasant cut off the eel's head and stuck it up, then called it Diddhul.

Version by Thoritgal, aboriginal of the Ulladulla tribe.

Professor Max Müller has forwarded the following letter and vocabulary for publication in the Journal of the Institute.

Natal Downs, Queensland, 31st August, 1872.

Sir,—Having heard you are desirous of obtaining list of words spoken by the various native tribes of this island, however brief, I send you a short vocabulary which I trust will be of some use. As regards the grammatical construction I can only say that the inflection of the voice and position of the words, as a rule, have more to do with the meaning of a sentence than I can express. The substantives and adjectives appear to have no declensions, nor the verbs conjugations. Gender, however, appears in many words (masculine and feminine only), likewise degrees of comparison. I have lists of proper names, belonging to various places on my run, but have not forwarded any, not knowing whether they would be of any use; should however you think otherwise and will communicate with me, I will send them to you, likewise such other words or (if useful) accounts of the native manners and traditions as may fall under my notice. I will remark that it is with great difficulty I have managed to learn so much of the language; the blacks in this district having only within the last few years given in to the onward march of civilization, and, making friends with us, come about our station in a peaceable manner.

I am Sir, your obedient servant,

William Chatfield, junior.

Max Müller, Esq. Professor of Languages, Oxford.

* Fishing hawk.
† Bark off the excrecence of a tree, used as a vessel for holding honey or other food.

Figure 33 Mackenzie <Jakwila, Bombi, yanilla Diddhullo > 1874:260

(49) Wurrribülawa yűinbāga, waridbu-la-wa yuwintj-baraga, play-PST-3p man-PL

Men (or kurrakurria, sort of little birds) were playing. (DM-AM-1874-260-Ull/Th-Ee)
(50)  **bombi wuthala: murilla yinya kulalawa, kummai, jerrumbadthi-bambi wadhala:**\(^{179}\) mari-la yuwinj-a gula-la-wa, gamay ejemere-PST man-ERG spear-PST-3p spear djarambaadhi spear

*The eel starts out of a hole/ They ran down to spear him.* (DM-AM-1874-260-Ull/Th-Ee)

(51)  **Yanilla wurri Pundutbai-Yanaila undi na Pulinjira-yani-la wari Pundutba-ya yana-la yuwinj-a gula-la-wa, gamay ejemere-PST man-ERG spear-PST-3p spear djarambaadhi spear

*Went all the way to Pundutba. thence to Pulinjera.* (DM-AM-1874-260-Ull/Th-Ee)

(52)  **yanaigula undina wurri Moruyai, yenna minnaila Kulwara.**
yana-yi-gu-la ngundi = na wari Moruyai-yi ejemere-PST away = THEN far Moruya-LOC

*Went all the way to Moruya, found the deep water.* (DM-AM-1874-260-Ull/Th-Ee)

(53)  **Yukuna yaniila yün wenkina wukaori wurri nya valilly Biriri pa Yirikula.**
yagunga yana-yi-la yuwinj wanggan warraga wari wari then ejemere-PST woman shore far far

*Then all the men and women went along the bank, all the way to Biriry and Yirikul.* (DM-AM-1874-260-Ull/Th-Ee)

(54)  **Murilla munna munna Mierunŋgo, unia maailadtha Juimbura**
mari-la mana-mana Mirroo-nggu nguna-ya mayi-la-dha ejemere-PST hand-hand mirroo-ALL that/there-LOC be-PST-?
djuwi-mbara fish.hawk-DU

*News went over then to Mirroo, where the two Jea (fishing hawk).* (DM-AM-1874-260-Ull/Th-Ee)

(55)  **undthuwally yanillaora miritu.**
ngundu-wali yani-la-wara mirrirr-u away= ejemere-PST top-ALL

*Then those two went thence up to the sky.* (DM-AM-1874-260-Ull/Th-Ee)

\(^{179}\) The analysis of where-PST is unlikely, perhaps *wadhala* also a verb ‘look for’ that has not been used anywhere else.

\(^{180}\) The analysis of -yi as ‘AWAY’ makes no sense here. -yi must have a different function here.

\(^{181}\) The segment -lili shows up in instances where there is a sense of long temporal or spatial distance is travelled. See also (31), (58) and (59) for further examples.
(56) **Yukūŋa nyillaora māra.**
yagunga nj-a-la-wara mara
then see-PST-3d fish
Then those two saw the fish; (DM-AM-1874-260-Ull/Th-Ee)

(57) **Yukūŋa yandhilora kulalaora chir-r, chir-r.**
yagunga yandhi-la-wara gula-la-wara djirr djirr
then go-PST-3d spear-PST-3d ONOM ONOM
then those two stuck the spear inside him. (DM-AM-1874-260-Ull/Th-Ee)

(58) **Nuwalily Karandillaora warri,**
uwu-lili garandhi-la-wara warri
then? immerse-PST-3d far
Then went into the water, (DM-AM-1874-260-Ull/Th-Ee)

(59) **juālily wudjutdtha juru-ŋatillaora bombi.**
djuwa-lili wadjad-a djurunga-dhi-la-wara wari
then? beach-LOC pull.out-PST-3d eel
then up the beach, fetched out the eel. (DM-AM-1874-260-Ull/Th-Ee)

(60) **Yukūŋa yuwin wenkin mūlia,**
yagunga yuwinj wanggan muya-la
then man woman glad.be-PST
Men and women were glad, (DM-AM-1874-260-Ull/Th-Ee)

(61) **ililla yukūŋa Kunamūla.**
yili-la yagunga gunama-la
take-PST then burn-PST
took the eel then and roasted him. (DM-AM-1874-260-Ull/Th-Ee)

(62) **Yukūŋa nanga-ila , ya Kunillum,**
yagunga nanga-yi-la \(^{182}\) ya gani-la-nga
then sleep-NEXT-PST and burn-PST-SUB?
They slept, the eel was burning. (DM-AM-1874-260-Ull/Th-Ee)

(63) **Yukūŋa yanaillūwunna ya Jakwilanya, jūkāluŋ pulungumbāla,**
yagunga yana-yi-luwa-na ya djagwila-nja djugulu-ng(a)
then go-NEXT-HITHER-nPST \(^{183}\) and lyrebird-ERG container-LOC
balanga-mba-la
put.in-CONT-PST
The pheasant came in and put him in the jukulu (bark of the excrescence of a tree, used as a vessel for holding honey or other food), (DM-AM-1874-260-Ull/Th-Ee)

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\(^{182}\) See (191) for the same verb construction where -yi seems to mark for potentiality rather than ‘-NEXT’.

\(^{183}\) The suffix -luwa on this verb could be the usual ‘HTHER’ marker -wulu.
(64) minilla bombinya ŋundy bānda,
    mini-la bambi-nja ngandi baan-dha
hold-PST eel-THEN thence fire-LOC
took the eel out of the fire, (DM-AM-1874-260-Ull/Th-Ee)

(65) yukuŋa ilumbāla wurri joāli Didthulla,
yagunga yila-mba-la wari djawali Didhul-a
then carry-CONT-PST far then Didhul-ALL
and carried it away to Didthul. (DM-AM-1874-260-Ull/Th-Ee)

(66) Puindalanya yuin wenkin.
buwindha-la-nja yuwinj wanggan
get.up-PST-THEN man woman
the men and women got up. (DM-AM-1874-260-Ull/Th-Ee)

(67) “Wudthaola maranū Jakwilao?”
wadha-wu-la mara-nu djagwila-wu
where-VBLS-PST fish-3s.PSSR lyrebird-GEN
“When is that fish belonging to that pheasant?” (DM-AM-1874-260-Ull/Th-Ee)

(68) Yukūŋa paianjalila nyelfunji marungo nyello.
yagunga baya-ndjali-la njilu-ndjii mara-ngu njilu
then beat-REC-PST this-PURP fish-ALL this
They fought for this fish. (DM-AM-1874-260-Ull/Th-Ee)

(69) Yukūŋa Jakwila jergāla kubānyena,
yagunga djagwila djaraga-la gabaan njina
then lyrebird cut.off-PST head thia
The pheasant cut off the eel’s head (DM-AM-1874-260-Ull/Th-Ee)

(70) yanainrilanya thurinnōla, jerwala Didthul.
yana-yiri-la-nja dharinmu-la djarwa-la Didhul
go-AWAY-PST-? set.up-PST call-PST Didhul
and stuck it up, then called it Didthul. (DM-AM-1874-260-Ull/Th-Ee)
5. *Tūtawa, Pūlūngūl* (DM-AM-1877-272-Wand/Hu-TuPu)


Mackenzie, Andrew 1875 ‘Tales in Tharumba and Thurawal” in William Ridley *Kamilaroi, Dippil, and Turrubul – languages spoken by the Australian Aborigines* Pp143-147

The informant for this story was *Hugany*, who was also mentioned as informant in Mathews’ notebooks as Dhurga language informant *Huggany*. Mathews collected his material about 30 years after Mackenzie. *Hugany* must therefore have been a young man when Mackenzie spoke to him.
TALES IN THARUMBA AND THURAWAL.

THARUMBA is spoken on the Shoalhaven River, in the south-eastern part of this Colony, by the Wandanian Tribe, Thurawal in another part of the same district, south of Illawarra where Wodi-wodi is spoken. Thurawal appears to be the same word as Turrubul and Turrawil, the names of the languages spoken at Moreton Bay and Port Jackson.

The following tales in Tharumba were supplied to the Government by Mr. Andrew Mackenzie, of the Shoalhaven District, for transmission to Professor Max Muller. The first was related by Hugone, an Aboriginal of the Wandanian Tribe; the second by Noleman, of the same tribe.

Tutawa, Puluungul.


Bithagula karuknakuthila Puluungul. "Puluungul wunamakoin yaaw." "Bu! indigaga bundigan jinna."

Puluungul karumbila. "Wunna maruunna! Wunna maruunna!"

Tharumba Story.

Tootawa and Pooloongool.

Out of the oven-hole brought the kangaroo; Tootawa carried it on his shoulder, took it to the camp, roasted it, gave a little to his dog, and carried the biggest part to Pooloongool. Brought stinking meat to his father-in-law and brother-in-law. “Hush! Pooloongool, your son-in-law will hear you.” “For most go. Binyara.” To the sea they paddled, the whole party; they paddled to the sea.

Tootawa jumped about with rage, jump, jump, jump, jump. Split Tootawa his tongue; he spat the blood west, east, south, north. The west wind came. They said, “Oh dear! Pooloongool, you must try to get ashore with us; you said a bad word to your father-in-law this morning about the meat. Look at the rain and the wind!”

The pelican said to Pooloongool, “Pooloongool, come here, I’ll put you in my canoe.” Get along! I’ll put you in my canoe.”

Pooloongool was getting drowned. “Put me into the canoe!” Put me into the canoe!”

Figure 34 Mackenzie <Tutawa, Puluungul> in Ridley 1875:143
Yanilowa yakūŋa waukao.
Yerrimbulo jella, jella, jella, jella, jik, jik, jik, jik, yapolla warri wakārain;
jellajellunkwōttu kudjir wurralkain.

Yaowalli pûrapûndo, kûnyû, bethaigal, pa kuna pa tūra, pa mûnda, pa mûra, Jurahawālam birura, birrimbaimin Jurahawūnumaora mûra, numbulo jeriwan taora yakūŋjo waoari. Kûmari yenna thukla kaar.
Bumbilla ħurrawan Tûtawai punyirimul sa kumariwando yakūŋjo waoari, bimira, gua, ħurrawandakurra; yibundaiko yakūŋjo waoari.

Those went to the shore.
The musk duck bailed the water out of his own canoe; dip, dip, dip, dip, drip, drip, drip, drip, went that way to the shore; flapped the lake all the way.
They dived and came up again; the black shag, the white-breasted shag. They dive now for the fish; they fish; they feed in the water all day long. There was no wind in former times; all was calm.

Tootawa brought all that wind that’s blowing now all the time from the west, south, east, north; it blows now all the while.
struck him, whack! struck him dead. He fell on the ground. He covered him with bushes and little logs, went away to the camp. He sate down, two blacks brought him fish ready cooked, and gave to him. They sate down. He told them “I’ve covered up a buck, we’ll go for him.” “I’m ready, we’ll go for him now. You kindle a fire!” They gathered wood, lighted a fire. The two held him to the fire and singed him, cut off the two legs, gave the guts to the game-killer Tootawa.

Version by Noleman, aboriginal of the Wandandian Tribe.

Jerra Tharumba.

Tûtawa, Pûlûngûl.


"Wunnama narûga, wunlama narûgaa!” Yanilowa yakûpa wanka. Yerrimbûlo, jella, jella, jella, jella; jîk; jîk; jûk, yapoilla warri wakûrain: jeljalullunkawëdûhû kudûr wurrakân-Yawallû pûrapûndû, kûnû, bethaigal, pa kûnû, pa tora, pa mûnda, pa mara. Jurabauûlara birûra, birrîmbûlûmin, Jurabai-wunnaora mûra, nûmbûlo, jeriwan taora yakûnjo waasari-Kûmarî yenna thukû, kaor-Bunbîlla Djarawan Tûtawai punyîrûnûla kumariwândo yakûnjo waasari, ëmûra, guia, Djarawunda, kurrû; yibûndûle yakûnjo waasari.

The oven-hole, Tootawa brought the kangaroo out of the oven-hole, carried it on his shoulder, took it to the camp, roasted it, gave a little to his dog, and carried the biggest part to Pooloon-gool, brought stinking meat to his father-in-law and brother-in-law. “Hush! Pooloon-gool, your son-in-law will hear you.” “Go for meat, bingara.” They paddled to the sea, the whole party. They paddled to the sea; Tootawa jumped about with rage, jump, jump, jump, Tootawa split his tongue, spate the blood west, south, east, and north. The west wind came. They said, “Oh, dear, Pooloon-gool, you must try to get ashore.
with us. You said a bad word this morning to your father-in-law about the meat. Look at the rain and the wind!” The pelican called out to Pooloongool, “Pooloongool, come here, I’ll put you in my canoe.” “Get along! I’ll carry you in my canoe.” Pooloongool was getting drowned. “Put me in the canoe, put me in the canoe!” Those went to the shore. The musk duck bailed the water out of his own canoe, dip, dip, dip, dip, dip, drip, drip, drip, drip; went that way to the shore, flapped the lake all the way. They dived and came up again, the black shag, the shag with the white breast. They dive now for the fish, they fish, they feed in the water all day long. There was no wind in former times, all was calm. Tootawa brought all that wind that’s blowing now all the time from the west, south, east, north, it blows now all the while.

Version by Hugany, aboriginal of the Wandandian Tribe.

Figure 37 Mackenzie <Tūtawa, Pūlūŋgūl> 1877:273

(71) Wunna, pūrū minilla waněkundi Tutawanyealla;
    wana buru mini-la wana-ga-ndi Tutawa njila
    oven.hole kangaroo hold-PST oven.hole-?-ABL Tutawa this
The oven-hole, Tootawa brought the kangaroo out of the oven-hole, (DM-AM-1877-272-Wand/Hu-TuPu)

(72) Kuritjabunjila, ililla thōgunko; Kunamimbūlilla!
    garidja bandji-la yili-la dhugan-ga gana-ma-mbu-i-la
    shoulder carry-PST carry-PST camp-LOC burn-CAUS-CONT-?-PST
    carried it on his shoulder, took it to the camp, roasted it, (DM-AM-1877-272-Wand/Hu-TuPu)

(73) gōbija mirigambila;
    gubidja miriga-mbila
    small dog-DAT?
    gave a little to his dog, (DM-AM-1877-272-Wand/Hu-TuPu)

(74) jukundai murrumdthia Pūlūŋgūl;
    djaganday marandha-ya Bulunggul
    big fetch-PST Bulunggul
    and carried the biggest part to Poooloon-gool, (DM-AM-1877-272-Wand/Hu-TuPu)
(75) \(\text{ngarinmadthai, jambin\u00b0ro mindija Kunda bundilla.}\)

\[\text{ngarinma-dha-yi}^{184} \text{djamb-nu-ru} \text{ mandidja}\]

father.in-law-1s.PSSR-ALL brother.in-law-3s.PSSR-DAT meat
ganda bandji-la
stinking? carry-PST
brought stinking meat to his father-in-law and brother-in-law. (DM-AM-1877-272-Wand/Hu-Tu)

(76) “\text{Bu! P\u00b0lunggul, \text{ngarinma \text{ngaraof-page break}jundtha.}’}”

\[\text{ba! Bulunggul \text{ngarinma ngara-wa-ndha}}\]

EXCL Bulunggul son.in-law perceive-IRR-
“Hush! Pooloongool, your son-in-law will hear you.” (DM-AM-1877-272-Wand/Hu-TuPu)

(77) “\text{Mundija yandthaono biny\u00b0ro!}’”

\[\text{mandidja yandha-wa-nu binyaru mea}t \text{go-IRR-2d comorant}\]

“Go for meat, bingara.” (DM-AM-1877-272-Wand/Hu-TuPu)

(78) “\text{ngurawunko bunga-iluwa thorumbrao,}\n
\[\text{ngurawan-gu bangyi-la-wa dhawurang-mbarawa sea-ALL paddle-THEN-PST-3p } ?-\text{PL}^{185}\]

they paddled to the sea, the whole party. (DM-AM-1877-272-Wand/Hu-TuPu)

(79) Bungaluwa ngurawan,

\[\text{bangyi-la-wa ngurawan paddle-PST-3p sea}\]

They paddled to the sea; (DM-AM-1877-272-Wand/Hu-TuPu)

(80) Tutawa p\u00b0ur\u00b0ung\u00a6l\u00a6, p\u00b0u-r\u00b0-r\u00b0-r\u00b0-r\u00b0.

\[\text{Tutawa buru-ru-nga-la bururu-ru-ru-ru}\]

\[\text{Tutawa jump-REDUP?-PST jump-REDUP}\]

Tootawa jumped about with rage, jump, jump, jump, jump, (DM-AM-1877-272-Wand/Hu-TuPu)

(81) B\u00b0uth\u00a6l\u00a6l\u00a6 Tutawai thulinyo:

\[\text{budhula-la Tutawa-yi dhalinj-u cut-PST Tutawa-ERG tongue-3s.PSSR}\]

Tootawa split his tongue, (DM-AM-1877-272-Wand/Hu-TuPu)

\[\text{ngarinma} \text{appears to be the reciprocal ‘father in law’ and ‘son in law’}.\]

\[\text{dhawura} \text{is ‘moon’, but that makes little sense here. Also according to phonological rules, we’d expect dhawarang to end in ng because the plural marker starts with mb.}\]
(82) Thitbulo wakara, guia, ngarawan, kurrū, dhidbu-la wagara guya ngarawan garu spit-PST north south sea(east?) north spate the blood west, south, east, and north. (DM-AM-1877-272-Wand/Hu-TuPu)

(83) Kūrūgama yanaila; yaukura
gurugama yana-yi-la yagu-nga west wind come?-?PST say-?
The west wind came. they said, (DM-AM-1877-272-Wand/Hu-TuPu)

(84) “Kūwai-ai! Pūlungūl! Kununga-ǀinnie yai yaukaraŋ,
guway!-yay-yay Bulungul ganangaluni yay! yawuga-rang EXCL-REDUP Bulungul shore? EXCL ?-2d.IMP?
“Oh dear, Pooloongool, you must try to get ashore with us. (DM-AM-1877-272-Wand/Hu-TuPu)

(85) ŋarinma Kunnun-baithali mundijain-prajain.
ngarinna garna-mba-dha-l-i marnidja-yin baradja-yin faher.in-law bad-CONT?-?PST-2s meat-ABL ?-ABL
You said a bad word this morning to your father-in-law about the meat. (DM-AM-1877-272-Wand/Hu-TuPu)

(86) ŋiruna bunna, Kūrūguma! “
nja-ranu bana gurugama
look-2p.IMP rain west.wind
Look at the rain and the wind!” (DM-AM-1877-272-Wand/Hu-TuPu)

(87) Bithai-gala Karugândthilla Pūlungūl,
bidhaygal-a garugandhi-la Bulungul pelican-ERG call.out-PST Bulungul
(A) pelican called out to Pooloongool (DM-AM-1877-272-Wand/Hu-TuPu)

(88) “Pūlungūl, wunnamakoin yaowei!”
Bulungul wanama-gun yayi Bulungul put in-1s/2s.OBJ come
“Pooloongool, come here, I put you in my canoe.” (DM-AM-1877-272-Wand/Hu-TuPu)

(89) “Bu! indygāa bundūgan jinna.”
ba! yindiga-ga bandju-gun djina
hush 2s-ERG? carry-1s/2s.OBJ that
“get along! I’ll carry you in my canoe.” (DM-AM-1877-272-Wand/Hu-TuPu)

186 The four cardinal directions are not clear. We know for sure that guya is ‘south’, and ngarawan is the word for ‘sea’ which lies to the east. We also know that the cold westerly wind is called gurugama, so we can assume that out of the two remaining directions wagara and guru the latter seems to be ‘west’, leaving the former to be ‘north’ by default.

187 The break down and analysis of this sentence is unclear.
(90) *Pūlūngūl Karāmbila.*
Bulungul gara-mba-la
Bulungul immerse-CONT-PST
*Pooloongool was getting drowned.* (DM-AM-1877-272-Wand/Hu-TuPu)

(91) “*Wunnama narūg, wunnama narūgaaa!*”
wanama naru-g(a) wanama naru-ga
put in.IMP canoe?-LOC? put in.IMP canoe?-LOC
“Put me in the canoe, put me in the canoe!” (DM-AM-1877-272-Wand/Hu-TuPu)

(92) *Yanilowa yakuŋ wankao.*
yani-la-wa yagunga warraga-wu188
go-PST-3p then shore?-ALL
Those went to the shore. (DM-AM-1877-272-Wand/Hu-TuPu)

(93) *Yerrimbūlo, jella, jella, jella, jella; jiik, jiik, jiik, jiik,*
yarinbul-a djala djala djala djala djig djig djig djig
duck-ERG? ?
The *musk duck bailed the water out of his own canoe,* dip, dip, dip, drip, drip, drip,
(DM-AM-1877-272-Wand/Hu-TuPu)

(94) *yapoilla warri wakārain:*
yabu-yi-la wari warraga-rin
go-NEXT-PST far shore-ABL
went that way to the shore, (DM-AM-1877-272-Wand/Hu-TuPu)

(95) *jellajellunkawēdthu kudjir wurrakain(-page)*
djala189 djalan.gawidhu gudjirr warraga-yin
dip? dip? lake shore-ABL
flapped the lake all the way. (DM-AM-1877-272-Wand/Hu-TuPu)

(96) *Yaowalli pūrapūndo,*
yawuwali bura-bunda
? ?
They dived and came up again, (DM-AM-1877-272-Wand/Hu-TuPu)

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188 See also (53), (92) and (119) for other occurrences of the word for ‘shore’, all with slightly different spelling. I suggest that this could have been a typesetting mistake where *r* was mistaken for *n* in example (92).

189 *djala* might be here the same as it appears in (93).
(97) kūnyū, bethaigal, pa kūna, pa tora, pa mūnda, pa maia.

the black swan and the pelican and the duck and the ? and the black snake and the ?

(98) Jurabawālara birura, birrimbaimin,
djarabawu-la-wara birara birimbhaymin
dive.down-PST-3d black.shag white.breasted.shag

they dived and came up again, black shag, the shag with the white breast.

(99) Jurabai(-page)wunnaora māra, numbulo,
djaraba-yiwu-na-wara mara namba-la
dive.down-?-PST-3d fish catch-PST

they dive now for the fish, they fish.

(100) jëriwan taora yakūnjo waoari-
djiriwan dha-wara yagunja-wawari
?

they feed in the water all day long.

(101) Kūmari yenna thukīa, kaor-Bunbilla
gumari yana dhagaya gawurba-nbila
wind go no calm?-again?

There was no wind in former times, all was calm.

(102) ŋurawan Tutawai punyirimūlā kunariwaindo yakūnjo waoari, bimira, guia, ŋurawunda, kurrū;

Tutawa brought all that wind that’s blowing now all the time from the west, south, east, north.

From the context of the story we know that all these names must be birds, perhaps they are all waterbirds, due to the inclusion of pelican, duck, swan (in a previous sentence). Mundha is ‘black snake’ and maya and dhura/dhara are not known what birds they describe.
(103) *yibundaio yakūnjo waoari.*

yibu-nda-yu yagunju-wawari
blows-HAB?:?\(^{191}\) all.the.time

*it blows now all the while.* (DM-AM-1877-272-Wand/Hu-TuPu)

A slightly alternative translation is offered in Ridley’s (1875:143) publication. The content does of the story remains the same, but this translation adds a few more details.

Out of the oven-hole brought the kangaroo; Tootawa carried it on his shoulder, took it to the camp, roasted it, gave a little to his dog, and carried the biggest part to Pooloongool. Brought stinking meat to his father-in-law and brother-in-law. "Hush! Pooloongool, your son-in-law will hear you." "For meat go, Binyara." To the sea they paddled, the whole party; they paddled to the sea. Tootawa jumped about with rage, jump, jump, jump. Split Tootawa his tongue; he spat the blood west, east, south, north. The west wind came. They said, "Oh dear! Pooloongool, you must try to get ashore with us; you said a bad word to your father-in-law this morning about the meat. Look at the rain and the wind!" The pelican said to Pooloongool, "Pooloongool, come here, I'll put you in my canoe." Get along! I'll put you in my canoe." Pooloongool was getting drowned. "Put me into the canoe! "Put me into the canoe!" Those went to the shore. The musk duck bailed the water out of his own canoe, dip, dip, dip, dip, drip, drip, drip, went that way to the shore; flapped the lake all the way. They dived and came up again; the black shag, the white-breasted shag. They dive now for the fish; they fish, they feed in the water all day long. There was no wind in former times; all was calm. Tootawa brought all that wind that’s blowing now all the time from the west, south, east, north; it blows now all the while. (Mackenzie in Ridley, 1875:143)

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\(^{191}\) The Dharumba corpus contains no examples in which a clear analysis for a habitual suffix could be proposed. This is the only example, *-nda* might mark habitual here.
6. **Jerra Tharumba – Wunbula** (DM-AM-1875-144-Wand/No-Wu1)

Mackenzie, Andrew 1875 ‘Tales in Tharumba and Thurawal’ in William Ridley *Kamilaroi, Dippil, and Turrubul – languages spoken by the Australian Aborigines* Pp.144-145

Mackenzie, Andrew 1877 *Journal of the Anthropological Institute of Great Britain and Ireland* Vol 7 Pp. 273-274

This is the story of the bat *<Nadjigajŋ> or <Wunbula>* and his two women, brown snake *<Murrumbul>* and black snake *<Mündth̪a>*, who ended up part of the stellar constellation *The Pleiades*. See also Dharrawal story in Text 2 *<Mullimūla>* which also tells of the formation of the Pleiades. The story follows the bat moving from “Columbri…passed Collijaga to Monga Camp there”. Apart from the latter placename, which we may assume was a camp based in the area of what is now called Monga National State Forrest, the two places spelled *<Columbri>* and *<Collijaga>* were not found.

Both published versions are shown in the accompanying pictures, but only one version is glossed. There are very few discrepancies in typesetting between the two versions that do not alter the analysis.

The informant of the story is *Noleman* from the Wandandian Tribe from the Shoalhaven River area close to Jervis Bay and Nowra.
Figure 38 Mackenzie <Wunbula> in Ridley 1875:144

Figure 39 Mackenzie <Wunbula> in Ridley 1875:145
with us. You said a bad word this morning to your father-in-law about the meat. Look at the rain and the wind!” The pelican called out to Pooloongool, “Pooloongool, come here, I’ll put you in my canoe.” “Get along! I’ll carry you in my canoe.” Pooloongool was getting drowned. “Put me in the canoe, put me in the canoe!” Those went to the shore. The musk duck bailed the water out of his own canoe, dip, dip, dip, dip, dip, dip, dip, dip; went that way to the shore, flapped the lake all the way. They dived and came up again, the black shag, the shag with the white breast. They dive now for the fish, they fish, they feed in the water all day long. There was no wind in former times, all was calm. Tootawa brought all that wind that’s blowing now all the time from the west, south, east, north, it blows now all the while.

Version by Hugany, aboriginal of the Wandandian Tribe.

TERRA THARÖMBA.

WUNBULA.

Nadjipajop, Murrumbul, Mundtha.


A THARUMBA STORY.

WUNBULA. **Three stars in a line in the constellation Canis Major.**

The Bat, the Brown Snake, and Black Snake.

He went away from Columbi. Passed Collijaga to Monga Camp there. He went to look for wombat. “There it is, you stop here. I’ll go in with my dog, my women Murrumbul and Mundtha.” “Our husband makes us tired taking us about, we’ll shut him up, we’ll go to the camp.” That fellow went in far; that fellow came back. “Those have shut me up, Mur-
rumbul and Mundtha.” He heard the fly buzz, waited for him going out at the little hole, took the dog a long way under his arm, went outside, went right away to the camp. Let’s go for *ngairum,* women. “It’s hot, let’s bathe.” They went close to the bank. “Come on, let’s bathe, you on one side, and you on the other, I in the middle.” The jerumbaddy† spear then on this side and that. The jerumbaddy were sticking up. They went to join the Munoura; Wunbula their husband on the other side.

Version by Noleman, aboriginal of the Wandandian Tribe.
(109) “Thunnamaŋali kunjawōgtuŋala; tukaŋa yanuiŋa warri thogundtha.”
dhanama-ngali andinjawandha-ngala
sweetheart-1.id.PSSR make.tired-1.id.OBJ
dhuga-wu-nga yanu-yi-nga wari dhugan-dha
eclose-FUT-1id go.FUT-AWAY-1id far camp-LOC
“Our husband makes us tired taking us about, we’ll shut him up, we’ll go to the camp.” (DM-AM-1875-144-Wand/No-Wu1)

(110) Jiiŋa yanininjōana warri; jiŋa tharar.
djina yani-ndjawana wari djina dhararr
that go-deep?-nPST far that back
That fellow went in far, that fellow came back. (DM-AM-1875-144-Wand/No-Wu1)

(111) “Ijella tukalinya, Murrumbula pa Mândtha.
[nga]djala dhuga-la-ngga Marumbul-a ba Mundha
? enclose-PST-1s.OBJ brown.snake-ERG and black.snake
Those have shut me up, Murrumbool and Moondtha.” (DM-AM-1875-144-Wand/No-Wu1)

(112) Ijirilla munduga mungala;
ngari-la manduga munga-la
hear-PST maggot buzz-PST
He heard the fly buzz; (DM-AM-1875-144-Wand/No-Wu1)

(113) mândthilla jirai kumirgūŋo;
mandhi-la djirayi gumirr-guring-u
wait-PST there hole?-3s.PSSR
waited for him to go out at the little hole, (DM-AM-1875-144-Wand/No-Wu1)

(114) minilla mirigano wurri pūnanjiwōna;
mini-la mirigan-u wari bunandjiwana
take-PST dog-3s.PSSR far ?
took the dog a long way under his arm; (DM-AM-1875-144-Wand/No-Wu1)

(115) mijilla jirai tharar;
midji-la djaray dhararr
?-PST ? ?
went outside; (DM-AM-1875-144-Wand/No-Wu1)

193 The translation of manduga is given as ‘maggot’ by Ridley in Dharrawal, which is obviously related to ‘fly’.

194 This verb is not known. ‘Wait, sit, stay’ is elsewhere mayi-.

195 None of the lexemes in this construction are found elsewhere.
(116) *yanilla ńurri thogundtha.*

yani-la ngari dhugan-dha

go-PST  ?  camp-LOC

*went right away to the camp.* (DM-AM-1875-144-Wand/No-Wu1)

(117) “*Yanaonyi ńaiunko wenkinbra.*”

yana-wa-nji ngayung-u wanggan-bar

go-IRR-1ip larvae-DAT woman-DU

“Let’s go for ants’ larvae, women.” (DM-AM-1875-144-Wand/No-Wu1)

(118) “*Pukeri ńji, jurabaonyi.*”

bagarinj-dji djaraba-wa-nji

hot-here dive.down-IRR-1ip

“It’s hot, let’s bathe.” (DM-AM-1875-144-Wand/No-Wu1)

(119) *Yanillawa wurrigāla.*

yani-la-wa warraga-la

go-PST-3p shore-LOC

They went close to the bank. (DM-AM-1875-144-Wand/No-Wu1)

(120) “*Ma! jurabaona ńatēnwalla yaoalia naiaga tūlūnya.*”

ma! djaraba-wu-na ngadhanjwala yawaliya ngayaga dulunja

EXCL dive.down-FUT-?other.side this.side 1s middle

“Come on! let’s bathe - you on one side, and you on the other, I in the middle.” (DM-AM-1875-144-Wand/No-Wu1)

(121) *Kūlala jerabaddi yaoalia ńatēnwalla;*

gula-la djarambadhi yawaliya ngadhanjwala

spear-PST spear this.side other.side

The barbed-spears spear them on this side and that; (DM-AM-1875-144-Wand/No-Wu1)

(122) *jerumbaddi murritaora merero.*

djarambadhi mari-la-wara mirirr-u

spear emerge-PST-3d top-ALL

the barbed-spears were sticking up. (DM-AM-1875-144-Wand/No-Wu1)

(123) *Munaorangara; yaoalia yuinyumbālo Wunbūlērība.*

Manawara-ngarila yawaliya yuwinj-mbula Wunbula-riba

Constellation-? this.side man-3d.PSSR? Wunbula-?

They went to join the Munowra (constellation) Wunbula, their husband, on the other side. (DM-AM-1875-144-Wand/No-Wu1)

Mackenzie, Andrew 1877 *Journal of the Anthropological Institute of Great Britain and Ireland* Vol 7 Pp.269-271

*Guayamin* is the only story that is found in more than one language in the South Coast languages corpus; the Dharrawal version having been transcribed by Mathews (see Dharrawal Text 9). This text is also the longest of all the transcribed stories in the SCLs data. This version does not refer to the name of the children and mother’s camp name as it does in Mathews’ Dharrawal version, but Mackenzie’s version refers to other geographical locations: *Purrilmai* and *Nagganarai*, the latter being translated as ‘Crookhaven heads’, which is located east of Nowra and north of Jervis Bay on the South Coast. *Purrilmai* may refer to Burril Lake, situated south of Ulladulla. The distance between Crookhaven heads and Burril Lake is substantial with being about 55 km south of Jervis Bay.

The name of the narrator is not given, all we know is s/he was an “aboriginal of the Jerry Bay tribe”.
Copy of further Communication from Mr. Mackenzie.

GUAYAMIN.

Wenkin yanilla márumbülíingo; “kıri maundtharúlinga, wurrumba; már um minanúgūlo, thunnÚmbūnyidtha.” “Ji! birk dúmbam yenna. Miğàli, miğàli, miğàli, már, már, már.”


Eh nàngàíúngà ìthùllabùmùntabàtìñgalóga.”

I namamúlawa kuruyí bandá “Ya ñúkèrì-mýà màkùlla

Figure 42 Mackenzie <Guayamin> 1878:269
A woman went to fish. "My two boys, wait for me at the rock. I'll catch you fish. We'll eat them."

"There are two yellow-tails for us, our mother has got fish. This fish is mine, we'll play with them."

The fish slipped out of their hands. The younger took the fish, the elder took it away. They began to cry; "that's my fish;" "no, that's yours, the little one." They cried. Their mother took them to the camp. They cried all day. Guayamin came for them. Children are crying. I must go to Purrilmai.

Guayamin went all the way. He rose up on top of the hill, looked down on the camp. "Oh dear! there's Guayamin." They covered up the children with men, women, children, dogs, cloaks; brought tomahawks to kill Guayamin, brought spears, tomahawks, fish-spears, clubs, they brought all these. He threw to one side women, men, children, cloaks. He got the two boys, put them in the net, lifted them on his shoulder, went away with them. They tried to spear him, cut him with tomahawks, burn him with firesticks, pierce him with the fish-spears. Guayamin said, "All your weapons break, all your spears. They took a band of warriors, left him at Nagamara (Crookhaven heads). Guayamin called out, "bring the canoe." "The canoe has a hole in it, look! look! look!" "Come! come! come! make haste! make haste! the sun is going down. I'll give you boomerang, necklace, waist-tassels and sash." He paddled over to him, he jumped out, he put him across to the other side (Guayamin looked round to the canoe). "The canoe is dry, we have come across dry, you told a lie." "Give me the necklace, sash, waist-tassels." He said, "you told a falsehood, I'm going away." He went right away to his camp. He put them upon a nummo, went to the camp. "You two tell my mother-in-law to go over there for my two meats. I put them on the nummo." "Mother, you go and get the two meats; your son-in-law has put them on the nummo over there." "Ay!" she went away, looked. "Where are they?" She took the bag, "they're not here, see here, the net! Look! look! they've broke it, they've run away." Guayamin took the boomerang. This way! this way! this way! this way!" He threw the boomerang, the old woman stooped down. He flung once more,

Figure 43 Mackenzie <Guayamin> 1878:270


Guayamin.
Guayamin went to his camp. They might be asleep. He was vexed about the meat.” I should like to eat now. Oh! I must sleep, I’m hungry.” They made a fire right round him. It is hot weather, getting summer.” The fire approaches, scorches him. “Oh dear, the fire burns me!” Guayamin leapt about, pushed away the fire with his shield. “Oh! oh! oh! oh! my feet! they’re killing me outright with fire! I’m dying!” He dies. He would have devoured all the children, only for the fire burning him.

Version by aboriginal of the Jerry Bay tribe.

Figure 44 Mackenzie <Guayamin> 1878:271

(124) Wenkin yanilla märumbulingo;
        wanggan yani-la mara-mbal-nggu
    woman go-PST fish?-DAT
    A woman went to fish. (DM-AM-1878:269-JB-Gy)

(125) “küri maundtharūlinga, wurrumbra;
        guray196 mayu-ndha-r-uli-ngga wara(nj)-mbara
    rock sit-TRS-IMP-2d-1s.OBJ child-DU
    “My two boys wait for me at the rock. (DM-AM-1878:269-JB-Gy)

(126) märum minamūgōlo, thunnumbarūnyidha.”
        mara mina-mu-g-ulul dhana-mpa-ru-nji-dha
    fish hold-FUT-1s-2d.OBJ eat-CONT-FUT?-1ip-HORT
    I’ll catch you fish. we’ll eat them.” (DM-AM-1878:269-JB-Gy)

(127) “Ji! birikłūmbra yenna.
        djay! birigala-mpara-yina
    EXCL yellow.tail-DU-1ip.PSSR
    “There are two yellow tails for us, (DM-AM-1878:269-JB-Gy)

(128) Miŋāli, miŋāli, miŋāli, māra. māra, māra!”
        minga-li minga-li mara mara mara
    mother-? mother-? mother-? fish fish fish
    our mother has got fish. (DM-AM-1878:269-JB-Gy)

196 guray is most likely a shortened version of gurabang ‘rock/stone’.
‘Iuanga nenjiwata, wēritbumaraŋgiāna
(w)ayawanga nandji-wadha waridbu-mara-nga-yanā197
? this-? play.FUT-?-1id-?
This fish is mine, we’ll play with them.’ (DM-AM-1878:269-JB-Gy)

Pullīr yabunyarimal-laora marumburai.
balirr yabanjarima-la-wara mara-mbara
hand? drop-PST-3d fish-DU
the fish slipped out of their hands. (DM-AM-1878:269-JB-Gy)

Pālinda minilla māra branganga,
bulindha mini-la mara baranganga
younger.sibling? hold-PST fish ?
the younger took the fish, (DM-AM-1878:269-JB-Gy)

tethungaŋ kūro mūndāla.
dhadhang-gu ra manda-la
elder.brother-3s.PSSR-ERG take-PST
the elder took it away. (DM-AM-1878:269-JB-Gy)

Nūngailaora
nunga-1y-la-wara
cry-THEN-PST-3d
they began to cry. (DM-AM-1878:269-JB-Gy)

naiagangūli jījā!”
ngayagang-guli djina
1s-GEN that
“That’s my fish;” (DM-AM-1878:269-JB-Gy)

“Wanjawan juaŋ ga gubijaŋ aiuŋ indigangūti!”
wandjawan djuwangga gubidja ngayung yindigang-guli198
no that small small.fish 2s-GEN
“no, that’s yours, the little one.” (DM-AM-1878:269-JB-Gy)

Nūngailaora;
nunga-1y-la-wara
cry-THEN-PST-3d
They cried. (DM-AM-1878:269-JB-Gy)

197 See also sentence (51) in Dharumba sentences for -mara as a suffix attached to the verb stem. The function of this suffix is unknown. It may have a modal function.

198 The published text transcribes this as <guti>. I argue that this is either a typesetting error or a misinterpretation of Mackenzie’s handwritten original.
(137) *ithungro, kūnambūlo iliaolo, thogunko*

*yidhungurr-u guna-mbulu* 199 *yili-ya-wula* 200 *dhugan-gu*

mother-ERG duck-3d.PSSR carry-PST?-3d.OBJ camp-ALL

Their mother took them to the camp. (DM-AM-1878:269-JB-Gy)

(138) *Nūngailora, ah, ah, ah! Navainyella*

*nunga-yi-la-wara aa! aa! aa! naway njala*

cry-THEN-PST-3d EXCL-REDUP day that

They cried all day. (DM-AM-1878:269-JB-Gy)

(139) *Guayaminji yandthavalolo*

*Guwayaminj-dji yandha-wa-lulu*

*Guwayaminj-that go-for?-PST-3d.OBJ*

Guayamin came for them. (DM-AM-1878:269-JB-Gy)

(140) “*Wurrin nūngāna,*

*waranj nunga-na*

child cry-nPST

Children are crying. (DM-AM-1878:269-JB-Gy)

(141) *yandthaoga Purrilmajnūna*

*yandha-wa-ga Purrilmai nguna*

go-IRR-1s Purrilmai there

I must go to Purrilmai. (DM-AM-1878:269-JB-Gy)

(142) *yanila yakunga Guayaminja,*

*yani-la yagunga Guwayaminj-nja*

go-PST then Guwayaminj-that

Guayamin went all the way. (DM-AM-1878:269-JB-Gy)

(143) *yammbūla waungāla meriraji,*

*yambu-la wawungala mirirr-dji*

climb-PST hill.name? top-LOC

He rose up on top of the hill, (DM-AM-1878:269-JB-Gy)

(144) *nyammbūla thogun yenna*

*njamba-la dhugan njana*

look-PST camp that

looked down on the camp. (DM-AM-1878:269-JB-Gy)

199 The identity of the main characters is not clear to me; they could possibly be ducks *guna*, which would make sense in this sentence ‘the mother took the two ducks to the camp’. Or this is another word for ‘mother’. However, this word has not been found in all of the SCLs sources as ‘mother’. *mbulu* may also mark for dual number and suggest that the two children are ducks.

200 There is no overt tense marker on the verb. We would expect -*la* for past tense.
“Kawai-i; Guayamin wurrija-nya,”
gaway-ay Guwayaminj waridja-nja
EXCL-REDUP Guwayaminj over.there-that
“Oh dear! there’s Guayamin.” (DM-AM-1878:269-JB-Gy)

“Karrindthabaiillawa wurrumbra nhello yūin, wenkin, wurrin, miriga, pijur.
garindha-baiy-la-wa wara-mbara njulu yuwinj wanggan waranj
cover.up-?-PST-3p child-DU this man woman child
miriga bidjarr
dog cloak
They covered up the children with men, women, children, dogs, cloaks; (DM-AM-1878:269-JB-Gy)

Minimbarā no mümdabain, pairinidtha,
mini-mbara201 na mundabanj bayi-ri-ni-dha202
hold-? that tomahawk kill-PURP-2s-HORT
brought tomahawks to kill Guayamin, (DM-AM-1878:269-JB-Gy)203

minimbarila yakūga yuin kummai, mundabain kullāra, kūjūro, minimburrabūlla
mini-mbari-la yagunga yuwinj gamay mundabanj
hold-?-?-PST then man jagged.spear tomahawk
gulara gudjura mini-mbara bayi-la
fish.spear club hold-? kill-PST
brought spears, tomahawks, fish-spears, clubs, they brought all these. (DM-AM-1878:269-JB-Gy)

yaguŋ Bingāla wenkin, yuin, wurrin, pijur
yagung binga-la wanggan yuwinj waranj bidjurr
then throw-PST woman man children cloak
He threw to one side women, men, children, cloaks. (DM-AM-1878:269-JB-Gy)

Minaillé wurrumbra, waukurura thokaiyalu,
mina-yi-l-ulu wara-mbara wawugurara dhagaya-l-ulu
hold-THEN-PST-3d.OBJ boy-DU net? enclose-PST-3d.OBJ
He got the two boys, put them in the net, (DM-AM-1878:269-JB-Gy)

unninguro yunambarila yanila yakūga
nganinga-ra yuna-mbari-la yani-la yagunga
neck-LOC lift-?-PST go-PST then
lifted them on his shoulder, went away with them. (DM-AM-1878:269-JB-Gy)

201 Perhaps -ra is marking for past tense, or could be imperative marker, but that doesn’t match with the translation.
202 This ‘kill’ construction seems to show 2s person and hortative and purposive marker, which is unlikely.
203 This could be direct speech by the community, saying “Grab our tomahawks, let’s kill him”.
(152) **Ilūlālawa yakunja,**

yilu-la-wa yagunga
spear?-PST-3p then

*They tried to spear him,* *(DM-AM-1878:269-JB-Gy)*

(153) **mūnda(-page)baim jergālawa**

mundabanj204 djaraga-la-wa
tomahawk cut-PST-3p
cut *him* with *tomahawks,* *(DM-AM-1878:269-JB-Gy)*

(154) **banda kunamūlawa,**

baan-dha205 gunama-la-wa
fire-LOC burn-PST-3p
burn *him* with *firesticks,* *(DM-AM-1878:269-JB-Gy)*

(155) **katāra kūlālawa.**

gulara gula-la-wa
fish.spear stab-PST-3p
*Pierce him with the fish-spear.* *(DM-AM-1878:269-JB-Gy)*

(156) **Ya paialla Guayamin “tungurkurri, kulikurriwa kurrkurriwa.”**

ya baya-la Guwayaminj
and say-PST Guwayaminj
dhanga-garri galid-garri-wa garr~garri-wa206
long-handled.spear all? break-all?-3p all-REDUP-3p

*Guayamin said,* “*All your weapons break, all your spears.*” *(DM-AM-1878:269-JB-Gy)*

(157) **Ilimbarilyana birimburra kūlaliyena yuinji,**

yili-mbari-la-yana birimbara gula-la-yana207 yuwinj-ndji
take-?-PST-? band.of.warriors spear-PST-? man-PURP

*They took a band of warriors,* *(DM-AM-1878:269-JB-Gy)*

(158) **wunnumbālilawa Nagamararai**

wana-mbulli-la-wa Nagamarary
leave-?-PST-3p Nagamararai
left *him* at *Nagamararai* *(Crookhaven heads).* *(DM-AM-1878:269-JB-Gy)*

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204 Expect instrumental case marker on ‘tomahawk’.

205 Expect instrumental case marker on ‘fire’, but this may be identical to locative suffix.

206 This is a strange construction, or perhaps a verbless clause ‘all your weapons are broken’. -wa is possible the subject agreement marker on the predicate, and *galid* and *garri* are the two predicates.

207 The final -*yana* on both verbs is puzzling. It is possibly a demonstrative clitic without subject marking.
Karugāmbila Guayamin “mudjerija bunguthitha!”

garuga-mbi-la Guwayaminj madjari-dja bangadhi-dha

call.out?-PST Guwayaminj canoe-1s.PSSR paddle-1s.PSSR

Guayamin called out, “bring the canoe.” (DM-AM-1878:269-JB-Gy)

Madjeri tharatkila! nja, nja, nja,

madjari dharadgi-la nja nja nja

canoe get.hole?-PST look look look

“The canoe has a hole in it, look! look! look!” (DM-AM-1878:269-JB-Gy)

“Yai, yai, yai! wir wir! bukara yenā.

yay! yay! yay! wirr wirr

EXCL~REDUP ONOM~REDUP sun go-nPST

“Come! come! come! make haste! make haste! the sun is going down. (DM-AM-1878:269-JB-Gy)

Wurraŋŋinji pawavgun, kurawunda, purринjī pa ɲuliai”

warranganj-dji ngawa-gun garawanda barindji ba ngaliyay

boomerang-INSTR give-1s/2s.OBJ necklace waist.tassles and sash

I’ll give you a boomerang, necklace, waist-tassels and sash.” (DM-AM-1878:269-JB-Gy)

Bungathilla yajuŋ,

bangadhi-la yadjunga

paddle-? ?

He paddled over to him, (DM-AM-1878:269-JB-Gy)

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208 This sentence might be Guayaminj calling out “My canoe! My paddle!”.

209 This exclamation of nja nja nja ‘look look look’ is the verb root nja- of njara ‘see’. The following example shows the use of the full verb in a similar sentence (repeated here from (40)).

Nyerra, nyerra, nyerra, jambi! Thunbūŋarakaingo wenkinkūlino.

nja-ra nja-ra nja-ra djambi dhunbunga-ra gay-ngu wanggan-guli-nu see-IMP see-IMP see-IMP brother.in.law country-?-3s.PSSR woman-GEN-3sPSSD

Look, look, look, brother-in-law! Have a look at this place belonging to your wife.

210 bagaranj ‘sun’ in wordlists.

211 It is possible that all these nouns are marked with an instrumental case marker. But these words are not found in the wordlists to check for basic forms.

212 This verb ngawa is translated as ‘give’, but the form found in the corpus is generally njama.

213 Similarly to nja being used in exclamations as a short version of njara ‘look’, we find in this example that yay could alternatively be transcribed as ya- being the verb root of verbs such as yandha, yana ‘go’ and yara ‘throw’ having the semantic meaning of ‘forward motion’.

214 bangadhi is the same form as the noun in (159), but looks more like verb with past tense marker -la in this instance.
(164) *purilla wunnamila yakūga,*
  buri-la wanami-la yagunga
  jump-PST put.in-PST then
  he jumped out, (DM-AM-1878:269-JB-Gy)

(165) *wurri wurrigalwāla.*
  wari waringalwala\textsuperscript{215}
  far other.side
  he put him across to the other side (Guayamin looked around to the canoe). (DM-AM-1878:269-JB-Gy)

(166) “*Nadjinkaila mudjeri kana,*
  ngadjung-gayila mudjari gana
  water-PRIV canoe ?
  “The canoe is dry, (DM-AM-1878:269-JB-Gy)

(167) *purapunyilluŋa, mūrkāiāli”*
  bara banji-la-nga\textsuperscript{216} ngurugaya-l-i\textsuperscript{217}
  dry? do-PST-1id lie-PST-2s
  we have come across dry, you told a lie.” (DM-AM-1878:269-JB-Gy)

(168) *ŋamadtha kūrawunda, ġūlai purrainji.*
  ngama-dha gurawunda ngulay burindji
  give-1s.OBJ? necklace sash waist-tassles
  “Give me the necklace, sash, waist-tassels.” (DM-AM-1878:269-JB-Gy)

(169) “*Ya paiallina,*
  ya baya-la-na\textsuperscript{218}
  and say-PST-that
  *He said, (DM-AM-1878:269-JB-Gy)*

(170) *ŋuragunjawē nyuna yenawuka*
  nguraganja-wa njuna yana-wu-ga
  lie? that go-FUT-1s
  “you told a falsehood, I’m going away.” (DM-AM-1878:269-JB-Gy)

\textsuperscript{215} See (120) for a similar construction with final segment -\textit{wala} that suggests something like ‘other side’.

\textsuperscript{216} An alternative analysis is *burabanji-la-nga* that could be a verb meaning ‘go on land-PST-1id’.

\textsuperscript{217} See (170) for what is possibly the same verb, transcribed as *nguraganja-* in that instance. It looks like it should be either *ngura-* or *mura-* I opted for ng initial only for consistency.

\textsuperscript{218} There is no other occurrence of *baya-* as ‘say’; it is in all other instances ‘kill’. Also the final -\textit{na} might be an anaphoric, i.e. ‘he said it’.
“Yenaila yakuŋa wurri thavāli thogun dunno.
yana-yi-la yagunga wari dhaCali dhugan-dha-nu
go-THEN-PST then far ? camp-ALL-3s.PSSR
He went right away to his camp. (DM-AM-1878:269-JB-Gy)

Iirapurilla nummo yanila thogund
yirabu-ri-la nammu yani-la dhugan-dha
put.in-?-PST net.bag go-PST camp-LOC
He put them upon a nummo, went to the camp. (DM-AM-1878:269-JB-Gy)

Nunnaridtha jiamūno yandthaonidtha ḡaianji,
nanari-dha djiya-mu-nu yandha-wu-ni-dha ngaya-ndji
mother.in-law-1s.PSSR tell-FUT-2d go-IRR-2s-HORT219 that-PURP
“you two tell my mother in law to go over there for my meats. (DM-AM-1878:269-JB-Gy)

munijambramimmo jirapurikolo”
marnidja-mbara nammu djirabu-ri-g-ulu
meat-DU net.bag put.on-PURP-1s-3d.OBJ
I put them on the nummo.” (DM-AM-1878:269-JB-Gy)

“Mijnai munijamba yenthanolo,
mingga-yi220 marnidja-mbara yandha-n-ulu
mother-KIN? meat-DU go-nPST-3d.OBJ
“Mother, you go and get the two meats; (DM-AM-1878:269-JB-Gy)

numma ŋaiir baoweringa jirapālolo.”
nammu ngayirr bawari-ngu djirabu-l-ulu
net.bag ? son.in-law-2s.PSSR put.on-PST-3d.OBJ
your son-in-law has put them on the nummo over there” (DM-AM-1878:269-JB-Gy)

“Hoū Yanilla wurri ŋaiamo, nyulla,
aw! yani-la wari ngaya-ma221 njala
EXCL go-PST far see-? there
“Ay!” She went away, looked. (DM-AM-1878:269-JB-Gy)

“Wudthaoro undaji?”
wadha-wara wundadji
where-3d ?
“Where are they?” (DM-AM-1878:269-JB-Gy)

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219 This final segment looks like what we know to be the 3s hortative suffix. Giving the translation a sense of something like ‘let her go (to get the meat)’.

220 minga-yi could be an address form like the -li found on minga in (128).

221 Not sure what -ma is on the verb ‘see’. It is also possible that ngayama is some sort of demonstrative ‘there’ and njala is ‘look’.
(179) Minilla karuga.
mini-la garuga
hold-3s bag
She took the bag, (DM-AM-1878:269-JB-Gy)

(180) “Thukaia jimbalumna; mudbo nyerra gundi, gundi!
dhagaya djimbalumana222 madbu njara ngandi ngandi
not ? string.bag see.IMP thence thence
“they’re not here, not here, the net! Look! look! (DM-AM-1878:269-JB-Gy)

(181) kalitundha laora nyi mullilaora gundi
galidbu-ndha-la-wara-nji mali-la-wara ngandi
break?-PST-3d-this escape?-PST-3d thence
they’ve broke it, they’ve run away.” (DM-AM-1878:269-JB-Gy)

(182) Minmibarila yaku na Guayamin wurra
mina-mbari-la yagunga Guwayaminj warranganj-dji
hold?-PST then Guwayaminj boomerang-INSTR
Guayamin took the boomerang. (DM-AM-1878:269-JB-Gy)

(183) “Pulla, pulla, pulla, pulla!
rama rama rama rama
near near near near
“This way! this way! this way! this way!” (DM-AM-1878:269-JB-Gy)

(184) Bingala bauwērino,
inga-la bawari-nu
throw-PST boomerang-3s.PSSR
He threw the boomerang, (DM-AM-1878:269-JB-Gy)

(185) jurup Yakumbililla mulidthaŋana.
djarab-yagambil-la mulidha-nggana
dive.down?-PST old.woman-?
the old woman stooped down. (DM-AM-1878:269-JB-Gy)

(186) Mitthunathalo yarrurikūla,
midhanadhala yara-rigu-la223
one throw?-AGAIN-PST
He flung once more, (DM-AM-1878:269-JB-Gy)

(187) yanaila Guayamin thogumkunno.
yana-yi-la Guwayaminj dhugan-ga-nu
go-THEN-PST Guwayaminj camp-ALL-3s.PSSR
Guayamin went to his camp. (DM-AM-1878:269-JB-Gy)

222 This construction is likely built onto dji- a form of demonstrative ‘here/this’.

223 The translation suggests that the middle segment on this verb contains the sense ‘AGAIN’.
(188)  *Nangai la wanda,*  
nanga-yi-la sleep-POT-PST perhaps 
They might be asleep. (DM-AM-1878:269-JB-Gy)

(189)  *Kurungambila mundijambaraono.*”  
gurungambi-marndidja mbara-wunu  
sorry-PST meat-DU-?
“I was vexed about the meat.” (DM-AM-1878:269-JB-Gy)

(190)  *Thunnumbarinabagunga.*  
dhana-mbari-naba-nga-ngga  
eat-?-1s?-1s.OBJ?
I should like to eat now. (DM-AM-1878:269-JB-Gy)

(191)  *Eh nangainga ithullabumbatijaluiloga.*”  
aa! nanga-yi-ga yidhala bumba-dhidjaluyila-ga  
EXCL sleep-POT-1s hungry be?-1s
Oh! “I must sleep, I’m hungry, “(DM-AM-1878:269-JB-Gy)

(192)  *I namamūlawa kuruyi banda*  
yay namama-la-wa garuyi baan-dha  
? make-PST-3p around? fire-INSTR
they made a fire round him. (DM-AM-1878:269-JB-Gy)

(193)  “*Ya pukerin-my a makull a*  
ya bagarinj-na magala  
and sun-now ?
It is hot weather, getting summer. (DM-AM-1878:269-JB-Gy)

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224 Note that in both this instance and in (191) *nanga-* is suffixed with -yi and both are modal constructions. -yi might therefore be a modal marker, but the sense differs between ‘perhaps’ and ‘must’ in the two sentences.

225 *<goor’-ngam-ba’-ga>* gurungamba- is given by Mathews as ‘sorry, regretful’. The word looks like it contains the negating suffix -ngamba.

226 The morphology on the verb is puzzling. It looks like there are both 1s subject -ga and 1s Object -ngga markers at the end, but this is not found in any constructions, not on reflexive either.

227 See also (62) for the same verb construction where -yi is unlikely to mark potentiality.

228 The meaning of this sentence might be that Guayaminj is getting hot from the fire and at first he thinks it is the start of the summer fire season and doesn’t realise right away that he is being attacked (Koch, pc).
(194) **Yellibunila yakunja, kuniala mayar (or mayur)**  
yalibuni-la yungunga gana-ya-la mayarr  
approach?-PST then burn?-PST ?  
*The fire approaches scorches him.* (DM-AM-1878:269-JB-Gy)

(195) "**A-a-ai, ban kunana kuwai!**"  
a-a-ay! baan gana-na gaway!  
EXCL-REDUP fire burn-PST EXCL  
*Oh dear, the fire burns me!* (DM-AM-1878:269-JB-Gy)

(196) **Kutthila yakunja Guayamin,**  
gadhi-la yungunga Gwayaminj  
leap-PST then Gwayaminj  
*Guayamin leaped about,* (DM-AM-1878:269-JB-Gy)

(197) **milidthu minilla ban irinula yakunji kunilla**  
milidh-u mini-la baan yirinu-la yagundji gana-la  
shield-3s.PSSR hold-PST fire push.away?-PST then burn-PST  
pushed away the fire with his shield. (DM-AM-1878:269-JB-Gy)

(198) **yakai, yakai, yakai! thunnadtha, joali kunnaivoniga**  
yagay! yagay! yagay! yagay! dhana-dha djawali gana-yi-wa-ngga  
EXCL-REDUP feet-1s.PSSR ? burn-THEN-3p-1s.OBJ  
*“Oh! oh! oh! oh! my feet! they’re killing me outright with fire!”* (DM-AM-1878:269-JB-Gy)

(199) **warranoga.**  
war-na-ga  
die-nPST-1s  
*I’m dying.* (DM-AM-1878:269-JB-Gy)

(200) **Warrailamunya**  
war-ya-la manja  
die-THEN-PST then?  
*He dies.* (DM-AM-1878:269-JB-Gy)

(201) **māna wurrin(-page)burritbundthimbula yakunyo waori kaiadtha bānda kuna(-page)millow.**  
mana waranj baridba-ndhi-mbulu yagunja wawari gayadha  
? child devour?-?-3d.OBJ then far ?  
baan-dha gana-ma-la-wa  
fire-INSTR burn-CAUS-PST-3p  
*He would have devoured all the children, only for the fire burning him.* (DM-AM-1878:269-JB-Gy)
8. *Jerra Tharümba- Tutawa* (DM-AM-1878-271-Wand/No-Tu)


This is another version of the story of Tutawa; see Text 5 *<Tütawa, Pülüngül>* for the alternative version as told by Hugany. This version was narrated by Noleman, who was a member of the Wandandian tribe. There is no information contained in this story of where the events are taking place; but as usual the two stories give slightly different information, which adds to the whole picture. The story is about the creation of the winds and all the characters in the story are birds like pelican, black shag, ‘shag with the white breast’ and a musk duck. The totems of the people of the South Coast are birds and their collective totem is the black duck. The black shag and the ‘shag with the white breast’ are likely to have been cormorants, possibly the black-faced cormorant and the great cormorant or little black cormorant, both are common water birds in south-east NSW.

This text proved to be the most difficult of all to analyse as the English translation and the text in Dharumba are difficult to match. Some example sentences were left without any translation because none of the translations given matched.
Guayamin went to his camp. They might be asleep. He was vexed about the meat.” I should like to eat now. Oh! I must sleep, I’m hungry,” They made a fire right round him. It is hot weather, getting summer.” The fire approaches, scorches him. “Oh dear, the fire burns me!” Guayamin leapt about, pushed away the fire with his shield. “Oh! oh! oh! oh! my feet! they’re killing me outright with fire! I’m dying!” He dies. He would have devoured all the children, only for the fire burning him.

Version by aboriginal of the Jerry Bay tribe.

**Jerra Tharómba Tütawa.**


**A Tharowa Story. Tütawa.**

“You go fish, you that have canoes, I look about for meat, for there’s a westerly wind.” “Very well.” “Where’s the meat? for I’m looking long. I’ll try on that flat. There they are standing, a buck, a doe, and young one, all three.” He crept on the ground, went behind the bushes to their foot, rose on his knee, took spear and throwing-stick, and threw, speared him in the ribs. He bounded away, he broke the spear, the prong stuck fast, Tootawa followed far to a little waterhole, too shallow (for the kangaroo to take refuge in). He (kangaroo) came out on the shore just over there, stooping down. He fitted the spear to the wommir, it entered deep into the shoulder, came out at the breast. Tootawa stood, went to him, got a stick, went to him,
struck him, whack! struck him dead. He fell on the ground. He covered him with bushes and little logs, went away to the camp. He sate down, two blacks brought him fish ready cooked, and gave to him. They sate down. He told them “I’ve covered up a buck, we’ll go for him.” “I’m ready, we’ll go for him now. You kindle a fire!” They gathered wood, lighted a fire. The two held him to the fire and singed him, cut off the two legs, gave the guts to the game-killer Tootawa.

Version by Noleman, aboriginal of the Wandandian Tribe.

Figure 46 Mackenzie <Tutawa> 1877:272

(202) “Yanaons marungo, mudgeririwunno,
yana-wu-nu    mara-nggu    madjari-ri-wana
go-FUT-2p     fish-ALL     canoe-?HAVING
“You go fish, you that have canoes, (DM-AM-1878-271-Wand/No-Tu)

(203) niaga mundidja maiamboga, ma Korūgamadadtha.”
ngayaga    marndidja-ngu    maya-mba-ga    ma
1s        meat-ALL        look.for-CONT-1s        because
gurugama-dha-dha \(229\)
west.wind-HAVING-LOC
I look about for meat, for there’s westerly wind.” (DM-AM-1878-271-Wand/No-Tu)

(204) “gaiai!”
ngay(ay)
yes
“very well.” (DM-AM-1878-271-Wand/No-Tu)

(205) “Mundidja wudthathungi? matha ꞌurwęwoga thungi-
marndidja wadha dhangi madha ngaru-wu-ga dhangi \(230\)
meat where food because look-FUT?-1s food
“where’s the meat? For I am looking long. (DM-AM-1878-271-Wand/No-Tu)

\(229\) This is a very speculative analysis of the combination of locative and HAVING suffix.

\(230\) The actual sentence and the translation do not seem to match. dhangi ‘vegetable based food’ is mentioned twice, which might suggest a translation closer to ‘where is the meat? There is no game, I will look for vegetables’ (Koch, pc).
(206) Kanoga nyellanji Kailujo.
[y]anu-ga njala-ndji gā(y)i)-la-ngu
FUT-1s that-? flat/plain-ALL
I’ll try on that flat. (DM-AM-1878-271-Wand/No-Tu)

(207) Unanji tharinnowa, kolga, imur, worringu, bumbunowa!”
yunandji dhari-na-wa gawalga yimarr waranj-u bumba-na-wa
stand-nPST-3p male female child-3s.PSSR be-nPST-3p
There they are standing, a buck, a doe, and young one, all three.” (DM-AM-1878-271-Wand/No-Tu)

(208) Wandthola bukkunda, thunbūla mudjikūŋ, warri thunganu ū;
wandha-la bagan-dha dhanbu-la madjiguru-ng wari dhanga-na-nggu
crawl-PST ground-LOC go.behind-PST bush-ALL far food-?-ALL
he crept on the ground, went behind the bushes to their foot [food], (DM-AM-1878-271-Wand/No-Tu)

(209) pindāla ūmungo;
binda-la ngumung-ga
rise-PST knee-LOC
rose on his knee, (DM-AM-1878-271-Wand/No-Tu)

(210) minilla kumma, wommir, warri yarillanya;
mini-la gama(y) wamirr wari yari-la-nja
hold-PST spear woomera far throw-PST-THEN
took spear and throwing stick, and threw, (DM-AM-1878-271-Wand/No-Tu)

(211) thurrantharra kanijilli.
dhara-ndha-ra231 ganidji-li
spear-?-PURP ribs-LOC
speared him in the ribs. (DM-AM-1878-271-Wand/No-Tu)

(212) Murrindajalilla, kullitbugilla kumma,
marinda-djali-la galidba-ngi-la gama(y)
ran-?-PST break-?-PST spear
He bounded away, he broke the spear, (DM-AM-1878-271-Wand/No-Tu)

(213) bajambila iranū -
badjambi-la yira-nu
pierce-?-PST tooth-3s.PSSR
the prong stuck fast, (DM-AM-1878-271-Wand/No-Tu)

231 Expect a past tense marker -la on this verb.
(214) Thubbundhella Tutawai;
    dhaba-ndha-la    Tutawa-yi
    follow-CONT?-PST Tutawa-ERG
Tootawa followed far to a little waterhole, too shallow (for the kangaroo to take refuge in). (DM-AM-1878-271-Wand/No-Tu)

(215) warri thūlibūrūnkarō;
    wari    dhalibu-runguru²³²
    far    go.up-?
He (kangaroo) came out on the shore just over there, (DM-AM-1878-271-Wand/No-Tu)

(216) gūjina pullāra;
    gudji-na    balara
    stoop-nPST down?
stooping down (DM-AM-1878-271-Wand/No-Tu)

(217) thalibuŋila wakārun yamudthā
    dhalibu-ngi-la    wagarang    yamadha
    go.up-?-PST?   looks.like
(DM-AM-1878-271-Wand/No-Tu)

(218) ŋaiunjji- Būnga-millala
    ngayanji    bunga    milala²³³
(DM-AM-1878-271-Wand/No-Tu)

(219) ŋandunjunda kummawal;
    nganda-nganda    gama-wal
    fit~REDUP?    spear-BELONG
He fitted the spear to the wommir, (DM-AM-1878-271-Wand/No-Tu)

(220) warri kūrāra kumma jurālīla;
    wari    gura-ra    gama    djara-li-la
    far    shoulder-LOC spear    cut-?-PST
it entered deep into the shoulder, (DM-AM-1878-271-Wand/No-Tu)

(221) djirumbunyila warri bingala.
    djiramba-nji-la    wari    bingal-a
    emerge-?-PST    far    chest-LOC
came out at the breast. (DM-AM-1878-271-Wand/No-Tu)

²³² This construction either contains a verb like dhalibu- ‘go up’ (Dhurga) or the word buru ‘kangaroo.
The rest of the morphology is puzzling.

²³³ The morphological break down and analysis has not been successful. It is likely that mila-la is either
a verb with a past tense marker, or part of the verb bunga.-
(222)  Thurila Tutawanya,
dhari-la Tutawa-nja
stand-PST Tutawa-then
Tootawa stood, (DM-AM-1878-271-Wand/No-Tu)

(223)  murrundhila
mara-ndhi-la
run-for?-PST
went to him, (DM-AM-1878-271-Wand/No-Tu)

(224)  kūndu minamula, murrundhila,
gundu mina-mu-la mara-ndhi-la
tree hold?-PST run-for?-PST
got a stick, went to him, (DM-AM-1878-271-Wand/No-Tu)

(225)  paiilla kul!
bayi-la gal!
kill-PST EXCL
struck him, whack ! (DM-AM-1878-271-Wand/No-Tu)

(226)  paigula Kobbuj,
bayi-ga-la gabadj
kill-completely?-PST dead
struck him dead. (DM-AM-1878-271-Wand/No-Tu)

(227)  warri wankarraijn.
wari wan.gara-yin
far ground?-ABL
He fell on the ground. (DM-AM-1878-271-Wand/No-Tu)

(228)  Jirrainji bunguthula pūnanji;
djira-ndji bungadba-la bunan-dji
bush-INSTR cover-PST twigs-INSTR
he covered him with bushes and little logs, (DM-AM-1878-271-Wand/No-Tu)

(229)  yanillanya warri thogundha -
yani-la-nja wari dhugan-dha
go-PST-then far camp-LOC
went away to the camp. (DM-AM-1878-271-Wand/No-Tu)

(230)  Maiilla,
mayi-la
sit-PST
He sat down, (DM-AM-1878-271-Wand/No-Tu)
two blacks brought him fish ready cooked, (DM-AM-1878-271-Wand/No-Tu)

and gave to him. (DM-AM-1878-271-Wand/No-Tu)

They sate [sic] down. He told them (DM-AM-1878-271-Wand/No-Tu)

“I’ve covered up a buck, we’ll go for him.” (DM-AM-1878-271-Wand/No-Tu)

“They gathered wood, lighted a fire. (DM-AM-1878-271-Wand/No-Tu)

The two held him to the fire and singed him, (DM-AM-1878-271-Wand/No-Tu)

cut off the two legs, (DM-AM-1878-271-Wand/No-Tu)

234 This looks like the same verb in (236), but spelled here without the d, i.e. djina-.
(240) benjinu ŋamillaora mariwa Tutawa.

bindji-nu ngami-la-wara mariwa Tutawa

stomach-3s.PSSR give-PST-3d hunter Tutawa
gave the guts to the game-killer Tootawa.  (DM-AM-1878-271-Wand/No-Tu)
B.2.2 Dharumba Sentences

B.2.2.1 Mackenzie’s Dharumba sentences

These sentences were published in the *Journal of the Anthropological Institute of Great Britain and Ireland*, 1874, volume 3. The language is given as ‘Mudthung’ or ‘Thurumba’ and was “spoken by the aborigines of Braidwood, Ulladulla, Moruya and Jervis Bay”.

(1) *Yenanye jellungundy bittoo Koraura worrungo wutalliwowonye*
yana-nji djalu ngandi bidhu garawara waranga wadhai-wa-wa-nji
go-1ip there thence mountain cedar? ? look.for-?-?-1ip
*Come let us go to the mountain and look for cedar. (DM-AM-1874:248)*

(2) *Wudtha jerrabar?*
wadha djaraba(r)
where gun
*Where is the gun? (DM-AM-1874:248)*

(3) *Bingaboroga wongawongay.*
binga-ba-ra-ga wanga wanga
throw-?-?-1s Wonga.pigeon
*I want to shoot some blue pigeons. (DM-AM-1874:248)*

(4) *Elirra mändaba thurgaunidha bungoin jetgauüidha*
yili-ra mundaba dhurga-wu-ni-dha bunganj djidga-wu-ni-dha
take-2s.IMP tomahawk cut-FUT-2s-HORT vine mark?-FUT-2s-HORT
*Bring the tomahawk to cut the vines and mark the trees. (DM-AM-1874:248)*

(5) *Ngerawonye wanda jerawaunye naui thurgaunyena*
gara-wu-nji wanda djara-wa-nji nawi dhurga-wu-nji-nha
perceive-FUT-1ip possible cut-FUT-1ip honey.tree cut-FUT-1ip-THEN
Perhaps (too) we might find a honey tree and cut it down. (DM-AM-1874:248)

(6) *Ellirra Kuku, murauyun, ban gomingala*
yili-ra gugu muraya baan gami-ngala
take-2s.IMP tinder? flint? fire make-1ed²³⁵
*Bring tinder and flint to make a fire. (DM-AM-1874:248)*

²³⁵ Perhaps this sentence could be translated as “You bring tinder and flint so that we (exclusive) can make a fire.
(7) *Eleanga thonga, pa mondija,*
yili-yanga dhanga ba mandidja
take-MOD-1id food and meat
Let us take some bread and meat with us. (DM-AM-1874:248)

(8) *Karugandhra miriga, yanaunye,*
garugandha-ra miriga yana-wu-nji
call.for-2s.IMP dog go-FUT-1ip
Call the dogs, it’s time for us to go. (DM-AM-1874:248)

(9) *Puru nyemmu, buttunu, KaUILga,*
buru njamu budhunu gawilga
kangaroo here old.kangaroo male
See here is a kangaroo track, it is that of a big old man. (DM-AM-1874:248)

(10) *Yenanye kotjerru guna nyemma maiina,*
yana-nji gudjarr-u guna njama mayi-na
go-1ip lagoon-LOC duck there be-nPST
Let us go by the lagoon, there’s always plenty of ducks there. (DM-AM-1874:248)

(11) *Ngeraga wonga-wonga yauwunna uninga worija kiuta*
ngara-ga wanga wanga yawu-na (ng?)ani-nja waridja giyudha
perceive-1s wonga.pigeon speak-nPST there?-LOC? yonder bush
I hear a blue pigeon sounding its note in the bush. (DM-AM-1874:248)

(12) *Yanaga,*
yana-ga
go-1s
I go (DM-AM-1874:248)

(13) *Yanani,*
yana-ni
go-2s
thou goest. (DM-AM-1874:248)

(14) *Yanana,*
yana-na
go-nPST
He goes. (DM-AM-1874:248)

(15) *Yananyinga,*
yana-njing(g)a
go-1ep
we go. (DM-AM-1874:248)
(16) **Yanano**,  
yana-nu  
go-2d  
you go.  (*DM-AM-1874:248*)

(17) **Yanawa**,  
yana-wa  
go-3p  
they go.  (*DM-AM-1874:248*)

(18) **Yanangala**,  
yana-ngala  
go-1ed  
we two go.  (*DM-AM-1874:248*)

(19) **Yananv.**,  
yana-nu  
go-2d  
you two go.  (*DM-AM-1874:248*)

(20) **Yananora**,  
yana-wara  
go-3d  
those two go.  (*DM-AM-1874:248*)

(21) **Yanillaga**,  
yani-la-ga\(^ {236} \)  
go-PST-1s  
I went.  (*DM-AM-1874:248*)

(22) **Yanilli**,  
yani-l-i  
go-PST-2s\(^ {237} \)  
thou wentest.  (*DM-AM-1874:248*)

(23) **Yanilla**,  
yani-la  
go-PST  
he went.  (*DM-AM-1874:248*)

(24) **Yanillinyunga**,  
yani-la-njanga  
go-PST-1ep  
we went.  (*DM-AM-1874:248*)

\(^ {236} \) Note that the verb root is *yani*- in past in this paradigm, compared to *yana*- in present tense  

\(^ {237} \) The underlying form is likely to be *yani-la-wi* ‘go-PST-2s’
(25) Yanillana,
yani-la-na
go-PST-2p
you went. (DM-AM-1874:248)

(26) Yanillawa,
yani-la-wa
go-PST-3p
they went. (DM-AM-1874:248)

(27) Yanillungala,
yani-la-ngala
go-PST-1ed
we two went. (DM-AM-1874:248)

(28) Yanilho,
yani-l-u
go-PST-2d\(^{238}\)
you two went. (DM-AM-1874:248)

(29) Yanillowa,
yani-la-wa
go-PST-3p
those two went. (DM-AM-1874:248)

(30) Yanirra,
yani-ra
go-IMP.1s\(^{239}\)
go thou. (DM-AM-1874:248)

(31) Yanunidha,
yanu-ni=dha
go-2s-HORT\(^{240}\)
let him go. (DM-AM-1874:248)

(32) Yananye,
yana-nji
go-1ip\(^{241}\)
let us go. (DM-AM-1874:248)

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\(^{238}\) The underlying form is likely to be \textit{yani-la-wu} ‘go-PST-2d’.

\(^{239}\) Note that the verb root is \textit{yani} as in the past tense form before the -\textit{ra}. This is not the case in all verbs though.

\(^{240}\) The underlying form is likely to be \textit{yana-wu} ‘go-FUT-\textit{a}’.

\(^{241}\) Note that 1\textsuperscript{st} person hortative constructions use the present tense inflection.
(33) Yanirranu.
yani-ra-nu
go-IMP-2d
go ye. (DM-AM-1874:248)

(34) Yanaunawadha,
yana-wuna-wa = dha
go-FUT-3p = HORT\textsuperscript{242}
let them go. (DM-AM-1874:248)

(35) Yananga,
yana-nga
go-1id
let us two go. (DM-AM-1874:248)

(36) Yanirru,
yani-r-u
go- IMP-2d\textsuperscript{243}
go ye two. (DM-AM-1874:248)

(37) Yanaunuradha,
yana-wuna-wara = dha
go-FUT-3d = HORT
let those two go. (DM-AM-1874:248)

(38) Yanoga,
yanu-ga
go.FUT-1s\textsuperscript{244}
I shall go. (DM-AM-1874:249)

(39) Yanauni,
yana-wu-ni
go-FUT-2s
thou shalt go. (DM-AM-1874:249)

(40) Yanauna,
yana-wu-na
go-FUT-3s\textsuperscript{245}
he shall go. (DM-AM-1874:249)

\textsuperscript{242} Note that the future suffix -wu seems to have the form -wuna when followed by a suffix beginning with a /w/. (Koch, pc)

\textsuperscript{243} The underlying form here is likely to be yani-ra-wu ‘go-IMP-2d’.

\textsuperscript{244} The underling form here is likely to be yana-wu-ga ‘go-FUT-1s’.

\textsuperscript{245} Note that -na ‘3s’ only occurs in non-past tense. In past tense it is -la.
(41)  Yanaunyi,  
  yana-wu-nji  
  go-FUT-1ip  
  we shall go. (DM-AM-1874:249)

(42)  Yanauno,  
  yana-wu-nu  
  go-FUT-2d  
  you shall go. (DM-AM-1874:249)

(43)  Yanaunawa,  
  yana-wuna-wa  
  go-FUT-3p  
  they shall go. (DM-AM-1874:249)

(44)  Yanaungul,  
  yana-wu-ngal(a)  
  go-FUT-1ed  
  we two shall go. (DM-AM-1874:249)

(45)  Yanaun,  
  yana-wu-nu  
  go-FUT-2d  
  you two shall go. (DM-AM-1874:249)

(46)  Yanunora,  
  yanu-wuna-wara  
  go-FUT-3d  
  those two shall go. (DM-AM-1874:249)

(47)  Korūgama barundāna, Kutthūmbāna, barūnga wanjāwan erribunyāna, wullundina.  
  gurugama  bara-nda-na  gadhū-mbana  baranga246  
  westerly wind  blow-CAUS-nPST  sea-?  island/ship  
  wanjawan  yiri-banju-na  walu-ndi-na  
  NEG  take-?-nPST  return-BACK-nPST  
  The westerly wind is blowing strong, the vessels can’t come in, they will be driven back. (DM-AM-1874:253)

(48)  Barūnga maiāna Paoderi, tubārain marālīla wanda  
  baranga  maya-na  Paoderi dhabaranj  maru-li-la  wanda  
  ship/island  sit-nPST  [name]  night  go-?-3PST  perhaps  
  There is a vessel lying off New Bristol; she must have come in last night. (DM-AM-1874:253)

246 The word baranga is translated in the Dharumba corpus as ‘ship/vessel’. We find the same word in a Dharrawal story and the original meaning of the word is ‘island’. 
(49) Wēlera yamūdha, jūa mūrira kālāla, murūndalawāna Kunamarambalāna
wilera yamadhə djuwa muriyira gula-la marunda-la-wa = na
whaler looks.like perhaps whale spear-PST fetch-PST-3p = THEN
ghanara-mba-la-na
burn-?-CONT-?-nPST
She looks like a whaler; perhaps she has killed a whale, and fetched it in, and is tiring it out. (DM-AM-1874:253)

(50) Mūrira thākāla bukiai nyellāga; barānga mainbala nēnji, kulāgundēmbala mūrira
muriyira dhunga la bagiya naya-la-ga
whale spout-PST yesterday see-PST-1s
baranga mayi-mba-la njinji gula-gandi-mba-la muriyira
island/ship sit-CONT-PST this/here spear-?-CONT-PST whale
I saw a sperm whale spouting yesterday; if the vessel stops here she will catch plenty of whales. (DM-AM-1874:253)

(51) Yendhimāranaye, bānda Karibrāmbrōnye jetitūnaye; thungongj Kunigūlā rungumaoiwyanyana pa ngāndhungūndū
yandhi-mara-njī baan-dha garibarambara-wu-njī djadidhu-njī
go-?-lip fire-LOC249 fetch-?-FUT-1lip ?-1lip
dhangang-dji ganigulan ngama-wunV-wa-njana ba ngundhu-ngundhu
food-INSTR ? give-FUT-3p-1lip.OBJ and drink~REDUP
Let us go and fetch them wood; they will give us plenty bread and drink. (DM-AM-1874:253)

(52) Jūa naiumberūnaye mutiangarayena; dhādhādha yanilla nyelinji barūŋgaiin wurri
djuwa naya-mba-ru-njī mudja-ngaru-yina
perhaps see-CONT-FUT-1lip friend-?-1lip.PSSR
dhadha-dha yani-la njalinjayi barang-a-yin wari
elder.brother-1s.PSSR go-PST that vessel-ABL far
Perhaps we shall see some of our friends; my brother went to sea a long time ago. (DM-AM-1874:253)

(53) Jajumberūnaye mujeri, purrngoanyināna wujut
djadjamba-ru-njī madjari barrngawa-njī = nana wadjad
ask.for-FUT-?-1lip canoe walk.along?-1p = ?250 beach
We’ll ask for the boat; to walk along the beach will make us tired. (DM-AM-1874:253)

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247 The verb marunda- looks like the verb maru- in (48) with a causative suffix -nda.

248 The verb here makes little sense compared to the translation. The morphology could perhaps be alternatively glossed as ganama-ra-mba-la-na ‘burn-?-CONT-PST-3s.OBJ’?

249 The locative suffix -dha may be used for purposive function.

250 The gloss of this construction remains uncertain. We would expect a verb or suffix denoting ‘tired’ somewhere.
(54) *Yerrunggūnyūnye nyelinja Korūgamai*

yarungga-wu?-nji njilinja gurugama-yi

*go.quick-FUT*-iep this westerly.wind-INSTR*

This westerly wind will make it go quick. (DM-AM-1874:253)

(55) *Bānyene jajemburia, juniga, Kurūdhāna, biangalo; jamigangudhāna jerungal*

banjina djadja-mbara-ya djamaga garudhāna biya-ng)-ngalu

king ask.for-?POT good favourite father-1ed.PSSR?

djamaganga-dha-na djiran.gala

good-?-nPST whitefella

Let our king ask for the boat; he is a good man, a favourite, the chief; the white people like him. (DM-AM-1874:253)

(56) *Kurigandhawunyena biangaro, minambala, ngamāla jerungal*

gariga-ndha-wu-njana biya-ng)-ngalu mina-mba-la
call-?-FUT-1ip.OBJ father-1ed.PSSR? hold-CONT-PST

ngama-la djiran.gala
give-PST whitefella

‘Our chief is calling; he has got it, the white man has given it.’ (DM-AM-1874:253)

(57) *Yerrūnganye, yerrunggūnyene. Mai adhirra.*

yarungga-nji yaranggu-nji = na maya-dhi-ra

*go.quick-1ip go.quick-1ip = THEN sit?*-

Come on quick, let us make haste. Now then, jump in.’ (DM-AM-1874:253)

(58) *Yagunavani punyūnye bungaonye? Kulutbaiōnye bungaonye, mitundhali minumbarūna bungoji*

yagunarani banj-(w)-u-nji banga-wu-njì galadha-yu-njì banga-wa-njì

how.many carry-FUT-1ip paddle-FUT-1ip four-VBLS-1p paddle-IRR-1ip

midhandhal-i mina-mba-ru-na banga-dji

one-ERG? hold-CONT-FUT?-nPST paddle-INSTR

‘How many are going to pull? There are four to pull and one to steer.’ (DM-AM-1874:253)

(59) *Jerumbūnyunye thanungo,thuritbaiunyena, sēlyene yerramaunyena*

djarambunj-u-nji dhanangu dharidbay(a)-wu-njì = na

emerge-FUT?-1ip mouth.Of.creek erect-FUT-1ip = THEN

salyani yaramay(a)-u-nji = na

sail throw-FUT-1ip = THEN

When we get out of the creek, we’ll put up the mast, and hoist the sail. (DM-AM-1874:253)

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251 The case suffix on *gurugama* might translate the sentence as something like ‘we are going quickly now with/in the west wind’. (Koch, pc)

252 The word for ‘father’ is obviously used for ‘leader’.

253 The function of `-dhi` is unclear. Perhaps it adds a meaning of ‘sit down’ rather than just sit (Koch, pc).
(60) *Kularyina murunduleranara, mara Kulaonyedhaga*
   gula-yina maranduli-ra mara gula-wu-nji = dha
   spear-1.ip.PSSR bring-2s.IMP fish spear-FUT-1.ip = HORT
   Fetch the fish spears, we’ll spear some fish. (DM-AM-1874:253)

(61) *Yerrunggûnyenaserâna, jumiga*
   yaranggu-njina yara-na djamaga
   go.quick-1.ep go-PST good
   She goes quick, she’s a good boat. (DM-AM-1874:253)

(62) *Jûlanye thanungo!*
   djula-nji dhanangu
   here-1.ip mouth.of.creek
   Here we are at the mouth of the creek. (DM-AM-1874:253)

(63) *Thuritbaianyena yerrarwaiani.*
   dharibba-ya-nji = na yara(m)ya-nji
   erect-POT?.1.ip = THEN throw-POT?.1.ip
   Now then, up with the mast and sail. (DM-AM-1874:253)

(64) *Yerungâna yerunggatalibânye.*
   yarungga-na yarungga-dhalibal-u-nji
   go.quick-n.PST go.quick-?-FUT?.1.ip
   How fast she goes, we’ll soon be there. (DM-AM-1874:253)

(65) *Kunmâga barûnga, jelaowâli baola.*
   ganma-ga baranga djala(wa)wali bawa-la
   know-1s vessel brother -?PST
   I know that vessel; that is the one my brother went in. (DM-AM-1874:253)

(66) *Nyaga jerungâla yenânji ineririjiyenabarâna.*
   naya-ga djarun.gala yana-na-dji mirira-dji yana-bara-na
   see-1s whitefellow go.PRST-n.PST-?254 top-LOC255 go-AROUND?-n.PST
   I can see the men walking on the deck. (DM-AM-1874:253)256

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254 -dji could be a kind of complementiser in this instance.

255 We would expect a locative case suffix on ‘top’, but -dji is not a form that is found in this function.

256 The translation of this sentence seems more like “I can see one whitefella walking on the top (deck)”.  

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yuwa yuwinj wanda naya-wu-yi-yina ngawambi-wuna-wa

perhaps\(^{257}\) man perhaps see-FUT-?-1.ip.PSSR see-FUT-3p

yuwinj-ga djina

man-ERG?\(^{258}\) that/there

Some of them are blacks. Now I can see them quite plain. (DM-AM-1874:254)

(68) *Dhadhūyine nanyēṇa barāŋgain jinggundi.*

dhadha-yina nanji-na baranga-yin djin-gundi
elider.brother-1.ip.PSSR look-nPST ship-ABL that/there-ALL

There is one brother looking over this way now. (DM-AM-1874:254)

(69) *Walinderanū ūnywalyelo.*

wali-nda-ra-nu (ng)unjawal (dj)alu

return-CAUS-IMP-2p lee.side here

Let us take the boat on the lee side of the vessel. (DM-AM-1874:254)

(70) *Iuitbairanu mulagairanu.*

yuwidba-ra-nu malagayi-ra-nu

take down-IMP-2p furl sail-IMP-2p

Take down the mast and furl the sail. (DM-AM-1874:254)

(71) *Nuriranū-külüwalira merira jelo*

nari-ra-nu galiwali-ra mirirr-a djalu

hurry?-IMP-2p get up-IMP top-LOC here

Make fast! Get up on the deck. (DM-AM-1874:254)

B.2.2.2 Mathews’ unpublished Dharumba sentences

(72) *Ngaigangdyina ōeenyi*

ngayagang-djina njinji

1s-COM this

with me (DM-M.2.6-27)

(73) *Yuindyi bingala wawurna warrangandyinu.*

yuwinj-dji binga-la wawurna warranganj-dji-nu

man-ERG throw-PST crow boomerang-INST-3s.PSSR

A man threw a boomerang at a crow. (DM-M.2.6-28)

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\(^{257}\) Note the variable forms of *djuwa* and *yuwa* for the modal particle.

\(^{258}\) The form of the ergative suffix *-ga* is not usually found on *yuwinj.*
(74)  *Jeewa(might) jenjallejīgūnga wanda.*
djuwa  dja-ndjali-dju-ga-ngga  wanda
perhaps  talk-REC-FUT?-1s-1s.OBJ  possible
Perhaps I’ll talk to myself.  (DM-M.2.6-28)

(75)  *Yennairangwurndi ngaiagaŋ.*
yana-ya-ra  ngarn-di  ngayaga-nj
go-AWAY-2s.IMP  place-ABL  1s-ABL?
Go away from me.  (DM-M.2.6-28)

(76)  *Yennauloo-ru dhainggu ngaiaga(n)ggū.*
yana-wulu-lu-ra  dhayinggu  ngayaga-nggu
go-HITHER?-2s.IMP  ?  1s-ALL
Come towards me.  (DM-M.2.6-28)

(77)  *Wannunggalla (come to me) gurroogandhullengga?*
wanangga-la  garugandha-la-ngga
who-ERG  call.for-PST-1s.OBJ
[Who shouted for me (called me)?]  (DM-M.2.6-28)

(78)  *Wunnunggawal jerrumbubbeeya*
wanangga-wal  djaramba-biya
who-BELONG259  emerge-?
Who comes here?  (DM-M.2.6-28)

(79)  *Ngaiagabah*
ngayaga-ba
1s-and260
I also  (DM-M.2.6-28)

(80)  *Yannaira ngurndinga thoogan’dhadha’*
yana-yi-ra  ngarndi-nga  dhugan-dha-dha
go-AWAY-2s.IMP  place-LOC  camp-LOC-1s.PSSR
Go away from my camp.  (DM-M.2.6-29)

(81)  *yannaulūra thoogangudha*
yana-wulu-ra  dhugan-gu-dha
go-HITHER-2.IMP  camp-ALL-1s.PSSR
Come to the camp.  (tried to elicit dative)  (DM-M.2.6-29)

259  The suffix -wal ‘belong’ makes little sense in this construction. Perhaps it means something like ‘other’ in this instance (Koch, pc).

260  *ba* is a conjunction ‘and’ in Dharumba and Dharrawal. Perhaps it has been cliticised onto the pronoun.
The kangaroo scratches me. (DM-M.2.6-29)

Who struck me? (DM-M.2.6-29)

Who spoke to me? (DM-M.2.6-29)

Go away from the fire! (DM-M.2.6-29)

Come to the fire! (DM-M.2.6-29)

The man is here. (DM-M.2.6-29)

The man was here. (DM-M.2.6-29)

261 We would expect the past tense suffix -la here.

262 We would expect the past tense marker -la here, but instead -li is transcribed.

263 Expect the past tense suffix -la here rather than -li.

264 The derivational suffix -wulu ‘HITHER’ is perhaps here in form of -luwu.

265 Tense is obviously marked on djiw- in this and the next two sentences, but it is not clear why the past tense marker -la occurs in both present tense and past tense example. djiw- looks like a demonstrative of some sort, but must be a verb.
(89) **Yuin nyeen dyceewūna**
yuwinj njinj djiiwu-na
man this/here ?FUT-nPST
*The man will be here.* (DM-M.2.6-29)

(90) **jamonamagoon**
djanamana-gun
speak.for.PRST-1s/2s.OBJ
*I am talking for thee.* (DM-M.2.6-30)

(91) **yawundhamagoon**
yawan(d)hamu-gun
talk.for.PRST-1s/2s.OBJ
*I am talking for thee.* (DM-M.2.6-30)

(92) **yooguñbunyerrooga**
yuga banja-ru-ga
how do-FUT?1s
*How shall I do (that)/What will I do?* (DM-M.2.6-30)

(93) **yooga**
yuga
(some)how
*I don’t know.* (DM-M.2.6-30)

(94) **yawaga**
yawa-ga
talk-1s
*I am talking.* (DM-M.2.6-30)

(95) **mirrigaŋ (mirriga) buddhala gurawra**
mirigan badha-la gurawara
dog bite-PST possum
*A dog an opossum bit.* (DM-M.2.6-30)

(96) **gurau-ri thunnana dyirra**
gurawara dhana-na djirra
possum eat-nPST leaves
*A opossum is eating leaves.* (DM-M.2.6-30)

(97) **wangganda bailla wurraŋ**
wanggan-da bayi-la waranj
woman-ERG beat-PST child
*A woman did beat a child.* (DM-M.2.6-30)
(98) wanggangu-wurranyu
tanggan-guli waranj-u
woman-GEN child-3s.PSSR
woman’s child (DM-M.2.6-30)

(99) buruwuli murrarnu (murrar tail)
buru-wuli murrarr-nu
kangaroo-GEN tail-3s.PSSR
A kangaroo’s tail. (DM-M.2.6-30)

(100) Wurritya(there) wullindyinyu-dyi(in the rear of thee)
warridja walindju-ngu-dji
yonder rear-2s.PSSR-LOC
[no translation given] (DM-M.2.6-30)

B.2.2.3 Mathews published Dharumba sentences

(101) Mirigandi gurawara buddhal
mirigan-di gurawara badha-l
dog-ERG possum bite-PST
A dog a possum bit. (DM-M.1.8-58)

(102) Wanggandi wurrani baiilla
wanggan-di waranj bayi-la
woman-ERG child beat-PST
A woman a child beat (DM-M.1.8-58)

(103) Gurauri dyirra thunnan
gurawa(ra)-ri djirra dhana-n
possum-ERG leaf eat.PRST-nPST
an opossum leaves eats (DM-M.1.8-58)

(104) Yuwidyi warrigulla dhubbagal
yuwinj-dji warrigala dhabaga-l
man-ERG mullet catch-PST
a man a mullet caught (DM-M.1.8-58)

(105) Yuindyi wagura bingala warrangandyi
yuwinj-dji wagura binga-la warranganj-dji
man-ERG crow throw-PST boomerang-INSTR
a man at a crow threw a boomerang (DM-M.1.8-58)

266 In Dharumba, the order is not case-possessor, but possessor before case suffix. See also Chapter A.6
– Syntax for marking on noun phrases.
(106) **Yuingu warraganyu**
yuwinj-gu warranganj-u
man-GEN boomerang-3s.PSSR
a man’s boomerang (DM-M.1.8-58)

(107) **Wanggangu gaganyu**
wanggan-gu gaga-nju
woman-GEN yamstick-3s.PSSR
a woman’s yamstick (DM-M.1.8-58)

(108) **Warranganburrandha**
waranganj-bara-ndha
boomerang-DU-1s.PSSR
boomerangs both mine (DM-M.1.8-59)

(109) **Thuganda**
dhugan-da
camp-ABL
from a camp (DM-M.1.8-59)

(110) **Barnda**
baan-da
fire-ABL
from a fire (DM-M.1.8-59)

(111) **Yuindyi birragandyi wurrañ baiilla**
yuwinj-dji biraga-ndji waranj bayi-la
man-ERG large-ERG child beat-PST
a large man beat a child (DM-M.1.8-59)

(112) **Yuingu birragangu warranganyu**
yuwinj-gu birraga-ngu warranganj-u
man-GEN large-GEN boomerang-3s.PSS
a large man’s boomerang (DM-M.1.8-59)

(113) **Burrui garrulingga**
buru-yi gara-li-ngga
kangaroo-ERG scratch-PST-1s.OBJ
A kangaroo scratched me. (DM-M.1.8-59)

(114) **Burrui garrulúnyi**
buru-yi gara-la-nji
kangaroo-ERG scratch-PST-2s.OBJ
A kangaroo scratched thee. (DM-M.1.8-59)
Burrui garrula
buru-yi gara-la
kangaroo-ERG scratch-PST
A kangaroo scratched him. (DM-M.1.8-59)

Ngaiagandyina
ngayaga-ndjina
1s-COM
with me (DM-M.1.8-60)

Yennanwulura dhainggu ngaiaanggu
yana-wula-ra dhaying-gu ngayagang-gu
come-TOWARDS-IMP here-ALL 1s-ALL
come towards me (DM-M.1.8-60)

nyamundyaliang
ngama-ndjali-ya-ng
give-RR-POT-1id
we, dual, exchange or barter (DM-M.1.8-60)

Warrangyan yunullaga thugandha.
warranganj yuna-la-ga dhugan-dha
boomerang keep-PST-1s camp-LOC
I have a boomerang at my camp. (DM-M.1.8-60)
I kept a boomerang at the camp.

Yangawamügün yubbunda.
yangawa-mu-gun267 yabunda
sing.for-FUT-1s/2s song?
I will sing for thee a song. (DM-M.1.8-60)

Waddhana baiuga.
wandha = na bayu-ga
where= THEN beat.FUT-1s
It is doubtful whether I will beat. (DM-M.1.8-60)

Wunnungulla gurrugandhullingga?
wanangga-la garugandhu-li-ngga
who-ERG call-PST-1s.OBJ
Who called me? (DM-M.1.8-60)

267 We might expect an applicative marker in this verb construction, such as a benefactive marker. Perhaps -wa has this function in this instance.
(123) Yuiï nyindyiwula
yuuwinj njindjiwula
man here
*a man is here* (DM-M.1.8-61)

(124) Yuiï nyindyiwula
yuuwinj njindjiwula
man was here
*a man was here* (DM-M.1.8-61)

(125) Yuiï nyindyiwuna
yuuwinj njindjiwuna
man will be here
*a man will be here* (DM-M.1.8-61)

(126) Yungunbunyerruga
yagun banja-ru-ga
how do-FUT-1s
*how shall I do it?* (DM-M.1.8-61)

(127) Winguulla wagura nyin baiilla
wingal-ula wagura njiinj bayi-la
which-2d crow this kill-PST
*which of you (dual) killed the crow?* (DM-M.1.8-61)

(128) Wingulal murrul
wingal-al mara-l
which-? run-?
*which is first* (DM-M.1.8-61)

(129) Waddungabaga
wadha-nga-ba-ga
where-VBLS?-PRST-1s
*Where am I?* (DM-M.1.8-61)

(130) Waddungaluga
wadha-nga-la-ga
where--VBLS?-PST-1s
*Where was I?* (DM-M.1.8-61)

(131) Waddunguga
wadha-ngu-ga
where-VBLS.FUT?-1s
*Where will I be?* (DM-M.1.8-61)
Chapter B.3 Dhurga

Only Mathews provided transcribed sentences in the Dhurga language. These sentences were taken from both his published and unpublished sources.

B.3.1 Mathews’ unpublished Dhurga sentences

(1) ngatyoo town-dha-ree-ga
    ngadju dawandha-ri-ga
    water want-PURP-1s
    I am thirsty /I want water (U-M.2.2-6)

(2) kub-bee bee-be-ire-ga
    gabi bibayi-ri-ga
    full ?-PURP-1s
    I am full [of food] (U-M.2.2-6)

(3) jumm-ma-ga ngi-a-ga
    djamaga ngayaga
    good 1s
    I am good (U-M.2.2-7)

(4) jumgambe indee-ga
    djamaga-mbi njindiga
    good-2s 2s
    thou art good (U-M.2.2-7)

(5) jummagâ ngian
    djamaga ngayan
    good ?268
    he is good (U-M.2.2-7)

(6) jummagâ-inga mung’-unde
    djamaga-yi-nga mangandi
    good-?1id ?
    we 2 are good (U-M.2.2-7)

268 This is likely to be a demonstrative but the form is unusual for Dhurga. In Dharrawal the demonstrative nhay is used in these constructions. Perhaps this is a similar form.
(7)  jummagambang nghi-o-wañ
djamaga-mbang   ngayawanj
good?-   1p
we are all good (U-M.2.2-7)

(8)  jumagambang nghi-o-wang
djamaga-mbang   ngayawang
good?-   1id
we 2(inserted) are good (U-M.2.2-7)

(9)  jumagamboo in’dooowo
djamaga-mbu   njindiwu
good-2d   2d
you 2 are good (U-M.2.2-7)

(10)  jumagambooñ nghi-ō-wañ miandhan(sitting) ŋeeñ(here)
djamaga-mbunj   ngayawanj   maya-ndhan   njijnj
good-1p   1p  sit.PRST-? here/this
we are all good (U-M.2.2-7)
We are all good sitting here.

(11)  jum’agambooraga ŋeen mi-an-doo
djamaga-mburaga   njijnj   maya-ndhu
good-3p here/this sit.PRST-CONT?
they are good (sitting) (U-M.2.2-7)

(12)  jamagambooraga dhar-in-dhoo-a-ŋeeñ
djamaga-mbaraga   dhari-ndhu-ya   njijnj
good-3p stand-CONT?-? here/this
they are good (standing) (U-M.2.2-7)

(13)  jummagâm’burra
djamaga-mbara
good-3d
they 2 are good (U-M.2.2-7)

(14)  jam’agambooraga yoo-in-burraga-dharin’dhoo(standing)
djamaga-mburaga   yuwinj-baraga   dhari-ndhu
good-3p men-PL stand-CONT?
they are good standing (U-M.2.2-7)

(15)  jum’agâmburraga
djamaga-mbaraga
good-3p
they are all good (U-M.2.2-7)
(16) *boom-bâl*(inserted) Kanyee(wood) wan-di jam’-er-ooga(I am going to take) bunbal ganji wanda djama-ru-ga
tree wood perhaps ?-FUT-1s
**Perhaps I will take some wood. (U-M.2.2-7)**

(17) kanyee(fire) moo-dhoo-gam-ber-â-ga(I am making)
ganji mudhuga-amba-ra-ga
fire make-CONT-?-1s
*I am making a fire (U-M.2.2-7)*

(18) kanyee moo’dhoo-gal’aga
ganji mudhuga-la-ga
fire make-PST-1s
*I made a fire just now (U-M.2.2-7)*

(19) kanyee moodhoogow-a-ga
ganji mudhuga-wa-ga
fire make-IRR-1s
*I will make a fire (U-M.2.2-7)*

(20) kanyee moodhoo-gam-burl’-a-ga
ganji mudhuga-amba-la-ga
fire make-CONT-PST-1s
*I was making a fire some time ago (U-M.2.2-7)*

(21) kal-kal-ee(swimmer/ing) ngar’-ee-waga
galgali ngarriwa-ga
swimmer ?-1s
*I am a good swimmer (U-M.2.2-8)*

(22) *Ind’eega*(you) ya kalkallee(swimmer) ngur-ree-wee nadjungo jam’a gambee (or jummagambee yangalang)
njindiga ya galgali ngarriwi ngadjung-a djamaga-mbi
2s swimmer ? water-LOC good-2s
djamaga-mbi yangalang
good-2s ?
*thou art a good swimmer [although I think the last bit is a different sentence-JB] (U-M.2.2-8)*

(23) wannup
wana-b(i)
who-2s
*who are you in W.W. [Wodi Wodi] (WW-M.2.2-8)*

(24) wan’naga wee
wanaga-wi
who-2s
*who are you in Tharoomba (DM-M.2.2-8)*
(25) *Ngân-bee?*
  ngaan-bi
  who-2s
  who are you in Thâ-wa (DHW-M.2.2-8)

(26) *Eedhul’lama’ga*
  yidhala-ma-ga
  hungry-CAUS-1s
  I am hungry (U-M.2.2-8)

(27) *Eedhul’lamang’alla*
  yidhala-ma-ngala
  hungry-CAUS-1ed
  we 2(inserted) are hungry (U-M.2.2-8)

(28) *Eedhullamin’-ga*
  yidhala-ma-nga
  hungry-CAUS-1ep
  we are all hungry (U-M.2.2-8)

(29) *Goongara kam-ba-djâ-lay*
  gungara gambadja-la-y
  possum kill-PST-2s?
  You killed an opossum. (U-M.2.2-14)

(30) *Meena goonga kam-ba-djâlee-noon*
  minja gungara gambadja-li-nun,
  what possum kill-PST-?
  What did you kill it with? (U-M.2.2-14)

(31) *Bunbal bun-jul’la-ga*
  bunbal banja-la-ga
  tree kill-PST-1s
  With a stick I killed it. (U-M.2.2-14)

(32) *Goongara nyoon ngâ-a-gang’-gool*
  gungara njun ngayaga-nggul
  possum that 1s-GEN
  That is my possum. (U-M.2.2-14)

(33) *Goongarangga ñeeñ jirrow’ra thunna-mama’ga*
  gungara-ngga njiinj djirawara dhanama-ma-ga
  possum-ERG this/here leaves feed.PRST-?-?
  This possum feeds on leaves. (U-M.2.2-14)
(34) **Wad-dhung-ara budhal ñeeñ goongara**
    wadhangarr-a badha-l njiinj gungara
dog-ERG bite-PST this/here possum
*The possum was killed by the dog.* (U-M.2.2-14)

(35) **War’rang’-aĩ(boomerang) bi-eel-a-ga(I hit) Koong-arara(possum) warrangañ bieelaga ñeeñ**
    warranganj bayi-la-ga gungara-ra warranganj bayi-la-ga njiinj
boomerang hit-PST-1s possum boomerang hit-PST-1s this
*I killed a possum with a boomerang.* (U-M.2.2-14)

(36) **Bir-ree-wa(spear) goo-lal’a-ga koongarañeeñ**
biriwa gula-la-ga gungara njiinj
spear spear-PST-1s possum this/here
*I speared a possum.* (U-M.2.2-14)

(37) **Murn-da-dya(meat) woo-mow’-aga(I am giving) wang-gan-dyeen(woman that) mug’-ga-ja**
    (widow)
murnda-dja wumawa-ga wanggan djiiinj magadja
meat-INST give.PRST-1s woman that/there widow
*The man gives the possum to that woman.* (U-M.2.2-15)

(38) **ee-dhungooroo murnawarno mirreej’ig-ga ngoo-man**
yidhungurr-u murnawar-nu miridjiga nguma-n
mother-ERG daughter-3s.PSSR bandicoot give.PRST-nPST
*A woman gives a bandicoot to her daughter.* (U-M.2.2-15)

(39) **Birragambara nghi’-a-ga thamba’noolaga**
biraga-mbara ngayaga dhambamu-la-ga
big-DU 1s see-PST-1s
*I saw a bigger one (kangaroo).* (U-M.2.2-15)

(40) **Tham-bá’-nool-a-ga moo-l-a-jow[r] boor’-roo**
dhambamu-la-ga muradjia buru
see-PST-1s large kangaroo
*I saw the largest kangaroo.* (U-M.2.2-15)

(41) **Goo-row-ray ngamâ’ra wur’reeja mug’-ga-ja nghoond[a]**
gurawray ngama-ra waridja magadja ngunda
possum give-IMP far widow that
*The man gives the opossum to the widow woman.* (U-M.2.2-16)

**Give the possum to that widow woman over yonder.**
(42) *Mun’-na war’-ngul’la ngam-allaga bir’-doo-li-[f’]*
manawar-ngala ngama-la-ga birdhulay
daughter-1edPSS give-PST-1s bandicoot
I am giving our daughter a bandicoot. (U-M.2.2-16)
I gave our daughter a bandicoot.

(43) *Tham’ba moo-la-ga bir’raga boor-roo*
dhambamu-la-ga biraga buru
see-PST-1s big kangaroo
I saw a large kangaroo. (U-M.2.2-16)

(44) *Thambam’-mool-a-ga bir’ra-gang’goodhoo booroo jing’-an-dee’-jee ban’-go-ree’-jee now’-ay*
dhambamu-la-ga biragang-gudhu buru djingandi ban.guri-dji
see-PST-1s big-INTENS kangaroo that/there hill-LOC
nhaway
today
I saw a bigger kangaroo. (U-M.2.2-16)
I saw a bigger kangaroo on the hill today.

(45) *[Thambâm-oolaga] kow’alga bir’raga jing-anda bungoree’jee now-[f] thambamoolaga*
[ dhambamu-la-ga ] gawalga biraga djinganda ban.guri-dji nhaway
[ see-PST-1s ] wallaby big that/there hill-LOC today
dhambamu-la-ga
see-PST-1s
I saw a big wallaby over there on the hill today. (U-M.2.2-16)

(46) *Gooba’ja warrangan ñeen*
gubidja warranganj njijinj
small boomerang this/here
That’s a big boomerang. (U-M.2.2-17)
That is a small boomerang.

(47) *Birragambora ñeen*
biraga-mbara njijinj
big-DU? this/here
That’s a bigger boomerang. (U-M.2.2-17)

(48) *Birragang goo’dha jin-inda*
biragang-gudha djiin-da
big-INTENS that/there-LOC
That’s the biggest one [boomerang]. (U-M.2.2-17)

(49) *goo-lal’-la-ga bir-ree’-wai bir-ree-bañ nthow-ay*
gula-la-ga biriway biribanj nhaway
spear-PST-1s spear emu today
I speared an emu today. (U-M.2.2-17)
(50)  yooy-in-gool-lee dhoo-gan'-no ñeen
       yuwinj-guli  dhugan-u  njiinj
       man-GEN  camp-3s.PSSR  this/here
       That is a man’s hut. (U-M.2.2-17)

(51)  wang’-gan gool’-lee dhoo-gan’no ñeen dyee-ya
       wánggag-guli  dhugan-u  njiinj  djiya
       woman-GEN  camp-3s.PSSR  this/here  that
       That is a woman’s hut. (U-M.2.2-17)

(52)  jam’aga jee-jee jung’un-de-a jama-gang-goo’dhoo
djamaga  dji-di  djangan  djiya  djamagang-gudhu
       good this--this?  that  good-INTENS
       This is good but that is better (U-M.2.2-17)

(53)  bi-an-dhul jul-lunnadha
       bayandha-l  djala-nadha
       say-PST  this-?
       he said it (U-M.2.2-21)

(54)  meña’no jinnada
       minja-nu  dji-nadha
       what-3s.PSSR  this-?
       this is his (U-M.2.2-21)

(55)  nyullaga kurragan jee-un
       nja-la-ga  garagan  djiya-n
       see-PST-1s  woman?  that-?
       I saw her (a woman). (U-M.2.2-22)

(56)  nyullaga wang-gan-jeen
       nja-la-ga  wánggan  djiin
       see-PST-1s  woman  that/there
       I saw a woman. (U-M.2.2-22)

(57)  nyullaga yoōn jeeen
       nja-la-ga  yuwinj  djiin
       see-PST-1s  man  that/there
       I saw a man. (U-M.2.2-22)

(58)  nyullaga jeena
       nja-la-ga  djiin-a
       see-PST-1s  that/there-?
       I saw him. (U-M.2.2-22)
(59) wan-ang’-gal war-ring’an ñeen
    wananga-gal warranganj njiin
    who-GEN boomerang this/here
    whose boomerang is that? (U-M.2.2-22)

(60) wan’-nunga wang’-gan jeeng
    wananga wanggan djiin-g
    who woman that/there-?
    who is that woman over there? (U-M.2.2-22)

(61) wan’-nung’a yooiñ jeeng
    wananga yuiwinj djiin-g
    who man that/there-?
    which is that man over there? (U-M.2.2-22)

(62) wanunga murrool nyulloong
    wananga maru-l njalung
    who run-PST here?
    which of you men got here first? (U-M.2.2-22)

(63) bull’wull wug-ga
    bulwal-wu-ga
    strong-VRBLS-1s
    I am strong (U-M.2.2-22)

(64) bull’-wull wun’-ga
    bulwal-wu-nga
    strong-VRBLS-1ep
    we are strong. (U-M.2.2-22)

(65) bull-wull wur’raga
    bulwal-wu-raga
    strong-VBLS-3p
    they are strong. (U-M.2.2-22)

(66) ngiawang ñadyoo moon’doolleen
    ngayawang ngadju mundu-li-ng
    1id water drink-PST-1id
    thou and I drinking water (we two) (U-M.2.2-23)

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269 Present tense is not marked in the usual way. The translation in this and the following sentence are in present tense, but the morphology suggests past tense. There are several constructions that use -li as past tense marker rather than -la.
nyeen-dû wâng-ûlla âadyoo moondoolengulla
njiñu wângala ngadju mundu-li-ngala
leed water drink-PST-1ed
he and I are drinking water. (we two) (U-M.2.2-23)

bulwulumboola
bulwal-mbu-la-ga
strong-VBLS-PST-1s
I was strong (yesterday) (U-M.2.2-23)

bul-wal’umboolee
bulwal-mbu-1i
strong-VBLS-PST-2s
you were strong (U-M.2.2-23)

bul-walumbool
bulwal-mbu-1
strong-VBLS-PST
he was strong (U-M.2.2-23)

bul-wal wool wâng-gan jinadha
bulwal-wu-1 wânggan djinadha
strong-VBLS-PST woman that
she (the woman) was strong (U-M.2.2-23)

bulwal woolaañ
bulwal-wu-la-nj
strong-VBLS-PST-1id
we two (incl) were strong (U-M.2.2-23)

bulwul umboolungulla
bulwal-mbu-la-ngala
strong-VBLS-PST-1ed
we 2 were strong (U-M.2.2-23)

bulwul umbooloo
bulwal-mbu-1-u
strong-VBLS-PST-2d
ye 2 were strong (U-M.2.2-23)

bulwul umboolôara
bulwal-mbu-la-wara
strong-VBLS-PST-3d
they 2 were strong (U-M.2.2-23)
(76) bul’-wal woo’lun
bulwal-wu-l-an
strong-VBLS-PST-2d
you were strong (plural?) (U-M.2.2-23)

(77) bulwal woo’-la
bulwal-wula
strong-3d
they were strong (plural?) (U-M.2.2-23)

(78) waddung’ur wur’raga bundha lanyina’ga
wadhungurr-waraga bundha-la-njina
dog-PL bite-PST-1p.OBJ
a lot of dogs bit all of us (U-M.2.2-38)

(79) waddung’ur yooiñ bundthul
wadhungur yuwinj bundha-l
dog man bite-PST
the dog bit a man (U-M.2.2-38)

(80) wuddung’ur bundtha lang’a loong’-ga
wadhungur bundha-la-ngalunga
dog bite-PST-1id
a dog bit both of us (U-M.2.2-38)

(81) bug’ga-riñ mun-yam’-ba bee’wan or mungyambabän
bagarinj manyamba biwa-n
sun ? ?-nPST?
mangyambaban
the sun shines (U-M.2.2-40)

(82) dyabady jummagang’oo-dhoo
djabadj djamagang-gudhu
djabadj (Merriman) good-INTENS
djabadj is a good man (U-M.2.2-40)

(83) dyabady warreegoonda wab’-bool
djabadj wari-gunda wabu-l
djabadj (Merriman) far-INTENS go-PST
djabadj traveled a long way (U-M.2.2-40)

(84) wuddungur kubbee-bun-dhal koongurra
wadhungurr gabí bundha-l gungara
dog COMPLETE bite-PST possum
the possum was killed by the dog (U-M.2.2-41)
(85) **koongurra warrang'andha kubbee-bunjul'lagoo**
gungara  warranganj-dha  gābi  banja-la-ga
possum boomerang-INSTR  COMPLETE  kill-PST-1s
I killed the possum with a boomerang *(U-M.2.2-41)*

(86) **yooin booddaytha byillaga ngiaga**
yuwinin  bundha-dha  bayi-la-ga  ngayaga
man club-INSTR  beat-PST-1s  1s
I struck a man with a club *(U-M.2.2-41)*

(87) **yooin boolballungundi (from the tree) boongoballin kamboolalin**
yuwinin  bunbal  ngarn-di  bungaba-lin  gambula-lin
man tree place-ABL  break-?  break-?
a man was killed by a fall from a tree *(U-M.2.2-41)*

(88) **yoin gan-yee kun’url**
yuwinin  ganyi  gana-l
man fire burn-PST
a man was burnt in the fire *(U-M.2.2-43)*

(89) **wang-gan kar-âm-bool bud-dha ngoona**
wanggan  garaamhu-l  badha  nguna
woman drown-PST  creek  in
a woman was drowned in the creek *(U-M.2.2-43)*

(90) **wang-gand’ha war’ranyoo dhun-am’ool gar’-ray jellunna**
wanggan-dha  waranj-u  dhanamu-l  gari  djalana
woman ERG  child-3s.PSSR  eat-PST  snake  that?
the woman’s child was eating a snake *(U-M.2.2-43)*

(91) **kumara (the old man) wurrangabin (his children) yoo-ray (sent)-al-yeen ee-dhung (his mother’s)**
goo-roon’-ya-loo mud-poo (net bag) murrin-der (to fetch) mool-la
gumara  waranja-bin  yurayaliyiin  yidhunguru-njalu  madbu  marindamu-la
old.man  child-?  ?  mother-?  net.bag  fetch-PST
the old man’s children fetched his mothers net bag *(U-M.2.2-43)*

(92) **bug-goo-rañ cerebo wab’-bee-oo-gun’-ya**
bagaranj  yiriba  wabi-wu-ga-nya
sun go.down  go-FUT-1s-?
I will leave here when the sun sets *(U-M.2.2-43)*

(93) **dhuddhang-dhan’garoo wur’rangâñ my’een-bee’-le-an**
dhadhang-dha-ngaru  warranganj  mayi-nbilayan
elder.brother-?-?  children  sit-?
her brothers’ children will sit down *(U-M.2.2-43)*

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(94) wang'ganna booroo wur’run-yoo *(young one)* wad-dhan *(the grass)* dhun’nâñ *(eating)*
woman-GEN kangaroo child-3s.PSSR grass eat-nPAST
the she kangaroo’s young one is eating grass *(U-M.2.2-43)*

(95) kooroo’roo gun-â-wur wur’ranyoo dhan-um’-man jerow’re
gururu gunawur waranj-u dhana-ma-n djirawara
female koala child-3s.PSSR eat-CAUS-nPST leaves
the she bear’s young one is eating leaves *(U-M.2.2-44)*

(96) wang-ganna mun’yung’a *(eagle)* nghoonang *(in her)* thoo-gan-dun *(nest)* my-en-doo *(sitting)*
wanggana manyanga nguna-ng dhugan-dan maya-ndu
woman eaglehawk in-? camp-LOC sit-
the she eaglehawk is sitting on her nest *(U-M.2.2-44)*

(97) wangoonna wagoora thooganoo ñeeñ
wangganna manyanga nguna-ng dhugan-dan maya-ndu
woman camp-3s.PSSR here/t his
there is the crow’s nest *(U-M.2.2-44)*

(98) wangganda thooganoo neen
wangganna manyanga nguna-ng dhugan-dan maya-ndu
woman camp-3s.PSSR this/here
there is the woman’s hut *(U-M.2.2-44)*

(99) yooiñ thooganoo neen
yuwinj dhugan-u njinijn
man camp-3s.PSSR this/here
there is the man’s hut *(U-M.2.2-44)*

(100) kum’mur-ra *(old man)* newn *(his)* dh’a-goor *(wife)* mool-a-dha *(old woman)* wurrumburra’ga *(children)* by’-yoong *(beat)* am-been *(not)*
gamara-njun dhagur muladha wara(nj)-mbaraga bayu-ngambi-n
old.man-3s.PSSR wife old woman child-PL beat.FUT-NEG-nPST
the old man’s wife will not beat your children *(U-M.2.2-44)*

(101) yooiñ birraga kar’neen-am-bur-raga *(all bad)* bi-ee-na *(killing)* wurrañ newn
yuwinj biraga garnina-mbaragabayi-na waranj njinijn
man big bad-PL beat-nPST child this/here
the bad men are beating the child *(U-M.2.2-44)*

(102) yooiñ birraga *(big)* wadungur koo’bee-jangool *(small)* bi-il
yuwinj biraga wadungurr gubidja-ngul bayi-l
man big dog little-? beat-PST
a big man beat the little dog *(U-M.2.2-45)*
(103) booroo ngiandyoor-bow’-um-ba-doong’a
buru ngayandur buwamba-dunga
kangaroo ? fast-?
a fast kangaroo (U-M.2.2-45)

(104) booroo ngiandyoorn boo’-um-bay’(faster)-doong-e-a
buru ngayandur buwambay-dungiya
kangaroo ? fast-?
a faster kangaroo (U-M.2.2-45)

(105) booroo ngiand-yoor bow-um-bay’-wam
buru ngayandur buwambay-wam
kangaroo ? fast-?
the fastest kangaroo (U-M.2.2-45)

(106) wur’rañ [wallian] [ngiandyoor] goo-row’-goo-ra
waranj [wala-y a-n] [ngayandur] gura-gura
child [run?-nPST] [fast] fast
the boy is running quickly (U-M.2.2-45)

(107) birrihan [ngiandyoor] [walban] jo’-am-bâ’dhoo (like a falling star)
biriganj [ngayandun] [wala-ba-n] djawambadhu
emu [fast] [run?-nPST] ?
the emu is running very fast (U-M.2.2-45)

(108) bug’garañ dhal-ir-ree-boo (down) kâ-bam-bee-oon-ya (will be cooler)
bagaranj-dhal yiribu gabambiyunya
sun-? go.down ?
it will be cooler when the sun sets (U-M.2.2-46)

(109) wallian jummagâmanyeen
wala-ya-n djamaga-ma njiinj
run?-nPST good-? this/here
he runs well (U-M.2.2-46)

(110) murn ’di-dya ngoo-lung-oo-ly-al ngoo-ma’oong-a-lung’-go
marndidja ngulangulayal nguma-wu-ngalangga
meat ? give-FUT-1ed.OBJ
give a smuch meat as dyabady (U-M.2.2-46)

(111) birrebañ bir’raga nghoordhan nad’joo kun[j]da-gun’-dha
biribanj biraga ngundha-n ngadju gundha~gundha
emu big drink-nPST water clear~clear
a big emu is drinking the clear water (U-M.2.2-46)
(112) wud-dha wud’dung’ur
   wadha  wadungurr
   where  dog
   where is the dog (U-M.2.2-46)

(113) bean-go-re-than warrangañ biee-yan-nin
   biyan-gura-dhan warranganj bayi-wanin
   father-?-?  children  beat-?
   the father is beating his children (U-M.2.2-46)

(114) warrangad’-ya my-im boo-loon-a
   waranga-dja  mayi-mbu-luna
   children-?  sit-FUT-?
   my children will sit down (U-M.2.2-47)

(115) booroo wurrany-yoo wud-dhang pee-bun-dhan (eating it all)
   buru  waranju-u  wadhan piban  dhan
   kangaroo  child-3s.PSSR  grass  all  eat
   the kangaroo’s young one is eating all the grass (U-M.2.2-47)

(116) thung’-a jum-magun-dhan ee’-loono-wurra (go?)
   dhanga  djamaga-dhan  yilu-nu-wara
   food  good  carry.FUT-?-3d
   they will both bring good food (U-M.2.2-47)

(117) mul’lee wab-oo-lee
   mali  wabu-l-i
   why  go-PST-2s
   why did you go? (U-M.2.2-47)

(118) un-mā-née (do you know) mi-un doong-a (if xxx) ngud-dheen
   nanama-n-i  maya-ndu-nga  ngadhiin
   know-nPST-2s  sit-?-?  there
   are you sure he is there? (U-M.2.2-47)

(119) yooka (how) nun’namaa-ee
   yuga  nanama-n-i
   how  know-nPST-2s
   how do you know? (U-M.2.2-47)

(120) wallian thooguna jallung
   wala-ya-n  dhugan-a  djalung
   run-to-nPST  camp-ALL  over.there
   he is running to the hut (U-M.2.2-48)
(121) yarraga wanggan jeen birree’wa
    yara-ga         wanggan         djiin         biriiwa
    throw-1s        woman           that/there     spear
    I am throwing a spear at a woman (U-M.2.2-48)

(122) thooguna nghurn-dinn (from) wabbee-wangga
    dhugan-da        ngarn-din       wabi-wa-nga
    camp-LOC         place-ABL       go-IRR-1ep
    we are going from the camp (U-M.2.2-48)

(123) burd-bô’ga bid-dhoo ngan-dyoor
    badba-ga         bidhu          ngandjur
    go-over-1s      mountain       ?
    I will walk over the mountain (U-M.2.2-48)

(124) wandhoo’woon biddoo ngi-an
    wandhu-wu-n      bidhu          ngayan
    crawl-FUT-IRR-nPST   mountain     ?
    he will crawl up the mountain (U-M.2.2-48)

(125) be’añ bir’reban’booran wabban
    biyan           birrihanj-buran  waba-n
    father          emu-PURP        go-nPST
    thy father is going after a emu (U-M.2.2-48)

(126) wab-boon ngurn’deeñ
    wabu-n           ngarn-din
    go-nPST         place-ABL
    we will go away from that place (U-M.2.2-48)

(127) wallimbowon ŋal-oon-jeel
    wali-mba-wa-nj   njalundjil
    return-CONT-IRR-1ip   there
    we will come back here (U-M.2.2-48)

(128) ŋin-dyoo-wurraga Dhîlbo Dhîlboo ngarnding ya-boo’la
    njin-dju-waraga270  Dhalbu Dhalbu  ngarn-din    yabu-la
    this-2?-PL         Tilba Tilba     place-ABL  come-PST
    these people came from Tilba (U-M.2.2-48)

(129) bâbud-thu goolumiynen dhoogun’dha
    baba-dha          gulaminjiin     dhugan-dha
    father-1sPSSR     run.around      camp-LOC
    father is running around the hut (U-M.2.2-48)

270 This is another form of the deictic njîiiiŋ ‘here/this’, but the function of the morpheme -dju is not clear.
(130)   goong’urra mi-een dhool’a dhool’a
gungara mayi-n dhula-dhula
possum sit-nPST branches
the opossum is sitting among the branches (U-M.2.2-48)

(131)   wab’-bew-in-ga(I am going) new-ro-ra-ga(with them)
wabu-yi-(n)ga njuru-raga
go.FUT-?-1s that?-COM?
I am going away with them (U-M.2.2-48)

(132)   wabboo-in-ga(we all are going) new-ro’ra-ga(with them)
wabu-yi-nga njuru-raga
go.FUT-?-1ep that?-COM?
we (PL) are going away with them U-M.2.2-48

(133)   dhumbâmolee (did you ever see) dhab’a (before) nyoong’a OR dhumbâmoolee
dhambamu-li dhaba njunga
see-2sPST before that
did you ever see him before? (U-M.2.2-49)

(134)   warrangan birreewa ngiagang-goo boo’ra (the ga is left off ngiaga because next syllable has
gang)
warranganj biriwa ngayaga-gangu-baru
boomerang spear 1s-?-DU
the boomerang and the spear both belong to me (U-M.2.2-51)

(135)   birrewni ngiagangool
biriwi-y ngayaga-nggul
spear 1s-GEN
the spear belongs to me (U-M.2.2-51)

(136)   dyin’-ya-nâ-ga warrangan ab-un(cut)-jâ’ga ſeeñ
djinjama-ga warranganj yandja-ga njinj
make-1s boomerang cut-1s this
I will make a boomerang (U-M.2.2-42)

(137)   warrangan ab’un jâ’-wa-ga
warranganj yandja-wa-ga
boomerang cut-IRR-1s
I’ll cut out a boomerang (U-M.2.2-42)

(138)   warrangan abunjâga ſeeñ
warranganj yandja-ga njinj
boomerang cut.PRST-1s this
I am making a boomerang (U-M.2.2-42)
(139) **ngadyoo ngoondaga neen**
gadju ngundha-ga njinj
water drink.PRST-1s this
*I am drinking water (U-M.2.2-42)*

(140) **miteega myanga**(sitting) ñeeñ
mayi-ga njinj
sit.PRST-1s this
*I am sitting (U-M.2.2-42)*

(141) **ngad-yoo ngoondhooloog’a**
gadju ngundhu-lu-ga
water drink.FUT-?-1s
*I am going to drink it (U-M.2.2-42)*

(142) **ngadyoo ngoon’dholil’laga**
gadju ngundhu-li-la-ga
water drink.-PST-1s
*I had a drink (U-M.2.2-42)*

(143) *warrangan jin-ya-moolaga goonja*(satisfactory!)
warranganj djinyamu-la-ga gundja
boomerang make-PST-1s satisfactory
*I made a boomerang (U-M.2.2-42)*

(144) *warrangan jin-ya-maga*
warranganj djinyama-ga
boomerang make-1s
*I am making a boomerang (U-M.2.2-42)*

(145) *warrangan jin-ya-mooga*
warranganj djinyamu-ga
boomerang make.FUT-1s
*I’ll make a boomerang (U-M.2.2-42)*

(146) *jum’munja-bring ga loo-ga*
djama-ndja-lu-ga
speak-?-?-1s
*I can speak (U-M.2.2-42)*

(147) *jum’munja-a-lung’ga* yow-oal-a-ga yâ’-goon-dyoo
yawu-la-ga yagundju
speak-PST-1s then
*I spoke (U-M.2.2-42)*
(148) jum’munjaleewang’ala
djama-ndjali-(wa)ngala
speak-REC-1ed
we both talking (U-M.2.2-42)

(149) jammoo’gandha yâ’-oo-ga
djamu-ga-ndha yawu-ga
speak.FUT-1s-? speak.FUT-1s
I’ll speak (U-M.2.2-42)

(150) jama[liggin] jamagoon’dya jammeewâ’goon
djama-gun-dja djami-wa-gun
speak-1s/2s.OBJ speak-IRR-1s/2s.OBJ
I’m speaking (UM.2.2-42)

(151) jamoo’go’jeen yooiñ
djamu-ga djiin yuwinj
speak.FUT-1s that man
I’m going to speak to that man (U-M.2.2-42)

(152) warrangan ñeen jummagâdha
warranganj njiiinj djamaga-dha
boomerang this/here good
boomerang this good (U-M.2.2-135)

(153) warrananwal jinginda jummagâdha
warranganj-wal djinginda djamaga-dha
boomerang-BELONG there good-?
boomerang other one over there good (U-M.2.2-135)

(154) warrangan ñeen jummagangoodhoo
warranganj njiiinj djamagang-gudhu
boomerang this/here good-INTENS
b’g [boomerang] very good (U-M.2.2-135)

(155) warrangan ñeen jummagamboora
warranganj njiiinj djamaga-mbura
boomerang this/here good-
boomerangg far-better pretty good (U-M.2.2-135)

(156) booroo thamba’-moo-laga
buru dhambamu-la-ga
kangaroo see-PST-1s
I saw a kanga (U-M.2.2-35)
(157) **boo-roo-wur-ra (kangaroo two) thambâ’mullagool (I saw)** - **boo’roo mung’andhoor’ara thambâ’mullagool**
buru-wara dhambamu-la-g-ul buru mangandhur-wara
kangaroo-DU see-PST-1s-3d.OBJ kangaroo ?-DU
dhambamu-la-g-ul see-PST-1s-3d.OBJ
I saw two kangaroos (U-M.2.2-35)

(158) **boorooraga thamba’moo-la-gin**
buru-waraga dhambamu-la-g-in
kangaroo-PL see-PST-1s-3p.OBJ
I saw a lot of kangaroos (U-M.2.2-35)

(159) **boo’roo koor’langaga**
buru gula-ngu-ga
kangaroo spear?-1s
I killed speared a kangaroo with (U-M.2.2-35)

(160) **booroo koolang’aga(spear) kaloo’ gun-dha’-la-ga (speared a lot)**
buru gulanga-ga galu-ngu-dha-la-ga
kangaroo spear-1s ?-?-?-?
I speared a lot of kangaroos (U-M.2.2-35)

(161) **yanalugga thooganduddha – (inserted /d/)**
yana-la-ga dhugan-dha-dha
come-PST-1s camp-1s.PSSR-ALL
I came from the camp (U-M.2.2-139)

(162) **walleembâlag thooganduddha (inserted /d/)**
wali-mba-la-ga dhugan-dha-dha
return-CONT-PST-1s camp-1s.PSSR-ALL
I’m going back to it (U-M.2.2-139)

(163) **yooin mara walleembeedi Dhulba Dhulbongarddee (from)**
yuwinj mara wali-mbi-dil Dhalba Dhalba ngarn-din
man run return- Tilba.Tilba place-ABL
the man came from Dhalba Dhalba (U-M.2.2-139)

(164) **(yoooin) murran thoo’ganoo**
yuwinj mara-n dhugan-u
man run-nPST camp-3s.PSSR
the man is running from the (U-M.2.2-139)

(165) **yoooin warnewan boonbal**
yuwinj warniwa-n bunbal
man come-nPST tree
the man is coming from the tree (U-M.2.2-139)
(166)  yooiñ illeen ngadyoo budda
      yuwinj  yili-n  ngadju  badha
      man    carry-nPST     water    creek
      the man brings water from the hole (U-M.2.2-139)

(167)  yenalugga thoogandhæ
      yana-la-ga                   dhugan-dha
      go.to-PST-1s     camp-DAT/ALL
      I came to the camp labelled “to or for” (U-M.2.2-139)

(168)  walleemunyalugga thoogandud’dhæ
      wali-ma-nja-la-ga           dhugan-da-dha
      return-CONT-?-PST-1s   camp-LOC-GEN
      I went back to the camp. (U-M.2.2-139)

(169)  yooindya mara-gurreebal mara Dhalbo Dhalboo
      yuwinj-dja         garibal    mara    Dhalbu Dhalbu
      man-ERG    ?        run    Tilba.Tilba
      [nothing translated] (U-M.2.2-139)

(170)  yooin murran thoogandun
      yuwinj    mara-n         dhugan-dan
      man       run-nPST  camp-ALL
      the man is running to the hut (U-M.2.2-139)

(171)  yooin yenneewan wabbeewan boonbala (tree) jelloo (over there)
      yuwinj   yani-wa-n   bunbal-a    djalu
      man     go-?-nPST     tree-ALL   over.there
      the man is going to the tree (U-M.2.2-139)

(172)  beenyinggool nyeenyana
      biinjing-gul       njiinj-yana
      father-PSSR     this/here-?
      this belongs to your father (U-M.2.2-139)

(173)  Dhubbagalago mara neen ngiaganggoool
      dhabaga-la-ga       mara    njiinj   ngayaga-nggul
      catch-PST-1s    fish   this/here   1s-GEN
      I caught this fish for myself (U-M.2.2-139)

(174)  yooin ñeen yannoon thoogandun
      yuwinj     njiin     yanu-n        dhugan-dan
      man        this/here go.FUT-nPST  camp-ALL
      this man is going to his camp (U-M.2.2-145)
(175) *yanooga thoogandhuddha*
   
yanu-ga dhugan-dha-dha
   
go.FUT-1s camp-GEN-ALL
   
*I am going to my camp (U-M.2.2-145)*

(176) *yoonoon (or wabboorbooee) yannoonee thoogandung*
   
[wabubu-wi] yanu-ni dhugan-dha-ng
   
return.FUT.2s go.FUT-2s.nPST camp-ALL-?
   
go to thy camp (U-M.2.2-145)

(177) *wabboorooghandool*
   
wabu-ru dhugan-dul
   
return.FUT-2d.IMP camp-BELONG
   
ye two go to your camp (U-M.2.2-145)

(178) *wabboorwā thoogandungngarndooran*
   
wabur-wa dhugan-dung ngarn-duwan
   
return.to-? camp-? place-?
   
(U-M.2.2-145)

(179) *wooboorooboeec thoogandung*
   
waburu-bu-yi dhugan-dung
   
return-2s camp-?
   
go to thy camp (U-M.2.2-145)

(180) *yan’herrowā thoogandul nyulwee*
   
yana-ra-wa dhugan-dal njalwi
   
come-PURP-2d camp-? ?
   
come ye two to this camp (U-M.2.2-145)

(181) *yannhoorwā thoogandyoong*
   
yanhu-r-wa dhugan-djung
   
come-? camp-2s.PSSR
   
come to your camp (singular) (U-M.2.2-146)

(182) *dhureen ngooolooanedyoong*
   
dhari-n ngulu-wa-djung
   
stand-nPST forehead-?-2s.PSSR
   
*he is standing on front of you (U-M.2.2-146)*

(183) *nāyeen (sitting) burgidhā*
   
mayi-n barlga-dha
   
sit-nPST back-1s.PSSR
   
*he is sitting behind me (U-M.2.2-146)*
(184) bungi thoogandha
bangay dhugan-dha
back camp-LOC
he is a back of hut (U-M.2.2-146)

(185) birroongoona boonbalwurra
birru-nguna bunbal-wara
middle?-in tree-DU
between two trees (U-M.2.2-146)

(186) yooiñburroowariang’al dhurrintoodoonja (he stands)
yuwinj baruwaraya-ngal dhari-ndu-nja
man ?.1d.OBJ stand-?.-?
a man between us two he stands (U-M.2.2-146)

(187) yooing buññerwal ngooneen ngoona (him)
yuwinj banjawal ngunin nguna
man other.Side ? that/there
a man (U-M.2.2-146)

(188) yooindhurreen (other side) buddi [or â] ngoonadhän (over there) bunnerwal (the other side)
yuwinj dhari-n badhay nguna-dhan banawal
man stand-nPST creek there-LOC other.side
the man stands on the other side of the creek (U-M.2.2-146)

(189) wabbâga buñnerwal gudyer [inserted] gumâwowooreen
waba-ga banjawal gudjarr gumbawu wuran
go-1s other.side lagoon koala-PURP
I go over the the other side of the lagoon after bears (U-M.2.2-146)

(190) yoooin neen bunnerwal (other side) bureetbool (come across)
yuwinj njiiinj banjawal baridbu-1
man this/here other.side come.across-PST
[no translation given] (U-M.2.2-146)

(191) yoooin dhurreen ñeenya gudyera
yuwinj dhari-n njiiinj-a gudjarr-a
man stand-nPST this/here-LOC lagoon-LOC
a man stands this side of the lagoon (U-M.2.2-146)

(192) yoooin ñeenjeelan boonbala
yuwinj njiiindji-lan bunbal-a
man this-side tree-LOC
the man is this side of the tree (U-M.2.2-146)
(193) buñnerwawâlan boonbala yooin
banjawalan bunbal-a yuwinj
other.side tree-LOC man
the man is the other side of the tree (U-M.2.2-146)

(194) buñnerwawâlan gudyera
banjawalan gudjara
other.side lagoon
the other side of the lagoon (U-M.2.2-146)

(195) ŋeenjeelan gudyera
njindji-lan gudjara
this-side lagoon
this side of the lagoon (U-M.2.2-147)

(196) yooin neen gungaluddha my’e'en [inserted]
yuwinj gungalala-dha mayi-n
man beside-LOC sit-nPST
the mans is sitting [inserted] beside me (U-M.2.2-147)

(197) ŋanile indeego
njanayili njindigu
close 2s
close to thee (U-M.2.2-147)

(198) ireetboolaga dhoomoola
yiridbu-la-ga dhumul-a
go.through-PST-1s scrub-LOC
I went through the scrub (U-M.2.2-147)

(199) burreetbool(aga)[added] mudyeree gudyera
baridbu-la-ga madjari gudjarr-a
come.across-PST-1s canoe lagoon-LOC
I came across the lagoon in a canoe (U-M.2.2-147)

(200) bungâdha
bangaa-dha
paddle-?
I’m paddling (U-M.2.2-147)

(201) bungullâga yudyoondyoo mudyeree
banga-la-ga ngadju-ndju madjari
paddle-PST-1s water-LOC? canoe
[no translation given] (U-M.2.2-147)
(202) bun’gorejeen
ban.guri-djin
hill-LOC-?
on the hill (U-M.2.2-147)

(203) bungoree
ban.guri
hill (U-M.2.2-147)

(204) ngung’a
ngunga
a flat, or level place – (an?) afar? (U-M.2.2-147)

(205) wagoora yara(y?)bân ngungi
wagura yaradba-n ngungay
crow fly.over-nPST flat
a crow flies over the flat (U-M.2.2-147)

(206) nyeenjelee malil
njiinji-li malil
this ?
all about (U-M.2.2-147)

(207) minya ngungu Nyungundamoola (look at the lot) ngungi (flat) wurretan (playing)
minja njungundamula ngungay waridba-n
what ? flat play-nPST
[no translation given] (U-M.2.2-147)

(208) gooyian
guyayan
this side (U-M.2.2-147)

(209) kurweean
gurwiyan
other.side (U-M.2.2-147)

(210) bimmera = gur’roowur’ra
bimara guruwara
up the river (U-M.2.2-147)

(211) burgoon = gud’dha
burgun gadha
down the river (U-M.2.2-147)

(212) nyirroowâga biddoo (inserted) goolaga
njiru-wa-ga bidhu
go down-IRR-1s hill
I’m going down hill (U-M.2.2-147)
(213)  
dhullebo(o inserted)âga
dhalibu-wa-ga
go.up-IRR-1s
I’m going up (U.M.2.2-147)

(214)  
bullow-oo-â-ga
balawu-wa-ga
going.along-IRR-1s
I’m going sideways or around along the side (U.M.2.2-147)

(215)  
gooroombooâga boonbala(inserted)
gurumbu-wa-ga bunbal-a
go.around-IRR-1s tree-LOC
I’m going round the tree (U.M.2.2-147)

(216)  
gullewaleega boonbala
galiwa-li-ga bunbal-a
climb-?-1s tree-LOC
I’m climbing up a tree (U.M.2.2-148)

(217)  
ireebooaga booran nyoon
yiribu-wa-ga buran njun
go.inside-IRR-1s cave that
I’m going inside that cave (U.M.2.2-148)

(218)  
ngadyoo ngoodbaga
ngadju ngudba-ga
water go.in-1s
I’m going into the water (U.M.2.2-148)

(219)  
ngooreewoonoong booran
nguriwunung buran
inside cave
he is inside the cave (U.M.2.2-148)

(220)  
ngadyoo mieen
ngadju mayi-n
water sit-nPST
water I sit in (U.M.2.2-148)

(221)  
jeenbunggoreejee
djiinj ban.guri-dji
there/that hill-LOC
on the hill (U.M.2.2-148)

(222)  
bungeegamboor maran
bangigambu-r maran
?-IMP? fish
thou [illegible] fish (U.M.2.2-148)
(223) ngamanjâleeang warranganburra(inserted)
gama-ndjali-wang warranganj-bara
give-REC-1id boomerang0DU
we’ll swap boomerangs (U-M.2.2-148)

(224) binangal yandiang
bina-ngal yandha-yang271
mate-1ed.PSSR give-?
we won’t give our mate(?) (U-M.2.2-148)

(225) yandhoogoon
yandhu-gun
give.FUT-1s/2s.OBJ
I will not give(?) (U-M.2.2-148)

(226) warranga (the child) eejeemummoong ((dual) we’ll do it)/moogângang(for him)
warranga yidjima-muga-nga-ng
child do.it-BEN?-1ep-3s.OBJ
We will do it for the child. (U-M.2.2-148)

(227) eejeemummunrhoong
yidjima-marung
do-it-?
for them 2 (U-M.2.2-148)

(228) eejeemummulranganjañ
yidjima-marangandjanj
do-it-?
for all of them (U-M.2.2-148)

(229) maran (fish) ngamâooogoñ (I’ll give you) koongara (opossum) ngamâooingga (give to me)
mara ngama-wu-gun gungara ngama-wu-yi-ngga
fish give-IRR-1s/2s.OBJ possum give-IRR-2s-1s.OBJ
I will give you fish and you will give me possum. (U-M.2.2-148)

(230) jirrabooga mudpoodhooga boonbala
djirrabu-ga madbu-dhuga bunbal-a
hang up-1s bag-1s.PSSR tree-LOC
I’ll hang my bag on the tree (U-M.2.2-148)

(231) boolambeewâga birreuwângadhooga(inserted) boonbala
bulambii-wa-ga biriwiwa-dhuga bunbal-a
lean-IRR-1s spear-1s.PSSR tree-LOC
I’ll rest my spear against the tree (U-M.2.2-148)

271 This and the next example were entered into the notebooks and marked with a big question mark. yandha-looks more like the verb ‘go’ than ‘give’. I assume this is why Mathews marked these sentences.
(232) bundhaganjar mundoobangoo (tomahawk thine) boonbala
bundha-gandja-r mundaba-ngu bunbal-a
bite?-IMP? tomahawk-2s.PSSR tree-LOC
tomahawk thine into the tree stick thou (U-M.2.2-148)

(233) dhurganjaooga
dhurga-nja-wu-ga
cut?-1s
(U-M.2.2-149)

(234) ntharooga (I'll tie) murrowandhangamada (inserted)(=give me a string) boonbala
nharu-ga marawandha ngama-da buenbal-a
tie.FUT-1s string give?-tree-LOC
I'll fasten tie it on the tree (U-M.2.2-149)

(235) dhoongurburmooga (I take off) murrowandtha (the string)
dhungurburmu-ga marawandha
take.off.FUT-1s string
I take off the string (U-M.2.2-149)

(236) burro thooganda
baru dhugan-da
middle camp-LOC
in the middle of the camp (U-M.2.2-149)

(237) ngoonangoona boonbalangoona
nguna-nguna bunbal-a nguna
SPAT-REDUP tree-LOC SPAT
under the log (U-M.2.2-149)

(238) garambabooya
garambabuya
I do [illegible] it (U-M.2.2-149)

(239) mirrega (dog) yannan (walked) ngicenwayar ar (towards) ngadyoo (water)
miriga yana-n ngayinuwar ngadju
dog go-nPST towards water
[‘dog walked towards the water’] (U-M.2.2-150)

(240) yooginbool yannal
yuga-nbul yana-l
how?-go-PST
which way he walked? (U-M.2.2-150)

(241) ngieenōar (ngieenoar) buddi
ngayinuwar badhay
? creek
towards the creek (U-M.2.2-150)
(242) **yannon (he’ll go) miooga (I’ll stop)**  
yanu-n  
good-FUT-nPST  
mayu-ga  
seated-FUT-1s  

_He will go (and) I will stay._

(243) **dhadhadha (my brother) ngoona ngoona (in among) wanaboomulla (those people)**  
dhadha-dha  
gauna-nguna  
wana-gumala  

_elder.brother-1s.PSSR  in-REDUP  ? (U-M.2.2-150)_

(244) **bulla (by the by?) yendabullabee (I’ll go) koolgoonbaala (for fish -or after fish)**  
bula  
yanda-bala-bi  
gulgoon-biyala  

_by the by  
go-FUT-2s  
fish-PURP  

_‘I will go for fish soon’ (DJ-M.2.2-150) This is Djirringanj!_  

(245) **yendabulla|bulla| glamiabulla boona**  
yanda-ya-bala  
gyama-ya-bala  
buna^272  
go?-FUT?  
?-?-FUT?  

(This could also be Djirringanj)

(246) **yoongajâgea /[kudingoong] (M) koongaroo = give mudyeegoorooogoong**  
yungadja-giya  
[gadingung]  
gungara  
madjigurugung  

_yungadja-giya  
?  
give a little piece of possum (U-M.2.2-150)_

(247) **ngieembum’mungga**  
ngayimbamang-ga  
none-1s  

_I have none (U-M.2.2-150)_

(248) **yellamungga**  
yilamang-ga  
?-1s  

_I have (U-M.2.2-150)_

(249) **wanâ’nung-ga**  
wanamang-ga  
none-1s  

_I have none (U-M.2.2-150)_

^272 The final segments -bala on these two constructions look suspiciously like the Djirringanj future tense marker.
B.3.2 Mathews’ published Dhurga sentences

(254) booroo thambâmooolaga
    buru dhambamu-la-ga
    kangaroo see-PST-1s
    a kangaroo saw I (U-M.1.1-56)

(255) borro thambâmoolee
    buru dhambamu-l-i
    kangaroo see-PST-2s
    a kangaroo sawest thou (U-M.1.1-56)

(256) wuddungur thambâmooolaga
    wadungurr dhambamu-la-ga
    dog see-PST-1s
    a dog I saw (U-M.1.1-52)

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273 The constructions in (250) - (253) all show the word final segment -Cung in varying forms. The translation suggest that we would expect a 1s possessive pronoun or perhaps a 1s object pronoun. But -Cung is closest to the 2s possessive pronoun -nung.
(257) wuddungurra koongara buddhal
    wadungurr-a    gunagara badha-l
    dog-ERG        possum bite-PST
    the dog an opossum bit (U-M.1.1-52)

(258) koongarangga jiroura thunnan
    gunagara-ngga    djirawara    dhana-n
    possum-ERG      leaves       eat-nPST
    an opossum leaves is eating (U-M.1.1-52)

(259) wanggandha wurranyoo gâray thunnan
    wanggan-dha    waran-j-u    gari    dhana-n
    woman-GEN      child-3s.PSSR snake eat-nPST
    the woman’s child a snake is eating (U-M.1.1-53)

(260) eedhungooroo murrawarnoo mirreejigga ngoomal
    yidhungurr-u    murnawar-nu    miridjiga    ngumal-l
    mother-ERG daughter-3s.PSSR bandicoot give-PST
    the mother her daughter a bandicoot gave (U-M.1.1-53)

(261) warrangan ñeen jummagadha – warranganwal jinginda jummagadha
    warranganj    njiinj    djamaga-dha
    boomerang    this/here    good-?
    warranganj-wal    djinginda    djamaga-dha
    boomerang-BELONG    that/there    good-?
    boomerang this good – boomerang other that good (U-M.1.1-54)

(262) warrangan jummagan-goodhoo
    warranganj    djamaga-gudhu
    boomerang    good-INTENS
    boomerang very good (U-M.1.1-54)

(263) wunnunggawee
    wanang(g)a-wi
    who-1s
    who art thou? (U-M.1.1-56)

(264) wunnunggawoo
    wanangga-wu
    who-2d
    who are you (two)? (U-M.1.1-56)

(265) wunnunggawun
    wanangga-wan
    who-2p
    who are you (several)? (U-M.1.1-56)
(266) wannungga nyoon
      wanangga njun
      who there
      who is there? (U-M.1.1-56)

(267) minyamanee
      minja-ma-ni
      what?-2s
      what is the matter (with thee)? (U-M.1.1-56)

(268) minyamanha
      minja-ma-nha
      what?-?
      what is the matter (with them, several)? (U-M.1.1-56)

(269) wannungalool nyeen
      wanangga-lul njiiinj
      who-GEN this/here
      who is this for? (U-M.1.1-56)

(270) yooindyoo jarrooga dhubbagamileel
      yuwinj-dju djaruga dhabaga-mili-l
      man-ERG wallaby catch-REFL-PST
      a man caught a wallaby for himself (U-M.1.1-58)

(271) yooindyoo jarrooga dhubbagamooleengga
      yuwinj-dju djaruga dhabaga-muli-ngga
      man-ERG wallaby catch-BEN-1s.OBJ
      a man caught a wallaby for me (U-M.1.1-58)

(272) yooindyoo jarroogamburra dhubbagalool
      yuwinj-dju djaruga-mbara dhabaga-l-ul
      man-ERG wallaby-DU catch-PST-3d.OBJ
      a man caught a couple of wallabies (U-M.1.1-58)

(273) yooindyoo jarroogamburraga dhubbagalin
      yuwinj-dju djaruga-mbaraga dhabaga-l-in
      man-ERG wallaby-PL catch-PST-3p.OBJ
      a man several wallabies caught (U-M.1.1-58)

(274) yooindyoo jarrooga dhubbagal
      yuwinj-dju djaruga dhabaga-l
      man-ERG wallaby catch-PST
      a man caught a wallaby (U-M.1.1-58)
(275) booroongoona boonbalwurra
   buru nguna bunbal-wara
kangaroo in tree-DU
between two trees (U-M.1.1-59)

(276) bunnerwawalan boonbala
   banjawa(wa)lan bunbal-a
other side tree-LOC
the other side of the tree (U-M.1.1-59)

(277) burreetboolaga
   baridbu-la-ga
come across-PST-1s
across came I (as across a river) (U-M.1.1-59)

(278) nyirroowaga
   njiruwa-ga
go down PRST-1s
down go I (as down hill) (U-M.1.1-59)

(279) dhulleeboaga
   dhalibawa-ga
go up PRST-1s
up go I (as up the hill) (U-M.1.1-59)

(280) gooroomboaga
   gurumawa-ga
go around PRST-1s
around go I (as around the camp) (U-M.1.1-59)

(281) warrangan illega
   warranganj yili-ga
boomerang carry PRST-1s
a boomerang carry I (U-M.1.2-104)

(282) warranganburra illeeegool
   warranganj-baru yili-g(a)-ul
boomerang-DU carry PRST-1s-2d.OBJ
a pair of boomerans carry I (U-M.1.2-104)

(283) warranganburraga illeeegin
   warranganj-baraga yili-g(a)-in
boomerang-PL carry-1s-3p.OBJ
several boomerangs carry I (U-M.1.2-104)
(284) *beengalNgambaga*
    bingal-ngamba-ga
    throw-NEG-1s
    *I threw not (U-M.1.2-104)*

(285) *jummagamanyeen*
    djamaga-ma       njiinj
    good-CONT       this
    *well runs he (U-M.1.2-105)*

(286) *yannoon-miooga*
    yanu-n       mayu-ga
    go.FUT-nPST sit.FUT-1s
    *he goes, I remain - he goes instead of me (U-M.1.2-105)*

(287) *yooiñda warranganyoo*
    yuwinj-dja   warranganj-u
    man-GEN      boomerang-3s.PSSR
    *a man's boomerang (U-M.1.1-192)*
Chapter B.4 Djirringanj

Only Mathews provided transcribed sentences in the Djirringanj language. These examples were taken from both his published and unpublished material.

B.4.1 Mathews’ unpublished Djirringanj sentences

(1) bulla (by the by) yendabullabee (I’ll go) koolgoonbeâla (for fish -or after fish)
    bala yanda-bala-bi gulgun-biyala
    soon go-FUT-2s fish-PURP
    ‘I will go for fish soon’ (DJ-M.2.2-150)

(2) Bieela wam’maba mugga
    bayil-a wama-ba maga
    man-ERG beat-PST snake
    Man beats, or kills, a snake. (DJ-M.2.3-1)

(3) Mirreega nyandoo
    miriga njandu
    dog that/there
    Dog, look at (DJ-M.2.3-1)

(4) Mirreega ngaggâma koongara
    miriga ngaga-ma gungara
    dog bite-PRST possum
    A dog bites a opossum. (DJ-M.2.3-1)

(5) Biañbullabee
    baya-nj-bala = bi²⁷⁴
    tell-2s.OBJ-FUT = 2s.OBJ
    I am going to tell you. (DJ-M.2.3-2)

²⁷⁴ We would expect a subject and object bound pronoun on this construction but the subject pronoun is not in its usual form -nga ‘1s’ and might be the nj following the verb stem. This would mean that the future suffix -bala would be placed between subject and object person marker.
(6) Biabugganbee
   baya-ba-(n)gga-(n)bi
   tell-PST-1s-2s.OBJ
   I told you. (DJ-M.2.3-2)

(7) Biamungañ
   baya-ma-ngga-nj
   tell-PRST-1s-2s.OBJ
   I am telling you. (DJ-M.2.3-2)

(8) Yoongobandya warrangandyajunga-ba-ndja warranganj-dja
give-PST-1s.OBJ boomerang-INSTR
He gave me a boomerang. (DJ-M.2.3-8)

(9) Yoongobañ warrangandyajunga-ba-nj warranganj-dja
give-PST-2s.OBJ boomerang-INSTR
He gave thee a boomerang. (DJ-M.2.3-8)

(10) Yoongoba warrangandyajunga-ba
give-PST
He gave him a boomerang. (DJ-M.2.3-8)

(11) Yoongabangalla warrangandyajunga-ba-ngala
give-PST-1id.OBJ
He gave us two (incl)… (DJ-M.2.3-8)

(12) Yoongobangullunga junga-ba-ngalunga
give-PST-1ed.OBJ
He gave us two (excl)… (DJ-M.2.3-8)

(13) Yoongobambooloo warrangandyajunga-ba-mbulu
give-PST-2d.OBJ
He gave you two … (DJ-M.2.3-8)

(14) Yoongobanyooroo warrangandyajunga-ba-njur"275
give-PST-2p.OBJ
He gave it to you all … (DJ-M.2.3-8)

275 Note that form of the bound pronoun <-nyooroo> is usually -njurru, with a trill, in AALs (Koch, pc).
(15) Yoongobandyana warrangany
yunga-ba-ndjana
give-PST-3d.OBJ
He gave it to [them] two… (DJ-M.2.3-8)

(16) Mungalâbân’dya warragandy
mangala-ba-ndjaj warranganj-dja
take-PST-1s.OBJ boomerang-INSTR
He took a boomerang from me. (DJ-M.2.3-8)

(17) Yelleenyillee warranganwi
yili-njili warranganj = way
carry-hither boomerang = hither
Bring to me that boomerang! (DJ-M.2.3-8)

(18) Ngoolooowan’dyeega
nguluwan(g)-djiya
front-1s.PSSR
In front of me. (DJ-M.2.3-11)

(19) Ngoolowoandyin
nguluwan(g)-djin
front-2s.PSSR
In front of thee (DJ-M.2.3-11)

(20) Ngoolooowangoong
nguluwan(g)-(ng)ung
front-3s.PSSR
In front of him (DJ-M.2.3-11)

(21) Ngoolooowang’ulla
nguluwan(g)-(ng)ala
front-1idPSSR
In front of us two (incl) (DJ-M.2.3-11)

(22) Bur-gi-dha
burga-yi-dha
back-LOC-1s.PSSR
Behind me (DJ-M.2.3-11)

(23) Noongoo ngooolooowan’dyeear
nunungu nguluwan(g)-djiya
that front-1s.PSSR
He is in front of me. (DJ-M.2.3-11)

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276 Ngulu is the word for ‘forehead’.

277 The word for ‘back’ is balga in some other Yuin languages, including Robinson’s Bega language.
(24) Bagamin burrawoola nyandee
barga-ma-nj? barra-wula njandi
back-PRST-3s? middle-DU that/there
He is sitting behind us. (DJ-M.2.3-11)

(25) Wurninggee boonbala
warringgi bunbal-a
other-side tree-LOC
The other side of the tree. (DJ-M.2.3-11)

(26) Jabiggeeja boonboola
djabigidja bunbal-a
this-side? tree-LOC
This side of the tree. (DJ-M.2.3-11)

(27) Yendeenyillema ngoogangga
yandi-njili-ma ngugang-ga
come-hither-PRST water-LOC
He is coming across the water. (DJ-M.2.3-11)

(28) Bieel nyanjoooba[n]gamin ngialoo
bayiil njandju baga-ma-nj ngayalu
man that/there sit-PRST-3s 1s.OBJ
A man sits with me. (DJ-M.2.3-11)

(29) Nyaneengoo
njan-nga278
close-1id
Close to us two. (DJ-M.2.3-11)

(30) Dharâdboobugga dhoomoola
dharadbu-ba-ga dhumul-a
go.in-PST-1s scrub-LOC
I went through the sand. (DJ-M.2.3-11)

(31) Nyirroo’mungga bung’gooree
njirru-ma-ngga bangguri
go.down-PRST-1s hill
I’m going down the hill. (DJ-M.2.3-11)

(32) Dhulleeboomungga bunggooree
dhalibu-ma-ngga bangguri
going.up-PRST-1s hill
I’m going up the hill. (DJ-M.2.3-11)

278 1id person marker is usually -nga.
(33) *Bullâoogoongga bunggooree*
  balawu-gu-ngga  bangguri
  going.along-PRST.CONT-1s  hill
  *I’m going along the side of the hill.* (DJ-M.2.3-11)

(34) *Gooloomboomungga boonbâla*
  gulumbu-ma-ngga  bunbal-a
  going.around-PRST-1s  tree-LOC
  *I’m going around the tree.* (DJ-M.2.3-11)

(35) *Kullawalagoonggoo boonbâla*
  galawala-gu-ngga\(^{279}\)  bunbal-a
  ?.PRST.CONT-1s  tree-LOC
  (DJ-M.2.3-11)

(36) *Dhoorâdboogoongga goomingwa (the hole) boorangga (of the rock)*
  dhuradbu-gu-ngga  gumirr-ngwa  burang-ga
  go.into-PRST.CONT-1s  hole-3s.PSSR  rock-LOC
  *I’m going into the hole of the rock.*  (DJ-M.2.3-11)

(37) *Bagama goomirra bieel*
  baga-ma  gumirr-a  bayiil
  sit-PRST  hole-LOC  man
  *A man is sitting in the hole.*  (DJ-M.2.3-12)

(38) *Noongo bungoree bieel bagoomin*
  nungu  bangguri  bayiil  baga-ma-nj
  that  hill  man  sit-PRST-3s
  (DJ-M.2.3-12)

(39) *Yoongeea googarungga yoongtambulla kalgoonda*
  yungi-ya  gugarang-ga  yunga-ya-nj-(n)bal  galgun-da
  give-IMP  possum-INSTR  give-1s-2s.OBJ-FUT  fish-INSTR
  *give me possum [and] I’ll give you fish*  (DJ-M.2.3-12)

(40) *Boolambeerk birreewangoo boobalajeec*
  bulambii-(rr)\(^{280}\)  birriwa-ngu  bunbal-dji\(^{281}\)
  lean-IMP?  spear-2s.PSSR  tree-LOC
  *Leave your spear against the tree.*  (DJ-M.2.3-12)

\(^{279}\) This looks like the -gu-ngga construction in (33) and (35).

\(^{280}\) The form of this verb is not clear, neither is the morphology on this verb. It is likely to be imperative, but this form has not been found elsewhere.

\(^{281}\) The form of the locative case marker on bunbal is elsewhere given as -a.
(41) **Burndhagee boonbâla moondoobâñee**

*burndha-gi*  *bunbal-a*  *munduba-nji*  
*stick-2s*  *tree-LOC*  *tomahawk-2s.PSSR*

*Stick your tomahawk in that tree.* *(DJ-M.2.3-12)*

(42) **Burro badhaleen**

*baru*  *badhal-inj*  
*middle*  *camp-LOC*

*In the middle of the camp.* *(DJ-M.2.3-12)*

(43) **Bungandabin’ga wuree boorangawundee**

*bungandabin-ngga*  *warri*  *burang-ga-wandi*  
*put?-1s*  *yonder*  *stone-LOC-under?*

*I put it under the rock* *(DJ-M.2.3-12)*

(44) **Dhungarneecam’booga booran karoojee**

*dhangarniyambu-ga*  *burang-ga-rudji*  
*?-1s*  *stone-LOC-on.top?*

*I put it on top of the rock.* *(DJ-M.2.3-12)*

(45) **Yooabooba or yooayandaba**

*yuwa-bu-ba*  *yuwa*  *yanda-ba*  
*how-VBLS-PST*  *how go-PST*

*Which way did he go?* *(DJ-M.2.3-12)*

(46) **Nyingeeroo buddangga**

*njin-giru*  *badha-ngga*  
*this/here-towards? stream-LOC*

*Towards the creek* *(DJ-M.2.3-12)*

(47) **Minya yellabang**

*minja*  *yili-ba-ng*  
*what carry-PST-2s*

*What did you carry?* *(DJ-M.2.3-12)*

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282 An alternative analysis might be *badhal-i nj camp-LOC-2s.PSSR.*

283 The final suffix -ngga suggests that this is in present tense, but the break up this verb construction is unclear.

284 Examples (43) and (44) suggest that the ‘under’ and ‘on top’ may consist of postpositions to the locative inflection -ga.

285 -ga as 1s suggests past tense, but the rest of the construction is unclear. There should be a past tense marker -mbu, which may be expressed as -mbu here.

286 See Footnote 11.
(48) yannan burgjan
    yana-nj   burga-yan\textsuperscript{287}
go.PST-3s      back-ABL

He stepped backwards (DJ-M.2.3-13)

(49) yandama burgawang
    yanda-ma burga-wang\textsuperscript{288}
go-PST    back-wards

he stepped backwards (DJ-M.2.3-13)

(50) ngulleegareea
    ngaligari-ya
left.side-1s.PSSR

on my left (DJ-M.2.3-14)

(51) ngullegarinyee
    ngaligari-nji
left.side-2s.PSSR

on thy left (DJ-M.2.3-14)

(52) ngulleegirwa
    ngaligir(i)-wa
left.side-3s.PSSR

on his left (DJ-M.2.3-14)

(53) ngulleegirngulla
    ngaligir(i)-ngala
left.side-1id.PSSR

on our (DU.incl)left (DJ-M.2.3-14)

(54) nullee [unfinished]
on our (DU excl) left (DJ-M.2.3-14)

(55) ngulleegirrolâloo OR ngullegireenyundee (nyundee – there)
    ngaligira-laalu   ngaligiri   njandi
left.side-2d.PSSR  left.side  that/there

on your (DU) left (DJ-M.2.3-14)

(56) ngullee
    ngali
left

on their (DU) left (DJ-M.2.3-14)

\textsuperscript{287} both (48) and (49) show a construction with burga ‘back’ and are suffixed with what seems to be either -yan or -wang. These may be the same suffix, we would expect something like an ablative case marker perhaps to convey ‘back-from’.

\textsuperscript{288} See previous footnote.
(57) ngulleegirmányana
ngaligirV-ma-njana
left.side?-1ip.PSSR
on our (PL incl) left (DJ-M.2.3-14)

(58) yeleengillee
yili-njili
carry-hither
bring to me (DJ-M.2.3-14)

(59) yelleedyoo-a
yili-djuwa
carry-away
bring to him (DJ-M.2.3-14)

(60) yelleedyeela
yili-djila
carry-?289
bring to us (DU excl) (DJ-M.2.3-14)

(61) yelleenyilleewi
yili-njili = way
carry-hither = towards
bring to us (PL excl) (DJ-M.2.3-14)

(62) moondoor mooroomāgee(strong) giamungga(I am)
murumadji gaya-ma-ngga
strong be-PRST-1s
I am strong (DJ-M.2.2-56)

(63) moon”door giajāma
mundur gaya-dja-ma
strong be-?-PRST
he is strong (DJ-M.2.2-56)

(64) moondoor mooroomāga(big) giajāmung
murumaga gaya-dja-ma-ng
big be-?-PRST-2s
thou art strong (DJ-M.2.2-56)

(65) moondoor moondoor (= strong) giajam’ung’a
mundur gaya-dja-ma-nga
strong be-?-PRST-1id
we are strong (we 2 incl) (DJ-M.2.2-56)

289 This and the previous examples show various direction suffixes on the verbs, in this instance -djila may also have a similar function, but the exact meaning is not known.
(66) **moondoor moondoor giajâmuñin**

m Mundur gaya-dja-ma-njin
strong be-? PRST-1ep

we are strong (we excl) (DJ-M.2.2-56)

(67) **moondoor giajamung-ulla giajamunyilla**

gaya-dja-ma-ngala gaya-dja-ma-njila
be-? PRST-1ed be-? PRST-2ep

we 2 excl are strong (DJ-M.2.2-56)

(68) **moondoor giajâ’numbool**

gaya-dja-ma-mbul
be-? PRST-2d

you 2 are strong (DJ-M.2.2-56)

(69) **moondoor giajâ’min-yoo**

gaya-dja-ma-nju
be-? PRST-2p

you all are strong (DJ-M.2.2-56)

(70) **moondoor giajamundya**

gaya-dja-ma-ndja
be-? PRST-3p

they all are strong (DJ-M.2.2-56)

(71) **moondoor giajâmumboola**

gaya-dja-ma-mbula
be-? PRST-3d

they 2 are strong (DJ-M.2.2-56)

(72) **moondoor giajâmin-yoobee**

m Mundurr gaya-dja-ma-nju = hji
strong be-? PRST-2p = 2s

you are all strong (DJ-M.2.2-56)

(73) **moondoor giajamumbool**

m Mundurr gaya-dja-ma-mbul
strong be-? PRST-2d

you two are strong (DJ-M.2.2-56)

(74) **moondoor mooramajee (=big) ãšbugga**

muramadjji gaya-ba-ga
big be-PST-1s

I was strong (DJ-M.2.2-56)

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290 This looks like this construction has both 2p and 2s.
(75)  **moondoor** moondoor(strong) giaban'-gee
    mundur  gaya-ba-nga
    strong  be-PST-2s
    thou wast strong (DJ-M.2.2-56)

(76)  **moo** gi-a-ba
    gaya-ba
    be-PST
    he was strong (DJ-M.2.2-56)

(77)  **moondoor** giabang’a
    mundur  gaya-ba-nga
    strong  be-PST-1id
    we 2 were strong (DJ-M.2.2-56)

(78)  giabangooloo
    gaya-ba-ngulu
    be-PST-1ed
    we 2 were strong (DJ-M.2.2-56)

(79)  **moondoor** giaban-yan
    mundurr  gaya-ba-njan
    strong  be-PST-1ip
    we were all strong incl (DJ-M.2.2-56)

(80)  giabanyanna
    gaya-ba-njana
    be-PST-1ep
    we all excl (DJ-M.2.2-56)

(81)  **moondoor** giabam’boola
    mundurr  gaya-ba-mbul
    strong  be-PST-2d
    you 2 were strong (DJ-M.2.2-56)

(82)  **moondoor** giabam-yan gialinnoo
    mundurr  gaya-li-nju
    mundur  be-?-2p
    you were all strong (DJ-M.2.2-56)

(83)  **moondoor** giabamboola
    mundurr  gaya-ba-mbula
    strong  be-PST-3d
    they 2 were strong (DJ-M.2.2-56)
(84) moondoor giaban’-dyay
mundurr gaya-ba-ndja
strong be-PST-3p
they were all strong (DJ-M.2.2-56)

(85) moondoor mooroomâ’gee giabunga gi-yâbala
murumadji gaya-ya-bala
big be-1s-FUT
I will be strong (DJ-M.2.2-57)

(86) moondoor gi-ee-bala
mundurr gaya-wi-bala
strong be-2s-FUT
thou will be strong (DJ-M.2.2-57)

(87) moondoor gi-ub’âla
mundurr gaya-bala
strong be.(3s)-FUT
he will be strong (DJ-M.2.2-57)

(88) moondoor gi-ang-âb-a-la
mundurr gaya-ngâ-bala
strong be-1id-FUT
we 2 incl (DJ-M.2.2-57)

(89) moondoor giangoolabulla
mundurr gaya-ngula-bala
strong be-1ed-FUT
we 2 excl (DJ-M.2.2-57)

(90) moondoor gia-nyeen-bul-la
mundurr gaya-njin-bala
strong be-1ip-FUT
we all will incl (DJ-M.2.2-57)

(91) moondoor gi-yool’â-la-bulla
mundurr gaya-wul(a)-bala
strong be-2d-FUT
you 2 be strong (DJ-M.2.2-57)

(92) moondoor gi-an’-yoo’-bulla
mundurr gaya-nju-bala
strong be-2p-FUT
you all be strong (DJ-M.2.2-57)
(93)  moondoor gi oo’la-bulla
    mundurr  gay-ula-bala
    strong    be-3d-FUT
    they 2 will be strong (DJ-M.2.2-57)

(94)  moondoor gi-yeb’-bulla
    mundur  gaya-bala
    strong    strong-FUT
    they all will be strong (DJ-M.2.2-57)

(95)  Nyâbugga booroobee
    njaa-ba-ga   buru-bi
    see-PST-1s    kangaroo-?
    I saw a kangaroo (DJ-M.2.2-58)

(96)  Nyâboogâla booroo’labee
    njaa-ba-ga-la  buru-la-bi
    see-PST-1s-3d.OBJ    kangaroo-DU-?
    I saw 2 kangaroos (DJ-M.2.2-58)

(97)  Nyâ-bu-gâna boorooma
    njaa-ba-ga-na  buru-ma
    see-PST-1s-5p.OBJ    kangaroo-PL
    I saw a lot of kangaroos (DJ-M.2.2-58)

(98)  Nyâbang booroobee
    njaa-ba-nga  buru-bi
    see-PST-1id    kangaroo-?
    we 2 incl saw a kangaroo (DJ-M.2.2-58)

(99)  Nyabang-oo-loo booroobee
    njaa-ba-ngulu  buru-bi
    see-PST-1ed    kangaroo-?
    we two fellow saw a kangaroo (DJ-M.2.2-58)

(100) Nya-ban-yan boo’roobee
    njaa-ba-njan  buru-bi
    see-PST-1ip    kangaroo-?
    we all incl saw a kangaroo (DJ-M.2.2-58)

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291 This construction does not show subject marking.

292 In (95), (96), (98), (99), (100) and (101) the object kangaroo shows a final suffix -bi. The function of this suffix is unclear.
(101) Nyabanyoola booroobee
njaa-ba-njila buru-bi
see-PST-1ep kangaroo-?
we all excl saw a kangaroo (DJ-M.2.2-58)

(102) Nya-bangoo booroolabee
njaa-ba-nga buru-la-bi
see-PST-1id kangaroo-DU-?
we 2 saw 2 kangaroos (DJ-M.2.2-58)

(103) Nya-bangoo boooroma
njaa-ba-nga buru-ma
see-PST-1id kangaroo-PL
we 2 saw alot of kangaroos (DJ-M.2.2-58)

(104) booroom Nya-ban-yan booorooma
njaa-ba-njan buru-ma
see-PST-1ip kangaroo-PL
we all incl saw kangaroos (DJ-M.2.2-58)

(105) warranganjan-(boomerang) nyangillimba(this one)
warranganj njan.gilimba
boomerang that/there
that is a boomerang (DJ-M.2.2-58)

(106) warangan ng’aloonggolal
warranganj ngayalung-gulal
boomerang 1s-GEN
this is my boomerang (DJ-M.2.2-58)

(107) waranganboola ngialoonggolal
warranganj-bula ngayalung-gulal
boomerang-DU 1s-GEN
those are my two boomerangs (DJ-M.2.2-58)

(108) waranga’ma ngialoonggolal
warranganj-ma ngayalung-gulal
boomerang-PL 1s-GEN
those are all my boomerangs (DJ-M.2.2-58)

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293 This is a construction of one of the demonstratives ngan with some additional information added, but the morphological break down is unclear.
(109) **goongara** wud’yen noonga boonbala
wadjan nunga bunbal-a
possum that/there tree-LOC
there is a possum in that tree (DJ-M.2.2-58)

(110) **goongarama** wud’yanma noonga boonballa
wadjan-ma nunga bunbal-a
possum-PL that/there tree-LOC
there are many possums in that tree (DJ-M.2.2-58)

(111) biang’-gwa booroo
biyangwa294 buru
male kangaroo
that’s a buck kangaroo (DJ-M.2.2-58)

(112) bianggwa goongurra
biyangwa gungara
male possum
that’s a buck possum (DJ-M.2.2-58)

(113) **gni-gwa goongurra**
ngaygwa295 gungara
female possum
that’s a she possum (DJ-M.2.2-58)

(114) **gni-gwa booroo**
ngaygwa buru
female kangaroo
that’s a she kangaroo (DJ-M.2.2-58)

(115) **bi-eel yandama**
bayiil yanda-ma
man come-PRST
a man has come (DJ-M.2.2-59)

(116) **bi-eel yandamun-yun-dee**
bayiil yanda-ma njandi
man come-PRST that/there
a man is coming (DJ-M.2.2-59)

(117) **bi-eelwoola yandamumboola**
bayiil-wula yanda-ma-mbula
man-DU come-PRST-3d
2 men have come (?) (DJ-M.2.2-59)

294 This is most likely etymologically broken down as *biyang-wa* ‘father-3s.PSSR’.

295 Like *biyangwa* ‘male’ this might also be a construction made up of ‘mother’ and a possessive suffix.
(118) *bi-eelm da yandamun’-dy*
    bayiil-ma yanda-ma-ndja
    man-PL come-PRST-3p
    *a lot of men have come (?) (DJ-M.2.2-59)*
    **A lot of men are coming.**

(119) *bieel jay-a-mum’a-bee*
    bayiil   djaya-ma
    man    eat-PRST
    *The man is eating. (DJ-M.2.2-59)*

(120) *bieel jay-a-mub’ba*
    bayiil   djaya-ma-ba296
    man    eat-?-PST
    *The man was eating. (DJ-M.2.2-59)*

(121) *bieel jay-an-yab-a-bee*
    bayiil   djaya-nja-ba
    man    eat-NEG-PST
    *The man is not eating. (DJ-M.2.2-59)*

(122) *bi’eela jindow’a(this wife)*
    bayiil-a   djinda-wa
    man-GEN wife-3s.PSSR
    *That is the man’s wife. (DJ-M.2.2-59)*

(123) *Wammaban/goongara?*
    wama-ba-ng   gungara
    kill-PST-2s   possum
    *Did you kill an opossum? (DJ-M.2.2-59)*

(124) *Nyabagan~ Koongara wam’mabang*
    njaa-ba-ga-nj   gungara wama-ba-ng
    see-PST-1s-2s.OBJ possum   kill-PST-2s
    *I saw you killing a possum. (DJ-M.2.2-59)*

(125) *Mirrega nguggaba goongurra*
    miriga   ngaga-ba   gungara
    dog    bite-PST   possum
    *The possum was bitten by the dog. (DJ-M.2.2-59)*

296 Both the suffixes -ba and -ma are found on this verb, -ma is the present tense marker and does not make any sense here. An alternative meaning is not known.
(126) weengal(small boy) jumaga(good) warada ga’meen
     wiingal djamaga waradaga-mii-nj
     child good jump-PRST-3s
    a good boy is jumping (DJ-M.2.2-60)

(127) Gub’-ba-goo-bal jummiga wardaga’mín
     gabagubal djamaga waradaga-mii-nj
     boy good jump-PRST-3s
    the good boys are jumping (DJ-M.2.2-60)
   The good boy is jumping.

(128) gabbagoobalma jummaga war’dagam’eenda
     gabagubal-ma djamaga waradaga-mii-n(j)aj
     boy-PL good jump-PRST-3p
    The good boys are jumping. (DJ-M.2.2-60)

(129) bieela wammaba weeng-gwa - bieelma jow-at-ma wamanan’dya weeng
     bayiil-a wama-ba wiing-wa
     man-ERG beat-PST child-3s.PSSR
   [The bad man beat the child.]
     bayiil-ma djawad/dhawad-ma wama-ba-njaja wiing
     man-PL bad-PL beat-PST-3p child
   The bad men beat the child. (DJ-M.2.2-60)

B.4.2 Mathews’ published Djirringanj sentences

(130) baiil bagama
     bayiil baga-ma
     man sit-PRES
    the man sits (DJ-M.1.5-161)

(131) baiillu wingal wammaba
     bayiil-u wingal wama-ba
     man-ERG child beat-PST
    a man a child beat (DJ-M.1.5-161)

(132) nguradyan
     ngura-djan
     camp-ABL
   from a camp DJ-M.1.5-162

297 See the extended form of ‘child’ wingal in (126) and (131).
298 Note the difference in vowel between bayiil-a in (129) and bayiil-u.
(133) baiilla mirrigangwa
    bayiil-a mirigang-wa
    man-GEN dog-3s.PSSR
    a man’s dog (DJ-M.1.5-162)

(134) mirriga wingalangwa
    miri-ga299 wingalang-wa
    dog-GEN child-3s.PSSR
    a dog’s puppies (DJ-M.1.5-162)

(135) wannungala yerrabandya warrangaardu
    wananggal-a yara-ba-ndja warranganj-du
    who-ERG throw-PST-1s.OBJ boomerang-INSTR
    who threw at me a boomerang (DJ-M.1.5-162)

(136) jummaga nyan – dhauat nyanya
    djamaga njan dhawad njanja
    good that/there bad that/there
    good this bad that (DJ-M.1.5-162)

(137) jummagumma nyanya
    djamaga-ma300 njanja
    good-PRST that/there
    this is very good (DJ-M.1.5-162)

(138) baiil mündur nyanya
    bayiil mundurr-njanja
    man big that/there
    man large that (DJ-M.1.5-163)

(139) baiilwula mündurwula nyangimbula
    bayiil-wula mundurr-wula njangi-mbula
    man-DU big-DU that/there-DU
    men large those (dual) (DJ-M.1.5-163)

(140) baiilma mündurma nyangima
    bayiil-ma mundurr-ma njangi-ma
    man-PL big-PL that/there-PL
    men large those (PL) (DJ-M.1.5-163)

299 We would expect a genitive case marker on miriga. Because the word for ‘dog’ differs so much in its form, ranging from miri, miriga to mirigang, it is possible that the morphological break down is miri-ga ‘dog-GEN’.

300 See sentence (63) ‘he is strong’ with the ‘be’ verb. We would expect the same construction in this instance, i.e. ‘good be-PRST’. It is possible that this rule changes when the modified noun is inanimate or not human?
(141) wannunggal
  wannanggal
  who
  who (DJ-M.1.5-163)

(142) wannung-gulal
  wanang-gulal
  who GEN
  whose (DJ-M.1.5-163)

(143) Minya
  minja
  what
  What? (DJ-M.1.5-163)

(144) minyanë?
  minja-ni
  what DAT
  What for? (DJ-M.1.5-163)

(145) warranganwai yellindyarria
  warranganj = way
  yili-ndjara-ya
  boomerang = towards
  carry-? IMP
  a boomerang bring to me (DJ-M.1.5-166)

(146) yellinyilliwai
  yili-njili = way
  carry-hither = towards
  bring this direction (DJ-M.1.5-166)

(147) yellimungga
  yili-ma-ngga
  carry PRST 1s
  I carry or bring (DJ-M.1.5-166)

(148) bûrru nyambuga
  buru njaa-(m)ba-ga³⁰¹
  kangaroo see PST 1s
  a kangaroo I saw (DJ-M.1.5-166)

(149) bûrrula nyabugâlu
  buru-la njaa-ba-ga-lu
  kangaroo DU see PST 1s 3d OBJ
  two kangaroos I saw (DJ-M.1.5-166)

³⁰¹ The past tense marker in this instance is -mba instead of the usual -ba.
(150) būrruma nyabugana
   buru-ma     njaa-ba-ga-na
   kangaroo-PL see-PST-1s-3p.OBJ
several kangaroos I saw (DJ-M.1.5-166)

(151) dhumala dhurātyububugga
   dhumal-a     dharadjubu-ba-ga
   scrub-LOC    go.through-PST-1s
scrub through I went (DJ-M.1.5-166)

(152) bungguri dhußibumungga
   bangguri    dhalibu-ma-ngga
   hill        go.up-PRST-1s
hill up I go (DJ-M.1.5-166)

(153) bungguri nyirrumungga
   bangguri    njirra-ma-ngga
   hill        go.down-PRST-1s
hill down I go (DJ-M.1.5-166)

(154) bungguri bullāwugāngga
   bangguri    balaw圭-gu-ngga
   hill        go.along-PRST.CONT-1s
hill on the side of go I (DJ-M.1.5-166)

(155) ngugangga yendinyellima
   ngugang-ga  yandi-njili-ma
   water-LOC    come-hither-PRST
water across comes he (DJ-M.1.5-166)

(156) nguluwandyia
   nguluwa-(ng)-ndja
   in.front-1s.PSSR
in front of me (DJ-M.1.5-166)

(157) nguluwandyin
   nguluwa-(ng)-ndjin
   in.front-2s.PSSR
in front of thee (DJ-M.1.5-166)

(158) nguluwangung
   nguluwang-ung
   in.front-3s.PSSR
in front of him (DJ-M.1.5-166)
(159) **warrabiggydyan**
    warabigi-djan
    yonder-ABL
    *from yonder DJ-M.1.5-167*

(160) **wandyia**
    wandja-ya[^302]
    where-1s
    *where am I (DJ-M.1.5-167)*

(161) **wandyawili**
    wandja-wi-li
    where-VBLS-??
    *where art thou (DJ-M.1.5-167)*

(162) **wandyawanmi**
    wandja-wa-nj
    where-VBLS-3s
    *where is he (DJ-M.1.5-167)*

(163) **wandyidyin**
    wandji-djin
    where-ABL
    *whence DJ-M.1.5-167*

[^302]: We would expect -ya to be 1s marker, but this form is found only in other instances as either 1s in future tense (85) or as a 2s imperative marker (145). The morphology of (160) - (162) leaves some unanswered questions, but looks like it contains a verbaliser.
Appendix

South Coast Languages Dictionary

The dictionary is a collective South Coast languages data base and work in progress. Lexemes that are shared between languages only have one entry with the variable spellings. Each entry shows the various original spellings found in the sources with a reference key stating where the word was collected or what language it was labelled as by the collector. Not all lexemes from the texts have been added at this stage, but will be in future updated versions. This dictionary does not contain suffixes or bound pronouns/clitics.

The dictionary was created with Toolbox/Shoebox software and the following fields are displayed in this version.

**phonemicised lexeme**

*Part of speech*

*English translation*

*variant spellings found in original sources with reference*

Lexemes that are shared between SCLs only have one entry, but each variant spelling contains a referencing key that reveals the place of collection or language name. This information is encoded in the first letter(s) on the referencing key, i.e. *A-M.1.3-456* begins with *A* and was collected labelled Dharrawal; or *JB-G-12* was collected in *JB* (Jervis Bay). The list to abbreviations for this part of the referencing key is given in the front matters of Part A and this Part B.

baaba  kin. Father. Variant: babung JB.C.1-11; bâbud-tha 'my father' U-M.2.2-48; barbatha U-RD-422; papute MY-HH-480; barbathar JB.C.1-11; babamurrunhun A-M.2.6-21-PoPS; Ba bang A-M.2.6-21-PoPS; babundindi A-M.2.6-21-PoPS; Babang A-M.2.6-21-PoPS; Babundindiīn A-M.2.4-22; Babadyn A-M.2.4-22; babamurrawulingun A-M.1.4-133; babamurrunung A-M.1.4-133; babundung A-M.2.2-158; bâbud-thu U-M.2.2-48; parkedar B-R; bâbá DW-WR.4; bâba A-M.1.3-275; babang A-AC.1.-25.


baadja  n. True Valley, this must be a placename. Variant: bâ'-ja U-M.1.1.

baaga  kin. Father. Variant: parkedar B-R.

baagabu  pro. Me. Answer by Meriman to a Dhawa man asking 'who are you?'. Variant: bâ-ga-boo DW-M.2.2-27

baagawalung  mod. Brave, courageous. Variant: bâgawalung 'valiant'

baambVli  n. Camp, windbreak.


baanga  kin. Father. Variant: bâng U-M.1.1; bang AYAH.1-54/66b; parkedar B-R.

baawiri  kin. Son in law. Variant: bâwiri A-M.1.3-275; baowergo DM-AM-1878:269-JB-GY.


babaga-  vt. Bite. Variant: babbugai A-M.1.3-279; babbuga A-M.1.4-131; bubboogia A-M.1.7-1; babbagorinbayeen A-M.2.2-98; bobbagan'-dhan A-M.2.2-98; bobbagowandhan A-M.2.2-98.

babadhal  n. Creek. Variant: bub-bud'-dhal U-M.1.1.

bada  n. Creek, also translated as 'waterhole'. Variant: bad-da U-M.2.2-44; bud'-dâ U-M.1.1; Bud.da BB-JL-266; budda U-M.2.2-139; buddi U-M.2.2-146; buddangga DJ-M.2.3-12; buddleen U-M.1.2-106.


badha-  vt. Bite. Variant: buddhaleeng'ga U-M.2.2-75; buddhoooneega U-M.2.2-75; budhal U-M.2.2-14; buddhala DM-2.6-30.

badha-  vi. Hide. Variant: buddhari A-M.1.3-279; buddherri A-M.2.6-24-GW.

badhaalima  n. Wallaby or Pademelon, small kangaroo-like marsupial. Variant: bud-dhâ'-lee-ma U-M.1.1; potelemon U-RD-421; 'ba'dalamo WL-T.75.

badhaba-  vt. Hang up. Variant: beddhaba A-M.2.6-25-GW; beddhabalinda A-M.2.6-25-GW; beddhabangai A-M.2.6-25-GW.

badhal  n. Camp, hut. Variant: badhal DJ-M.2.3-1; badyal DJ-M.1.5-163.


baga  vi. Sit. Variant: bagama DJ-M.2.3-12; bagama DJ-M.1.5-161; Bagami n DJ-M.2.3-11; bagoomin DJ-M.2.3-12.


bagan  n. Earth, ground, plenty. Variant: bukun DM-AM-1-255; bukkand DM-AM-1878-271-WAND/NOTU.

bagang  mod. Lean. Variant: bugnung A-M.1.3-278.


bagaran  n. Sun, heat. Variant: bug'garañ
bana n. Rain. Variant: bun’-na U-M.1.1; bunna U-C-17/U-RD-423; bana MY-HI-481 water; Bunna BB-JL-225; ‘ban:a WL-T.75; bunna A-M.1.3-276; bunna ILL-SoMJB; bana A-AC.1-25; punner B-R; punner TB-R; bunna DM-1878-271-
WAND/NO-TU; bunnaiana A-M.2.6-17-PoSn. Rain.

Banabi nprop. Banabi, name for Wall Street to Waterworks. Variant: Bunnabi A-M.2.4-59; Bunnabee U-M.1.2-106.

Banbalwaran nprop. Banbalwaran, placename for 'Cook's River bridge and thereabouts'.


bandjiwug n. Shoe. Variant: bandiywig U-E.

bang- vi. Paddle. Variant: bungaoga DM-1874-256-Ull/Bi-Bu1; Bungathilla DM-1878/269-JB-GY; bunga-uluwa DM-1878-271-WAND/NO-TU; Bungaluwa DM-1878-271-WAND/NO-TU; bungayûga DM-1874-256-Ull/Bi-Bu1; bangûnadîtha DM-1874-256-Ull/Bi-Bu1); bungaoney DM-253-

bangadjan n. Stick used for killing people. Variant: bangadyan U/A-E.


bun.garri n. Hill. Variant: bun'-gur-ree U-M.1.1; bungoree'jee U-M.2.2-16; ban'-go-re'jee U-M.2.2-16.


banggang n. Old man, is also given in the biblical story "The Parable of the Prodigal Son" in the translation of 'Jesus said'. Variant: bangang A-M.1.3-275; banggung 'young man' WW-WR-418; Benggang Jesus' A-M.2.6-21-PoPS; bangong ILL-QR-1980.


banggu n. Sugarglider, 'flying squirrel'. Variant: bunggoo U-M.1.2.105; pong' goo U-M.1.1; Bun-goo. BB-JL-266.

bangguri n. Mountain. Variant: bunggooree DJ-M.2.3-12, DJ-M.2.3-11; ; bungguri DJ-M.1.5-166; bun'-gur-ree 'hill' U-M.1.1; bang’goree DJ-M.2.3-11; bungoree'jee U-M.2.2-16; bungoreeje U-M.2.2-148.


bangli n. Cup. Variant: bangli U-E.


banhung mod. Male, used to identify sex in birds only. Variant: banhoong U-M.1.2.105.
banjaladha n. Fornicator, Man that uses many women. Variant: buiagaladha A-M.2.3-51; bui-gulladha A-M.2.3-50.
banjigira n. Hut. Variant: pinegeerer B-R.
baramarang num. Plentyful, many. Variant: burramurrung A-M.1.3-278; burramurrung A-M.1.4-149.
baran barin n. Shells. Variant: burran burrin ILL-QR-1890.
barawili n. Small mussel. Variant: burrawilli A-M.2.4-23.
bargal- Variant: barkoll TB-R.
bari pro. Dhaawa second person singular free prounon. Variant: barre TB-R.
bari n. Bream.
bVringal n. Veins. Variant: perringull ILL-QR-1890.
bariwariganyan n. Echo. Variant: bur-re-wur'-re-gan'-yon U-M.1.1.
barlaa Variant: bar'-lâ U-M.1.1. mod. Short.
barla n. Back. Variant: barl'-ka U-M.1.1; 'bara:ka WL-T.75; bulga A-M.1.3-276; Pulgar ILL-SoMJ; prale 'dos' JB-G-12; bulga A-M.1.3-276; Pulgar ILL-SoMJ.
barra n. Eel, both freshwater and saltwater. Variant: burra A-M.1.3-278; bur-ra U-M.1.1; 'bara WL-T.75; 'brla WL-T.75; burrah ILL-MM-1899.
barramara n. Swamp mahogany. Variant: barramarra A-M.2.4-59.
barrabirri n. Whale. Variant: burri-burri A-M.1.3-278; burry burry ILL-MM-1899.
barrin n. "Marking the people", painting or scarring. Variant: burrin ILL-QR-1890.
baru mod. Tired. Variant: barru A-M.1.3-278.
baru spat. Between, in the midst. Variant: burru A-M.1.4-149; burroo A-M.1.7-4; bûrro DJ-M.1.5-166.
baruwulwa n. One who knows everything, name of Aboriginal according to AH/JH. Variant: burruwulwa U-AH/JH.
barwa- vi. Fall down. Variant: burwura A-M.1.3-279; Bûrwa marraia A-M.PoS.
bawanyu n. Translated as 'picture', precise definition not clear. Variant: bô-an'-yoo U-M.1.1.
bayangwa mod. Male marker for some animals. Variant: biangwa DJ-M.1.5-161.
baiyi- vt. Strike, beat, hit, kill. Variant: balleengga DM-2.6-29; bieel/lugugga U-M.2.2-79; by'-eel-la-gug'-ga U-M.1.1; bieel-lugga U-M.2.2-75; baiuga U-M.1.8-60; by'-yoong-am-been
bimbaya n. Man. Variant: bieela DJ-M.2.3-1; bieel DJ-M.2.3-12; paiil DJ-AH1.3; baiil DJ-M.1.5-161.
baying kin. Father. Variant: bai-ing JB-C.1-9; bai-ing U-RD-422.
bayunga kin. Grandmother, not specified whether paternal or maternal. Variant: baongo U-RD-421.
bibindan vi. "Climbing a tree with a boomerang". Variant: pipptintan ILL-QR-1890.
biburdugang n. Large brown hawk. Variant: bibburdu gang A-M.1.3-277.
bidba- vt. Cover, hide with/under something. Variant: bidburra A-M.1.3-279; Bidborialuwa A-M.GW.
bidhaba- vt. Hang up. Variant: bettabaa A-M.1.3-279; bêddhaba A-M-GW; beddhabalinda 'hanging up' A-M.GW.
bidhaygal n. Pelican. Variant: bedhaigal DM-AM.1-255; Bithai-gala DM-AM-TU.
bidhu n. Mountain, high range. Variant: bittoo DM-AM.1-248; bid-dhoo, bidduu U-M.2.2-48; Bid.doo.'high range' BB-JL-266.
bidja n. Blanket. Variant: biidya U-E.
biinda- vi. Rise. Variant: been'dar U-M.2.2-77.
bilali spat. Wide. Variant: bilulli A-M.1.3-278.
bilima n. Turtle. Variant: bil'le-ma U-M.1.1; 'bilima WL-T.75.
bimba- vi. Blow and/or suck. Variant: bimbara A-M.1.3-279; binburra 'suck a wound' A-M.1.3-279.
bimbaya n. Shield for spears. Variant: bim-by'-a U-M.1.1; bimbia U-C.1-35; bimbia U-RD-423; bimbuya U-M.2.2-40.
bindagarang n. Large mussel. Variant: bindagarang A-M.1.3-278.
bindhi n. Stomach. Variant: bindhi A-M.1.3-276; bindhi U-E.
binUna n. Spurwinged plover. Variant: binunah ILL-QR-1890.
biraga mod. Large, big. Variant: birraga U-M.1.1; birraga U-RD-423, U-M.2.2-135; Birrega. BB-JL-226; bregga ILL-HL.
biridj mod. Sick. Variant: birritty A-M.1.3-278.
birimbamin n. Translated as 'Fisherman Jack', most likely a fish. Variant: birimbamin U-AH/JH.
biring n. Something used for scaring. Variant: birrin A-M.2.4-23; birring A-M.1.3-276.
biringal n. "After a feast of kangaroo". Variant: birringull ILL-QR-1890.
birra  n. Cheek. Variant: birra A-M.1.3-276; beera ILL-QR-1890; bera 'joue' JB-G-12.
birriwa  n. Hunting spear. Variant: bir-re'-wa U-M.1.1; biriwa WL-T.75; birreewâ DJ-M.2.3-1.
biawaawa  n. Cold East Wind. Variant: bee-wâ'-wa U-M.1.1; browa 'east wind' U-RD-421.
biyan  mod. Beautiful, not found in other SCL material, looks like 'old'. Variant: peann 'beau' JB-G-11.
biyangwa  mod. Male, used for animals. Variant: booroo beeaang'wa DJ-M.2.3-1.
biyanhung  mod. Male, used for animals. Variant: biahung A-M.1.4-130; beâno U-M.1.1.
biyanji  kin. Father. Variant: beeânee DJ-M.2.3-1; beanje TB-R.
biyay  n. Bag Variant: biyay U-E-89..
biyin  n. Mountain dove. Variant: biin ILL-HL.
bubarang  n. Mountain, single hill.. Variant: bobberer TB-R; bobbarung 'single hill' A-M.1.3-277.
budjan  n. Bird, generic term. Variant: bujan A-M.1.3-277; booo'-jan U-M.1.1; bûddyanda A-M.2.6-23-PoS1; Buddyanbuloala A-M.2.6-17.
budjanggal  n. Belonging to bird, translated as 'totem'. The South Coast people have the collective totem of the black swan. Variant: buddyanggal A-M.2.4-23.
bula bula midha  num. Five. Variant: bula bula mitta ILL-QR-1890.
bulagarula  num. Two. Variant: boola-go-roola DJ-M.2.2-55; bûllakûrâ B-AH1.3.
bularr  num. Two. Variant: poular 'deux' JB-G-13; boolar ILL-HL; boolar WW-WR-418; bullar A-M.1.4-150; pulur A-AM.1-255; Bullarah ILL-SoM; bullah ILL-QR-1890; bullarrah ILL-MM-1899.
bularr bularr  num. Four. Variant: boolar boolar WW-WR-418; bullah ILL-QR-1890.
bularra midhang  num. Three. Variant: Bullarah midtong ILL-JB-SoM; bulla mitta ILL-QR-1890; bullarrah midtong ILL-MM-1899.
bularru  num. Twice. Variant: bullaru A-M.1.4-149; bullaru A-M.1.4-150.
bulbul  n. Corn. Variant: bulbul ILL-QR-1890.
buldai  kin. Grandfather. Variant: bulday MG-RS.
bulina-  vt. Fight, strike, beat, hit. Variant: bulina A-M.1.3-279; bulmaia A-M.1.4-131; bulmillang A-M.1.3-279; bulmamarilla DM.2.6-3.
buluwundu  spat. Eastern. Variant: narri-bulu A-M.2.3-48; bulu A-M.1.4-14; buluwundu A-M.1.4-147.
bulval  mod. Strong. Variant: bul'wul U-M.1.1; bulwul U-M.2.2-22; bulwull U-M.2.2-22; bul-wal'umbooloo U-M.2.2-23.
bumawa n. Thunder. Variant: Boo.ma.h
BB-JL-225.
bumulaga n. Morning. Variant: booroo-la-ga U-M.1.1; U-M.2.2-47.
bunbal n. Waddy E, stick, general term for tree, wood. Variant: boon'bal U-M.1.1; bunbal U-M.2.2; Boonbal. UL-JL-266; 'bunbal WL-T.75; 'bunbal: WL-T.75.
bunbin n. Tree bark, not specified whether this is used for specific purposes. Variant: boon'boon U-M.1.1.
bunda n. Thigh. Variant: bundadjia U-E; boom-dat'-ya U-M.1.1; boonda JB-C-1-31; JB-RD-423; bunta MY-HH-480; punda DM-AM.1-255.
bundhi n. Club, not specified. Variant: boon'dhee U-M.1.1; boondee U-M.2.2-41; bunndhi E; 'bundi 'sword' WL-T.75.
bundja- vi. Remember. Variant: boonjaga U-M.2.2-76.
burala n. Morning Star. Variant: burara A-IILL-HL.
burar n. Night. Variant: boorar ILL-HL.
burdulu- vt. Kick. Variant: boor'-doo-loo'ga U-M.2.2-76.
burnaaga n. Goanna, translated by Mathews as 'tree iguana'. Variant: burn-a-ga U-M.1.1; 'bana:ga WL-T.75; burnâga U-M.2.2-36.
burnda n. Penis. Variant: burnda A-M.1.3-276; burnda A-M.2.3-50; panda 'penis' JB-G-13; burn'-da U-M.1.1; banda WL-T.75.
burndagumirrnu n. Meatus urinarius, orifice of the urethra in the male body, lit 'penis-hole-its'. Variant: burndagumirrnu A-M.1.3-276.
burning mod. Large, tall. Variant: burning A-M.1.3-133; burndal A-M.1.3-133; bunda wurri A-M.2.6-1.
burra n. Stone, semen. Variant: boora U-RD-423; burra U-HH-481; boor'-ran U-M.1.1; boor'-ra 'semen' U-M.1.1.
burrburr(an) n. Quail, possibly an endangered indigenous quail like bird called 'plains wanderer'. Variant: boor'-boor-an U-M.1.1; brprr A-IILL-HL.
buru n. Kangaroo, most likely eastern grey kangaroo. Variant: booroow WW-WR-418, U-M.1.2-105; buru A-M.1.3-277; A-M.1.4-134, A-M.1.7-1, pürü DM-AM-1877-272-Wand/Hu-TuPu; burre DM-M.2.6-30; pürü DM-AM.1.254; boor'-roo U-M.1.1; booroo U-C-1-9; booroo U-RD-422; booroo U-AH/JH; Burroo. UL-JL-266; Boo.roo BB-JL-225; burre DJ-M.1.5-161; burroo ILL-QR-1980.
burumayal n. Bream. Variant: burra U-RD-420; boor'-oo-my-el U-M.1.1; bűri

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buunk n. Anus. variants: buyu A-M.1.3-279; buyu U-M.1.3-279; buyoo 'bone' RD-423; buyoo-noo U-M.2.2-38; buyoo U-C.1-33; buyu A-M.1.3-276.

buwanda n. Fat. Variants: byoo'-wan U-M.1.1; buon U-RD-423; byoo'-wan-gee U-M.1.1.

bubunba n. Lump, listed amongst 'natural surroundings', so presumably this refers to a lump on the ground. Variants: buu'-bun-dha-ga U-M.1.1.


buwanda n. Oak. Variant: bu'-an-de-o U-M.2.4-59.


buyu n. Shin, bone. Variant: boo'-yoo U-M.1.1; buyoo 'bone' RD-423; buyoo-noo U-M.2.2-38; buyoo U-C.1-33; buyu A-M.1.3-276.

byuwan n. Fat. Variants: byyo'-wan U-M.1.1; buon U-RD-423; byoo'-wan-gee U-M.1.1.
dadung Y-AH.1.54-6/db; dâduñ DW-WR.4.

dhadjam temp. Soon, translated as 'by and bye'. Variant: dhadyam A-M.1.4-148.

dhadjan barinung temp. Few days or weeks ahead. Variant: dhed'dyan barinung A-M.2.4-53.

dhadjan galawalangga temp. In the coming year. Variant: dheddyang kullagalawalangga A-M.2.4-53.

dhadjan wari temp. A good while ago, long ago. Variant: dheddyan wurri A-M.2.4-53; dhadaywarri A-M.1.4-148.


dhadjilim temp. A few days ago, or weeks ago. Variant: dhowdyilim A-M.2.4-53.


dhagala n. Snow. Variant: tagala ILL-HL.


dhagalang n. Frost, cold. Variant: dhuguagalang A-M.1.3-276; tugalong ILL-HL.

dhagarr n. Cold. Variant: dhug'-gar U-M.1.1; dhuggarwa 'winter' U-M.2.2-147; U-M.2.2-150; Tugga BB-JL-225.

dhaygil part. No, nothing, "I don't know". Variant: tukkaijil JB-C-139-43; dhugayeeel U-M.2.2-150; Tug.gi UL-JL-226; Tugga.e.lee BB-JL-225; 'daga'jil WL-T.75; thugail DJ-M.1.5-167..


dhalanj n. Tongue. Variant: talen 'langue' JB-G; ðálan MY-HH-480; 'jalanj WL-T.75; thal'ún B-AH1.3; tullan WW-WR-1887-419; dhalàñ A-M.1.3-276; tullung ILL-QR-1890; talen V; ðálan MY-HH-480.


dhambang n. Hat. Variant: dhambang E.


dhana n. Foot, also 'bird's foot'. Variant: dunna WW-WR-1887-419; dhunna A-M.1.3-276; thunna A-AM.1-255; Thunna ILL-SoMJ; dhun'na U-M.1.1; tanna 'patte d'oiseau' JB-G-13; dana MY-HH-480; Thunna BB-JL-225; thunna DM-AM.1-255; 'd,ana WL-T.75; tannam ILL-QR-1890.

dhana- vi. Eat. Variant: tunnaga U-RD-421; tunnal U-RD-423; dhun'na-mâ-ga U-M.1.1; dhun'namâga U-M.2.2-76; thunnal JB-C.1-43; dhunnamum-oor U-M.2.2-76; taïnng 'manger' JB-G-12.


dhanama n. Wife. Variant: dhun'-na-ma U-M.1.1; tunnumung 'sweethart' U-RD-421.


dhang n. Non-meat based food, also translated as "braid". Variant: thung'-à U-M.1.1; tugni U-RD-420; tugni U-RD-423; Tung.ah. UL-JL-226; Tung.ah. BB-JL-226; 'd,angali WL-T.75; tongan 'braid' ILL-QR-1890; tunnar ILL-MM-1899.

dhangandaar phrase. Come this way! Variant: 'd,engan'dar WL-T.75.


dhangga- vi. Hang up. Variant: dhang'-gar-moor U-M.2.2-76.

dhanggan n. Long handled spear.

dhanj n. Fish, collective term. Variant: dhuñ A-M.1.3-278; ðanj A-AC.1.-25; tang ILL-MM-1899; dun WR-418; dhuñ A-M.1.4-131.


dhadbu- vi. Go through. Variant: dharádboo- DJ-M.2.3-10; dhurätüyubuugga DJ-M.1.5-166.


dharanggan kin. Second cousin, also a sweetheart. Variant: dhuranggan A-M.2.3-51.

dharangwili n. Spotted gum. Variant:
dhuraynj bamyli “Swap sisters”. Variant: dhurrainj bamaili A-M.2.3-51.
dharburang n. Dark night. Variant: thurrburang A-M.2.4-23; yoddutueraung 'moon' ILL-HL.
dhari- vi. Sleep, stand. Variant: dhur-ree-ga U-M.1.1; dharreega U-M.2.2-79; dhar'eega U-M.2.2-79.
dharing vi. Stand. Variant: dhuring A-M.1.3-279.
dhawa nuv. Ten. Variant: thow'-a U-M.2.2-55.
dhawamalanj nun. A lot, many, looks like a verb construction 'many-be-they'. Variant: thow'-a-mulla U-M.2.2-55.
dhawara n. Moon, night, alternative spelling 'dhabura/dhabara'. Variant: dowera JB-C.1-25; dawara MY-HH-481; dowera U-RD-423; tahouawam 'lune' JB-G-12; dhul'-boo-r' 'night' U-M.1.1; Towara BB-JL-225; Tub.ba.ra. BB-JL-226; tawara T.75; dower B-R; thu'-a-ra B-AH.1.3.
dhugan n. Camp, hut, home. Variant: thoo'-gan U-M.1.1; doogan UL-RD-423; Tookun UL-JL-266; Tugon. BB-JL-226; 'd,ugan W-L-T.75; duganda ILL-HL.
dhumal n. Shrub. Variant: dhumala DJ-M.1.5-166.
dhunbangga- vt. Lose (something). Variant: dhoo'nbang'ul'ga U-M.2.2-76.
djama- vi. talk. Variant: jamaga DM-M.2.6-30; ja'-ma-ga U-M.1.1.
djama ga mod. Good. Variant: jum'-ug-a U-M.1.1; jummagundhan U-M.2.2-47; jamaga U-M.2.2-17; jummaga 'sweet' RD-423; tyamugu MY-HH-481; jum'magang'oor u-M.2.2-76; Jumaga BB-JL-266; jummagal DJ-M.1.5-162; jummerger B-R; ummagang DM-M.2.6-27.
jambati kin. Brother in law, "A man married to one's sister". Variant: jambinyuna, jambi DM-AM-1874-256-Ull/Bi-Bu1; jambydthin DM-AM-1874-257-Ull/Th-Bu2; tembi U-WR.4.
djanba mod. Slow. Variant: janboara A-M.1.3-278; janboi 'slowly' A-M.1.4-149.
djangayiri mod. Silent. Variant: jangairi A-M.1.3-278.
djarambu- vi. Be quiet. Variant: jarromboor U-M.2.2-76.
djarang yirriwalan n. Blackfish. Variant: gerrong irrewwolan ILL-QR-1890.
djarungali n. Frog. Variant: jerrungulli A-M.1.3-278.
djawula n. Lyrebird, see also djawila and djagula. Variant: jaula A-M.2.5-46; jaula A-M.1.4-130.
djawur n. Head hair. Variant: jou'-oor U-M.1.1; jauw JB-C.1-23; JB-RD-423; tiaw MY-HH; Fajoworo BB-JL-225; 'djawal WL-T.75.
djibang n. "Greetings". Variant: geebung ILL-QR-1890.
djdbalang mod. Sweet. Variant: dyibalang A-M.1.3-278.
djilawa n. Urine. Variant: jil'-loo-ow'-ga U-M.1.1; djilawa ComMemb; 'tjilawa WL-T.75.
djilivarri "Avenge". Variant: jillivurri A-M.1.3-279.
djilwir n. Grasshopper. Variant: dyilwir A-M.1.3-278.
djimbay mod. Thirsty. Variant: jimbai A-M.1.3-278.
djina mod. Smell, this looks suspiciously like a reference to smelly feet. Variant: jina A-M.1.3-279.
djina n. Foot. Variant: jinna DJ-M.2.3-7; djina- B- AH.1.3; tinna JB-C.1-31/JB-RD-423.
djinaabli n. Blanket. Variant: djinaabli U/A-E.
djinalibura sp. Far. Variant: jenalanboora U-M.2.2-46; jeenal’e-burra U-M.2.2-46.
djinama- vt. Make. Variant: ginnarmaryja DM-AM-1874-256-Ul/Bi-Bu1); 136 dyin'-ya-nâ-ga U-M.2.2-42; jin-ya-maga U-M.2.2-42.
djindala n. Tree goanna. Variant: jindaulla A-M.1.3-278.
djindawa n. Wife. Variant: jindo'wa DJ-M.2.3-1.
djinjama- vt. Make or complete or produce or build something. Variant: djin-ya-moolaga U-M.2.2-42; djin-ya-mooga U-M.2.2-42; jinyamooga U-M.2.2-75.
djinug n. Echidna. U/A-E
djirabirin n. Small locust. Variant: jirrabirin A-M.1.3-278.
djirar n. Head hair, fur. Variant: jirrar A-M.1.3-277; jirrar A-M.1.3-276; jirra WW-WR-419; gerarara ILL-Som.MJB.
djirawalang n. Shooting star, "that star will make boys' bottoms swell and sore, when they have eaten meat that they weren't allowed to eat" Mathews. Variant: djirawullang A-M.2.4-25; jirrawullang A-M.1.3-276.
djirawara n. Tree leaves. Variant: jerow're U-M.2.2-44; jir-rou'-a-ra U-M.1.1.
djiriba num. Two. Variant: dyirriba DJ-M.1.5-167; jir-ree'ba U-M.2.2-55.
djirward mod. Quick. Variant: jerwurt A-M.1.3-278.
djunidjundaj n. Night owl, ground owl; Gaimard's translation is sparrow hawk. Variant: dyu'n'-dyun[t] A-M.2.4-53; junajanuit 'ground owl' A-M.1.3-277; tchounoutchonot 'epervier' JB-G-12.
djVriinjdja n. Head band. Variant: dyVriinydy A/U-E.
duda n. Mosquito. Variant: duda A-M.1.3-278.
dundhun n. Firestick. U/A-E
durun Variant: tooroon ILL-QR-1890. "South side of gap. Woman was born there".
durun.gadja Variant: dooroojai JB-C.1-15; dooroojai JB-RD-422; too'roon gad'ya U-M.2.2-55; too'roon goweraga U-M.2.2-55; Toorung.gow.aree. BB-JL-266; turungadya DJ-M.1.5-167. num. Three.
duruua Variant: tooroor U-RD-423.


gaandi n. Tobacco, also 'money' and 'smoke'. Variant: Ka.an.dée. UL-JL-266; gaandi U-M.1.1.


gabagubal n. Woman that has lost at least one of her children according to Mathews. Variant: gângna U-M.2-2-38.


gabanu n. Head, also egg. Variant: gâu-‘â-na U-M.1.1; koarno JB-C.1-15; gAbaanung E, kâ-bân U-M.1.1; kabomo JB-C.1-21; kapan MY-HH; koarno RD-422; gâbarnu WL-T.75; kabon DM-AM-1.255; ka‘barn U-AH; kubaharnu B-R.


gabada n. Moon. Variant: kuperdar TB-R.


gAban n. “A suitable woman to marry”. Variant: Kubban A-M.2-3-50.


gabril n. Pig face. Variant: gibril ILL-QR-1890.


G - g

gadugadhaninga vi. Thirsty, morphological breakdown and transitivity status unclear at this stage. Variant: kâ-boot-ban-dhâing-a U-M.1.1.

gabugubal n. Youth, boy uninitiated?. Variant: kâb'-bo-goo'-bal U-M.1.1; kubahagoobal U-M.1.2-102; gâb'-goobal U-M.1.1; kaboogobal U-RD-421.


gadhaga n. Head. Variant: kuttargar B-R.


Gadhungal n. Sea-belonging, from "TwoFold Bay to Sydney - and furtherwards - includes 90 mile beach to south". Variant: katungal TB-JH/AH.M.


gagayiri mod. Hungry, lit. 'hunger-having'. Variant: kuggaigiri A-M.1.3-278.


galang galang n. Large locust. Variant: gullang-gullang A-M.1.3-278.

galangaridj n. Smoke. Variant: kullangurich ILL-QR-1890.


**gamunda** n. Fish. Variant: Kalgoonda DJ-M.2.3-12.


**galinjandjudinja** vt. Pinch, morphology on this verb is not clear. Variant: galinyanjudjuni A-M.1.3-278.


**galiyadba** num. Few. Variant: kulliataba A-M.1.3-278.


**galwal** n. "Death of a black getting honey". Variant: Kullwall ILL-QR-1890.


**gama** vi. Sleep. Variant: komo TB-R.

**gamara** n. Old man. Variant: kum'-me-ra U-M.1.1; kum'mur-ra U-M.2.2-44.

**gamba** n. Marrow. Variant: kambo U-AH/JH.


**gambaambli** n. "A little fish that lived in schools that could be netted close to the shore when a particular flower ['Gamba:bulanj] opens". Variant: 'gamba:mbi DW-T-773.

**gambaabulanj** n. "This is a flower that, when it opens, that particular fish can be caught". Variant: 'Gamba:bulanj DW-T-773.

**gambambara** n. Spring, season. Variant: gumbambora U-M.2.2-147.


**gambi** n. Fire. Variant: kambo TB-R.

**gambugalag** n. "Bullock". Variant: Cumbbo.gullock UL-JL-266.

**gambuladja** vt. Break. Variant: gam-bool'-a-jal-la-ga U-M.1.1; kum-bool'a-jallaga U-M.2.2-75.

**gami** n. Mouth, also given as throat. Variant: kummi A-M.1.3-276; kommi WW-WR-418; gumme ILL-QR-1890; commie ILL-MM-1899; kame 'bouche' JB-G-11; kamy MY-IIH-480 'throat or neck'; kame 'bouche' JB-G-12; kame JB-G-13.

**gaminag** n. "Reeds at back". Variant: kommymuk ILL-QR-1890.

**gamingal** "Girl burnt to death". Variant: cummingal ILL-QR-1890.


**gana** mod. Good. This looks suspiciously like guna 'shit' or garna 'bad'. Variant: kana 'bon' JB-G-11.


**ganama** vt. Burn, cook. Variant: kunnumurri U-M.1.3-279; gunnumoor U-M.2.2-75; kanama 'cook' A-M.1.3-279.

**ganandhimila** vt. Learn. Variant: kan'handhimiloo-ga U-M.2.2-76.


**ganaya** mod. Ripe. Variant: gunnaia A-M.1.3-278.

**ganaya** vt. Ask. Variant: kunnumooga U-M.2.2-75; ganniamooga U-M.2.2-75.


**ganbi** n. Fire, firewood. Variant: kanbi WW-WR-1887-419; kanbi A-M.1.3-277; kumbee ILL-SoMJB; ganbi A-AC.1-25; kumbi DM-AM.1-255; kun'-bee U-M.1.1; kani JB-C.1-29; kambi JB-G-12; ka'ani B-AH.1.3; kunbi DM-AM.1-255; kunbee ILL-QR-1890; kunbee ILL-MM-1899.


**gangung** mod. Sleepy. Variant: kangung A-M.1.3-278.


**gangwari** n. Dog, generic term for "wild as well as tame". Variant: kongwari U-AH/JH.

**gani** n. Wood. Variant: kunne B-R.


**ganina** mod. Bad. Variant: kunneener B-R.


**ganyi** n. Fire. Variant: kanjee; gan-ye
garga

U-M.2.2.43; gani U-RD-423; kánye MY-HH-481; 'ganji WL-T.75.
garaangalir vi. Turn away. Variant: garang-a-lir U-M.2.2.79.
garalu n. Translation 'monkey', but no cognate found elsewhere to explain. Variant: Kurraloo. BB-JL-266.
garanganganj n. Knife made from shell or stone. Variant: kur'-rang-ang-an U-M.1.1.
garangganj spat. Behind. Variant: garrangganj DJ-M.1.5-166.
gAranj mod. Young. Variant: kragne 'jeune' JB-G-12.
garanu spat. Up river. Variant: gurrano DJ-M.1.5-166.
garawur n. Bull ant, red and black ones, translated as 'Bull-dog ant'. Variant: gurrwur A-M.1.3-278.
gardira- vt. Rend, tear. Variant: kardeer-å nga U-M.2.2-76.
garga n. Sky. Variant: karker TB-R.
gari n. Snake, general term. Variant: kâ'-ree U-M.1.1; kurri U-RD-422.
garibda- vt. Lift. Variant: kur'reetbar' U-M.2.2-76.
garidja n. Canoe. Variant: kurridja U-RD-423; kur-ree-ja U-M.1.1; koredje TB-R.
gariga n. Hut. Variant: korige TB-R.
garnina mod. Bad. Variant: gar-neen'-a U-M.1.1; gunina MY-HH-481; Cor.ne.na BB-JL-266; kannia JB-RD-423; kanan JB-G-12.
garul n. Arm. Variant: Karul ILL-SoM.JB.
garun n. Back of the neck. U/A-E.
garungali n. "[hook blady stuff?(illegible)] in fence at La Perouse". Variant: kurrungulli A-M.2.4-58.
garungguba n. Pelican. Variant: kar'-oong-goo'-ba U-M.1.1; kurringooba JB-C.1-13; kurringoooba JB-RD-422.
garuwundu spat. Northerly, "from any specified spot". Variant: gurruwundu
gawagawara n. Whitefella, white man. Variant: kowergowerer B-R.
gawalang n. Male, used to denote gender to animals, but not birds. Variant: kaualang A-M.1.4-130; kowalang A-M.1.7-1, U-M.1.2.105.
gawaning n. Neck. Variant: kuan-ing ILL-SoMJB.
gayan nprop. "Very top peak of the Dromedary". Variant: kayan AH/JH.
gayang mod. Big. Variant: kaiyung WW-WR-1887-419; gaian A-M.1.3-278, A-M.1.3-133; giee A-M.1.7-1; gayan A-M.2.3-48.
gayangundu n. Log, literally means 'large wood'. Variant: gayancoondroo ILL-MM-1899.
gaygan n. Arm. Variant: kĩ-kan U-M.1.1; kokin DM-AM-1.2-255.
gayung n. Sea. Variant: kiyong ILL-JB-SoM; kiyong ILL-MM-1899; cayu ILL-HL.
gibugiburr n. 'The good spirit'. Variant: gibu giburr ILL-HL.
gilwa n. Darkness. Variant: gil'-wa U-M.1.1; i-il-wa JB-C.1-27; i-il-wa JB-RD-423.
giruwig n. Seagull. Variant: giruwick ILL-HL.
gubidja mod. Small, little. Variant: koo-bid'-ya U-M.1.1; koobya V; koobeejanghaihoo U-M.2.2-135; koobeejanga U-M.1.2-103.
gudja mod. Unripe, "green as a tree". Variant: gudya A-M.1.3-278.
gudjagang n. Little boy, but also listed as either sex. Variant: gujagang A-M.1.3-275; gujaganganh A-M.1.4-13; kudjagang WW-WR-418; Konjacar 'boy' ILL-JB-SoM; gujagong ILL-QR-1980.
gudjanga n. Child. Variant: kojanger B-R.
gudjarr n. Lagoon. Variant: gudyer A-M.2.2-147; gudyer U-M.2.2-146; kotjerru DM-AM-1874-248.
gudumang n. Turtle. Variant: kutumang A-M.1.3-278.
gugara n. Kookaburra. Variant: kookara WW- WR-418; kugara A-M.1.3-277; gookoo ILL-HL.
gugu n. Shoulder Variant: kō-ko U-M.1.1; kogo 'clavicule', 'épaule' JB-G-11; kouko JB-G-12; kugu U-M.1.3-276; gookoo ILL-JB-SoM; 'gugu' 'chest' WI-L-T.75.
gugug n. Kookaburra, also translated as mpopok. Variant: gogôk A-M.1.3-277; ookoo JB-C.1-13; ookoo JB-RD-422.
gugunyaaru n. Kookaburra. Variant: koo'-goon-yā-woo U-M.1.1; cucucbarru ILL-HL.
gulagang mod. Short. Variant: gulgang A-M.1.3-133; gulgang A-M.1.3-278; goulouga 'enfant' JB-G-12.
gumari n. Wind. Variant: koomarre B-R.
gumbiira n. Spear, also reed. Variant: kum-bee'-ra U-M.1.1.
gumira n. Hole. Variant: goomirra DJ-M.2.3-12.
gunaamVldjan n. 'Legendary apeman', mythological character. Variant: gunaanVldjan A-E

gunaguni n. Starfish. Variant: goonagony ILL-QR-1890.
gunama n. Snow, cold west wind. Variant: gunama A-M.1.3-276; Kuna.ma BB-JL-225; koo-nam'-ma U-M.1.1; goon-'um-ma 'snow' U-M.1.1.
gundjama- vi. Sick, lit. 'sore-be'. Variant: gun'-ja'-ga U-M.1.1.
gundjiran n. Sirius; brightest star in the sky; Sirius is the luminary of the constellation Canis Major, the Greater Dog, which represents Orion's larger hunting dog, and as such is commonly referred to as the "Dog Star". Variant: goon-je-ran U-M.1.1.
gunga n. Large lizard. Variant: goongah ILL-QR-1890.
gungaba- vi. Fall. Variant: goong'-'o-bā-leen U-M.1.1-72; goongobāliene U-M.2.2-76.
gungalin n. Myrtle. Variant: gungalen A-M.1.3-133; gungaledin A-M.1.4-133.
gungara n. Possum. Variant: gumara E, koong'ar-a U-M.1.1, goongara U-M.2.2, koongera JB-C.1-11; koongera JB-RD-422; Koong.a.ra BB-JL-266; 'gungara WL-T.75; koengerrer TB-R; koongara DJ-M.2.3-1; googarungga DJ-M.2.3-12.
gunggal n. Loose. Variant: gunggal A-M.1.3-278.
gunju(n) g. Black swan. Variant: gunyung A-M.1.3-277; congo ILL-HL; kooyoyoo U-M.1.1; koonyoo U-RD-422; 'gu:nijn WL-T.75.
gunun vi. Sleep. note that the previous entry 'blind' shares the same lexeme according to Gaimard. He perhaps elicted showing closed eyes. Variant: kounnoun 'dormir' JB-G-12.
gunungama n. Alpha Orionis, other name is Betelgeuse. Variant: goo-nung'a-ma U-M.1.1.
gurabungari- vt. Frighten. Variant: goorabungareemoooga U-M.2.2-76.
gurad n. Ground, unclear whether this refers to dirt, ground or soil.
guradhwag n. Brolga, native companion.

Variant: guradhawak A-M.1.3-277; kooradawak WW-WR-418; curaduck ILL-HL.


gurândjir n. Large mussel. Variant: guran'dyir A-M.2.4-23.


guragurr n. Short nosed bandicoot. Variant: koor'-a-goor U-M.1.1; 'guruga:r WL-T.75.

Variant: koorawara A-M-1.3-278; guréan A-M.1.3-278.


gurarayga n. Slate crane, likely to be brogla. Variant: koor-ar-ay'ga U-M.1.1.

Variant: koorawaroo U-RD-422.


gurdgard n. Big Frog. Variant: koor'-gaty U-M.1.1; 'kur'gart WL-T.75.


guridja n. Honeysuckle on beach. Variant: gu-r'il-dya A-M.2.4-58.


gUrinjang phrase/ "I'll get warm". Variant: curinyang ILL-HL.

Guriwal nprop. Guriwal, name of camp at La Perouse, pigeon. Variant: Guriwal A-M.2.4-59.


gurnamunya mod. Wrong. Variant: gur'-na-mun'-ya U-M.1.1.

gurnayang mod. Wrong. Variant: gurnaianung A-M.1.3-278.

gurdiira n. Ironbark, one of the Eucalyptus species trees. Variant: goorn-dee'-ra U-M.1.1.


gurnumbungay mod. Badly. Variant: gurnumbungai A-M.1.4-149.

gUrungmali Variant: Curnoomgully N-NoM.3.6096.


gurrugurri n. Onion. Variant: gorrorri ILL-QR-1890.


gurugama n. West wind. Variant: Kooroo.gama BB-JL-225; gooroooma U-RD-421; gooroooma U-RD-423; koo-roong'a-ma U-M.1.1; gooroo-ooma JB-C.1-37; korogomma TB-R; korocummeer TB-R.

gurugundha- vt. Fear something. Variant: goorooogondhaga U-M.2.2-76.


guruwa n. Waves. Variant: kürüoalan DM-AM-1874-256-Ull/Bi-Bu1).

guvMa n. Camp, windbreak. U/A-E


guwami phrase. "Stay here". Variant: guamy ILL-HL.

guwij n. Spirit of the dead.


guya spat. South. Variant: narri-[quia A-M.2.3-48; 'guja WL-T.75; kwia
**guuyangal** n. Southener 'south-belonging'. Variant: guiyangal DM-AM-1874-256-Ul/Bi-Bu1).


**guayundu** temp. Southerly, from any specified spot. Variant: kwayundu A-M.1.4-147.

mambí n. Eel.
mamingang n. "Native grape". Variant: mumingang ILL-QR-1890.
manalinga num. Four. Variant: Muna.linga BB-JL-266.
manarima n. 'Wild black'. Variant: munaremar B-R.
manda n. Wedding, looks like 'catch'. Variant: manda ILL-HL.
mandidja n. Meat. Variant: Mundaja BB-JL-266; manditja "nga,li" WL-T.75; monee ILL-QR-1890.
maNgan n. Pumpkin. Variant: mongan ILL-QR-1890.
mangUru n. Cloud. Variant: mongoru ILL-HL.
manggVna n. Canoe.
mar- vi. Run. Variant: moranni ILL-HL.
maramal n. Hand; Finger. Variant: maramul A-M.1.3-276, A-M.2.2-127; murrumul A-AM.1-255; murrumur WW-WR-418; Murrah-mull ILL-JW-SoM.; murruful ILL-QR-1890; maramol 'doigt' JB-G-12; maramale JB-G-12; Murrah-mur ILL-SoM JB.
marandi- vt. Bring. Variant: mur'-ran-di-ga U-M.1.1; murrundir U-M.2.2-75.
marangga n. Charcoal, also ashes. Variant: murunggiga A-M.1.3-277; morong 'ashes' ILL-MM-1899; moronga 'coal' ILL-MM-1899; muringah ILL-QR-1890.
marida num. One. Variant: moreda ILL-HL.
maridha n. Fish hawk. Variant: murridha A-M.1.3-277.
marin "Means sister in law - and country inhabited by them is as described - extends to Gippsland - beyond this in the [faint]? men are called Gundunrook". Variant: murrin TT-JH/AH:IM.
marlugudhaaga Sexual desire, this could be a verb comples with -ga being 1st person singular pronoun. Variant: mur'-loo-goo-dhâ-ga U-M.1.1.
marr n. Mullet. 'mulle' JB-G-12.
marr n. Fish. general. Variant: ma'-ra U-M.1.1; marna JB-G-12; Mar.rah. UL-JL-266; Mar.rah. BB-JL-266; marna DM-AM-1874-256-Ull/Bi-Bul1; marer B-R; murr DJ-M.2.3-1.
maraa n. Tail. Variant: murrar M.2.6.-30; murranung A-M.1.3-277.
marrarr n. Spider. Variant: mur'-rar U-M.1.1; marara U-RD-421; murrara A-M.1.3-278.
marrinya n. Emu. Variant: mur'-re-a U-M.1.1; murrery JB-C.1-11; mirrja JB-C.1-11; murrja JB-AH/JH.
mawa n. Blackfella, black man. Variant: mowho TB-R.
mugaram
num.
muladhā n.
muladij
mod.
Weak, soft. Variant: muladha A-M.1.3-278; A-M.1.3-279.
mulgā n.
mulgun
n.
"Nest of the water hen". Variant: moolgun ILL-QR-1890.
mulidja
n.
Woman with child. Variant: mooleewa jeengalwa DJ-M.2.3-1; mulidya DJ-M.1.5-161.
mumaga
n.
mumbunja-
vt.
Catch. Variant: mumunyka A-M.1.3-279.
muna
n.
mundawara
num.
Two. Variant: mundowerer B-R.
mundha
n.
mundhamundha
n.
Smokes. Variant: mundhāa mundha A-M.2.4-58.
mundhul
n.
mundi
n.
Jumper ant and greenheaded ant. Variant: mundi A-M.1.3-278.
mundji
n.
Bum, rump. Variant: mundji, munj.'jee U-M.1.1.
mundu
n.
Bandicoot. Variant: mundu A-M.1.4-130.
munduba
n.
mundur
mod.
Heavy. Variant: moon'door U-M.1.1.
mundur
mod.
Strong. Variant: mu ndur DJ-M.1.5-162.
mundu-
vt.
Forget. Variant: mundura A-M.1.3-279.
mungala
n.
mungan
n.
Pumpkin. Variant: mungan ILL-QR-1890.
mungandhawara
num.
Two. Variant: mungandhow'era U-M.2.2-36; mung'undow-erra U-M.2.2-55; moadaoora JB-C.1-15; moondaoora JB-RD-422.
mungga
n.
murang n. Grave. Variant: murong ILL-HIL.
murnawal n. Five, also hand. Variant: mur-na-wal U-M.2.2-55.
murnawar kin. Daughter. Variant: murnawarno U-M.2.2-15; Mun'-na war'-ngul'la U-M.2.2-16; murrarawno U-M.1.1-53.
murnunj mod. Deaf. Variant: mûrnun U-M.1.3-278.
muruwaranj n. Female pubic hair. Variant: mûruwaranj ILL-QR-1766n.
murr n. Hornet. Variant: mur-r A-M.1.3-278.
muyinggang mod. Little. Variant: mui
ingg ILL-MM-2.4-48.
mVrigalan n. Swamp honeysuckle. Variant: m[u]rigalan A-M.2.4.
mVyanda kin. Mother. Variant: meunda JB-C.1-7; menda MY-HH-480.

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nadja SPAT. Up there. Variant: naddya A-M.2.3-59.
nadjung kin. Father’s mother. Variant: nadjung Y-AH1054/6a-b.
nagang mod. Good, right, well in health. Variant: mukkong WW-WR-1887-419; nuggung A-M.1.3-278; nuggung A-M.1.3-278; nuggung A-M.1.3-278; nuggung A-M.1.4-134; nuggong A-M.1.7-3; nuggumbungai A-M.1.4-199 ‘well’.
nagun n. Fresh water. Variant: nakoon ILL-QR-1890.
nanangwariganan n. Animal, probably a combination of ‘nanang’ and ‘warriganan’. Variant: nanangwarigan A-HL.
nandi- vi. See, also translated as ‘stare’. Variant: A-M.2.5-46; nandea A-M.1.3-279 ‘stare’; nandia A-M.1.3-279.
nangga- vi. Sit. Variant: nunggaga U-M.2.2-79.
nangli- vi. Sleep. Variant: nungkiki B-B-R.
narri n. Egg. Variant: nurree ILL-QR-1890.
nawa n. Heat, sun, day. Variant: nowa JB-C.1-27; nowa U-C.1-37; nou’a U-M.1.1; nowa U-C.1-25/RD-423; nower B-B-R ‘sun’; nau’a B-AH1.3 ‘sun’.
nawalUng mod. Enough. Variant: nauwallung A-M.1.4-149.
nawandalwali n. Translated by RHM as “men, women and children”. Variant: nauandalwali A-M.2.3-51.
nawu n. Fish blood. Variant: nowoo ILL-QR-1890.
nayuga n. White ants, termites. Variant: nihooka ILL-QR-1890.
ngaba n. Girl before puberty, young woman. Variant: ngubba A-M.1.3-275; ngubbunggang A-M.2.3-50 ‘young woman’.
ngabanungula n. Queen bee, lit. mother bee? Variant: ngubanungula A-M.1.3-278.
ngadgayang interj. ‘Take care!’’. Variant: ngatkaaing A-M.1.4-150.
ngadhan spat. Side. Variant: nguddungbulali A-M.1.4-149; nguttambulali A-M.2.6-23-PoS 1; nguddhah A-M.2.6-16; nguddaändarri A-M.2.6-16; nguttaändya A-M.2.6-16; nguddhänbulali A-M.2.6-18.
ngadhandja spat. Outside. Variant: nguttandya DJ-M.1.5-166.
ngadjwanggadha “She has the flower?” Variant: ngady][wanggadha A-M.2.3-50.
ngadu n. Thumb. Variant: nga'tu B-AH1.3.
ngala- vi. Sit. Variant: ngulli A-M.1.4.131; ngullaia A-M.2.6.24-GW; ngullaiangai A-M.2.6.1; ngullari DM-AM.265; ngullung A-M.1.3.279.
ngalambay n. Ripple made by a stone or fish jumping. Variant: ngalambai A-M.2.4.53.
ngalu num. Three. Variant: olu ILL-HL.
ngalung n. Female orgasm? Translated by RH Mathews as 'woman's pleasure'. Variant: ngullung A-M.2.3.50.
ngambaga n. Tomahawk.
ngaminjang n. Female breast, also translated once as 'breast milk'. Variant: ngumminyang A-M.1.3.276; nominyo DM-AM.1-255; numminya JB-C.1-7; ngam'-min-ya U-M.1.1; numminya U-RD.423; 'nguminja WL-T.75; nominyu A-M.1-255; ngumminyang A-M.1.3.276 'breast milk'; ngumnjaan JB-G.12.
ngang ngang interj. Interjection 'is that so!'. Variant: ngang ngang A-M.1.4.150.
nganjung n. Termite, translated as 'white ant'. Variant: nganjung A-M.2.4.21.
ngara- vi. Hear. Variant: ngarraga U-M.2.2.76; ngar'-ra-lug-ga U-M.1.1.72; ngurunde A-M.1.3.279.
ngarambilil vt. Drop out of hand. Variant: ngarrambilill U-M.2.2.76.
ngarawan n. Distant sea, also 'east'. Variant: ngur'-rou'-wan U-M.1.1; jurawan DM-AM.1878-271-WAND/NO-TU 'east'; ngurouwng A-A.AC.1.-25n. Distant sea, also 'east'.
ngArnany n. Tongue.
ngarri n. Leg, shin. Variant: guurri A-M.1.2-255; Narree BB-JL.225; ngurri A-M.1.3-276 'shin'.
ngawal n. White cockatoo. Variant: ngow'-al U-M.1.1; ngowal U-RD.422; 'ngawal WL-T.75.
gawi part. Yes. Variant: nga we DJ-M.1.5.167.
ngaya dem. Over there. Variant: ngaya DM-AM.1874-256-Ull/Bi-Bu1).
ngaya- vt. Hear. Variant: naiura ga DM-AM.1874-256-Ull/Bi-Bu1).

ngayagwa 普遍性。女性，用于确定性别的动物。Variant: booroo ni -gwa DJ-M.2.3; ngigwa DJ-M.1.5-161.

ngayalu 人称代词。Djirringanj第一人称单数代词。Variant: ngaialu DJ-M.1.5-162.

ngayalu 人称代词。Bega语言第一人称单数代词。Variant: ngaialalu B-AHI.1.3; ierlo B-B-R.

ngayalunggulal 人称代词。Djirringanj第一人称单数代词。Variant: ngaialunggulal DJ-M.1.5-163.

ngayamA- vt. 驱赶。Variant: ngaimung A-M.1.3-279.

ngayang 人称代词。No. Variant: ngayung WW-WR-1887-419; ngaing A-M.1.4-148; afann 'non' JB-G-12.

ngayanga 人称代词。Djirringanj第一人称单数代词。Variant: ngaianga DJ-M.1.5-162.

ngayangulu 人称代词。Djirringanj第一人称单数代词。Variant: ngaiangulu DJ-M.1.5-162.

ngayanjila 人称代词。Djirringanj第一人称复数代词。Variant: ngaiannya DJ-M.1.5-162.

ngayanjin 人称代词。Djirringanj第一人称复数代词。Variant: ngaianyinDJ- DJ-M.1.5-162.

ngayaruwinj 地址。你们。Variant: ngaiaru A-M.1.4-150.

ngayawang 人称代词。Dhawa第一人称单数代词。Variant: niaawung DW-WR-4.

ngayAWing 人称代词。Dhawa第一人称复数代词。Variant: niaowing DW-WR-4.

ngayima vt. 搬运。Variant: ngaimurri A-M.2.4-24; ngaimilai A-M.1.4-133.

ngayindilindingal 人称代词。帮助。Variant: ngaingindilindingaling A-M.1.3-279.

ngaylugu n. 蚊子。Variant: nay-loo-goo U-M.1.1; nay-loon-ga U-M.2.2-42.

ngayung 地址。'hey you!' 地址。Variant: ngaing! A-M.1.4-150.

nginbaga 词组。我不知道。Variant: ngingbanga U-RD-423.


ngubulinj n. 热。Variant: ngoo-boo-liñ U-M.1.1.

nguga n. 糖。Variant: nguga A-M.1.3-277; hookar ILL-MM-1899.

nguga n. 水。Variant: ngugangga DJ-M.1.5-166; ngo'ka B-AHI.1.3; ngo'ko DW-M.2.2-27.

ngulangan n. 眼镜。Variant: ngullangan A-M.2.3-50.


nguliga n. 女人。Variant: nguliga B-AHI.13.

ngulu n. 前头。Variant: ngulu A-M.1.3-276; ngulu A-A-AC.1-25; wooloo ILL-HL; holo 'front' JB-G-12; knooboo ILL-QR-1890.

ngulur n. 汗水。Variant: ngulur A-M.1.3-279.

nguluwan 共用。在前面。Variant: nguluan DJ-M.1.5-166.

nguma- vt. 给予。Variant: ngooma'-la-ga U-M.1.1-72; ngoom-man-da-loong U-M.2.2-75 'barter'.


ngumung n. 膝盖。Variant: ngumu U-M.1.1; omomo 'genou' JB-G-12; ngumu WL-T-75; ngumung A-M.1.3-276; umungo DM-AM-1878-271-WAND/NO-TU; moom moong ILL-QR-1980.

nguna n. Elbow。Variant: nguna A-M.1.3-276; mu na A-AM.1-255 says nguna in dharawal; yuma DM-AM.1-255.

ngunarungura- vt. 贪婪。Variant: ngoon'-a-roong-oor'-a-ga U-M.1.1.

ngundaga mod. 醉。Variant: oondago U-RD-423.

ngundhu- vt. 喝，也翻译为'suck'。Variant: ngoondholleen U-M.2.2-79; ngoon-dholoo'ga U-M.2.2-75; oondaya JB-C.1-43; ngoon'-dhoon-loong-a U-M.1.1; ngundhunungundu DM-AM-253 'drink as in noun'; ngoonhoonhan U-M.2.2-46; ngoongada U-M.2.2-42; ngundumurri A-M.1.3-279; ngoon'dhooloog'a U-M.2.2-42.

ngura n. 巢，窝。Variant: nguri DJ-M.1.5-162; ngurani DJ-M.1.5-162; ngurra WW-WR-1887-419; nguria A-M.2.6-25-GW; ngura A-M.1.3-277, A-M.1.3-131; ngoora U-M.1.2.106; ngurangun A-M.1.3-277 'bird's nest'.

ngurana n. 海浪。Variant: uraner ILL-HL.

ngurannah n. 恶性。Variant: ngurannah A-M.1.3-276.

ngurdama- vt. 拳打。Variant: ngurdumurri A-M.2.3-50; nurdumai A-M.1.3-276.


nguri n. 绳子。Variant: nguri DM-AM-1874-256-ULL/Bi-Bu1).

nguridja n. 杉。Variant: ouredja JB-G-12.

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ngurinj n. Cigarette.
ngurlwan n. Drop, translated as 'drop as rain' by Mathews. Variant: ngurl’wan U-M.2.2-76.
ngurnda mod. Black. Variant: ngurn’da U-M.2.2-75; ngunda A-M.1.3-278.
ngurnunj n. Throat. Variant: ngurnuñ A-M.1.3-276; unnum ILL-QR-1890.
nguru vi. Stay. Variant: oo’roo ILL-IL.
nham dem. That, there. Variant: nham A-M.1.4-134, A-M.1.4-139; nhameng A-M.1.4-140; A-M.1.4-141; A-M.2.6-21-PoPS.
nharrya dem. Yonder, that there out of sight. Variant: narria A-M.1.4-139.
nharrya waradjang spat. Over yonder, over there further away. Variant: nhurria wurredyay A-M.2.3- 48.
nhay dem. This. Variant: nhai A-M.2.3-48; A-M.1.4-133; A-M.1.4-139; nhai A-M.2.3- 48, A-M.2.5-43; nthiung A-M.1.7-4.
nhayang dem. That in object function, this. Variant: nthiang A-M.2.2-97; nthiung A-M.1.7-4 'this'.
nilamu n. Day. Variant: nileno ILL-IL.
njaagarn mod. Sharp, point of blade or knife. Variant: nyä’-garn U-M.1.1.1.
njala- v. See. Variant: nyellugga U-M.2.2-77; nyullaga U-M.2.2-22.
njamba- vt. See. Variant: nyambugga DJ-M.1.5-166; njabugalu DJ-M.1.5-166.
njan dem. This. Variant: nyan DJ-M.1.5-163; nyangillimba DJ-M.2.2-58.
njanadha dem. There, that. Variant: nyun'na-dha U-M.2.2-46.
njandu- vt. Look at. Variant: nyando DJ-M.2.3-1.
njanginga spat. Close. Variant: nyaninggo DJ-M.1.5-166.
njariwang n. Thunder. Variant: nyerriwang U-AH/JH.
njawa- vi. Wait. Variant: nyaumoob ni DM-AM-1874-256-Ul/Bi-BiU); naurrayi DM-AM-1874-256-Ul/Bi-BiU).
njiinj dem. This, here. Variant: ñeen U-M.1.1; ñeëë U-M.2.2-46; nyeen DM-M.2.6-27.

njindigal pro. Djirringanj and Bega language, second person singular pronoun. Variant: indigal DJ-M.1.5-162; in’digal B-AH.1.3.

njindigambul pro. Djirringanj second person dual pronoun. Variant: Indigumbul DJ-M.1.5-162.


njindiganu pro. Djirringanj second person plural pronoun. Variant: Indiganyu DJ-M.1.5-162.


njir n. Scales on fish?. Variant: nyir A-M.1.3-277.


njirra n. Fish hawk. Variant: nyir’-ra U-M.1.1.


nuga n. Sugar. Variant: nooka ILL-QR-1890.

nugu n. Hot coals.


nunganja spat. Around, behind. Variant: nunganja A-M.1.7-4; nunganjyimung A-M.1.4-147 ‘around, behind me’.

nunganung mod. Female, markes gender in animals. Variant: nunganung A-M.1.4-130, A-M.1.7-1; nûngûn A-M.1.2.105.


nuran nuran n. Light. Variant: nooran nooran ILL-QR-1890.

nuriya num. Four. Variant: nûria B-AH1.3.


nurung n. Elbow. Variant: nooroom ILL-QR-1890.

Waadhu n. Skin. Variant: wardhu, waadhunjan A-M.1.1; wardo JB-C.1-33; wâ-dhoon-gan’-yan U-M 1.1; wardo U-RD-423; wardo MY-HH-480.


waardu n. Finger.


waawan n. Crow. Variant: wawan ILL-QR-1890.


wabarawu n. Potato. Variant: wobbarrow
wadha wadha n. Ancle. Variant: Watta Watta ILL-SoM.JB.
wadhanagarr wangganmaaru n. female dog, bitch. Variant: wudthunger wangganmaro U-M.2.2.
wadhangarr n. Dog. Variant: wadhangar U-M.1.1; wud-dung-ur U-M.2.2; wudhung-ur bee-å-na U-M.2.2; Wad-dhung-ara U-M.2.2-14; wadding’ur wur’raga U-M.2.2-38 'lot of dogs'; wadding’ur U-M.2.2-38; wuddungur U-M.2.2-41, U-M.1.1-52; wuddungur U-M.2.2-45; wud’dung’ur U-M.2.2-46; wuddungurra U-M.1.1-52.
wadhiin nprop. Merriman's name, meaning "point of land". Variant: watteen U-AH/JH.
wadjja n. Aboriginal woman. Variant: woujer TB-R.
wadjad n. Beach. Variant: waykett ILL-HL; whyjuck ILL-MM-1899; wudjut 'beach' A-AM-1874-250-YK.
waga spat. West. Variant: narri-wugga A-M.2.3-48, wugga A-M.1.4-147; waka ra DM-AM-1878-271-WAND/NO-TU; wuggawandu A-M.1.4-147 'westerly - "from any specified spot".
wagabaya phrase. Where are you going? Variant: vagubeo ILL-HL.
wagara n. Quoll, transcribed as “yellow and white native cat”. Variant: wagara A-M.1.3-276.
wagilindanagara ‘Love’. Variant: wagelindannegra ILL-HL.
wala- vi. Run. Variant: walli ar UM.2.2-77; wolliar U-RD-420; walli an U-M.2.2-45; walli an U-M.2.2-46; U-M.2.2-48; wal’-le-å-ga U-M.1.1; wollian B-B-Rvi Run.
walanung n. Skull. Variant: wallanoong ILL-QR-1890.
walgAn n. Abalone, mutton fish. Variant: wallkin DW-OC.
walibiwalli num. Six.. Variant: wallibeewalli ILL-QR-1890.
walibiwalli midha num. Seven. Variant: wallibeewalli mitta ILL-QR-1890.
walungari spat. Down river. Variant: wullungurri DJ-M.1.5-166.
wama- vi. Strike, beat, kill. Variant: wamma DJ-M.1.5-164; wammaba DJ-M.1.5-161; wam'maba DJ-M.2.3-1; Wammaban DJ-M.2.2-59; wam'mabant DJ-M.2.2-59; wamban'dya DJ-M.2.2-60.
wana- vi. Leave. Variant: wun'ur U-M.2.2-76 'leave off'; wun’-nar-ran; vanandandurr
I'll-hl 'leave it'; wunnumbulilawa DM-AM-1878:269-JB-GY; wunnianye DM-AM-1874-256-Ull/Bi-Bu1; wunnundea A-M.1.3-279 'leave off'.

**wanab** inter. Who are you? Variant: wannup


**wanangga** inter. Who? Variant: wan'ngawee DM-M.2.2-8; Wannunggallal DM-M.2.6-28; DM-M.1.8-60; Wunnunggawal DM-M.2.6-28; wanaga uin? U-RD-423 'where are the blacks'; wan-ang'-gal U-M.2.2-22; wan'-nonga U-M.2.2-22; wan'nung'a U-M.2.2-22; wanunga U-M.2.2-22; wunnunggawun U-M.1.1-56; wunnungga U-M.1.1-56; wunnungalool U-M.1.1-56; wunnungalal DJ-M.1.5-163 'whose'; wunnungalal DJ-M.1.5-162; Wonaga-ween.ou. UL-JL-266. inter. Who?


**wandja** inter. Where? Variant: wanja DJ-M.2.2-13; wandya DJ-M.1.5-167;wandianni M.1.5-167.


**wangaadi** nprop. Pleiades; a star cluster also known as the Seven Sisters and Messier 45. Variant: wang-gat'-tee U-M.1.1.


**wanggan** n. Aboriginal woman, young woman. Variant: wanggan JB-C.1-7; wajen MY-HII-480; wang'-gian U-M.1.1, wenkin DM-AM1; wangan U-RD-422; Win.gun BB-JL-266; wainggang/wenngen WL-T.75; wenkin DM-AM.1.254, DM-AM-1874-256-Ull/Bi-Bu1), DM-AM-1878:269-JB-GY, DM-AM-Th-269-Ee; wenkino jijim DM-AM-Bi1; wenkinkulinino DM-AM-Bi2; wangganguli DM-M.2.6-30; wang'-gan gool'-lee U-M.2.2-17; wang-gan U-M.2.2-43; wangganda U-M.2.2-44, U-M.2.2-48, U-M.1.1-53; wungen ILL-QR-1980.

**wangganmana** mod. Female marker for animal nouns. Variant: wang'-ganmano U-M.1.1.

**wangUl** n. Wood. Variant: wongul TB-R.

**wara** mod. Dead, die. Variant: wa-râl U-M.1.1; wuraoranba A-AM-MW; wuraora DM-AM-B/2; warranoga DM-AM-1878:269-JB-GY; war'ral U-M.2.2-75; U-RD-423.


**waraawara** n. String, fishing line. Variant: wa-rou'-ur-â U-M.1.1; 'wara'wa'rang?' hard to read 'string' WL-T.75.

**warabigidjan** spat. From yonder, long ago. Variant: warrabiggidayn DJ-M.1.5-167; warribiggeejhan DJ-M.2.2-13.

**Warabiya** nprop. Warabiya, placename for 'between Bummerong and Botany'. Variant: Wurrabea A-M.2.4-59.

**waradaga**- vi. Jump. Variant: wardagaga U-M.2.2-76; warada gâmeen DJ-M.2.2-60; war'da'gem'eenda DJ-M.2.2-60; worraga U-RD-420.

**waradjun** mod. Bad. Variant: waratchoon TB-R.


**waraligima** pro. Djirringanj third person plural pronoun Variant: waraligima DJ-M.1.5-163..

**waraligimula** pro. Djirringanj third person dual pronoun. Variant: waraligimula DJ-M.1.5-162.


**waralu** pro. Djirringanj third person singular pronoun. Variant: waralu DJ-M.1.5-162.

**waram** kin. Husband's son; husband's brother's son; wife's sister's son; wife's son; wife's sister's son. Variant: wurum Y-AH1054/6âb.

**warananggi** spat. Other side. Variant: wurrannanggi DJ-M.1.5-166; Wurninggee DJ-M.2.3-11; warrangalwundu A-M.1.4-147; wurren^alwa la DM-AM-1878:269-JB-GY.


**waranganji** n. Boomerang. Variant: war-rang'an U-M.1.1; warrangan U-RD-423; warrangan U-M.2.2-135; 'warranga:nj WL-T.75; wurangaaing WW-WR-1887-419; warrangandya:nung A-M.2.3-51; A-M.1.7-1; warrangan DJ-M.1.5-162; warrangangga BJ-M.2.3-2; warrangan DM-M.2.6-28; warrangan A-M.2.6-1; warrangandya A-M.2.6-1; 537 Wurranaing DJ-M.1878:269-JB-GY; warrangandynju DM-M.2.6-28; warang'a:n U-M.2.2-14.

**waranj** n. Small child, small boy, baby. Variant: wur'rañ U-M.1.1, U-M.2.2-44; wurrana U-RD-422; wur'rañ U-M.2.2-45;
warnaga
[114x67]warnaga
[114x163]warlu
[114x295]warigal
[114x343]warri
[114x403]wAri
[114x463]wardinj
[114x487]wardaalimala
[114x535]warayi
[114x607]waranjung
[143x127]wourlung I
[143x139]A
[143x151]Variant:
[143x175]it.
[143x223]U
[143x307]DM
[143x319]n.
[143x343]DM
[143x343]n.
[143x415]B
[143x451]A
[143x499]A
[143x559]VERBLS
[143x619]ILL
[143x631]wurrañ DM
[143x643]U
[143x667]U
[143x715]U
[149x415]AH
[153x343]warri U
[158x619]−
[160x115]−
[162x619]QR
[162x307]AM
[164x679]"Pardon", not clear whether this is 'to forgive'. Variant: wurnuga DW-WR.4.

warngang

warr
n. Wood. Variant: wah ILL-QR-1890.

warrabugan
n. Whiting. "sillago argente poisson". Variant: war'-ra-boo-gan U-M.1.1; waraboun JB-G-13 'silver fish'.

warrawarra

warri

warung

waru waru

waruga

warurr
n. Ground goanna. Variant: wurrur A-M.1.3-278.

waruura
n. Fishing line.

warwala

wawadjang

wawali
num. A few, also 'three'. Variant: wawulli A-M.1.4-150; wowulli WW-WR-418; wowulli A-MAM-255.

wawarinu

wawarlayam

wawarnang

wayagara

wayalad

Wayaman

wayan
n. Freshwater eel. Variant: wayan ILL-QR-1890.

WAYilwa

wibung

wiing

wiingal
n. Child. Variant: weengal, weengâl DJ-M.2.3-1; wingal DJ-M.1.5-161.

wili

willing

winangalang

winba-

winda-
vi. Whistle. Variant: wendal 'siffler'

win.gin n. Aboriginal woman. Variant: winkin B-R.

winirin "Stealing another man's goods". Variant: winneereen ILL-1890.


wirriwin n. "Camping ground for travellers". Variant: wirriwin ILL-1890.

Wollongong nprop. "See! the meeting of waters. The monster comes where they, for the first time, saw a ship in full sail; they pronounce it wollo-yarrungun." Variant: wollongong WOL-AAJ.4.2-29.


wudha mod. Good. Variant: hooter TB-R.


wulbana n. Canoe paddle.


wuluwara n. Staghorn fern. Variant: woolloowaha ILL-QR-1890.


wuraambin n. Guard fish. Variant: woor-ám'-been U-M.1.1.


wuru n. Sun. Variant: wooroo ILL-SoM.JB.


wurwa- vt. Divide. Variant: würwamaran A-M.2.6-21-PoPS.


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**Y - y**


yaan n. Fish. Variant: yahn, yân DW-M.2.2-27.

yaba- vi. Speak. Variant: yapa ranû AM-Bi-256-B=1; yauwunna AM-248-DM.


yabundja- vt. Cut out, used in context of making boomerangs. Variant: ab'unja'-wa-ga U-M.2.2-42; yabun-dyow-ga U-M.2.2-76.

yada- vi. Jump. Variant: yaddera A-M.1.3-279; yedoga ILL-HL.


yalgaa n. Chest. Variant: yelga A-M.1.3-276; Yalgar ILL-SoM.JB.


yAlungali mod. Last. Variant: yeilungali A-M.1.4-149.
yalunggali

kin. Younger son. **Variant:** yellunggali A-M.2.6-21-PoPs; ye'llunggali' A-M.2.6-21-PoPS.

yambagan n. Fern tree. **Variant:** iambagun U-RD-421.

yambayimba n. White cockatoo. **Variant:** yambai-imba WW-WR-418.

yan- vt. Go. **Variant:** yen-

yana- vi. Walk. **Variant:** yenanye DM-AM.1-248; DM-AM-1874-256-Ull/Bi-Bu1). vi. Go, come.

yanaga **Variant:** yan'-na-ga U-M.1.1; yannaoga JB-C.1-41.

Yanbi **prop.** Name of King Mickey Johnson. **Variant:** yanbee ILL-QR-1980.

yanda- vi. Walk, go. **Variant:** yenda A-M.1.3-279; yenndia naraa A-M.1.3-279; yandya A-M.2.4-59.


yandha- vi. Go. **Variant:** yandthajii na DM-AM-1874-256-Ull/Bi-Bu1).

yandi- vi. Go. **Variant:** yendnyllima DJ-M.1.5-166; yendnuling A-M.1.3-133.

yandili vi. Walk, go. **Variant:** iandili 'marcher' JB-G-12.

yandinjang “Come here!” **Variant:** yendinyang ILL-HL.

yangamung vi. Sing. **Variant:** yangamung A-M.1.3-279.

yangan vi. Swim. **Variant:** yăng'ân U-M.2.2-79.

yanganj vi. Swim. **Variant:** youngine B-R.

yangga n. Crayfish. **Variant:** 'jangga WL-T.75; yonga ILL-QR-1890; yanggar ILL-MM-1899.

yangga- vi. Sing. **Variant:** lanka 'chanter' JB-G-11; yanggallega U-M.2.2-79.

yangu temp. Soon. **Variant:** yunggu DJ-M.2.2-13, DJ-M.1.5-167.

yanggumadjang n. Youth before bora initiation. **Variant:** yanggumadyang A-M.2.3-50; yangobadyang A-M.1.3-275.

yan.guIan vi. Come. **Variant:** yennungulang A-M.1.3-279.

yanuga vi. Walk. **Variant:** yanooga U-RD-423.

yan yi n. Fire. **Variant:** Yan.yee. UL-JL-266.

yara n. Hair. **Variant:** ya'ra B-AH1.3.

yara.draWAL temp. The day after the day after tomorrow, in two days, last specified day in future. **Variant:** ya'raderowal U-M.2.2-47.

yaraman **Variant:** yara man DM-AM.1-255; Yaarraman BB-JL-266; yara man A-AM1-255. n. Horse.

yaramaran n. Peach. **Variant:** uramurah ILL-QR-1980; yerrummean ILL-MM-1899; yerrummean meah 'peaches'

yarambing vi. Lie down. **Variant:** yerrambing A-M.1.3-279.

yaran n. Beard. **Variant:** yar'-an U-M.1.1; yarran JB-C.1-23, JB-RD-423; yarri JB-C.1-23, JB-RD-423; jaranjitra hard to read 'person with beard' WL-T.75.

yaranbul n. Platypus. **Variant:** yarenbool U-RD-421.

yaranj n. Moustache. **Variant:** yerrañ A-M.1.3-276.

yarahalang **mod.** Grey headed grey haired?. **Variant:** yarrawullung A-M.1.3-278.

yarin n. Chin. **Variant:** yarin MY-IHH-480.

yarrabal **mod.** Long. **Variant:** yarrambil A-M.1.3-278.

Yarrangarra **prop.** Yarragara, name for Yarra. **Variant:** Yerra-ngerra A-M.2.4-59.

yarrunj n. Spotted gum. **Variant:** yarruñ A-M.2.4-59.

yaru n. Fish. **Variant:** yaru TB-R.

yarungarn **Long.** **Variant:** yar'-ung-arn U-M.1.1.

yarwa- vi. Fly. **Variant:** yerwai A-M.1.3-279.

yawa- vi. Speak. talk. **Variant:** you'-a-ga U-M.1.1; yawaga 'talk' DM-2.6-30; yâwooga U-M.2.2-79.

yawang n. Path, for "men, ants and everything". **Variant:** yaw'ang A-M.2.4-59; yawung A-M.1.3-277; yauangg A-M.2.6-16-PoS1; yau-angga A-M.2.6-18-PoS3.

yaway n. Rain. **Variant:** yewi WW-WR-1887-419.

yaway Come here! **Variant:** yâ-wi U-M.2.2-75; Yi. UL-JL.-226; Ya.woi JB-JL-226; yowu U-RD-423.

yawiya n. Myrtle. **Variant:** you'-ee-a U-M.1.1.

yay excl. Interjection, calling for attention, 'hey'. **Variant:** yay! A-M.1.4-150; yi A-M.1.7-4; yay! DJ-M.1.5-167.

yayambangai n. Rough waves as in a storm. **Variant:** yaiumbangai A-M.2.4-53.

yiburr n. Nut of the burrawang. **Variant:** ih'-bur U-M.1.1.

yidbu- vi. Be tired. **Variant:** eed-bool'-a-ga U-M.1.1.

yidhalama- vi. Hungry. **Variant:** ee-thal-a-mâ-ga U-M.1.1; ithul RD-423.

yidhama- vi. Suck. **Variant:** idhummai A-M.1.3-279.

yidhan **mod.** Quick. **Variant:** idhan A-M.1.3-278; yidhanyi 'quickly' A-M.1.4-149.

yidhungurr n. Woman that has children. **Variant:** yidhinguru U-M.2.2-15; ee-dhungoo-oon'-ya-loo U-M.2.2-43; eedhungooroo U-M.1.1-5.

yididhi n. Apple tree. **Variant:** idi-dhi A-M.2.4-59.

yilaga- vi. Rejoice, be happy. **Variant:**
A-A-AC.1.-25; yuin DM-M.2.6-29; yūin DM-AM.1.-254; yoo'-in -bur'-ra-ga U-M.1.1; yoo'-iñ U-M 1.1, U-M.1.2.-102; You.een BB-JL-226; 'juinj WL-T.75; uin JB-C.1.-9; yuen MY-HH-480; hewin B-R.