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Section B.2.2 contains all sentences collected by Mathews and Mackenzie from unpublished and published sources.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.

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.

Yanaoyoa maruŋji; Kulamborga maranjį; mujeri, yirraganjį; kutthā kawā karaŋsali; bungaŋga jillumuŋ; kūrowa kalandthin! yanaogga thagulyuowllan kaorall; bungayaga kutthuŋo. Yanuŋye, ma maŋa kunna, nombangunnĩ; yanaŋye, wurrungo, wumianyŋye, bunginadtho, Yanththaŋjina: wudthoŋono, kao! saurigga saŋa, yanaga, Yakkłiŋg gujangal, yaparang, jambynuŋa. Yanaonye, gumma ginnamaryaga, Kurairi, Kulanuyem, nyaomboŋi, ma nainjuvanna buttōŋ, murrira. Yanaonye, jambi, nyaonidtha thunbaŋ-

Figure 24 Mackenzie Bundoola version 1 1874:256
Figure 25 Mackenzie Bundoola version 1 1874:257

(1) Yanaoya maranjī; Kulambaroqga 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, yirraganjī; kutθū kawā kūrūaolan!
mudjari yirragandji gadhū 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) bunganoga jillunji; 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 thaogulyollun kaoraila;
    yana-wu-ga dhawuguli-walun gawara-yila158
    go-FUT-1s bush-PRIV wave-HAVING?
    [Bundoola speaking] I’ll go to the bush, the sea is too rough. (DM-AM-1874-256-Ull/Bi-Bu1)

(5) bungayōga kutthuŋo.
banga-ŋi wu-ga gadhu
    paddle-AWAY-FUT-1s sea-ALL
    [Bundoola speaking] I’ll paddle out to sea again.’ (DM-AM-1874-256-Ull/Bi-Bu1)

(6) Yanūunnye, ma mārā kunna, nombīnūnōls;
yanu-wu-nji, ma mara garna, ngamba-munu-la159;
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) yanūunnye, wurruŋa, wunnianye, bangūnadthha,
yanu-wu-nji, waranja wani-ya-nji,160 bangu-nidha,
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: wudthao loops, kaaoo!
yandha-dji-na: wadha-wa-la-nu gauw!
go-?-nPST where-VBLS-PST-2p EXCL
    he follows them. [Bundoola speaking] Where are you? hilloa!’ (DM-AM-1874-256-Ull/Bi-Bu1)

(9) naiurāga ŋaiia, yanaga,
    ngara-ga ngaya, yana-ga,
    hear.PRST-1s over there go.PRST-1s
    [Bundoola speaking] ‘I hear them over there, I must go thither. (DM-AM-1874-256-Ull/Bi-Bu1)

(10) Yakūlly guiangal, yapāranū, 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, Kůlapiyema,*
yana-wu-nji, gama djinama-ra-ya, gurayiri,\(^{161}\) 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) *nyoumbōni, ma nain-juvanna buttānūm 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 thunbuŋārunga,*
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) *wullunjarany irrininagaoranna.*
walangaranja yirininagawarana
precipice?
? [ Wife's relatives speaking] you’ll see the great precipice.’ (DM-AM-1874-256-Ull/Bi-Bu1)

(15) *Bundilli wenkinji ŋundiŋ,*
bandili wanggan-u dji ngandhingara,\(^{162}\)
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 jellowgallā,*
wari-gala na, njawu-ra dji djila-wigalu,\(^{163}\)
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)

\(^{161}\) 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) ŋūri, minirra ŋuri, bungoín;
nguri, mini-ra nguri, 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 merīro;
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, wuraora indai.
djaraga-ra djuwiri wara-warajndi?
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) Mūrraoga nēnjī thogunda,
marawu-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 kuninyyēkumba, muraiaoga nēnji,
gumidhanji garning-yigumba, marayu-wa gajndi,
? 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) ņaiia, thōgunda,
ngaya, dhugan-dha
that/there camp-LOC
[Bundoola speaking] I’ll go a little further. This is good habitation. (DM-AM-1874-256-Ull/Bi-Bu1)

(25) nyaimbioga Bundarwai.
 njawimbi-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)

164 One would expect a locative case marker on this placename, -gundu is not a form found elsewhere.
2. Jerra Bundūla - The Story of Bundoola (version 2) (DM-AM-1874-257-Ull/Th-Bu2)


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.

**JERRA BUNDŪLA.**


**THE STORY OF BUNDoola.**

Blackfellow came from southward. We'll go and fish. Oh, calm, very smooth! He jumped into the canoe. You see me? Yes. We'll go, because he gives you bad fish. We have left Bundoola.

Figure 26 Mackenzie *< Jerra Bundūla >* 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. Hullo! 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 guiaulg: yanaonyi marumbulluny-yukāu!
yana-wulu-la guya-ngal: yana-wu-nji mara-mbala-nji yagaw!
go-HITHER-PST south-BELONG go-FUT-1p 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;
gawara-lan burinini gawu-li-wa-l bangu-wu-ga
wave-PRIV canoe jump.in?+-PST paddle-FUT-1s
Oh, calm, very smooth! he jumped into the canoe.’ (DM-AM-1874-257-Ull/Th-Bu2)

(28) nanyirūngai Ngaowē.
nanji-ra-ngga 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, ṭaiawunyinnga madtha kunnuaji mārin bombi malōlo,
yana-nji madha garna mara, bambi manulu,
go-1p because bad fish eel rotten
ngaya-wu-ninga madha garna-wadji 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.
(30) Bunduluŋ wunnaŋyinda.
Bunduluŋ wana-la-njinga
Bundoola-ABL leave-PST-1ep
We have left Bundoola. (DM-AM-1874-257-Ull/Th-Bu2)

gay!-ay-ay njugu-lili guya-ya-nggal naya-ga
EXCL-REDUP there?-? south?-?BELONG see.PRS-1s
guya-ya-nggal
south?-?BELONG
‘Hilloa! there they are, the southerners.’ (DM-AM-1874-257-Ull/Th-Bu2)

(32) Bāndthanarūŋgao!
baan-dha narungawu168
fire-LOC fetch?
‘Fetch us a firestick. (DM-AM-1874-257-Ull/Th-Bu2)

(33) ṇaiamŋ-kuribūla, kuribula! haiamŋ.
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)

(34) yenaonyinga. Kurairiwāga.
yana-wu-njinga. gurayiri-wugia.170
go-FUT-1ep ready -?
‘let us go hunt: mine(spear) is ready. (DM-AM-1874-257-Ull/Th-Bu2)

(35) Maiŋyi nēnji, madthi mundiŋa 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)

(36) Nyŋga, nyungga, Bundolo!
njunga njunga Bundula
there there Bundoola
‘There they are, there 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 Kūlāla 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.
yili-nji marndidia njuga
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 marndidia-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) Thunbūŋarakaŋo wenkinkūlino.
dhunbu ngaranga-yi-ngu wanggan-guli-nu171
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 mabura172 djambi djilindjula173
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! yirigamŋkaji ŋaiilijima!
yakaw! mudjari 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) ŋaiima, jambi! minirradthi!
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)

171 Note the use of the Dharrawal and Gandangara genitive suffix -guli here.
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.
173 This looks like the construction djilawigalu in (16).
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 yana-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 murraini, long and big with robust arms, like a tree with its limbs. He lived in a big cave, gerrowa. 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, koorooldoo, 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 poonjerry. 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
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
Kangargraon in 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 Banbôro, 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
carrion 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 kangaroos.
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 preci-
pice. 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 amubäga, and down he fell again to
the bottom, this time completely crushed.

“Yenaunga,” we are going away; you sit down there dead; warragul
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
4. **Kuminū Thurūmba - Jakwila, Bombi, yanilla Didthullo - How the Pheasant and the Eel went to Didthul (the Pigeon-house Hill)** (DM-AM-1874-260-Ull/Th-Ee)


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)

![Figure 31 Pigeon House Mountain, New South Wales](image)

However, there is no record in the archival material that would confirm this. The name is not recognisable of the collected words for ‘woman’s breast’.
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.
KUMINI THURUMBA.

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 kurrakurrria, sort of little birds.

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Figure 32 Mackenzie <Jakwila, Bombi, yanilla Didthullo> 1874:260
to spear him. Went all the way to Pondutha. Thence to Pulijera. 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 Jos.* 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 Didthul. 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 Didthul.

Version by Thooritgal, 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 Didthullo> 1874:260

(49) Wurrithulawa yainbraga,
waridbu-la-wa yuwinj-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 yunya kulalawa, kummai, jerrumbadhi-
bambi wadha-la:179 mari-la yuwinj-a gula-la-wa, gamay
eel where-PST emerge-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 Pulinja-
yani-la wari Pundutba-yi yana-yi-la ngundi = na Pulinja
go-PST far Pundutba-LOC go-AWAY-PST away.from.there = THEN Pulinja
Went all the way to Pundutba. thence to Pulinja. (DM-AM-1874-260-Ull/Th-Ee)

(52) yanaigula undina wurri Moruyai, yenna minnaila Kulūwara.
yana-yi-gu-la ngundi = na wari Moruyai-yi
go-AWAY-?-PST away = THEN far Moruya-LOC
yana mina-yi-la guluwara
gohold-AWAY-?-PST180 deep.water
Thence all the way to Moruya, found the deep water. (DM-AM-1874-260-Ull/Th-Ee)

(53) Yukūŋa yanaiila yūn wenkin wukaori wurri nya valilly Biriri pa Yirikūla.
yagunga yana-yi-la yuwinj wanggan warraga wari wari
then go-AWAY-PST man woman shore far far
njara-lili181 Biriri ba Yirikul-a
? Biriri and Yirikul-LOC
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 Mierun ng go, unīa maiiladtha Juimbāra
mari-la mana-mana Mirroo-nggu nguna-ya mayi-la-dha
emerge-PST hand-hand mirroo-ALL that/there-LOC be-PST-?
djuuii-mbara
fish.hawk-DU
News went over then to Mirroo, where the two Jea (fishing hawk). (DM-AM-1874-260-Ull/Th-
Ee)

(55) undhuwally yanillaora miritu.
ngundu-wali yani-la-wara mirrirr-u
away-? go-PST-3d 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 wadha- 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.
Yukuna nyillaora mára.
yagunga ngi-la-warra mara
then see-PST-3d fish
Then those two saw the fish; (DM-AM-1874-260-Ull/Th-Ee)

Yukuna yandahillora kulalaora chir-r, chir-r.
yagunga yanda-hi-la-warra gula-la-warra 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)

Nuwalily Karandillaora warri,
nuwa-lili garandhi-la-wara wari
then-? immerse-PST-3d far
Then went into the water, (DM-AM-1874-260-Ull/Th-Ee)

juájily wadjudtha Jurunillaora bombi.
djuwa-lili wadjad djurunga dhil-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)

Yukuna yuin wenkin mãoila,
yagunga yuwinjanganga muya-la
then man woman glad.be-PST
Men and women were glad, (DM-AM-1874-260-Ull/Th-Ee)

ililla yukuña Kunamúla.
yili-la yagunga gunama-la
take-PST then burn-PST
took the eel then and roasted him. (DM-AM-1874-260-Ull/Th-Ee)

Yukuna nangaila, ya Kunillaña,
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)

Yukuna yanaillournna ya Jakwilanya, jükáluŋ pulungumbala,
yagunga yana-yi-luwwu-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)

182 See (191) for the same verb construction where -yi seems to mark for potentiality rather than ‘-NEXT’.

183 The suffix -luwu on this verb could be the usual ‘HTHER’ marker -wulu.
(64) *minilla bombinya ṣundy bānda,*
hold-PST eel-THEN thence fire-LOC
took the eel out of the fire, (DM-AM-1874-260-Ull/Th-Ee)

(65) *yukuŋ ilumbala wurri joalli Didthulla,*
carry-PST fish-3s.PSSR la DJAWALI Didhul-A
then and carried it away to Didthul. (DM-AM-1874-260-Ull/Th-Ee)

(66) *PuinDalanya yuin wenkin.*
get.up-PST THEN man woman
the men and women got up. (DM-AM-1874-260-Ull/Th-Ee)

(67) “*Wudthaola maranū Jakwilao?”*
where-VBLS-PST fish-3s.PSSR lyrebird-GEN
“Where is that fish belonging to that pheasant?” (DM-AM-1874-260-Ull/Th-Ee)

(68) *Yukūŋa paianjilila nyelfunjii marungo nyello.*
beat-REC-PST this-PURP? fish-ALL this
They fought for this fish. (DM-AM-1874-260-Ull/Th-Ee)

(69) *Yukūŋa Jakwila jergāla kubânyena,*
lyrebird cut.off-PST head thia
The pheasant cut off the eel’s head (DM-AM-1874-260-Ull/Th-Ee)

(70) *yanairilanya thurīnmōla, jerwala Didthul.*
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, Pūlūŋgūl* (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.

TARUMBA is spoken on the Shoalhaven River, in the south-eastern part of this Colony, by the Wandaland 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 Hangay, an Aboriginal of the Wandaland Tribe; the second by Noleman, of the same tribe.

Tutaw, Pulungul.

Wunna purna wunna, wanekundi Tutawanyella; kuritjabunjila illila thəŋunu; kunsumbambilila; guhiba mirigambla; jakundai murrunahilila Pulungul. Narinmadihai jambinuro mundiha kunda bundilla. "Bu! Pulungul gariwha garongundira." "Mundija yandthanco binuru."

Thurawal and Poolongool.

Poolongool yamulukwa, yamulukwa, yamulukwa. He spat the blood west, east, south, north. The west wind came. They said, "Oh dear! Poolongool, 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 Poolongool, "Poolongool, come here, I'll put you in my canoe." Get along! I'll put you in my canoe.

Poolongool was getting drowned.

"Put me into the canoe!" Put me into the canoe!

Figure 34 Mackenzie <Tutaw, Pulungul> in Ridley 1875:143
TALES.

Yanilowa yakūga waukao.
Yerrimbūlo jella, jella, jella, jella, jiik, jiik, jiik, jiik, yapılła warri wakārain; jella jella nunkawödt̡u kudjiir wurrākain.


Bumbilla jurawən Tūtawai punyiritumila kumariwaindo yakūnjo waoari, binira, guia, jurawunakanuru, yibundaido yakūnjo 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.

Figure 35 Mackenzie  〈Tutawa, Palungul〉  in Ridley 1875:144
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.

TUTAWA, PULÜNGUL.


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, 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

Figure 36 Mackenzie < Tūtawai, Pūlūngul > 1877:272
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, 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.

Figure 37 Mackenzie <Tūtawa, Pūlūngūl> 1877:273

(71) Wunna, pūrū minilla wanēkundi Tutawnyellla;
    wana buru mini-la wana-ga-nandi 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-ili-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) gābija mirigambila;
    gubidja miriga-mbila
    small dog-DAT?
    gave a little to his dog, (DM-AM-1877-272-Wand/Hu-TuPu)

(74) jukundai murrumdthia Pūlūngūl;
    djaganday marandha-ya Bulunggul
    big fetch-PST Bulunggul
    and carried the biggest part to Pooloon-gool, (DM-AM-1877-272-Wand/Hu-TuPu)
(75) ɲarinmadthai, jambinüro mindija Kunda bundilla.

ngarinma-dha-yi ꞌ ngarinma djamb-nu-ru 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) “Bu! Pūllūngul, ɲarinma ɲaraof-page breakjundtha.”

ba! Bulunggul 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) “Mundija yandthaono binyaro!”

mandidja yandha-wa-nu binyaru
meat go-IRR-2d comorant
“Go for meat, bingara.” (DM-AM-1877-272-Wand/Hu-TuPu)

(78) “ŋurawunko bunga-iluwa thaurumbrao,

ngurawan-gu bang-a-yi-la-wa dhawurang-mbarawa
sea-ALL paddle-THEN-PST-3p ?-PL
they paddled to the sea, the whole party. (DM-AM-1877-272-Wand/Hu-TuPu)

(79) Bungaluwa gurawan,

bang-a-la-wa ngurawan
paddle-PST-3p sea
They paddled to the sea; (DM-AM-1877-272-Wand/Hu-TuPu)

(80) Tutawa pùrūrungåla, pù-rù-rū-rū-rū.

Tutawa buru-ru-nga-la bururu-ru-ru-ru
Tutawa jump-REDUP?-PST jump-REDUP
Tootawa jumped about with rage, jump, jump, jump, jump, (DM-AM-1877-272-Wand/Hu-TuPu)

(81) Būthūlàla Tūtawai thulinyo:

budhula-la Tutawa-yi dhalinj-u
cut-PST Tutawa-ERG tongue-3s.PSSR
Tootawa split his tongue, (DM-AM-1877-272-Wand/Hu-TuPu)

\(^{184}\) ngarinma appears to be the reciprocal ‘father in law’ and ‘son in law’.

\(^{185}\) dhawura 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.
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.

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 narūgaa!”

wanama naru-g(a) wanama naru-ga

“Put me in the canoe, put me in the canoe!” (DM-AM-1877-272-Wand/Hu-TuPu)

(92) **Yanilowa yakunga 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.
gunyu badhaygal ba guna ba dhura ba
black.swan pelican and duck and ? and
mundha ba maya
black.snake? and ?
the black swan and the pelican and the duck and the ? and the black snake and the ? (DM-AM-1877-272-Wand/Hu-TuPu)190

(98) Jurabawālara birura, birrimbaimin,
djarabawu-la-wara birara birimbaymin
dive.down-PST-3d black.shag white.breasted.shag
they dived and came up again, black shag, the shag with the white breast. (DM-AM-1877-272-Wand/Hu-TuPu)

(99) Jurabai(-page)wunnaora māra, numbulo,
djarabaya-yiwu-na-wara mara namba-la
dive.down-?-nPST-3d fish catch-PST
they dive now for the fish, they fish, (DM-AM-1877-272-Wand/Hu-TuPu)

(100) jeriwan taora yakūnio waoari-
djiriwan dha-wara yagunja-wawari
? eat-3d all.the.time
they feed in the water all day long. (DM-AM-1877-272-Wand/Hu-TuPu)

(101) Kūmarī yenna thukīa, kaor-Bunbilla
gumari yana dhagaya gawurba-nbila
wind go no calm?-again?
There was no wind in former times, all was calm. (DM-AM-1877-272-Wand/Hu-TuPu)

(102) ŋurawana Tūtawai punyirirmūla kunariwaindo yakūnio waoari, bimira, guia, ŋurawunda, kurrū;
ngarawan Tutawa-yi banjiririmu-la gumarwayindu
east Tutawa-ERG carry-PST wind-?
yagunja-wawari bimira guya ngarawan-da garu
all.the.time east south east-? west
Tootawa brought all that wind that’s blowing now all the time from the west, south, east, north.
(DM-AM-1877-272-Wand/Hu-TuPu)

190From 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?: 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, 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 *<Nadjinajon>* or *<Wunbula>* and his two women, brown snake *<Murrumbul>* and black snake *<Mündtha>* , 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, 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 THARÔMBA.

WUNBULA.

Nadjionjop, 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 Columbri. 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-

Figure 40 Mackenzie < Wunbula > 1877:273
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.

(104) Nadijŋajog, Murrumbul, Mündtha

nadjingadjang marumbul mundha
bat brown.snake black.snake
The bat, the brown snake, the black snake. (DM-AM-1875-144-Wand/No-Wu1)

(105) Yanilla Kolumbri, yētbunjillawa Kollijaga Mūŋai; thogun yenna.
yani-la Kolumbri yidbangi-la-wa Koladjaga Mungayi dhugan njina
go-PST Columbri pass-PST-3p Collijaga Monga-yi camp there
He went away from Columbri, passed Collijaga to Monga; camped there. (DM-AM-1875-144-Wand/No-Wu1)

(106) Yanillawa banguto.
yani-la-wa banggaada
go-PST-3p wombat
He went to look for wombat. (DM-AM-1875-144-Wand/No-Wu1)

(107) “Nyemininya, maiirro;
njiminja mayi-ru
here192 sit-2d.IMP
“There it is, you stay here; (DM-AM-1875-144-Wand/No-Wu1)

(108) irribaoga mirigandtha, wenkinbra, Murrumbul, Mündtha.”
yiriba-wa-ga mirigan-dha wanggan-bara Marumbul Mundha
go.in?-IRR-1s dog-1s.PSSR woman-DU brown.snake black.snake
I’ll go in with my dog, my women Murrumbul (Mrs. Brown Snake) and Mundtha (Mrs. BlackSnake).” (DM-AM-1875-144-Wand/No-Wu1)

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192 There could be a typesetting error and the underlying form could be some form of the demonstrative njinj ‘here’ followed by njä ‘that’. 

Figure 41 Mackenzie <Wunbula> 1877:274
(109) “Thunnamaŋali kunjawōgtuŋala; tukaoŋa yanuiŋa warri thogundtha.”
dhanama-ngali  gandjawangda-ngala
sweetheart-lid.PSSR  make.tired-lid.OBJ
dhua-wu-nga  yanu-yi-nga  wari  dhugan-dha
enclose-FUT-lid  go.FUT-AWAY-lid  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) Jiŋa yaninjōana warri; jiŋa tharar.
djina  yani-ndjawa-na  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 tukaliŋa, Murrumbula pa Māndtha.
[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  maggot193  buzz-PST
He heard the fly buzz; (DM-AM-1875-144-Wand/No-Wu1)

(113) māndthilla jirai kumirgūning;
mandhi-la194  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 pūnaniwōna;
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 jerai tharar;
midji-la  djaray  dhararr195
?-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 ɲurri thogundthá.
yani-la ngari dhugan-dha
go-PST ? camp-LOC
went right away to the camp. (DM-AM-1875-144-Wand/No-Wu1)

117) “Yanaonyi ɲaiunko wenkinbra.”
yana-wa-nji ngayung-u wanggan-bará
go-IRR-1ip larvae-DAT woman-DU
“Let’s go for ants’ larvae, women.” (DM-AM-1875-144-Wand/No-Wu1)

118) “Pukenji, 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 wurrigála.
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 ɲatênwalla yaoalia naiaga tūlūnja.”
ma! djaraba-wu-na ngadhanjwala yawaliya ngayaga dulunja
EXCL dive.down-FUT?-other.side this.side Is 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) Külala jerabaddi yaoalia ɲatênwalla;
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 murripara 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) Munaorangarila; yaoalia yuinyumbůlo Wunbůlěřiба.
Manawara-ngarila yawaliya yuwinj-mbula Wunbula-ribá
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 *<Naggarari>* , 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”.

Guayamin.

Wenkin yanilla märumbulingo; “kũri maundtharūlinga, wurrumbera; märum minamūgolo, thunnumarūnyidha.” “Jĩ! birkilumbra yenna. Miŋi, miŋi, miŋi, māra, māra, māra.”


I namanûlawà kuruyi banda “Ya ñûkerîñ-myà makûlûa

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 Purrimai. 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-spear. Guayamin said, "All your weapons break, all your spears." They took a band of warriors, left him at Nagammarai (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 44 Mackenzie <Guayamin> 1878:271

(124)  
Wenkin yanilla mārumbulingo;
wanggan yani-la mara-mbali-nggu
  woman go-PST fish?-DAT
A woman went to fish. (DM-AM-1878:269-JB-Gy)

(125)  
“kūri maundtharūlinga, wurrumbra;
guray196 mayu-ndha-r-ul-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)  
mārum minamūgōlo, thunnumbarūnyidha.”
mara mina-mu-g-ulu dhana-mba-ru-nji-dha
fish hold-FUT-1s-2d.OBJ eat-CNT-FUT?-1ip-HORT
I’ll catch you fish. we’ll eat them.” (DM-AM-1878:269-JB-Gy)

(127)  
“Ji! birikūlumber yenna.
djay! birigala-mbara-yina
  EXCL yellow.tail-DU-1ip.PSSR
“There are two yellow tails for us, (DM-AM-1878:269-JB-Gy)

(128)  
Miŋgī, miŋgī, miŋgī, mārā. māra, māra!”
mingga-li minga-li mara mara mara
  mother-? mother-? mother-? fish fish fish
our mother has got fish. (DM-AM-1878:269-JB-Gy)

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196  guray is most likely a shortened version of gurabang ‘rock/stone’.
‘Iuanga nenjiwata, wēritbumarangiāna

(w)ayawanga nandji-wadha waridbu-mara-nga-yanan\textsuperscript{197} 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)

Pūlinda 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-ra manda-la elder.brother-3s.PSSR-ERG take-PST

the elder took it away. (DM-AM-1878:269-JB-Gy)

Nūngailaora
nunγa-yi-la-wara cry-THEN-PST-3d

they began to cry. (DM-AM-1878:269-JB-Gy)

naiaganguli jiŋa!”
ngayagang-guli djina 1s-GEN that

“That’s my fish;” (DM-AM-1878:269-JB-Gy)

“Wanjawan juanga gubija ŋaiuŋ indigangūti!”
wandjawan djuwangga gubidja ngayung yindigang-guli\textsuperscript{198} no that small small.fish 2s-GEN

“no, that’s yours, the little one.” (DM-AM-1878:269-JB-Gy)

Nūngailaora;
nunga-yi-la-wara cry-THEN-PST-3d

They cried. (DM-AM-1878:269-JB-Gy)

\textsuperscript{197} See also sentence (51) in Dharumba sentences for -\textit{mara} as a suffix attached to the verb stem. The function of this suffix is unknown. It may have a modal function.

\textsuperscript{198} The published text transcribes this as <-\textit{guti}>. I argue that this is either a typesetting error or a misinterpretation of Mackenzie’s handwritten original.
(137) *ithungro, kūnambūlo iliaōlo, thogunko*

\[
yidhungurr-u \text{ guna-}mbulu^{199} \text{ yili-ya-wula}^{200} \text{ dhugan-}gu
\]

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*

\[
nunga-yi-la-wara \quad \text{aa! aa! aa! naway njala}
\]

cry-THEN-PST-3d EXCL~REDUP day that

They cried all day. (DM-AM-1878:269-JB-Gy)

(139) *Guayaminji yandthavalolo*

\[
\text{Guwayaminj-dji yandha-wa-l-ulu}
\]

Guwayaminj-that go-for?-PST-3d.OBJ

Guayamin came for them. (DM-AM-1878:269-JB-Gy)

(140) “*Wurrin nūngāna,*

\[
\text{waranj nunga-na}
\]

child cry-nPST

Children are crying. (DM-AM-1878:269-JB-Gy)

(141) *yandthaoga Purrilmainjūna*

\[
yandha-wa-ga \text{ Purrilmai nguna}
\]

go-IRR-1s Purrilmai there

I must go to Purrilmai. (DM-AM-1878:269-JB-Gy)

(142) *yanila yakunja Guayaminjina,*

\[
yani-la \text{ yagunga Guwayaminj-nja}
\]

go-PST then Guwayaminj-that

Guayamin went all the way. (DM-AM-1878:269-JB-Gy)

(143) *yambūla waungålala merirajī,*

\[
yambu-la \text{ wawungala mirirr-dji}
\]

climb-PST hill.name? top-LOC

He rose up on top of the hill, (DM-AM-1878:269-JB-Gy)

(144) *nyambūla thogun yenna*

\[
njamba-la \text{ dhugan njana}
\]

look-PST camp that

looked down on the camp. (DM-AM-1878:269-JB-Gy)

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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-bayi-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)

Minimbarâ no múndabain, 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 kulla, kūjūro, miminburrabūlla
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)

yagun 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)

Minalālulo wurumbra, waukurara thokaialulo,
mina-yi-l-ululu wara-mbara wawugurara dhagaya-l-ululu 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)

unniguro 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)

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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”.

154
Ilulalawa yakunga,
yilu-la-wa yagunga
spear?-PST-3p then
They tried to spear him, (DM-AM-1878:269-JB-Gy)

munda(-page)baim jergalawa
mundabanj$^{204}$ djaraga-la-wa
tomahawk cut-PST-3p
cut him with tomahawks, (DM-AM-1878:269-JB-Gy)

 banda kunamfulawa,
baan-dha$^{205}$ gunama-la-wa
fire-LOC burn-PST-3p
burn him with firesticks, (DM-AM-1878:269-JB-Gy)

 katara kullalawa.
gulara gula-la-wa
fish.spear stab-PST-3p
pierce him with the fish-spear. (DM-AM-1878:269-JB-Gy)

Ya paialla Guayamin “tungkurri, kulikurriwa kurkurriwa.”
ya baya-la Guwayaminj
and say-PST Guwayaminj
dhanga-garri galid-garri-wa garr~garri-wa$^{206}$
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)

IIlimbarilyana birimburra kullaliyena yuinji,
yi-li-mbari-la-yana birimbara gula-la-yana$^{207}$ yuwinj-ndji
take-?-PST-? band.of.warriors spear-PST-? man-PURP
They took a band of warriors, (DM-AM-1878:269-JB-Gy)

wunnumballalawa Nagamarra
wana-mbudi-la-wa Nagamararay
leave-?-PST-3p Nagamarra
left him at Nagamarra (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.
(159) Karugāmbila Guayamin “mudjerija bunguthitha!”
garuga-mbi-la Guwayaminj madjari-dja bangadhi-dha208
call.out?-PST Guwayaminj canoe-1s.PSSR paddle-1s.PSSR
Guayamin called out, “bring the canoe.” (DM-AM-1878:269-JB-Gy)

(160) Mudjeri tharatkila! nya, nya, nya,
madjari dharadgi-la nja nja nja
canoe get.hole?-PST look look look209
“The canoe has a hole in it, look! look! look!” (DM-AM-1878:269-JB-Gy)

(161) “Yai, yai, yai! wir wir! bukara yen
<EXCL-REDUP> na.
<yay! yay! yay! wirr wirr> bagara210 yana-na
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)

(162) Wurrainji pawavgun, kurawunda, purrinji pa njialia”’
warranganj-dji ngawa-gun garawanda barindji ba ngaliyay211
boomerang-INST give-1s/2s.OBJ212 necklace waist.tassles and sash
I’ll give you a boomerang, necklace, waist-tassels and sash.”213 (DM-AM-1878:269-JB-Gy)

(163) Bungathilla yaju,
bangadhi-la214 yadjunga
paddle-?214
He paddled over to him, (DM-AM-1878:269-JB-Gy)

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! Thunbhunjarrakajo wenkiinkūlini.
nja-ra nja-ra nja-ra djambi dhunbonga-ra gay- ngu wanggan-guli- nu
see-IMP see-IMP see-IMP brother.in.law country-2s.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,*
bu-ri-la wanami-la yagunga
jump-PST put.in-PST then
he jumped out, (DM-AM-1878:269-JB-Gy)

(165) wurri wurrigalwāla.
wari waringalwala215
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 mudjarī gana
water-PRIV canoe ?
“The canoe is dry, (DM-AM-1878:269-JB-Gy)

(167) *purapunyilluŋa, mūrūkaali*
bara banji-la-nga216 ngurugaya-l-i217
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, ńūlai purrainji.
gama-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 bay-a-la-na218
and say-PST-that
He said, (DM-AM-1878:269-JB-Gy)

(170) nguragunjawē 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)

215 See (120) for a similar construction with final segment -*wala* that suggests something like ‘other side’.

216 An alternative analysis is *burabanji-la-nga* that could be a verb meaning ‘go on land-PST-1id’.

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.

218 There is no other occurrence of *baya-* as ‘say’; it is in all other instances ‘kill’. Also the final -*na* might be an anaphoric, i.e. ‘he said it’.
171) “Yenaila yakuŋa wurrri 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)

172) Iirapurilla nummo yanila thogunda.
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)

173) Nunnaridtha jiamūno yandthaidha gaianji,
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)

174) 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)

175) “Miiŋai munijambra yendthanolo,
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)

176) numma ŋa布尔 baoweriŋo jirapūlolo.”
nammu ngaiirr 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)

177) Hoü Yanilla wurri ŋaiamo, nyulla,
aw! yani-la wari ngayama221 njala
EXCL go-PST far see-? there
“Ay!” She went away, looked. (DM-AM-1878:269-JB-Gy)

178) " Wudthaoro undaji?"
wadha-wara wundadji
where-3d ?
“Where are they?” (DM-AM-1878:269-JB-Gy)

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 djimbalumana 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 mulilaora gundi
galidbu-njara-ngandi
break?-PST-3d-thence
they’ve broke it, they’ve run away.” (DM-AM-1878:269-JB-Gy)

(182) Minmibarila yaku ngundi
mina-mbari-yunganga Guwayaminj warranganj-dji
hold?-PST then Guwayaminj boomerang-INSTR
Guayamin took the boomerang. (DM-AM-1878:269-JB-Gy)

(183) “Pulla, pulla, pulla, pulla!
bala bala bala bala
near near near near
“This way! this way! this way! this way!” (DM-AM-1878:269-JB-Gy)

(184) Bingala bauwérino,
binga-la bawari-nu
throw-PST boomerang-3s.PSSR
He threw the boomerang, (DM-AM-1878:269-JB-Gy)

(185) jurup Yakumbililla mulidthağana.
djarab-yagambili-mulidha-nggana
dive.down?-PST old.woman-?
the old woman stooped down. (DM-AM-1878:269-JB-Gy)

(186) Mitthunathalo yarrriküla,
midhanadhala yara-rigu-la one
throw?-AGAIN-PST
He flung once more, (DM-AM-1878:269-JB-Gy)

(187) yanaila Guwayamin thogunkunno.
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)

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222 This construction is likely built onto djii 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^{224} wanda  
sleep-POT-PST perhaps  
They might be asleep. *(DM-AM-1878:269-JB-Gy)*

(189) *Kurungambila mundijambaraono.***  
gurungambi-la^{225} marndidja-mbara-wunu  
sorry-PST meat-DU-?  
“I was vexed about the meat.” *(DM-AM-1878:269-JB-Gy)*

(190) *Thunnnumbarinabagu ŋga.*  
dhana-mbari-naba-ga-ngga^{226}  
eat-?-1s?-1s.OBJ?  
I should like to eat now. *(DM-AM-1878:269-JB-Gy)*

(191) *Eh nangai nga ithullabumbatijala ilogao.*  
aa! nanga-yi-ga^{227} 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 namamulawa 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 makulla*  
ya bagarinj-nja magala^{228}  
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, kunaiala mayar (or mayur)
yalibuni-la yagunga gana-ya-la mayarr
approach?-PST then burn?-PST ?
The fire approaches scorches him. (DM-AM-1878:269-JB-Gy)

(195) "A-ai, ban kunana kuwai!"
a-a-ay! baan gana-na gaway!
EXCL~REDUP fire burn-nPST EXCL
“Oh dear, the fire burns me!” (DM-AM-1878:269-JB-Gy)

(196) Kutthila yakunja Guayamin,
gadhi-la yagunga Gwayaminj
leap-PST then Gwayaminj
Guayamin leaped about, (DM-AM-1878:269-JB-Gy)

(197) milidithu 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 kunnaixoniga
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) warnanoga.”
war-a-na-ga
die-nPST-1s
I’m dying.” (DM-AM-1878:269-JB-Gy)

(200) Warrailamunya
war-a-yi-la manja
die-THEN-PST then?
He dies. (DM-AM-1878:269-JB-Gy)

(201) māna wurrin(-page)burritbundthimbula yakunyo waori kaiaadtha bānda kuna(-page)millowa.
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 Tharīmba- Tutawa* (DM-AM-1878-271-Wand/No-Tu)


This is another version of the story of Tutawa; see Text 5 <Tūtawa, Pūlūngūl> 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 Tharômba Tûtawa.

“Yanaons marungo, mudgeririwunno, niaga mundijo nga-
mboga, ma Korûgadathla.” “Ďia!?” “Mundija wudha-
thungi? matha Đurîwoga thungi-Kanoga nyellanji Kaitugo.
Unanji tharinnowa, kolga, imur, worringly, bumbunowa.” “Wand-
thola bûkkunda, thunthala mudiantû, warri thunganungo;
piûkila umungo; minilla kumma, wommir, warri yarillanya;
thurranturra kanjillili. Murrindajallila, kulthunjillila kumma,
butambulila irani-Thubbundthella Tutawai; warri thulhibûnkû;-
gûjina pullûma; thalibunjila wakûrû yamadha Đaiunjî-Bûng-
millala Đandujunda kumma; warri kûrûa kumma jurillila;
jurubunyila warri bingala. Thuriila Tutawanyk, murrundthila,
kûndû minamûla, murrundthila, paillla kul! paigula Rôbbûj,
warri wankarrain. Jirrainjî bûnguthûla pûnajî; yanillanya
warri thogundthila-Maîilla, yûnîbra limburuira mûranjî kumna-
gai, Đamallora-Maîillowa; jamillîî “bûnguthûlaga kolga, jiia
yandhaony.” “Jâkwaîlîga, yanaonyi nênjîna” “Jîn darana
bûnênya.” Yirimala, Đurumndjînûla, minilaora bûngô, igall-
ora, Đarinyiya jerrgallora, benjinu Đamillaora mariwa Tutawai.

A Tharowba Story. Tûtawa.

“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,

Figure 45 Mackenzie <Tûtawa> 1877:271
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 sat down, two blacks brought him fish ready cooked, and gave to him. They sat 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 mundijon maiamboga, ma Korugamadadtha.”
ngayaga marndidja-ngu maya-mba-ga ma
1s meat-ALL look.for-CONT-1s because
gurugama-dha-dha229
west.wind-HAVING-LOC
I look about for meat, for there’s westerly wind.” (DM-AM-1878-271-Wand/No-Tu)

(204) “gai!”
ngay(ay)
yes
“very well.” (DM-AM-1878-271-Wand/No-Tu)

(205) “Mundidja wudthathungi? matha puruwoga thung-
marndidja wadha dhangi madha ngaru-wu-ga dhangi230
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 ga(y)i)la-ngu
go.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, thunbula mudjikurung, warri thunganu; 
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) pindala umungo;
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 womera far throw-PST-THEN
took spear and throwing stick, and threw, (DM-AM-1878-271-Wand/No-Tu)

(211) thurranthurra 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) bujambila iranu -
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 thūlibūrūnkūro*;
wari dhalibu-runguru\(^{232}\)
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 yamudtha**
dhalibu-ngi-la wagarang yamadha
go.up-?-PST ? looks.like
(DM-AM-1878-271-Wand/No-Tu)

(218) **ŋaiunjji- Būnga-millala**
ngayanji bunga milala\(^{233}\)
(DM-AM-1878-271-Wand/No-Tu)

(219) **ŋandujunda 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 jurālila;**
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) **jirumbunyila 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)

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\(^{232}\) 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) kündū minamūla, 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) pailla 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 wankarrain.
   wari wan.gara-yin
   far ground?-ABL
   He fell on the ground. (DM-AM-1878-271-Wand/No-Tu)

(228) Jirrainji bänguthula 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 thogundtha -
   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)
231) **yūinbra ilimburulaora māranji kunnan-gai,**
yuwinj-baraga yili-mbara-la-wara mara-ndji gana-nggay
man-DU bring-3-PST-3d fish-INSTR burn-ready?
two blacks brought him fish ready cooked, (DM-AM-1878-271-Wand/No-Tu)

232) **ŋamallaora-ngama-la-wara**
give-PST-3d
and gave to him. (DM-AM-1878-271-Wand/No-Tu)

233) **Maïlowa; jamililü**
mayi-la-wa djami-l-ulu
sit-PST-3p tell-PST-3d.OBJ
They sate [sic] down. He told them (DM-AM-1878-271-Wand/No-Tu)

234) **“bungutbūlaga kolga, jiia yandhaonyi.”**
bungadbu-la-ga gawalga djiya yandha-wu-nji
cover-PST-1s male that go-FUT-1ip
“I’ve covered up a buck, we’ll go for him.” (DM-AM-1878-271-Wand/No-Tu)

235) **“Jakwaialiga, yanaonyi nēnjina”**
djagwayali-ga yana-wu-nji njiiŋ-djina
be.ready-1s go-FUT-1ip this/here-that
“I’m ready, we’ll go for him now. (DM-AM-1878-271-Wand/No-Tu)

236) **“Jin darana bānyena.”**
djinda-ra-na baan-yina
light-?-n-PST fire-1ip.PSSR
You kindle a fire!” (DM-AM-1878-271-Wand/No-Tu)

237) **Yirimala, ɲurumbud-jinula,**
yiri-ma-la ngarambad djin(d)a-la[^234]
bring-CONT-PST ? light-PST
They gathered wood, lighted a fire. (DM-AM-1878-271-Wand/No-Tu)

238) **minillaora bāngo, igallaora,**
mini-la-wara baan-ga yiga-la-wara
hold-PST-3d fire-LOC? singe-PST-3d
The two held him to the fire and singed him, (DM-AM-1878-271-Wand/No-Tu)

239) **ɲarinyuga jergallaora,**
ngari-nju-ga djaraga-la-wara
leg-3s.PSSR-? cut.off-PST-3d
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 wuttalliwowonye*
    yana-nji djalu ngandi bidhu garawara waranga wadhal-ui-wa-wa-nji
go-lip there thence mountain cedar? ? look.for-?-?-1lip

    *Come let us go to the mountain and look for cedar.* (DM-AM-1874:248)

(2) *Wudtha jerrabar?*
    wadha djaraba(r)

    *Where is the gun?* (DM-AM-1874:248)

(3) *Bingaboroŋa wongawongay.*
    binga-ba-ra-ga wanga wanga
    throw-?-?-1s wonga.pigeon

    *I want to shoot some blue pigeons.* (DM-AM-1874:248)

(4) *Elirra māndaŋa thurgaunidha bungoin jetgauŋidha*
    yili-ra mundaba dhuraga-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 jераwaunye nau thurgaunyena*
    ngara-wu-nji wanda djara-wa-nji nawi dhuraga-wu-nji-nha
    perceive-FUT-1lip possible cut-FUT-1lip honey.tree cut-FUT-1lip-THEN

    *Perhaps (too) we might find a honey tree and cut it down.* (DM-AM-1874:248)

(6) *Ellirra Kuku, murauyau, 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-ya-nga 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, Kaulga,
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-nga 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) Yananu, 
yana-nu 
going-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  
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  
go thou. (DM-AM-1874:248)

(31) Yanunidha,  
yanu-ni=dha  
go-2s-HORT  
let him go. (DM-AM-1874:248)

(32) Yananye,  
yana-nji  
go-1ip  
let us go. (DM-AM-1874:248)

---

238 The underlying form is likely to be yani-la-wu ‘go-PST-2d’.

239 Note that the verb root is yani- as in the past tense form before the -ra. This is not the case in all verbs though.

240 The underlying form is likely to be yana-wu- ‘go-FUT-‘.

241 Note that 1st 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 = HORT²⁴²
(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-2d²⁴³
(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-1s²⁴⁴
(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-3s²⁴⁵
(he shall go. (DM-AM-1874:249)

²⁴² Note that the future suffix -wu seems to have the form -wuna when followed by a suffix beginning with a /w/. (Koch, pc)

²⁴³ The underlying form here is likely to be yani-ra-wu ‘go-IMP-2d’.

²⁴⁴ The underlying form here is likely to be yana-wu-ga ‘go-FUT-1s’.

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)  *Yanaumawa,*  
yana-wuna-wa  
go-FUT-3p  
they shall go. *(DM-AM-1874:249)*

(44)  *Yanaugul,*  
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 erribunyūna, wullundina.*  
gurugama  
bara-nda-na  
gadhu-nda-nda  
baranga\textsuperscript{246}  
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)*

\textsuperscript{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) *Welera yamūdha, jūa mūrira kālāla, murūndalawāna Kunamarambalāna*

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<th>Function</th>
<th>Morphology</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
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<td>wilera</td>
<td>whaler</td>
<td>looks like</td>
<td>perhaps</td>
<td>247</td>
</tr>
<tr>
<td>yamadhā</td>
<td>whale</td>
<td>spear-PST</td>
<td>fetch-PST-3p = THEN</td>
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<tr>
<td>djuwa</td>
<td>3p</td>
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<tr>
<td>gula-la</td>
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<tr>
<td>marunda-la-wa = na</td>
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<tr>
<td>burn?-CONT?-nPST</td>
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</tbody>
</table>

She looks like a whaler; perhaps she has killed a whale, and fetched it in, and is tiring it out.

(AM-DM-1874:253)

(50) *Mūrira thākāla bukiai nyellāga; barānga mainbala nēnji, kulāgundēmbala mūrira*

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<th>Function</th>
<th>Morphology</th>
<th>Notes</th>
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<td>baranga</td>
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<td>mayi-mba-la</td>
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<tr>
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<tr>
<td>island/ship</td>
<td>sit-CONT-PST</td>
<td>this/here</td>
<td>spear-?-CONT-PST</td>
<td>whale</td>
</tr>
</tbody>
</table>

I saw a sperm whale spouting yesterday; if the vessel stops here she will catch plenty of whales.

(AM-DM-1874:253)

(51) *Yendhimārānye, bānda Karibrāmbrōnye jettīnūye; thungongji Kunigūlān ngamaoniwanyana pa ngūndhhungūndūd*

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<th>Role</th>
<th>Function</th>
<th>Morphology</th>
<th>Notes</th>
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<tr>
<td>go-?-1ip</td>
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<td>ba ngundhu-ngundhu</td>
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<td>food-INSTR</td>
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<tr>
<td>and drink~REDUP</td>
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</table>

Let us go and fetch them wood; they will give us plenty bread and drink.

(AM-DM-1874:253)

(52) *Jūa naiumberūnye mutiangarayena; dhādhādha yanilla nyelinjī barūngain wurrī*

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<th>Role</th>
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<th>Morphology</th>
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<td>mudja-ngaru-yina</td>
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<td>see-CONT-FUT-1ip</td>
<td>friend-?-1ip.PSSR</td>
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<td>dhadha-dha</td>
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<td>go-PST</td>
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<td>that vessel-ABL</td>
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</table>

Perhaps we shall see some of our friends; my brother went to sea a long time ago.

(AM-DM-1874:253)

(53) *Jajumberūnye mujeri, purrngoanyīnāna wujut*

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<th>Function</th>
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<td>ask.for-FUT-1ip</td>
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<td>canoe</td>
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<td>walk.along-?-1p</td>
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<tr>
<td>beach</td>
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</tbody>
</table>

We’ll ask for the boat; to walk along the beach will make us tired.

(AM-DM-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) Yerrunggûnyûnye nyelinja Korûgamai
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) Bûnyene jajemburia, jumiga, Kurûdhâna, biangalo; jamigangudhâna jerungala
banjina djadjja-mbara-ya djamaga garûdhana 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, ngamâla jerungala
gariga-ndha-wu-njana biya(ng)-ngalu mina-mba-la
call.-?FUT-1p.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) Yerrûnganye, yerrunggunyene. Mai adhirra.
yarungga-nji yaranggu-nji = na maya-dhi-ra
go.quick-1p go.quick-1p = THEN sit.-?253-2s.IMP
‘Come on quick, let us make haste. Now then, jump in.’ (DM-AM-1874:253)

(58) Yagunavani punûnye bungaonye? Kulutbaiûnye bungaonye, mitundhali minumbarûnâ bungoji
yagunarani banj-(w)u-nji banga-wu-njji galadba-yu-nji banga-wa-nji
how.many carry-FUT-1p paddle-FUT-1p four-VBLS-1p paddle-IRR-1p
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) Jerumbûnyûnye thanungo, thuritbaiûnyena, sêlyene yerramaïnyena
djarambunj-u-nji dhanangu dharidbay(a)-wu-njji = na
emerge-FUT?-1p mouth.of.creek erect-FUT-1p = THEN
salyani yaramay(a)-u-nji = na
sail throw-FUT-1p = 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) *Kularya*na *murundulera, mara* Kulaonyedha  
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) *Yerrunggūnyena yerāna, jumiga*  
yaranugu-njina yara-na djamaga  
go.quick-1ep go-PST good  
She goes quick, she’s a good boat. (DM-AM-1874:253)

(62) *Jūłanye thanungo!*  
djula-nji dhanangu  
here-1ip mouth.of.creek  
Here we are at the mouth of the creek. (DM-AM-1874:253)

(63) *Thuritbaianyena yerrawaiani.*  
dharidba-ya-nji = na yara(m)a-ya-nji  
erect-POT?-1ip = THEN throw-POT?-1ip  
Now then, up with the mast and sail. (DM-AM-1874:253)

(64) *Yerungāna yerunggatalibānye.*  
yarngga-na yarungga-dhalibal-u-nji  
go.quick-nPST go.quick?-FUT?-1ip  
How fast she goes, we’ll soon be there. (DM-AM-1874:253)

(65) *Kunmāga barāŋga, jelaowāli baola.*  
gamma-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 jerungāla yenānji merriraj̄i yenabarāna.*  
naya-ga djarun.gala yana-na-dji mirira-dji yana-bara-na  
see-1s whitefellow go.PRST-nPST?-?254 top-LOC255 go-AROUND?-nPST  
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)”. 
Iūa yūin wanda. Nyaouiyēna ngaoambilunāwa yūningajena.

Some of them are blacks. Now I can see them quite plain. (DM-AM-1874:254)

Dhadhūyine nanyēna barāngain jinggundi.

There is one brother looking over this way now. (DM-AM-1874:254)

Walinderanū ūnywalyelo.

Let us take the boat on the lee side of the vessel. (DM-AM-1874:254)

Iuitbairanu mulagairanu.

Take down the mast and furl the sail. (DM-AM-1874:254)

Nuriranū-kuliwalira merīra jelo

Make fast! Get up on the deck. (DM-AM-1874:254)

B.2.2.2 Mathews’ unpublished Dharumba sentences

Ngaigangdyina ēeneyi

with me (DM-M.2.6-27)

Yuindyi bingala wawurna warrangandyinu.

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) jenjallejųgųna 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 ngaiagañ.
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-ra 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-BELONG emerge-?
*Who comes here?* (DM-M.2.6-28)

(79) Ngaiagabah
ngayaga-ba
1s-and
*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 thooganguđha
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)

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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 djiwV- 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. djiwV- looks like a demonstrative of some sort, but must be a verb.
(89)  *Yuin nyeen dyceəwūna*

yuwinj  njilnj  djiiwu-na
man  this/her  ? FUT-PST

The man will be here. (DM-M.2.6-29)

(90)  *jamonamagoon*
djamanama-gun

speak for PRST-1s/2s.OBJ

I am talking for thee. (DM-M.2.6-30)

(91)  *yawundhamagoon*
yawan(d)hama-gun
talk for PRST-1s/2s.OBJ

I am talking for thee. (DM-M.2.6-30)

(92)  *yoogūnburwerrooga*
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 thumnana dyırra*
gurawara  dhana-na  djirra
possum  eat-PST  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)
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 wurrañ 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) *Yuindyi 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)

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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 warranj 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 warraganj-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 garrulünyi
   buru-yi gara-la-nji
   kangaroo-ERG scratch-PST-2s.OBJ
   A kangaroo scratched thee. (DM-M.1.8-59)
(115) *Burrui garrula*

buru-yi         gara-la
kangaroo-ERG   scratch-PST

*A kangaroo scratched him. (DM-M.1.8-59)*

(116) *Ngaiagandyina*

ngayaga-ndjina
1s-COM

*with me (DM-M.1.8-60)*

(117) *Yennanwulura dhainggu ngaiganggu*

yana-wula-ra   dhaying-gu   ngayagang-gu
come-TOWARDS-IMP here-ALL 1s-ALL
come towards me (DM-M.1.8-60)

(118) *Nyamundyaliang*

ngama-ndjali-ya-ng
give-RR-POT-1id

*we, dual, exchange or barter (DM-M.1.8-60)*

(119) *Warrangan 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.*

(120) *Yangawamügün yubbunda.*

yangawa-mu-gun267  yabunda
sing.for-FUT-1s/2s  song?

*I will sing for thee a song. (DM-M.1.8-60)*

(121) *Waddhana baiuga.*

wandha = na   bayu-ga
where = THEN  beat.FUT-1s

*It is doubtful whether I will beat. (DM-M.1.8-60)*

(122) *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) *Yuiĩ nyindyiwula*
yuwinj njindjiwula
man here
*a man is here (DM-M.1.8-61)*

(124) *Yuiĩ nyindyiwala*
yuwinj njindjiwala
man was here
*a man was here (DM-M.1.8-61)*

(125) *Yuiĩ nyindyiwuna*
yuwinj njindjiwuna
man will be here
*a man will be here (DM-M.1.8-61)*

(126) *Yugunbunyerruga*
yagun banja-ru-ga
how do-FUT-1s
*how shall I do it? (DM-M.1.8-61)*

(127) *Wingululla wagura nyin baiilla*
wingal-ula wagura njinj 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-nge-ba-ga
where-VBLS?-PRST-1s
*Where am I? (DM-M.1.8-61)*

(130) *Waddungaluga*
wadha-nge-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) ngatyoow 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) jumagambe indee-ga
    djamaga-mbi njindiga
    good-2s 2s
    *thou art good* (U-M.2.2-7)

(5) jummaga ngian
    djamaga ngayan
    good 268
    *he is good* (U-M.2.2-7)

(6) jummagā-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) *jumagambang nghī-o-waň*
djamaga-mbang ngayawanj
good-? 1p
we are all good (U-M.2.2-7)

(8) *jumagambang nghī-o-wang*
djamaga-mbang ngayawang
good-? 1id
we 2(inserted) are good (U-M.2.2-7)

(9) *jumagamboo in’doowoo*
djamaga-mbu njindiwu
good-2d 2d
you 2 are good (U-M.2.2-7)

(10) *jumagamboboñ nghī-o-waň miandhan(sitting) ŋeeñ(here)*
djamaga-mbunj ngayawanj maya-ndhan njiinj
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 ŋeeñ mi-an-doo*
djamaga-mburaga njiiñj 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 njiiñj
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) *jumm’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-mba-ra-ga
fire  make-CONT?-1s
I am making a fire (U-M.2.2-7)

(18)  kanyee moo’dhoo-gal’laga
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-mba-la-ga
fire  make-CNT-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 goongara kam-ba-djâlee-noon
    minja gungara gambadja-li-nun,
    what possum kill-PST-2?
    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’-añ(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-INSTR give.PRST-1s woman that/there widow
The man gives the possum to that woman. (U-M.2.2-15)
I am giving this meat to that widow woman.

(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-bâ’-mool-a-ga mooar-a-jow[ř] boor’-roo
   dhambamu-la-ga muradja 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-[‘]*
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-gudu 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-[i] 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 ŋeen*
gubidja warranganj njiinj
small boomerang this/here
That’s a big boomerang. (U-M.2.2-17)

That **is a small boomerang.**

(47) *Birragambora ŋeen*
biraga-mbarā njiinj
big-DU? this/here
That’s a bigger boomerang. (U-M.2.2-17)

(48) *Birragang goo’dha jin-inda*
biragang-gudha djii-n-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)
That is a man’s hut. (U-M.2.2-17)

That is a woman’s hut. (U-M.2.2-17)

This is good but that is better (U-M.2.2-17)

he said it (U-M.2.2-21)

this is his (U-M.2.2-21)

I saw her (a woman). (U-M.2.2-22)

I saw a woman. (U-M.2.2-22)

I saw a man. (U-M.2.2-22)

I saw him. (U-M.2.2-22)
79. whose boomerang is that? (U-M.2.2-22)

80. who is that woman over there? (U-M.2.2-22)

81. which of you men got here first? (U-M.2.2-22)

82. I am strong (U-M.2.2-22)

83. we are strong. (U-M.2.2-22)

84. they are strong. (U-M.2.2-22)

85. 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.
(67) **nyeen-dū wang-ulla ċadyoo moondoolengulla**
    njinduwangala ngadju mundu-li-ngala
    1ed water drink-PST-1ed
    *he and I are drinking water. (we two) (U-M.2.2-23)*

(68) **bulwulumboolaga**
    bulwal-mbu-la-ga
    strong-VBLS-PST-1s
    *I was strong (yesterday) (U-M.2.2-23)*

(69) **bul-wal’umboolee**
    bulwal-mbu-l-i
    strong-VBLS-PST-2s
    *you were strong (U-M.2.2-23)*

(70) **bul-walumbool**
    bulwal-mbu-l
    strong-VBLS-PST
    *he was strong (U-M.2.2-23)*

(71) **bul-wal wool wang-gan jinadha**
    bulwal-wu-l wanggan djinadha
    strong-VBLS-PST woman that
    *she (the woman) was strong (U-M.2.2-23)*

(72) **bulwal woolañ**
    bulwal-wu-la-nj
    strong-VBLS-PST-1id
    *we two (incl) were strong (U-M.2.2-23)*

(73) **bulwul umboolungulla**
    bulwal-mbu-la-ngala
    strong-VBLS-PST-1ed
    *we 2 were strong (U-M.2.2-23)*

(74) **bulwul umbooloo**
    bulwal-mbu-l-u
    strong-VBLS-PST-2d
    *ye 2 were strong (U-M.2.2-23)*

(75) **bulwul umooldāara**
    bulwal-mbu-la-wara
    strong-VBLS-PST-3d
    *they 2 were strong (U-M.2.2-23)*
(76)  *bul’*-wal woo’lun
bulwal-wu-la
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 mungyambabâñ*
 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 gabi 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  gabí  banja-la-ga
possum  boomerang-INSTR  COMPLETE  kill-PST-1s
I killed the possum with a boomerang (U-M.2.2-41)

(86)  yooin  boondaytha  byillaga  ngiaga
yuwinj  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
yuwinj  bunbal  ngarn-di  bungaba-lin  gambula-lin
man  tree  place-ABL  break?-?
A man was killed by a fall from a tree (U-M.2.2-41)

(88)  yoin  gan-yee  kun’url
yuwinj  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  garaambu-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  yurayalyiin  yidhunguru-njalu  madbu  marindamu-la
old.man  child-?  ?  mother-?  net.bag  fetch-PST
The old man’s children fetched his mother’s 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’rangañ  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)
(94) **wang’ganna booroo wur’run-yoo (young one) wad-dhan (the grass) dhun’nân (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 (the grass) dhu n’nâñ (eating)**

gururu gunawur waranj-u dhana-ma-n djirawara

female koala child-3s.PSSR eat-CATUS-PST 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)**

woman eaglehawk in-? camp-LOC sit-

_the she eaglehawk is sitting on her nest (U-M.2.2-44)_

(97) **wangganda thoogano o neen**

woman camp-3s.PSSR here/this

there is the woman’s hut (U-M.2.2-44)

(98) **yooiñ thooganoo neen**

man camp-3s.PSSR this/here

there is the man’s hut (U-M.2.2-44)

(99) **kum’mur-ra (old man) newn (his) dha 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)_

(100) **yooinbirraga kar’neen-am-bur-raga (all bad) bi-ee-na (killing) wurrañ newn**

yuwinj biraga garniina-mbaragabaiy-na waranj njijnj

man big bad-PL beat-nPST child this/here

_the bad men are beating the child (U-M.2.2-44)_

(101) **yooiñ birraga (big) waddungur 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)
booroo ngiändyoor-bow’-um-ba-dooong’a
buru ngayandur buwamba-dunga
kangaroo ? fast-
*a fast kangaroo (U-M.2.2-45)*

booroo ngiändyoon bow’-um-bay’(faster)-doong-e-a
buru ngayandur buwambay-dungiya
kangaroo ? fast-
*a faster kangaroo (U-M.2.2-45)*

booroo ngiändyoor bow-um-bay’-wam
buru ngayandur buwambay-wam
kangaroo ? fast-
*the fastest kangaroo (U-M.2.2-45)*

wur’rañ [wallian] [ngiändyoor] goo-row’-goo-ra
waranj [wala-ya-n] [ngayandur] gura-gura
child [run?-nPST] [fast] fast
*the boy is running quickly (U-M.2.2-45)*

birriban [ngiändyoor] [walban] jo’-am-bā’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)*

bug’garañ dhal-ir-ree-boo (down) kā-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)*

wallian jummagāmanyeen
wala-ya-n djamaga-ma njinj
run?-nPST good-? this/here
*he runs well (U-M.2.2-46)*

murn’-di-dya ngoo-lung-ooy-ali ngoo-ma’oong-a-lung’-go
marndidja ngulangulayal nguma-wu-ngalangga
meat ? give-FUT-led.OBJ
give a smuch meat as dyabady (U-M.2.2-46)

birrebañ bir’raga nghoondhann 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 wudˈdunɡˈur*
where  dog
*where is the dog* *(U-M.2.2-46)*

(113)  *bean-go-re-than wurrangaŋ biee-wan-nin*
biyan-gura-dhan warranganj bayi-wanin
father-??:children  beat-?
*the father is beating his children* *(U-M.2.2-46)*

(114)  *wurrangadˈ-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 wurran-yoo wud-dhang pee-bun-dhan (eating it all)*
buru waranj-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)  *thungˈ-a jum-magun-dhan eeˈ-loo-noo-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)  *mulˈlee wab-oo-lee*
mali wabu-l-i
why go-PST-2s
*why did you go?* *(U-M.2.2-47)*

(118)  *un-mā-nee (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) nunˈnomaŋ-ee*
yuga nanama-n-i
how know-nPST-2s
*how do you know?* *(U-M.2.2-47)*

(120)  *wallian thooguna jallung*
wala-yα-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    biriiswa
   throw-1s   woman      that/there    spear
   I am throwing a spear at a woman (U-M.2.2-48)

122) thoogunda 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 ngî-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    birribanj-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-wurruga Dhâlbbo Dhâlbbo ngarnding ya-boo’la
njin-dju-waraga270 Dhalbu Dhalbu    ngarn-din    yabu-la
this-?PL    Tilba Tilba    place-ABL    come-PST
these people came from Tilba (U-M.2.2-48)

129) bâbud-thu gooluminyeen dhoogun’dtah
baba-dha    gulaminjiin    dhugan-dha
father-1sPSSR    run.around    camp-LOC
father is running around the hut (U-M.2.2-48)

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270 This is another form of the deictic njinj ‘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) nyooong’a OR dhumbâmoolee
dhambamuu-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 biriiwa ngayaga-gangu-baru
boomerang spear 1s?-DU
   the boomerang and the spear both belong to me (U-M.2.2-51)

(135) birrewai ngiagangool
   biriiwa-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 ŋeeŋ
   djinjama-ga warranganj yabandja-ga njiiŋ
make-1s boomerang cut-1s this
   I will make a boomerang (U-M.2.2-42)

(137) warrangan ab’un jâ’-wa-ga
   warranganj yabandja-wa-ga
boomerang cut-IRR-1s
   I’ll cut out a boomerang (U-M.2.2-42)

(138) warrangan abunjâga ŋeeŋ
   warranganj yabandja-ga njiiŋ
boomerang cut-PRST-1s this
   I am making a boomerang (U-M.2.2-42)
(139) ngadyoo ngoondaga neen
   ngadju ngundha-ga njiinj
   water drink.PRST-1s this
   I am drinking water (U-M.2.2-42)

(140) mīeega myayga(sitting) ñeeñ
   mayi-ga njiinj
   sit.PRST-1s this
   I am sitting (U-M.2.2-42)

(141) ngad-yoo ngoon’dhooloog’a
   ngadju ngundhu-lu-ga
   water drink.FUT-?s-1s
   I am going to drink it (U-M.2.2-42)

(142) ngadyoo ngoon’dhoolil’laga
   ngadju 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
   waranganj 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 br ū li ng ga loo-ga
   djama-ndja-lu-ga
   speak-?-?-1s
   I can speak (U-M.2.2-42)

(147) jum’manja a lung’a yow-ool-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 yà’-oo-ga
djamu-ga-ndha yawu-ga
speak.FUT-1s? speak.FUT-1s
I’ll speak (U-M.2.2-42)

(150) jama[ljöop] 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-
boomerang pretty good (U-M.2.2-135)

(156) booroo thamba’-moo-laga
buru dhambaham-lu-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

*boo’roo mung’andhoor’ara thamba’mullagool buru-wara 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-nga-ga
kangaroo  spear?-1s*

*I killed speared a kangaroo with (U-M.2.2-35)*

(160) *booroocoolang’aga(spear) kaloo’ gun-dha’-la-ga (speared a lot)
buru gulanga-ga  galuga-ndha-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 Dhalba Dhalbongarnde (from)
yuwinj mara  wali-mbi-di-l  Dhalba Dhalba  ngarn-din
man  run  return-  Tilba.Tilba  place-ABL
the man came from Dhalba Dhalba (U-M.2.2-139)*

(164) *(yooin) murran thoo’ganoo
yuwinj mara-n  dhugan-u
man  run-nPST  camp-3s.PSSR*

*the man is running from (U-M.2.2-139)*

(165) *(yooin) 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-PST  water  creek
   the man brings water from the hole (U-M.2.2-139)

(167) yenalułga thoogandha
   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’da
   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 man-gurreebal mara Dulbo Dulboo
   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-PST  camp-ALL
   the man is running to the hut (U-M.2.2-139)

(171) yooin yeneeewan wabbeowan boonbala (tree) jelloo (over there)
   yuwinj  yani-wa-n  bunbal-a  djalu
man  go.-?.-PST  tree-ALL  over.there
   the man is going to the tree (U-M.2.2-139)

(172) beenyngool nyeenyana
   biinjing-gul  njiiinj-yana
father-PSSR  this/here-?
   this belongs to your father (U-M.2.2-139)

(173) Dhubbagalago mara neen ngiayanggool
   dhabaga-la-ga  mara  njiiinj  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  njiiin  yanu-n  dhugan-dan
man  this/here go.FUT-PST  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 wabboorboooee) 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) wabbooroo thogandoool
wabu-ru dhugan-dul
return.FUT-2d.IMP camp-BELONG
ye two go to your camp (U-M.2.2-145)

(178) wabboorwā thoogandungngarndooban
wabor-wa dhugan-dung ngarn-duwan
return.to-? camp-? place-?
(U-M.2.2-145)

(179) wooboorwbooe thogandung
waborubu-yi dhugan-dung
return-2s camp-?
go to thy camp (U-M.2.2-145)

(180) yahnherrowā 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
yanhur-wa dhugan-djing
come-? camp-2s.PSSR
come to your camp (singular) (U-M.2.2-146)

(182) dhureen ngoolooandyoong
dhari-n ngulu-wa-djing
stand-nPST forehead-?-2s.PSSR
he is standing on front of you (U-M.2.2-146)

(183) nāyeen (sitting) burgidha
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) birroongona boonbalwurra
    birru-nguna bunbal-wara
    middle?-in tree-DU
    between two trees (U-M.2.2-146)

(186) yooiñburroowariang’al dhurrindoona (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 banjaval ngunin nguna
    man other.Side ? that/there
    a man (U-M.2.2-146)

(188) yooindhurreen (other side) buddi [or ā] ngoonadhān (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] gumbâwowooreeñ
    waba-ga banjaval gudjarr gumbawu wuran
    go-1s other.side lagoon koala-PURP
    I go over the other side of the lagoon after bears (U-M.2.2-146)

(190) yoooin neen bunnerwal (other side) bureetbool (come across)
    yuwinj njiinj banjaval baridbu-l
    man this/here other.side come.across-PST
    [no translation given] (U-M.2.2-146)

(191) yoooin dhurreen ūeneyna gudyera
    yuwinj dhari-n njiinj-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 ūeenjeelan boonbala
    yuwinj njiindji-lan bunbal-a
    man this-side tree-LOC
    the man is this side of the tree (U-M.2.2-146)
(193) *buñnerwanâlan 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) *buñnerwanâlan gudyera*
banjawalan gudjara
other.side lagoon
*the other side of the lagoon (U-M.2.2-146)*

(195) *ñeenjelguy gudyera*
njiindji-lan gudjara
this-side lagoon
*this side of the lagoon (U-M.2.2-147)*

(196) *yooin neen gungaluddha my’een [inserted]*
yuwinj gungala-dha mayi-n
man beside-LOC sit-nPST
*the man’s is sitting [inserted] beside me (U-M.2.2-147)*

(197) *ñanile 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] mudyere 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 mudyere*
banga-la-ga ngadju-ndju madjari
paddle-PST-1s water-LOC? canoe
*[no translation given] (U-M.2.2-147)*
(202) bun’goreejeen
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(t)?bān ngungi
wagura yaradba-n ngungay
crow fly.over-nPST flat
a crow flies over the flat (U-M.2.2-147)

(206) njeenjelee malil
njiiinji-li malil
this
all about (U-M.2.2-147)

(207) minya ngungu Nyungundamoola (look at the lot) ngungi (flat) wurretban (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) **dhulleeb(o inserted)ága**  
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) **gooroombooága 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) **gulleewaleega 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 ngoobhaga**  
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-bar
give-REC-1id boomerang0DU
we’ll swap boomerangs *(U-M.2.2-148)*

(224) *binangal yandlang*
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) eejeemumuong ((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) *eejeemummuuroong*
yidjima-marung
do-it-?
**for them 2**(U-M.2.2-148)

(228) *eejeemummuraganjañ*
yidjima-maragandjanj
do-it-?
**for all of them**(U-M.2.2-148)

(229) *maran (fish) ngamâoogooñ (I’ll give you) koongara (opossum) ngamâooinga (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 mudpooodhooga boonbala*
djirabu-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 birreewanghooga*(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) **bundhanganjar mundoobangoo (tomahawk thine) boonbala**
    bundha-gandja-t  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) **nharrooga (I'll tie) murrowandgamada (inserted)=(give me a string) boonbala**
    nharu-ga  marawandha  ngama-da  bunbal-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) ngieenawar 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?-PST
    *which way he walked?* *(U-M.2.2-150)*

(241) **ngieenooar (ngieenooar) buddi**
    ngayinuwar  badhay
    ?  creek
    *towards the creek* *(U-M.2.2-150)*

213
(242) yannon (he’ll go) miooga (I’ll stop)
yanu-n       mayu-ga
go.FUT-nPST   sit.FUT-1s 
  he’ll go instead of me (U-M.2.2-150)
  He will go (and) I will stay.

(243) dhadhadha (my brother) ngoona ngoona (in among) wanaboomulla (those people)
dhadha-dha    nguna-nguna    wanabumula
elder.brother-1s.PSSR   in-REDUP   ?
(U-M.2.2-150)

(244) bulla (by the by?) yendabullabee (I’ll go) koolgoonbeāla (for fish -or after fish)
bala          yanda-bala-bi    gulgun-biyala
by the by      go-FUT-2s       fish-PURP
  ‘I will go for fish soon’ (DJ-M.2.2-150) This is Djirringanj!

(245) yendiabulla|bulla| giāmiabulla boona
    yanda-ya-bala  gayama-ya-bala  buna272
    go?-FUT?       ?-?-FUT?      ?
(U-M.2.2-150) This could also be Djirringanj

(246) yoongajâgea /[kudingoong] (M) koongaroo = give mudyeegooroogoong
    yungadjagiya    [gadingung]    gungara    madjigurugung
    yungadjagiya    ?    possum    ?
    give a little piece of possum (U-M.2.2-150)

(247) ngićembum’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) wanā’mung-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.
(250) ngullagarung jeen\textsuperscript{73}
\begin{itemize}
  \item ngalaga-rung \ djii
  \item left-2s.PSSR? \ that/there
\end{itemize}
\textit{this on my left (U-M.2.2-152)}

(251) dhoorganyoong jeen
\begin{itemize}
  \item dhurga-njung \ djii
  \item right-2s.PSSR? \ that/there
\end{itemize}
\textit{this one on my right (U-M.2.2-152)}

(252) burginyoong jeen
\begin{itemize}
  \item barlga-njung \ djii
  \item back-2s.PSSR? \ that/there
\end{itemize}
\textit{this fellow behind me (U-M.2.2-152)}

(253) binjeeoong jeen
\begin{itemize}
  \item bindji-wung \ djii
  \item stomach-2s.PSSR? \ that/there
\end{itemize}
\textit{this fellow in front of me (U-M.2.2-152)}

\section*{B.3.2 Mathews’ published Dhurga sentences}

(254) booroo thambâmoolaga
\begin{itemize}
  \item buru \ dhambamu-la-ga
  \item kangaroo see-PST-1s
\end{itemize}
\textit{a kangaroo saw I (U-M.1.1-56)}

(255) borroo thambâmoodlee
\begin{itemize}
  \item buru \ dhambamu-1-i
  \item kangaroo see-PST-2s
\end{itemize}
\textit{a kangaroo sawest thou (U-M.1.1-56)}

(256) wuddungur thambâmoolaga
\begin{itemize}
  \item wadungurr \ dhambamu-la-ga
  \item dog see-PST-1s
\end{itemize}
\textit{a dog I saw (U-M.1.1-52)}

\textsuperscript{73} The constructions in (250) - (253) all show the word final segment \textit{-Cung} in varying forms. The translation suggest that we would expect a 1s possessive pronoun or perhaps a 1s object pronoun. But \textit{-Cung} is closest to the 2s possessive pronoun \textit{-nung}.\hfill 215
(257) wuddungurra koongara buddhal
dog-ERG possum bite-PST
the dog an opossum bit (U-M.1.1-52)

(258) koongarangga jiroura thunnan
gungara-ngga djirawara dhana-n
possum-ERG leaves eat-nPST
an opossum leaves is eating (U-M.1.1-52)

(259) wanggantha wurranyoo gâray thunnan
wanggan-dha waranj-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 mirreejiga 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 jummadhadha – warranganwal jinginda jummadhadha
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 jummatan-goodhoo
warranganj djamaga-gudhu
boomerang good-INTENS
boomerang very good (U-M.1.1-54)

(263) wunnunggawee
wanang(ga-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 njiinj
    who-GEN this/here
    who is this for? (U-M.1.1-56)

(270) yooindyoo jarrooga dhubbagamil-lee1
    yuwinj-dju djaruga dhabaga-mili1
    man-ERG wallaby catch-REFL-PST
    a man caught a wallaby for himself (U-M.1.1-58)

(271) yooindyoo jarrooga dhubbagamoolleengga
    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)
booroongoona boonbalwurra
  buru nguna bunbal-wara
  kangaroo in tree-DU
  between two trees (U-M.1.1-59)

bunnerwawalan boonbala
  banjawa(wa)lan bunbal-a
  other.side tree-LOC
  the other side of the tree (U-M.1.1-59)

burreetboolaga
  baridbu-la-ga
  come.across-PST-1s
  across came I (as across a river) (U-M.1.1-59)

nyirroowaga
  njiruwa-ga
  go.down.PRST-1s
  down go I (as down hill) (U-M.1.1-59)

dhulleeboaga
  dhalibawa-ga
  go.up.PRST-1s
  up go I (as up the hill) (U-M.1.1-59)

gooroomboaga
  gurumawa-ga
  go.around.PRST-1s
  around go I (as around the camp) (U-M.1.1-59)

warrangan illega
  warranganj yili-ga
  boomerang carry.PRST-1s
  a boomerang carry I (U-M.1.2-104)

warranganburra illeegool
  warranganj-baru yili-g(a)-ul
  boomerang-DU carry.PRST-1s-2d.OBJ
  a pair of boomerans carry-I (U-M.1.2-104)

warranganburraga illeegin
  warranganj-baraga yili-g(a)-in
  boomerang-PL carry-1s-3p.OBJ
  several boomerangs carry-I (U-M.1.2-104)
(284) beengalNgambaga
    bingal-ngaamba-ga
    throw-NEG-1s
    I threw not (U-M.1.2-104)

(285) jummagamanye'en
    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) yooinda warranganyoo
    yuwinj-dja   warranganj-u
    man-GEN      boomerang-3s.PSSR
    a man's boomerang (U-M.1.1-192)