A Description of the Yugumbir Dialect of Bandjalang

by

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A DESCRIPTION OF THE
YUGUMBIR DIALECT OF BANDJALANG

INTRODUCTION

Yugumbir is the Bandjalang dialect spoken in the Logan and Albert River basins. The tribal territory extended as far north as Jimboomba (10 miles south of Brisbane) and south to the Macpherson Range. A map is shown in Figure 1. Discussion of the exact extent of the territory, and of the naming of the tribe, is left until Chapter 7. At present, Aboriginals resident at Woodenbong Aboriginal Station, N.S.W., recognise the names Yugumbir, Minjangbal and Manaldja:li as referring to this dialect.

In 1913 a typescript on this language, entitled “Grammar, Vocabulary, and Notes of the Wangerriburra Tribe” by John Lane in collaboration with John Allen (a part Aboriginal of the Yugambil tribe) was published as an appendix to the report of the Protector of Aboriginals for that year. The vocabulary, checked and revised, was later published in “Vocabularies of Four Representative Tribes of South Eastern Queensland” by F. J. Watson. This vocabulary contained nearly 900 entries. The grammar of Allen and Lane has some useful noun morphology, but by its own admission is very sketchy on the verbs.

The main informant for this present paper was Joe Culham, who was one of the last speakers of the dialect. He was born in Beaudesert, was living at Woodenbong Aboriginal Station at the time the data was collected, and died in early 1968. His father was the last “king” of the Manaldja:li tribe. Aboriginals at Woodenbong
Station are mostly of the Gidabal tribe. Gidabal is an adjacent Bandjlang dialect spoken on the New South Wales side of the Macpherson Range, and has been studied by the Geytenbeeks. At the time data was obtained for this paper (November 1965 and January 1966) Culham was probably in his eighties, but alert and unimpaired of hearing. He very seldom used his dialect and was slowly forgetting it. This could be seen by comparing the present word list with one obtained from him by Brian Geytenbeek in 1961. Geytenbeek also obtained a few pages of Yugumbir data from a Peter Long and a Mrs. Logan. Mrs. Logan is a niece of Culham’s, usually living in Brisbane or Beaudesert. She also provided a small amount of data for the present study. In July 1967 another niece of Culham’s, Mrs. Evelyn Weizel, was interviewed at Woorabinda Settlement, Central Queensland. Her parents were from Beaudesert, but she was reared in the Tweed area, N.S.W. She has had only a little contact with speakers of the language, and her knowledge is limited, more a hearing than a speaking knowledge. However, a list of 50 words was obtained from her and the list provided corroboration of some points of phonology.

With rare exceptions all data was elicited, through the medium of English, and Culham dictated material word by word. No utterance longer than a sentence was obtained, and no study of higher level phonology was possible. The data obtained consists of about 580 utterances of words in isolation and about 520 utterances of sentences, many of each of these being near repetitions of many items at a later date. Forms given were consistent, so the data may be considered reliable, though limited. A vocabulary of about 420 words was compiled from this corpus.¹

LIST OF ABBREVIATIONS AND SYMBOLS

| A&L      | Allen and Lane                     |
| abl      | ablative case                      |
| acc, acc₂| accusative case                    |
| accomp   | accompanitive case                 |
| adj      | adjective                          |
| advs     | adversative case                   |
| aj       | adjective—data includes no forms with verbalising suffixes |
| ajv      | adjective—data includes forms with verbalising suffixes |
| ajvt     | adjective—as ajv, but forming a transitive verb |
| anim     | animate                            |
| av       | adverb                             |
| avv      | adverb—data includes forms with verbalising suffixes |
| benef    | beneficiary case                   |
| C        | consonant                          |
| c        | case inflection                    |
| (C,G)    | forms attested by both Geytenbeek and Cunningham |
| caus     | causative                          |
| cls      | clauses                            |
| comp     | comparative case                   |
| cont     | continuous aspect                  |
| def      | definitive aspect                  |
| dem      | demonstrative                      |
| dep      | dependent                          |
| desid    | desiderative                       |
| (E)      | data from Mrs. Weizel              |
| Engl     | English                            |
| eqnl     | equational                         |
Fig. 1: Territory of the Yugumbir Tribe
fem feminine suffix
fr from
(G . . . . ) data from Geytenbeek not corroborated by Cunningham
I instrument tagmeme
imp imperative tense
inan inanimate
incl inclusive, including
indep independent
inf infinitive
inst instrumental case
int interrogative
irreg irregular
it, intrans intransitive
L location tagmeme
loc locative case
loc.past locative past case
N noun phrase
n noun
neg negative
no. number
np place name
Nuc nucleus
num numeral
nv noun taking verbalising suffixes
nvt noun taking verbalising suffixes to make a transitive verb
O object tagmeme
obj objective case, object (in dictionary)
opt optional
past past tense
pers person
pl plural(iser)
poss possessive case
potl potential
pres present tense
pr, pron pronoun
prob probably
prog progressive
purp, purp₂ purposive case
S subject tagmeme
sg singular
subj subjective case
T time tagmeme
t time word
tr, trans transitive
V vowel
V verb tagmeme, verb phrase
v verb
vbl verbal
vbr verbaliser
vi intransitive verb
vt transitive verb
w/ with
(W . . . . ) Watson’s data
THE YUGUMBIR DIALECT OF BANDJALANG

Watson attests a form ending in /ra/, /eri/, etc., where Cunningham attests a form ending in /r/, /ir/, etc.

Phonetic symbols enclosed

Phonemic (or morphophonemic) symbols enclosed

Optional addition (except when otherwise clear, or when as next below)

(in dictionary) doubt as to which form is correct

Alternate forms

 replacement operator—items on right are replaced by the item on the left

 (in equations) obligatory presence

 Addition

 (in equations) optional presence

 Deletion (when occurring alone)

 Morpheme boundaries (when adjacent to letters)

 Alternation of morphemes

1 PHONOLOGY

The phonemes are listed in Table 1 and are described below. For printing convenience digraphs are used for the alveopalatal stop and nasal.

<table>
<thead>
<tr>
<th>TABLE 1</th>
<th>Phonemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bilabial</td>
</tr>
<tr>
<td>stops</td>
<td>b</td>
</tr>
<tr>
<td>nasals</td>
<td>m</td>
</tr>
<tr>
<td>resonants</td>
<td>l</td>
</tr>
<tr>
<td>semivowels</td>
<td></td>
</tr>
<tr>
<td>vowels</td>
<td>i</td>
</tr>
<tr>
<td>length</td>
<td></td>
</tr>
</tbody>
</table>

/b/ [b] voiced lenis bilabial stop. This allophone always occurs following a nasal, and usually occurs elsewhere.

[β] voiced bilabial fricative. Sometimes occurs intervocically or following /l/.

[p/pʰ] voiceless bilabial stop, sometimes aspirated. Occasionally occurs word initially or in a stressed syllable.

[b/p]janar "ear"²
mubar "black"
ŋumbinj "house"
wul[b/p]ani "hid"

/b/ contrasts with /w/:

bayni "hit" waːnji "you(obj sg)"

/d/ [d] alveolar stop. All examples are voiced.

dugal "dirty"
bandaŋ "axe"
/dj/ [d] voiced alveopalatal affricate identical with English "j".3
[dY] voiced palatalised alveopalatal stop. Occurs in only two examples, both preceding /u/.
\[g[dY/d]u:m] "old man" [dY/g]u:m] "fog"
/dj/ contrasts with /d/ and /y/.
djanganj "lightning" dangan "fingernails"
dungunj "black snake" dungunj "fingers"
djagu:l "stranger"4 yagu:l "bandicoot"
dja:na "stand up" ya:na "sit down"
/g/ [g] voiced lenis velar stop. Like the allophone [b] this allophone always occurs following a nasal, and usually occurs elsewhere.
[g] voiced lenis velar fricative. Sometimes occurs, particularly following a resonant, or preceding /u/. Word initially preceding /u/ it was sometimes perceived as /w/ or even /ŋ/ in Culham’s speech, though the three phonemes (/g, w, ŋ/) are in contrast.5
[k] voiceless velar stop, occasionally occurring word initially.
[g/k]uru:man "kangaroo"
/g/ contrasts with /w/ and /ŋ/.
gulanj "scrub tick" wulanj "leaf"
gunga: "in the water" wuŋa: "your(sg)"
bugaw "stink" buŋaw "bloodwood"
yal[g/g]an "sun" yiljan "liver"

Nasals are /m/, /n/, /ŋ/ (alveopalatal), and /ŋ/. Word finally these sometimes have a homorganic stop onset, i.e. the nasal passage is opened just after the tongue (or lips) takes up its (or their) position.

wamgi: [ŋ]djul "come"
mali "that" guyu: [ŋ]gan "stars"
nanja: "sister" djangan "lightning"
nja:ri "name" djunjgunj "clouds"
ŋali "we" djungunj "black snake"

The following illustrate contrast between /n/ and /ŋ/.
nanja: "sister" njanay "leech"
djindi: "a lot" mibinj "man (Aboriginal)"

/l/ [l] alveolar lateral.
/r/ [r] alveolar trill, occurs mostly syllable finally.
[r] alveolar flap, occurs mostly elsewhere.
[ŋ] retroflexed continuant, often used by Culham in place of the flap or trill.6
/l/ and /r/ can be shown to contrast.
bilaŋ "oak" biraŋ "tattoo"
wulu "ankle" muru: "nose"
walagan "shoulder" darigan "bone"
yili "where" yirimbam "locust"
magil "water lizard" gabir "hungry"

Semivowels /w/ and /y/ are as in English and are illustrated by the examples below.
wamgi:nj "come" ya:na "sit down"
djiwa: "goanna" baya:r "centipede"
bugaw "stink" dagay "white man"

/i/ [i] high front vocoid. Occurs between two alveopalatal consonants (viz. /dj, nj, y/).
[i] slightly lowered from [i]. Occurs elsewhere.
/e/  [ɛ] mid front vocoid. With rare exceptions this vowel only occurs with the length phoneme /ː/.7
/a/  [a] low central vocoid. Occurs in all environments in free variation with other listed allophones.
[ə] usually occurs preceding /nj/.  
[a] may occur preceding /y/.  
[æ]/ɛ/ low to mid front vocoid. Usually occurs following an alveopalatal con­sonant, also preceding /ya/ and following /ay/.  
[a]/ɔ/ low to low‐mid back vocoid. May occur following a velar consonant (viz. /g,ŋ,w/).  
[ɔ] mid back vocoid. May occur preceding /w/.  
/u/  [u] high‐mid back vocoid. Occurs in all environments.  
[o] mid back vocoid. May occur following /aw/.  

Because of the rarity of /e/ without length, contrast of vowels is shown with lengthened vowels also.

girinj "tired" bare:ɲ "chips" djurunj "eel"  
mi:ɲbar "thundering"  
dire:ŋ "stormbird"  
mure:ɾ "spotted gum" gura:ɾ "long"  
gili "this(close)" gali "this"  
mali "that" muli "hill"  

/ː/ length may occur with vowels. Impressionistically it doubles the length of the syllable nucleus, though sometimes the effect is less marked.

biraŋ "tattoo" bira:ŋ "wide"  
gun "water" mu:ŋ "belly"  
wulu "ankle" muru: "nose"  
djali "tree" manaldja:li "Beaudesert"  
mibinj "man" djii:binj "stinging tree"

Alternate analyses of the vowels and length are possible if occurrences of [ə] without length are regarded as allophones of /i/ and /a/ or are omitted from the data.8

Distribution of phonemes

A syllable contains as nucleus a vowel with or without length. Stress occurs on the first syllable of the word, or on the first long syllable if such is present. Syllable patterns are of the form CV(:)(C), and words contain from one to five syllables. No one syllable words of the form CV were obtained, and no uninflected word or root had more than four syllables.

The resonants /l/ and /ɾ/ do not occur word initially.

Stops do not occur syllable finally.9 The phoneme /d/ does not occur inter­vocalically.10 The least frequent consonant phonemes are /d/ and /w/.

The combinations /e:/ and /a:/ occur very commonly in verbs; /e:/ is rather rare elsewhere. The occurrences of /e/ (without length) are restricted to a few words ending in /e/,7 and to verbs where a hypothetical /e:/ resulting from affixation is realised as a short vowel due to co-occurrence restrictions on long syllables.

yange:n = yana + past tense  
"went" "go"  
ya:ngen = ya:na + past tense  
"sat" "sit"

Frequency counts were made of vowels with and without length. One count was of 487 words in dictionary form, another was of a sample of 376 words in sentences (many of which were inflected for case, tense, etc.). The percentages of occurrences of each vowel with and without length are listed in Table 2. Of all possible CV(:) sequences, only /neː/, /ŋeː/ and /wiː/ were not obtained.
Consonant clusters (CC only) can occur word medially. Combinations are restricted by the distribution of consonants in syllables noted above. Geminate consonant clusters do not occur. Most nasal stop clusters occur, homorganic clusters being far more common than heterorganic. Clusters of different nasals occur. The only clusters with semivowels were /yb/ (fairly common), /ym/, /ly/, and /lw/ (rare). The frequency of clusters of resonant followed by /b/ or /g/ rivalled that of the homorganic nasal stop clusters. One example of the cluster /ldj/ occurred, but there were no other clusters of resonant followed by /d/ or /dj/.

**TABLE 2**

**Frequency of vowel phonemes**

<table>
<thead>
<tr>
<th></th>
<th>Dictionary</th>
<th>Sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of words</td>
<td>487</td>
<td>376</td>
</tr>
<tr>
<td>No. of syllables</td>
<td>1053</td>
<td>956</td>
</tr>
<tr>
<td>a</td>
<td>42%</td>
<td>44%</td>
</tr>
<tr>
<td>u</td>
<td>26%</td>
<td>18%</td>
</tr>
<tr>
<td>i</td>
<td>16%</td>
<td>14%</td>
</tr>
<tr>
<td>a:</td>
<td>6%</td>
<td>13%</td>
</tr>
<tr>
<td>u:</td>
<td>5%</td>
<td>5%</td>
</tr>
<tr>
<td>e:</td>
<td>2%</td>
<td>5%</td>
</tr>
<tr>
<td>i:</td>
<td>3%</td>
<td>1%</td>
</tr>
</tbody>
</table>

2 **MORPHOPHONEMICS AND INTRODUCTION TO THE GRAMMAR**

*Morphophonemics*

The long and short syllable occurrences in the Bandjalang dialects are of considerable interest. Some affixes lengthen the last vowel of a stem or affixed stem to which they are suffixed, but contiguous long syllables are avoided. Some vowel and consonant harmony occurs.

In most cases a long syllable nucleus of the same vowel quality results from the addition of length to a short syllable nucleus, and loss of length from a syllable nucleus results in a short syllable nucleus of the same quality, i.e.

\[
\begin{align*}
\text{V:} / &= \text{V} + :/
\
\text{V} / &= \overline{\text{V:}} - :/
\end{align*}
\]

However in most cases where a short syllable nucleus /i/ is present in a basic form, and length is added by affixation or by making a double word, the long syllable nucleus /e:/ results. Only one lengthening suffix changes /i/ to /i:/.

So to the general rules may be added:

\[
\begin{align*}
/e:/ &= /i/ + :/
\
i:/ &= /i/ + /i/
\end{align*}
\]

gaban gaban = gaban + reduplication
light scrub = rain forest diminutive
djaliya: = dja + -li + -ya:
to eat = eat cont inf
yaru:lela = yaru:le:la = yaru: + -li + -:la
swimming = swim cont pres
djale:la = dja + -li + -:la
eating = eat cont pres
Contiguous long syllables are avoided in the language in almost all cases. When consecutive syllables with long nuclei would occur, the even syllables, numbering from the first long syllable, are shortened.\(^{12}\)

<table>
<thead>
<tr>
<th>English</th>
<th>Yugumbir</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>to eat</td>
<td>djali:gi</td>
<td>eat cont desid purp</td>
</tr>
<tr>
<td>Gulgana</td>
<td>gunga:</td>
<td>in the water loc</td>
</tr>
<tr>
<td>Buyu:la</td>
<td>buyu:la</td>
<td>in the mountains loc</td>
</tr>
<tr>
<td>Nuja:gu</td>
<td>nujanjgu:</td>
<td>for food purp</td>
</tr>
<tr>
<td>Djali:gu</td>
<td>djali:gu</td>
<td>to eat purp</td>
</tr>
<tr>
<td>Yange:n</td>
<td>yange:n</td>
<td>went past</td>
</tr>
<tr>
<td>Ya:ngen</td>
<td>ya:ngen</td>
<td>sat past</td>
</tr>
</tbody>
</table>

These rules are sufficient for noun suffixes, but there are additional rules for verbs. As no double length syllable nuclei occur in the language, length plus length is replaced by length, i.e.,

\[
/\text{C}_1/ /\text{C}_2/ = /\text{C}_1/ + /\text{C}_2/ 
\]

<table>
<thead>
<tr>
<th>English</th>
<th>Yugumbir</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>to eat!</td>
<td>dja:</td>
<td>eat imp</td>
</tr>
<tr>
<td>Look!</td>
<td>nja:</td>
<td>see imp</td>
</tr>
<tr>
<td>Talking</td>
<td>gulgunmale:la</td>
<td>word caus cont pres</td>
</tr>
<tr>
<td>Drying</td>
<td>daramale:la</td>
<td>dry caus cont pres</td>
</tr>
</tbody>
</table>

The past tense marker -\(\text{:-n}\) has two allomorphs, -\(\text{:-n}\) and -\(\text{ni}\). The first allomorph occurs on a verb stem or affix ending in /\text{i}/, and lengthens the vowel unless this would cause contiguous long syllables (\text{bu:ye:n} “tired” appears to be an exception). Some irregular common verbs add /\text{g}/ to the stem for simple present (not continuous) and past and follow this pattern, see part 4.

<table>
<thead>
<tr>
<th>English</th>
<th>Yugumbir</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laughed</td>
<td>minjdje:n</td>
<td>laughed past</td>
</tr>
<tr>
<td>Built</td>
<td>bugani</td>
<td>build past</td>
</tr>
</tbody>
</table>

Similarly as no geminate consonants occur, consonant plus same consonant is replaced by one consonant, i.e., where \(\text{C}_1\) stands for the same consonant throughout,

\[
/\text{C}_1/ /\text{C}_1/ = /\text{C}_1/ + /\text{C}_1/ 
\]

The only time this rule is invoked is when the causative suffix is affixed to nouns or adjectives.

<table>
<thead>
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<td>daramale:la</td>
<td>dry caus cont pres</td>
</tr>
</tbody>
</table>

Added to a simple stem of other verbs the morpheme takes the form -\(\text{ni}\). Most verb stems end in /\text{a}/ or /\text{i}/; other endings include /\text{a:/}/ and /\text{u:/}/ but are rare.
If affixation of the present tense marker -:la would cause contiguous long syllables, the length shifts, making the affix of the form -la:.

| djale:la       | dja + -li + -:la                  |
| eating         | eat cont pres                     |
| njia:lila:     | njia: + -li + -:la                |
| seeing         | see cont pres                     |
| gaye:la        | gayi + -:la                       |
| swims          | swim pres                         |
| bu:yla:        | bu:y + -i + -la                   |
| tires          | breath vbr pres                   |

In verb stems ending in /Ca/ following an open syllable with a high vowel (/i/ or /u/) the stem final /a/ is realised as /i/ preceding -li “continuous”. No change occurs after a closed syllable. (Another example of vowel harmony is mentioned in part 6 under interrogatives.)

| bumanu       | buma + -:n                       |
| fought       | fight past                       |
| bumele:la    | buma + -li + -:la                |
| fighting     | fight cont pres                  |
| yina:ni      | yina: + -:n                      |
| bit           | bite past                        |
| yinile:la    | yina: + -li + -:la               |
| biting       | bite cont pres                   |
| gulba:le:la  | gulba + -li + -:la               |
| hiding       | hide cont pres                   |

There are two sets of case marking suffixes exhibiting morphophonemic change. A member of one set is of the form -XV:; and a member of the other set is of the form -NV( : ). The morphophonemes /X/ and /N/ are realised differently according as they follow a nasal, vowel or resonant. Following a nasal, /X/ is realised as /D/, where /D/ symbolises a stop homorganic with the nasal.

- XV: -NV( : )
- DV: -V( : )
- yV: -ηV( : )
- V: -V( : )

The two sets of case marking suffixes are:

- Xu: subjective case -Ni objective case
- Xu: instrumental case -Na: possessive case
- Xa: locative case -Na: accusative case
- Xi: locative past case (motion towards)

Introduction to the grammar

Yugumbir, like the other Bandjalang dialects, is a suffixing language. Verb roots and suffixes (both verbal and nominal suffixes) constitute classes of morphemes which cannot occur in isolation as complete utterances. Above these levels five independent levels in the hierarchy can be distinguished, any of which can constitute complete independent utterances. These five levels are the word, double word, phrase, independent clause, and sentence.
There is considerable freedom of order of items in the phrase and of nuclear tagmemes in the clause. Case affixation of nouns etc. is to a large extent optional, though verbs always show affixation. Culham showed a strong preference for as few words and little affixation as was consistent with making the meaning clear. Clues to meaning from situational and verbal contexts were expected to be used.

In contrast with Bandjalang and Gibadal, Yugumbir does not appear to distinguish present from future tense by verb affixation. Inflection of adjectives for gender was known to exist in some Bandjalang dialects: no examples were found in the Yugumbir data, nor did A&L report it, so Yugumbir may have lacked it.

Word classes are verb, negative, noun, numeral, adjective, demonstrative, pronoun, time word, and interrogative. Nouns may be divided into two classes, animate and inanimate. There are hints that the animate class has two subclasses, human and nonhuman.

Morpheme classes below the level of the word are verb root, verbal affixes (combinations of these convert verb roots and verbalised adjectives or nouns to verbs), verbalising affixes (convert nouns, adjectives and interrogatives to verb roots), and nominal affixes (suffixed to nouns, pronouns, demonstratives and interrogatives to show case).

3 CLAUSE TYPES

Independent clauses are of two major types, verbal and equational. The equational clause may take the same form as an uninflected noun phrase, or may resemble a tenseless intransitive clause. The verbal clause usually contains a verb inflected for tense (which clearly distinguishes it from an equational clause), or an adjective which may take verbal affixes (though these may be absent). An intransitive clause may lack a verb if location tagmeme is present: a transitive clause may lack a verb provided the object tagmeme is present.

The most important clue to the existence of an independent verbal clause has been the presence of a verb inflected for tense. However all clauses in the data either with a noun marked for object case or with both subject and object tagmemes have been considered to be verbal. In some cases the presence of one of these features has been the deciding criterion in classification rather than the presence of tense inflection.

Independent clauses may occur alone, but dependent clauses cannot. A dependent clause may fill the location tagmeme of an independent clause. Dependent clauses are always verbal and the verb is distinguished by the absence of tense inflection and the presence of one of a subset of affixes.

trans vbl  n̄aw  bumani  guru:mani
I-subj  hit-past  kangaroo-obj
"I killed the kangaroo."

trans vbl  guru:man  du:yinj  djabu:ŋi
w/ adj  kangaroo  fear  boy-obj
"The kangaroo is frightened of the boy."

intrans  n̄aw  yanbale:la  townmir
vbl  I-subj  go-cont-pres  town-acc₂
"I am going to town."

eqnl  mamali  djabu:  gamay
that  boy  big
"That boy is big."

eqnl  dulgal
dirty
"It is dirty."
Distinction is being made here between nuclear and peripheral tagmemes. Subject-verb for intransitive clauses and subject-verb-object-instrument for transitive clauses are classified as nuclear, and the other tagmemes as peripheral. Tagmemes may occur in various orderings. However nuclear tagmemes (those expressed) remain in a group; other tagmemes cannot be inserted between any two of them. The peripheral clause level tagmemes are location and time, location also occurring in equational clauses. Nouns marked for various cases or dependent clauses manifest the location tagmemes; a special class of words and phrases manifest the time tagmeme. With one exception in an interrogative clause, location always follows the nucleus; time may precede or follow it. In a sample of nine clauses the following three orderings occurred:

- T Nuc L  I)UlUI)may yanbale:la  ηaw  townmir  go-cont-pres  I-subj  town-acc  
  \(\text{I am going to town soon.}\)

- Nuc L T  yanbale:la  ηaw  towngu:  ηuluŋmay  go-cont-pres  I-subj  town-purp  soon  
  \(\text{I am going to town soon.}\)

- Nuc T L  yanbale:la  ηaw  ŋubu  towngu:  go-cont-pres  I-subj  tomorrow  town-purp  
  \(\text{I am going to town tomorrow.}\)

The time tagmeme is filled by a time word or phrase. In one case the word *yalgan* “sun” (a noun) with what appeared to be the locative past tense marker -Xi: filled this slot. It was noted that several times words ended in -bu (which suffix also occurred on the numeral “two” but without apparently changing the meaning). All examples of time phrases are listed.

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ŋubu</td>
<td>“one day off (tomorrow, yesterday)”</td>
</tr>
<tr>
<td>ηuluŋmay</td>
<td>“soon”</td>
</tr>
<tr>
<td>gurubu</td>
<td>“a long time ago”</td>
</tr>
<tr>
<td>ba:y gala:y</td>
<td>“today” (?) (gala:y could be the demonstrative “this” subj case)</td>
</tr>
<tr>
<td>yalgandi:</td>
<td>“today”, “in the daytime”</td>
</tr>
<tr>
<td>walbulga:bu</td>
<td>“two days ago” (?)</td>
</tr>
</tbody>
</table>

Classified as location tagmemes are several semantically dissimilar tagmas, these being noun phrases indicating location, purpose, comparison, etc., and dependent clauses.

Noun phrases filling location tagmeme are minimal, consisting of the head word only, a noun or pronoun inflected for case. The suffixes marking this tagmeme are the case marking suffixes listed in part 5, omitting the first four. The suffix for accusative case (motion towards) seems optional.

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mibinj  ya:ngala:</td>
<td>Woodenbongga:</td>
</tr>
<tr>
<td>man</td>
<td>Woodenbong-loc</td>
</tr>
<tr>
<td>“There is a man living in Woodenbong.”</td>
<td></td>
</tr>
<tr>
<td>gamay  gudja  djaliya:</td>
<td>big  honey  tree-loc</td>
</tr>
<tr>
<td>“There is plenty of honey in the tree.”</td>
<td></td>
</tr>
<tr>
<td>ŋaw  yaru:len  gungi:</td>
<td>barundi:  I-subj  swim-cont-past  water-loc.past  creekl-loc.past</td>
</tr>
<tr>
<td>“I was swimming in the creek.”</td>
<td></td>
</tr>
</tbody>
</table>
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ηaw yanga:la ųubu Sydneyŋa:/Brisbana:
I-subj go-pres tomorrow Sydney-acc/Brisbane-acc
“I am going to Sydney/Brisbane tomorrow.”

gawuri njula mulimir
run-potl he hill-acc
“He will run up the ridge.”

ŋayu ŋalawale:la nuŋanjgu:
I-subj hunt-cont-pres food-purp
“I am hunting for tucker.”

wa:lu guyba: nuŋanj dja:djamgu:
you-subj cook-imp food child-purp
“Cook the food for the children.”

galgani djali djabu:yu mibinjuya
cut-past tree boy-subj man-benef
“The boy cut the tree for the man.”

yugambe: yange:n njulabaya(n)
eg neg go-past he-accomp
“He didn’t go with me.” (or “I didn’t go with him.”?)

ŋayu du:yinj dirinjba:nji
I-subj fear snake-advs
“I am afraid of the snake.”

guru:man gamagay ŋagamba:nji
kangaroo big dog-advs
“The kangaroo is bigger than the dog.”

guru:man du:yinje:n djabu:bar
kangaroo fear-i-past boy-advs
“The kangaroo was afraid of the boy.”

gura:r mamali djalganjdjin mumu:
long that woman-comp short
“That man is taller than the woman.”

Dependent clauses

Clauses classed as dependent are clauses containing verbs with either the infinitive suffix -ya: or the desiderative -i (other affixes may be, and with -i always are, present —see under Nominalising Suffixes, part 4). Such clauses follow the independent clause they depend on and are considered part of that independent clause, as are other location tagmemes. No dependent equational clauses occur, though this may be imposed by the description rather than inherent. In most cases the dependent clause consists of a verb phrase only (i.e. optional negative followed by verb). However some examples (with verb with infinitive suffix only) also show the following tagmemes expressed in the dependent clause, all but one being nuclear:

a) subject, following an independent equational clause
b) object, following an independent intransitive clause (except with the verb “eat” where object is omitted)
c) object, following an independent transitive clause with a different object
d) instrument of both independent and dependent transitive clauses.

The following also occurred:

e) a locative case tagmeme belonging to either the independent intransitive clause or a dependent transitive one
f) the dependent verb apparently inserted in the middle of a noun phrase
g) object of both clauses following a dependent verb (this may have been influenced by English structure).

Examples below illustrate the above points.

a) daram ťanja: djalanj djali:gi ťaw dry I-poss throat eat-cont-desid-purp₂ I-subj
   “My throat is dry and I want a drink.”

b), e) ťaw yanga:la nja:ya djimbaram ťanja: guganda: I-subj go-pres see-inf friend I-poss over there-loc
   “I am going to see my friend over there.”

c) mibinjdju: giye:ni djabu:ţi galgaya: djali man-subj tell-past boy-obj cut-inf tree
   “The man told the boy to cut the tree.”

d) dalbani nţula nabaya: djaliyu throw-past he hit-inf tree-inst
   “He threw the stick to hit (it).”

e) ťayu djambamani djali galgaya: djangam I-subj try-past tree cut-inf hard
   “I tried to cut the tree but it was too hard.”

f) ťayu djambamani galgaya: djali I-subj try-past cut-inf tree
   “I tried to cut the tree.”

   “My stomach is empty and I want to eat.”

da) Ŧaw yange:n workmaliya:gu I-subj go-past work-caus-cont-inf-purp
   “I am going to work.”

eya:nga waymaliya: sit-imp talk-cont-inf
   “Sit down and talk.”

   “The woman is cooking food to eat.”

mali djabu: dalbani de:yu nabaya: that boy throw-past stone hit-inf
   “That boy threw a stone to hit it.”

Verbal clauses

As mentioned above, verbal clauses fall into two main divisions, transitive and intransitive. The transitive clause has an optional object tagmeme, and less frequently an optional instrument tagmeme: the intransitive clause has neither. The verb tagmeme may be omitted in an intransitive clause if certain locative tagmemes are present. It may also be omitted in the transitive clause if the object is present. In the presence of the verb, all other clause level tagmemes, including the subject, are
optional for both clauses. For both types of clause, the positing of nuclear and peripheral tagmemes is consistent with the corpus. For the intransitive clause the nuclear tagmemes are subject and verb, and for the transitive clause they are subject, verb, object, and instrument. For both clause types the peripheral tagmemes are location and time.\textsuperscript{16}

In the intransitive clause the nucleus is made up of an optional subject and an obligatory verb, in either order.

\[ \text{Nuc} = \pm S + V \]

The subject carries no case marking affixes. The verb is occasionally omitted in the presence of a location tagmeme.

\[
\text{yanbale:la } (\eta\text{aw}) / \eta\text{aw yanbale:la} \\
\text{go-cont-pres } (\text{I-subj})
\]

"I am going."

\[
\eta\text{aw yanbale:la workmaliya:gu} \\
\text{I-subj go-cont-pres work-caus-cont-inf-purp}
\]

"I am going to work."

\[
\eta\text{aw yange:n buyu:la } \eta\text{ubu} \\
\text{I-subj go-past mountain-acc yesterday}
\]

"I went to the mountains yesterday."

\[
\eta\text{aw townmir} \\
\text{I-subj town-ace}
\]

"I am going to town."

In the transitive clause the nucleus is made up as shown in the equation:

\[ \text{Nuc} = \pm S + (\pm V \pm O) \pm I \]

i.e., the nucleus has an optional subject and instrument, and an optional verb and object, except that one of the two, verb and object, is obligatory. If the instrument is absent the tagmemes S, V and O can take any order; though SVO is mostly used, VSO about half as frequently, and other combinations rarely. The combination OVS appears to require the object case affix to be present, no doubt to avoid ambiguity with the common SVO ordering.

Suffixes for subjective case on the subject noun, and for objective case on the object noun are otherwise optional, though suffixes for instrumental case are obligatory. First and second person singular pronouns obligatorily show case.

When the instrument and object are both present, S and V are always contiguous and preceding O and I: permutations SVIO, VSIO and VSOI occur, but not SVOI. But as the arrangements IV, ISV and IVS occur in the absence of the object, the apparent restriction in ordering when all four are present may be fortuitous.

\[
\eta\text{aw bumani bilaru: guru:mani} \\
\text{I-subj hit-past spear-inst kangaroo-obj}
\]

"I killed the kangaroo with a spear."

\[
\text{bugani } \eta\text{aw yi:djaŋgu: } \eta\text{umbinj } \eta\text{anja:} \\
\text{build-past I-subj grass-inst house I-poss}
\]

"I built my house of grass."

\[
\text{mi:yu } \text{nja:la } / \text{nja:la mi:yu} \\
\text{eye-inst see-pres}
\]

"They are staring at us."

\[
\text{djaliyu: dalbani njula} \\
\text{tree-inst hit-past he}
\]

"He hit it with a stick."
gundulu: bandja:la ñanja: ñumbinj
bark-inst cover-pres 1-poss house
“I roof my house with bark.”
nabani djaliyu: ñanjañbil
hit-past tree-inst bird
“The stick hit the bird.” / “He hit the bird with a stick.”

The following are examples with both peripheral tagmemes present.

TSVOL ñuluñmay djabu:yu galgale:la djali mibinjgaya
soon boy-subj cut-cont-pres tree man-benef
“The boy will soon cut the tree for the man.”

SVOLT ñaw bumani guru:mani buyu:la ñubu
I-subj hit-past kangaroo-obj mountain-lac yesterday
“Yesterday I killed the kangaroo in the mountains.”

SVOLT djalganj guyba:la ñanjañ dja:djamgu: ñuluñmay
woman cook-pres food child-purp soon
“The woman will soon cook food for the children.”

Equational clauses

In many languages an equational clause consists of a topic and a comment. However many equational clauses in Yugumbir have present in them the same classes of words in the same arrangement as is permissible in one type of noun phrase. Neither the word ordering nor the translations give any consistent clue as to which is the topic and which is the comment.

Other equational clauses can be analysed as binary structures (topic-comment), showing a pronoun plus noun or adjective, or a location tagmeme with or without another uninflected noun phrase. The form with pronoun and adjective resemble a simple intransitive clause in that some of the adjectives have potential for verbal inflection.

Noun phrase type:

yugambe: ñanja: neg 1-poss
“It’s not mine.”
gamagay djali mamali
big tree that
“That’s a big tree.”
wuŋa mamali djalganj
you-poss that girl
“That’s your daughter.”

Noun phrase plus location tagmeme type:

gamay gudja djaliya:
big honey tree-loc
“There’s lots of honey in that tree.”

buyu:la gaban
mountain-loc big scrub
“There is thick scrub in the mountains.”

gugunda:
top-loc
“It’s on top.”

gura:r mamali djalganjdiŋ mumu:
long that girl-comp short
“That boy is taller than the girl.”

Noun phrase plus noun phrase type:

ŋu:n ŋaw
hot I-subj
“I’m hot.”

ŋaw djagu:l
I-subj stranger
“I’m a stranger.”

gagali ŋaw
this I-subj
“I’m here.”

Note also:

mamali njula bugal
that he good
“He is an expert.”

Like verbal clauses, equational clauses may also have dependent verbal clauses.

4 VERB PHRASES

The verb phrase may be expressed formulaically as follows:

\[ V = \pm \text{neg} + (\pm \text{adj} + v) \]

i.e., it consists of an optional negative followed by an optional adjective and an obligatory verb (these latter two may occur in reverse order).18

Most of the adjectives shown in verb phrases of this type can also be inflected for tense. However when an inflected adjective and a verb occur, they are usually separated by another tagmeme. When they occur contiguously the second verb is dependent. Therefore each inflected form, whether adjective or verb, is taken as representing a new clause. Imperative tense verbs are negated with the imperative negative wuna:, and no adjectival modifiers were found in such cases: other verb phrases have the negative yugambe:. The adjective modifier can precede or follow the verb.
wamgi:nj yanga:
"Come here."
gura: r yange:n
"He went a long way."
yanga:la wamgi:nj
"He is coming."
yugambe: wuginj yanga:la dalbay
"He walks slowly."
yugambe: yange:n
gen go-past
"He didn’t go."

A verb consists of a suitably affixed verb root, verbalised adjective or verbalised noun. The verb in an independent clause always shows affixation for tense, whereas the verb in a dependent clause shows affixes described as nominalising affixes.

The verbal affixes

As well as one affix which seems to be variable in position, three other affix orders need to be postulated for both the dependent and independent verbs. Only the second order in both types is obligatory, and certain co-occurrence restrictions exist between members of this order and the optional first and third order suffixes. Table 3 shows the verbal suffixes.

<table>
<thead>
<tr>
<th>TABLE 3 Verbal suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>indep clause</td>
</tr>
<tr>
<td>--------------</td>
</tr>
<tr>
<td>indep clause</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>dep clause</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Only one unambiguous example of -wa occurs. It is tentatively called "defin
tive". The last two examples below may have this suffix.

ŋali djaliwa:
"we eat-cont-def-imp"
"Let’s eat."
ŋalawale:la guru:mangu:
hunt-cont-pres kangaroo-purp
"He is hunting for kangaroo."

ga:giwa:la yalgan
set-pres sun
"The sun is setting."
"Continuous aspect", -li, may occur with -:la "present tense", -n "past tense", -ya: "infinitive", and always occurs with -i "desiderative". It also occurs with -wa, see above.

Three tense markers are well attested, and a fourth is illustrated with two examples.

- :la "present" or "non-past tense". It may follow -li.
- :n "past tense". It may follow -li.
- : imperative". It cannot follow -li, so that the imperative tense is the shortest form of the verb. But the example of -wa above indicates -wa can precede it.
- :nj occurs twice. Its meaning is uncertain. A suffix -n was obtained following - :la in several instances in independent clauses, but no meaning difference appears to correlate with it. Some cases of this may be occurrences of the past tense marker - : n, or the posited suffix almost homophonous with it.21

<table>
<thead>
<tr>
<th>njaw</th>
<th>ganña:lan</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-subj</td>
<td>hear-pres-n</td>
</tr>
<tr>
<td>&quot;I know.&quot;</td>
<td></td>
</tr>
</tbody>
</table>

yina:lan  njagam
lie-pres-n  dog
"The dog is lying down."

guginjma:la  gulgunma:lan
quick-caus-pres  word-caus-pres-n
"He talks quickly."

There are two suffixes described as nominalising suffixes, so called because the nominal suffix for purposive case may follow them.
-ya: "infinitive". Can be affixed to the verb root or may follow -li. It is optionally followed by -gu: (in the form /gu/) "purposive".
-i "desiderative". Only occurs following -li, and after it the occurrence of -gu: or -gi is obligatory. Hence alternative analyses would be possible, e.g. the form /li:/ could be regarded as one suffix, the desiderative, following the verb root.

Two suffixes may follow these nominalising suffixes, one identical with the nominal suffix for purposive, and the other differing from it in form but not apparently in meaning.

-gu: "purposive case". Also used on nouns.
-gi "purposive case", not used on nouns. Apparently has the same meaning as -gu:. The citation form may be -gi: (see under interrogatives).

A few examples of verbs with a potential sense occurred, the forms being similar to the imperative.23

dja:djam  mira:
child  hide-potl(?)
"The children might hide it."

ɡaːɲi
get-potl(?)
"They might get it."

gawuri  njula  mulimir
run-potl(?)  he  hill-acc2
"He will run up the ridge."
The following example shows another affix on nja: “see” and an unexplained form on du:yinj “fear” (an adjective or noun).

\[
\begin{align*}
\text{du:yinj} & \quad \text{guru} \quad \text{man} \\
\text{?=} & \quad \text{n} \quad \text{nj}\text{i} \quad \text{na} \\
\text{fear-(?)} & \quad \text{kangaroo} \\
\text{I-obj} & \quad \text{see-(?)}
\end{align*}
\]

“The kangaroo is afraid because he sees me.”

In two cases, when eliciting the imperative, a form mana- (or muna-) appeared to be prefixed to the imperative tense verb following the imperative negative. One example is given.

\[
\begin{align*}
\text{wuna:} & \quad \text{managuyba:} \\
\text{neg-imp} & \quad \text{mana-cook-imp} \\
\text{“Don’t cook it.”}
\end{align*}
\]

Certain verbs, notably yana “go” and ya:na “sit” are irregular, the following forms being found:

\[
\begin{align*}
\text{“go”} & \quad \text{yanga} \\
\text{yanba} & \quad \text{before -la, -n, and sometimes before -i}. \\
\text{“sit”} & \quad \text{ya:nga} \\
\text{yangle} & \quad \text{before -la, -n, and sometimes before -i}. \\
\end{align*}
\]

Before -n, simple past tense, a further change occurs. The /ga/ behaves morphophonemically as though it were /gi/. The verbalising suffix -ga behaves similarly (see below).

\[
\begin{align*}
\text{yana:/yanga:/yange} & \quad \text{“go!”} \\
\text{yangle:n} & \quad \text{“went”} \\
\text{yanga:la} & \quad \text{“goes”} \\
\text{yanbale:la} & \quad \text{“is going”}
\end{align*}
\]

Verbalising affixes

Some of the adjectives in the data took various verbalising affixes converting them to verb roots, which could then take normal verb affixation. Some nouns also could take verbalising affixes. Other unanalysed affixes which appeared to have verbal sense could be added to adjectives, but these did not take the tense affixes. Table 4 shows these verbalising suffixes.

<table>
<thead>
<tr>
<th>Verbalising suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st order</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>tense affixes may be suffixed</td>
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<td></td>
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<td></td>
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<tr>
<td></td>
</tr>
<tr>
<td>tense affixes are not suffixed</td>
</tr>
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<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
| | -a | -a

Suffix -ma could be assigned the meaning causative, and may be suffixed to nouns also.

Only the combinations -a:ybay, -a:yg, inga and -ingira have been found involving he first order suffixes.
Verbs with -ga and -ba behave as do the irregular verbs yana “go” and ya:na “sit”, i.e. the forms -bale:la for present continuous, -ga:la for present, and -ge:n for past tense have been found, but not others.

Suffix -i is postulated as occurring on the roots du:ynj “fear” and bu:y “breath”.

Affixes and roots they may occur with are listed below. Many verb roots listed as ending in -ma, -ba and -ga may also belong in these lists.

-ma: daram “dry” (adj)
   dju:m “smoke” (n)
   w/guginj “quick” (adj) (also w/i)
   gulgun “word” (n)
   work “work” (n)
-ba/bay: djibag “spit”
-arbay: wamgi:nj “come” (also w/-aŋga, -aŋa)
-ga: ṇu:n “hot” (adj)
-ango: bulgal (?)
   budjar “love”
   bu:y “breath” (also w/-nga, -i)
   dulgal “dirty” (adj)
   ginjlgay “cough”
   gir:nj “tired”
   ɲandir “dark” (adj)
   wamgi:nj “come”
   warir “cold” (also w/-gal, -gu, -ginj)
-inga: bu:y “breath”
-gira: guwanj “rain”
-ingira: gabir “hungry” (adj)
-i: bu:y “breath”
-du:ynj “fear” (also w/-djag:gan)
-w/guginj “quick”
-ginj: gura:r “long” (adj)
   warir “cold” (adj)

Examples:
   ṇu:nga:la “It’s hot weather.”
   ɲandiranga:la “It’s getting dark.”
   waringinj “It’s cold.”
   djibagbale:la “(He) is spitting.”
   gabiringira:la “hungry”

5 NOUN PHRASES

As stated earlier, the equational clause may take the form of an uninflected noun phrase. Most noun phrases may be expressed formulaically as follows:

\[ N = + \text{pr}_c \]
\[ N = + (\pm \text{adj} \pm \text{poss} \pm (\pm \text{dem} \pm n)_c \]
\[ N = + \text{num} \pm n \]

i.e. a noun phrase may consist of a pronoun (usually marked for case), or of an optional adjective, optional possessive (noun or pronoun inflected for possessive case), optional demonstrative (which must agree with the noun in case inflection or lack of it) and optional noun as head, or of a numeral plus optional noun. Except in the third type, order of these items appears completely free. No more than three of the possible four items in the second type co-occur in any one phrase. The word “numeral” is used here to cover various quantifiers, including the numbers yaburu “one” and bula: “two”.

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The adjectives “big” and “small” have variant forms, which may point to some inflection. They are gamay and gamagay for “big”, and bidja‘J and bidja‘Jgalag for small. The data contained the form mulgalag for “short”: A&L list mul.

**Nominal affixes**

Nominal affixes are of two kinds, case marking and non-case marking. The latter include the feminine, plural, “type” and negative suffixes, and some other suffixes which appear to be fossilised in a few words. Evidence, though limited, suggests at least two orders of suffixes, of which the case marking suffixes are the second order (outer). Nouns can be divided into animate and inanimate classes: only animate nouns may take the objective case suffix. A further subdivision may exist between human animate and nonhuman animate nouns: only human nouns were found with possessive case suffixes, and the only example of an adversative case suffix on a human noun differed in form from that on a nonhuman animate noun.

Case marking affixes are listed below with their meanings and distributions. Two pairs of affixes are homophonous. They are subjective and instrumental cases, and possessive and accusative cases. Each pair can be separated on the basis of distribution and meaning. Subjective case suffix is optional, instrumental obligatory; subject and instrument tagmemes appear to differ in distribution in the clause. Possessive case occurs on an attributive noun in a noun phrase and appears obligatory: accusative case occurs optionally on the head noun in a location tagmeme.

- **-Xu:** subjective (opt, on anim nouns in tr cls)
- **-Xu:** instrumental (on inan nouns in trans cls)
- **-Ni** objective (opt, on anim nouns in tr cls)
- **-Na:** possessive (examples on human nouns only)
-Xa: locative (inan nouns only)
-Xi: locative past (inan nouns only)
-Na: accusative (opt, inan only) (motion towards)
-mir accusative2 (inan only) (motion towards)
-gu: purposive
-ga: (?) purposive (occurs twice on town, townga: “to town”) (or -ge: (?))
-gaya benefactive (one example only, but corroborated by A&L)
(bayā(n) (or -be: (n)) A&L’s -bayā)
-baya: accompanitive (one example only, on a pronoun. but agrees with
(or -be: (n)) A&L’s -bayā)
-ba:nji adverative, once as comparative (-ba:nji on nonhuman anim, -bar
-bar on djabu: “boy”)
-djin comparative (might be -Xin, as the only examples are after /nj/)
-ga:l ablative (only occurrence is on the interrogative winjdji “where”) (motion from)

The first three suffixes are used on head words in the clause level nuclear tagmemes
(S, O and I) and examples are shown below.26 The fourth is used on attributives to
the head noun in a noun phrase and was illustrated above. The other affixes occur
on head words in location tagmeme, and examples were given in chapter 3.

dj abu :yu bumani bilaru : guru :mani buyu :la
boy-subj kill-past spear-inst kangaroo obj mountain-loc
“The boy killed the kangaroo with a spear in the mountains.”

nja :la mi :yu
see-pres eye-inst
“They are staring at us.”

The most frequent of the other nominal suffixes are the pluraliser -maŋ and the
feminine -gan.27

n τaw giye :ni njubaŋgani ṇayu
I-subj tell-past spouse-fem-obj I-subj
“I told my wife.”

njulagana: ṇumbinj
he-fem-poss house
“That’s her house.”

njula wula :la njulagani
he give-pres he-fem-obj
“He gave it to her.”

njiri :maŋa:
you.pl-pl-poss
“That’s yours.”

The pluraliser appears to have an alternative expression, the word mama: nj, classified
above as a numeral. Mama: nj is placed before the noun, or may be used with an
adjective.

bidjangaŋalaŋ mama :nj djabu: / bidjangaŋalaŋ djabu :maŋ
little pl boy little boy-pl
“The boys are little.”

mama :nj munjdja: pl naked
“They’ve got no clothes on.”
Indications of another order of suffix preceding the first order are given by the following examples. The affix \(-\text{djar}\) may be associated with family relationship.

- \(\text{njubun}\text{djar}\) "husband, wife"
- \(\text{njubun}\text{gan}/\text{njubun}\text{djargan}\) "wife"
- \(\text{muyu}\text{mdjar}\) "son"

Two other suffixes are \(-\text{gali}\) "type" and \(-\text{djam}\) "negative". These can apply to adjectives.28

- \(\text{gamaygali}\) big-type
- \(\text{"a big person"}\)
- \(\text{ŋadjaŋgali}\) grandfather-type
- \(\text{\text{mi}\text{:djam}}\) eye-neg
- \(\text{\text{"blind"}}\)
- \(\text{bu}\text{:\text{ydjam}}\) breath-neg
- \(\text{\text{\text{"breathless"}}}\)

**Pronouns**

Pronouns, like nouns, are inflected for case, though the affixation differs a little from noun affixation. The third person singular and plural pronouns occurred once with the subjective case suffix. In all other examples of these and other persons and numbers the same form was used for subject of both transitive and intransitive clauses (for first and second person singular pronouns this subject form incorporated a subjective type ending). The objective case suffix seemed to have a long vowel when occurring on first and second person plural pronouns. Table 5 shows the first and second person singular pronouns for all cases found; Table 6 shows the base forms (subjective case) for all the pronouns.

**TABLE 5**

<table>
<thead>
<tr>
<th>Case</th>
<th>Subj</th>
<th>Obj</th>
<th>Poss</th>
<th>Benef</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg</td>
<td>ɲayu</td>
<td>ɲanji</td>
<td>ɲanja:</td>
<td>ɲaya:</td>
</tr>
<tr>
<td>2nd sg</td>
<td>wa:lu</td>
<td>wa:nji</td>
<td>wuŋa:</td>
<td></td>
</tr>
</tbody>
</table>

**TABLE 6**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers</td>
<td>ɲayu</td>
<td>ɲali</td>
</tr>
<tr>
<td>2nd pers</td>
<td>wa:lu</td>
<td>ɲiri:maŋ</td>
</tr>
<tr>
<td>3rd pers</td>
<td>njula</td>
<td>djanabaŋ</td>
</tr>
<tr>
<td>1st &amp; 2nd</td>
<td>ɲaliwa:lu</td>
<td></td>
</tr>
</tbody>
</table>

Culham often omitted the pronoun subject in a sentence, and in many utterances when first person subject would have been understood from the eliciting context, he used a form ɲayə. Mrs Weizel denied that this was a form of the first person singular pronoun, but from Culham's data it would appear to be so for subject.30 One example ɲaya:, presumed to be beneficiary case, occurred with the first person singular pronoun.

- bidjaŋgalan ɲamali ɲaya:
- little that I-benef

"That's too small for me."
The third person singular pronoun when suffixed always reflects the base form *njula*, but when uninflected the form *njula* fluctuates freely with *njule*. This pronoun takes the feminine suffix -*gan* when referring to a woman, and the resultant *njulagan* may be inflected for case.

\[
\begin{align*}
njule & \quad wula:la & \quad njulagani & \quad \text{he give-pres he-fem-obj} \\
& \quad \text{"He gives it to her."}
\end{align*}
\]

The subjective case suffix occurs once on *njula* (*njulayu*, see example under Sentences in next chapter). The only example of the suffix -*baya*(*n*) in all the data is *njulabaya*(*n*), see part 3 under Peripheral Tagmemes.

Subjective (*yal*) and objective (*yalivyi*) are the only cases recorded for the 1st person plural pronoun. The compound form *yalivawa:lu* was used once in the data for speaker and hearer included. Evidence does not indicate whether it is used for two people only or for a general inclusive.

The third person plural pronoun was rather hard to obtain, as Culham preferred to omit it or to substitute a noun. However subjective, objective and possessive cases were obtained for it and for the second person plural pronoun.

**Demonstratives**

Demonstratives occur in noun phrases, and there are three basic demonstratives, one for very close, one for reasonably close, and one for further off. These may reduplicate the first syllable, but the meaning difference is not clear. In repetitions of the same sentence the reduplication may appear or be dropped. When the demonstrative is attributive to a noun inflected for case in a noun phrase, the demonstrative is inflected for the same case: if the noun is not inflected, neither is the demonstrative. In uninflected form all demonstratives (reduplicated or not) show a fluctuation in final vowel between /i/ and /e/. When inflected the final syllable becomes lengthened and the vowel becomes /a/. The case inflections differ slightly from noun inflection, and Table 7 lists all forms obtained, omitting the vowel variation in the uninflected forms. The form *gilay* occurred in a time phrase *ba:y gilay* "today". An interesting example of combination of two demonstratives occurs in one example, apparently with the meaning of "this one coming closer":

\[
\begin{align*}
gali & \quad mali & \quad minja:n & \quad \text{this that what} \\
& \quad \text{"What is that coming?"}
\end{align*}
\]

**TABLE 7**

Demonstratives

<table>
<thead>
<tr>
<th></th>
<th>uninflected</th>
<th>subjective</th>
<th>objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;this&quot; (close)</td>
<td>gili</td>
<td>gigila:y</td>
<td>gala:nani</td>
</tr>
<tr>
<td>&quot;this&quot;</td>
<td>gali/gagali</td>
<td>gala:y</td>
<td></td>
</tr>
<tr>
<td>&quot;that&quot;</td>
<td>mali/mamali</td>
<td>mala:yu</td>
<td>mala:nai</td>
</tr>
</tbody>
</table>

6 INTERROGATIVES, DOUBLE WORDS AND SENTENCES

**Interrogatives**

Three interrogatives were well attested, and a further two doubtful cases were noted. The three certain examples were:
yili/yile “where”
winjdji “where”
minjaŋ “what”

Yili only occurred uninflected.
yili wa:lu
“Where are you?”
yile (de:yu)
where (stone)
“Where is it/the stone?”

Winjdji was inflected in all examples, with either purposive case (-gu: “to”) or ablative case (-ga:l “from”), and in one case the base form winjdja was implied.

winjdjigu: njula yange:n cf winjdjagu: yange:n
where-purp he go-past where-purp go-past
“Where did he go?”

winjdjiga:1 wa:lu
where-abl you-subj
“Where do you come from?”

Minjaŋ, uninflected, may take the place of a noun in an equational clause, and it may take the purposive suffixes (including -gi which elsewhere only occurs on verbs). With the verbalising connector -i, minjaŋ may also act as a verb, and in this case there is vowel harmony, /a/ in the second syllable being replaced by /i/.

minjaŋ mali / male minjaŋ
what that
“What is that?”

minjaŋ wa:lu djali:gi
what you-subj eat-cont-desid-purp2
“What do you want to eat?”

minjaŋgu/minja:gu wa:lu galgani djali
what-purp you-subj cut-past tree
“What did you cut the tree?”
wamgi:nj yange:n wa:lu minja:gu
come go-past you-subj what-purp
“What did you come for?”

minjigi: wa:lu
what-purp y-subj
“What do you want?”

minjinile:1a wa:lu
what-i-cont-pres y-subj
“What are you doing?”

wa:lu ŋubu minjinile:n
you-subj yesterday what-i-cont-pres
“What were you doing yesterday?”

The last example above is the only exception the data provided to the ordering stated for peripheral tagmemes. Elsewhere peripheral tagmemes occurred before or after the nucleus, but here the time tagmeme is inserted between the subject and the verb. Note also that all non-interrogative location tagmemes occur clause finally,
whereas interrogative tagmemes may occur clause initially or (with minja) clause finally.

The two doubtful cases of interrogative words occur in the following examples.

```
winde:nu wa:lu bu:ye:n
where you-subj pull-past
"Where have you come from—it must be a long way?"
```

```
gunde: dima:la wa:lu
how do-pres you-subj
"How do you do it?"
```

Only one example can be cited of an interrogative clause requiring a "yes" or "no" answer. Because the informant did not freely use the language, the distinguishing intonational features are unknown. An appropriate answer to this question would be yawu "yes" or yugambe: "no".

```
mamali wa:lu
that you-subj
"Are you there?"
```

**Double words**

Yugumbir has a number of items which are grammatically single words, but phonologically two words. Examples fall into three classes, two involving noun reduplication and one involving verb reduplication. All examples are of two syllable stems which are repeated, and in all but one example the second syllable of the second phonological word is lengthened. In many instances only the doublet occurs in the data, but a few examples of the single form and doublet indicate that in these cases (with the nouns if not the verbs) the doublet may express a diminutive or lesser degree.

In all noun reduplications falling into the first class, the reduplicated form remains a noun.

```
gaban gaba:n "open forest, light scrub cover"
gaban
```

```
dibir dibe:r "plover"
(or diber dibe:r)
```

The one example of a reduplication without addition of length to the last syllable was of a noun, and the reduplication was translated with an adjectival sense (though as the form was in isolation this could not be checked structurally). This example is tentatively classed separately.

```
muli muli "hilly"
muli "hill"
```

The third class was of reduplicated verbs. A form of the stem appeared to be repeated, with verbal suffixes only being added to the second stem.

```
milge milge:la/milge:n
glad glad-pres/glad-past
"She is/was glad."
```

```
yanga yanga:la ŋaw nja:lila: mibinjdjin
go go-pres I-subj see-cont-pres man-comp(?)
"I'm going to see the man."
```

As well as what are regarded here as reduplications of verbs, a few other cases of repeated verbs were recorded. They all involved yange:n "went"; these cases, where
both stems were affixed and the meaning was intensification rather than diminution, were regarded as repeated clauses.

\[
\begin{align*}
yange :n & \quad yange :n & \quad gawula: \\
go-past & \quad go-past & \quad far \\
\end{align*}
\]

"I went a long way."

**Sentences**

Sentences are made up of strings of independent clauses. There are no conjunctions in the data, and the maximum number of clauses in any one sentence is three.

\[
\begin{align*}
\text{Eqn1} + \text{tr} & \quad yalgan \ \eta : n \ djan \ guyba : l a \ \eta : n \eta : j i : \\
& \quad \text{sun hot bad cook-pres I-obj} \\
& \quad \text{"The sun is very hot and is burning me."} \\
\text{it} + \text{it} & \quad \text{wuna: gawuri ya: na wa: lu} \\
& \quad \text{neg-imp run-imp sit-imp you-subj} \\
& \quad \text{"Don't run away—sit down."} \\
& \quad \text{gulgunmale : l a} \ \text{mamali yugambe : giri: nja : nba : l a} \\
& \quad \text{word-caus-cont-pres that neg tired-an-prof-pres} \\
& \quad \text{"That fellow talks and talks and never gets tired."} \\
\text{it} + \text{tr} & \quad yanga yanga : l a \ \eta : n \ \text{mibinj} \\
& \quad \text{go go-pres I-subj see-cont-pres man-comp(?)} \\
& \quad \text{"I am going to see the man."} \\
\text{tr} + \text{it} & \quad \text{galgale : n daŋgan duŋeni/duŋe : ni} \\
& \quad \text{cut-cont-past finger cry-past} \\
& \quad \text{"She cut her finger and cried."} \\
\text{tr} + \text{tr} & \quad \eta : n \eta : j i : \text{go ye : ni l}jUb in j \text{bu : l a} \\
& \quad \text{I-obj tell-past house build-imp} \\
& \quad \text{"He told me to build the house."} \\
& \quad \eta : n \eta : j i : \text{go ye : ni mibinj} \\
& \quad \text{I-obj tell-past man-subj house build-pres he-subj} \\
& \quad \text{"He made the house, that man told me."} \\
\text{tr} + \text{it} + \text{it} & \quad \text{guru : man nja : ni} \ \text{djau : ni} \ \text{ge : lgawure : n du : yinje : n} \\
& \quad \text{kangaroo see-past boy-obj run-past fear-i-past} \\
& \quad \text{"The kangaroo saw the boy and ran away frightened."} \\
\text{it} + \text{it} + \text{it} & \quad \text{nyu} \ yanga : l a \ \text{wamgi : nj} \ \text{nju : bu} \ \text{aw numbu : lela :} \\
& \quad \text{I-subj go-pres come tomorrow I-subj return-cont-pres} \\
& \quad \text{"I am going and will come back tomorrow."}
\end{align*}
\]

7 **NAMING AND LOCATION OF THE TRIBE**

Some confusion exists over the naming and geographical location of the Yugumbir tribe. The name has been variously spelt: Jukambe, Yukum, Yugumbir, etc., but not Jugambal, Jugumbil, etc., which are names given to a group southwest of the Bandjalang dialects. Yugumbir and its variant spellings stand for the negative word in the language. Culham pronounced the negative *yugambe* or *yugumbe*; (the second syllable has little stress and the vowel is a little obscure), but he rather surprisingly pronounced the word as *yugambir* (or *yugumbir*) in one utterance. Mrs. Weizel referred to the language as Yugam, but her pronunciation of the negative as *yugambe*: agreed with Culham’s usual pronunciation. Though there was difficulty in hearing Culham’s resonant phonemes correctly, no other word ending in /ir/ was ever heard as ending
in /e:/). It seems hard to account for this variant pronunciation unless it was a possible pronunciation of the negative word. Hence, and for ease of cross reference, Watson's spelling has been followed. A further consideration in spelling the name is that the length symbol /ː/ is rather awkward at the end of a word, being reminiscent of punctuation.

Regarding location, Watson follows Allen and Lane in placing Yugumbir in the basins of the Logan and Albert Rivers. Tindale in his map shows two tribes: one, Jukambe, extending from the Logan River basin (including Beaudesert) westward beyond Boonah and northward to Ipswich; the other, Minjangbal, on the coastal strip between Southport and Cape Byron; he places Kalibal in most of the area where I have placed Yugumbir.

Hausfeld, who was manager of Woodenbong Station for some time, places Minjangbal north and west of Nerang Creek, i.e. on the eastern part of my Yugumbir territory, and Yugumbir adjoining it on the east side of the Logan River. Smythe places Minjangbal on the coast in the vicinity of Cape Byron (this on his map—his text shows a discrepancy on the Ngara:gwal placing which might affect his placing of Minjangbal also). Radcliffe-Brown refers only to the Yukum tribe, which he subdivides into Bandjalang, Kidjabal, Minyangbal and others, and each of these he subdivides into hordes.

Part of the confusion could be in the names applied. Livingstone refers to Bandjalang as Minyung. Minjaŋ is the word for "what" in both Yugumbir and Bandjalang, contrasting with the form njaaŋ in Gidabal. Yugambe: is the word for "no" in Yugumbir, Bandjalang and Ngawa:gwal, according to Curr.

Watson says the name Wangerriburra used by A&L applies to a Yugumbir locality group so called from the whip-tailed wallaby. "The tribes were subdivided into locality groups, each group occupying a portion of the tribal territory... Each group had a distinctive name, which, in many cases, was derived from some outstanding feature of the group's territory, either of its geography, geology, flora or fauna."

Manalda:li, the name Culham preferred to use, was translated by him as "hard or baked black ground" (the soil at Beaudesert is a rich black when freshly ploughed). This could have been the name of his locality group. According to the Gidabal Aboriginals at Woodenbong, the coastal people are supposed to have called the Yugumbir tribe Minjangbal, while the Gidabal called them Yugambe: (this account might explain Hausfeld's two names).

A&L describe the territory of Yugumbir as follows: "The Wangerriburra tribe occupied the country in the basin of the middle Albert River and the headwaters of the Coomera River. Their territory stretched from Cedar Creek on the north to the Macpherson Range on the south; and from the Birnam Range on the west to the Upper Coomera and the Nerang Watershed on the east. It contained the well-known Tamborine Mountain. Its greatest length from north to south was 33 miles, its greatest breadth, 15 miles."

This account agrees fairly closely with that obtained at Woodenbong from some of the Gidabal men there. These placed Yugumbir from the east bank of the Logan River across towards the Coomera River, and they said that the Yagarabal tribe was on the west side of the Logan. Culham once made reference to "the Logan and Albert Rivers, my country."

Most accounts seem to agree on the north and south boundaries of the tribal territory, viz. no further north than the Logan River and no further south than the state border, but the discrepancies seem to arise regarding the east and west boundaries. The mountains of the Tamborine area appear to be a natural barrier which could well be a tribal boundary; certainly they are a barrier of like kind to the Macpherson Range on the south. Capell lists Jugumbir as extending west to Boonah and the
Dividing Range, yet from Culham and others at Woodenbong no reference was ever obtained to Yugumbir occupying territory to the west of the Logan. The Logan is not a very large river, but it is more than a creek, and is often subject to flooding. There does not appear to be a natural barrier comparable to it for any distance to the west of it. A&L, it may be noted, do not even include the Logan River in the territory at all, as the Birnam Range is on the east of this river. The area indicated on the map therefore seems most likely to have been the territory of this tribe. The adjoining tribes would have been the Ngara:gwal on the east, Yagarabal on the west of the Logan River, Gidabal on the southwest including the Woodenbong area, and Galibal on the southeast.

**DICTIONARY**

*Comments*

Watson in his vocabulary gave scientific names for a number of items. Where the present data agrees closely with Watson's in both form and meaning these scientific names have been given in the Yugumbir-English section. Watson's classification has been assumed correct.

The word class “adverb” was not mentioned in the grammar. However some “adjectives” appear to be more associated with verbs than nouns, and some of these can be inflected for tense. As data was so limited one could have made a large number of subclasses of “adjectives” based on the distributions obtained—distributions apparently differing just because of scarcity of examples. For the sake of the grammar description it was felt safer to err on the side of generalisation than over-differentiation. But words labelled *av* here are ones that might quite likely form a different class if the data were available. Many words have only been partly classified, and many classifications are tentative.

In the English-Yugumbir section indication is given as to whether the form obtained agreed with Watson's data. If the word cannot be found in Watson no *W* appears. If the word is recognisably the same root (though due to phonetic discrepancies or non-phonemic spelling the word may not be spelt the same) the symbol *W* appears. If the discrepancy in spelling appeared to be of interest (in particular if it illustrated the *l/r* problem), if Watson had a very different word which seemed worth noting, or if Watson gave a different meaning, the symbol *W* is followed by Watson’s form and/or meaning.

Some discrepancies between the present data and Watson's could possibly be resolved by spending more time checking and comparing the present field notes and tapes with his list. Some discrepancies are clearly due to his non-phonemic data (following A&L), but not all. Some of the present words when checked against other material and Watson's list are almost certainly erroneous, but little attempt has been made to eliminate such items for fear of eliminating what might at some stage be corroborated or clarified from other sources.

Alphabetising has been done ignoring the length symbol. However if words are identical apart from length of a syllable, the word with length is placed second.

**Yugumbir–English**

<table>
<thead>
<tr>
<th>Yugumbir</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>baban (G), baba (E)</td>
<td>n father</td>
</tr>
<tr>
<td>babi:nj</td>
<td>n grandmother, prob father’s mother</td>
</tr>
<tr>
<td>baga baga:</td>
<td>np Mt Barney</td>
</tr>
<tr>
<td>baga:</td>
<td>n shield (W cork tree or bat tree, shield made from cork tree wood)</td>
</tr>
<tr>
<td>bagal</td>
<td>n snake, taipan (?), very poisonous, lives in mountain underneath</td>
</tr>
</tbody>
</table>
THE YUGUMBIR DIALECT OF BANDJALANG

bālin bali:n  n  peewee (Grallina cyanoleuca)
balun / balunj  n  creek, river
bam / bamaj  ajv  bruise (G), swelling
bana:m  n  brother
banda:n  n  axe, tomahawk
bandja  vt  cover
bandjala:m  n  butterfly, moth
bandju:r / badju:r  n  policeman
banga (ban ajv?)  v  fall (G bangira)
bangin  n  grass humpy
banmali  v  dress (W cover)
ba:nj  t  today
bāŋ baŋ  np  McPherson Range at Border Gate, Mt Lindesay Highway
bangu (E)  n  money
baran bara:n  n  spider
baranj  aj  smooth, flat
bare:nj  n  chips
barga  v  rise (sun)
bargal/burgal  ajv  pain, hurt
bargan  n  boomerang
barga:n  aj  thin
baru:l  n  kangaroo rat
bawur  n  head, face, forehead
baya:r  n  centipede
bayi  vt  hit
bidjan  aj  little
bigar  n  ironbark (Eucalyptus siderophoia)
bilanj  n  she-oak (Casuarina glauca)
bilar  n  spear (W light spear)
bilin  n  parrot
bilin bile:n (G)  n  peewee (Grallina cyanoleuca)
bimbin  n  peewee
bi:mbim  n  soldier bird (W or noisy minah)
bimbul  n  pine, bunya (W not bunya, but hoop or Moreton Bay pine, Araucaria Cunninghamii)
binan  n  ear
bindim  n  rubbish, driftwood
bira  vt  throw
bi:ra  v  fly
bira:n  n  tattoo
bira:n  aj  wide
biyan  n  father, father’s brother
bu:banj  n  medicine tree
bube:  n  ashes, dust
budjabyuye:  (see budjay budjay)
budjar  ajv  love
budjay budjay  n  swallow (bird)
bugal  aj  good
bugaw  n  stink, rotten
bugur (bugul?)  n  rope (W buggul brown snake)
buguy  n  father-in-law, mother-in-law
bu:l  n  bora ring (ceremony ground)
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bula:</td>
<td>meat, cattle (fr Engl bullock)</td>
</tr>
<tr>
<td>bula:</td>
<td>two</td>
</tr>
<tr>
<td>bu:lam</td>
<td>scorpion</td>
</tr>
<tr>
<td>bulbul</td>
<td>angophera (apple gum)</td>
</tr>
<tr>
<td>bulu:man</td>
<td>whirlwind</td>
</tr>
<tr>
<td>buma</td>
<td>kill, hit, fight</td>
</tr>
<tr>
<td>bumbi</td>
<td>frost</td>
</tr>
<tr>
<td>bunbun</td>
<td>swamp pheasant</td>
</tr>
<tr>
<td>bundaga:</td>
<td>close, nearby</td>
</tr>
<tr>
<td>buni:nj</td>
<td>echidna, spiny anteater (Tachyglossus aculeatus)</td>
</tr>
<tr>
<td>bunraw</td>
<td>bloodwood (Eucalyptus corymbosa)</td>
</tr>
<tr>
<td>bura</td>
<td>skin</td>
</tr>
<tr>
<td>buram</td>
<td>behind, at the back</td>
</tr>
<tr>
<td>burbi</td>
<td>koala (Phascolarctus cinereus)</td>
</tr>
<tr>
<td>burgal(see bargal)</td>
<td>ajv</td>
</tr>
<tr>
<td>burgar(burgal?)</td>
<td>n</td>
</tr>
<tr>
<td>burgi:nj</td>
<td>mountain on N.S.W. side of border (&quot;mountain this side&quot;)</td>
</tr>
<tr>
<td>burgi:nj</td>
<td>wind (W north wind)</td>
</tr>
<tr>
<td>buru(E)</td>
<td>penis (?)</td>
</tr>
<tr>
<td>buru:ba(G)</td>
<td>vi</td>
</tr>
<tr>
<td>bu:yiye:</td>
<td>fig tree (W also its fruit)</td>
</tr>
<tr>
<td>buyu:</td>
<td>breath, pull, tire</td>
</tr>
<tr>
<td>buyu:lgan</td>
<td>mountain, hill</td>
</tr>
<tr>
<td>buyu:lgan</td>
<td>curlew (W land curlew, stone plover, Burhinis magnoirostris)</td>
</tr>
<tr>
<td>dagay</td>
<td>white man, ghost</td>
</tr>
<tr>
<td>dalba</td>
<td>throw</td>
</tr>
<tr>
<td>dalbay</td>
<td>slow</td>
</tr>
<tr>
<td>dam</td>
<td>yam (Dioscorla transversa)</td>
</tr>
<tr>
<td>danar</td>
<td>rib (the bone)</td>
</tr>
<tr>
<td>da:ngan</td>
<td>hand, palm, fingers</td>
</tr>
<tr>
<td>daram(cf durum)</td>
<td>ajv</td>
</tr>
<tr>
<td>darigan</td>
<td>bone</td>
</tr>
<tr>
<td>de:yu</td>
<td>stone, pebble (W darrau, generally applied to loose stones)</td>
</tr>
<tr>
<td>dibir</td>
<td>plover</td>
</tr>
<tr>
<td>dibi:r</td>
<td>n</td>
</tr>
<tr>
<td>digir</td>
<td>salt, nasty taste</td>
</tr>
<tr>
<td>dima(?)</td>
<td>v</td>
</tr>
<tr>
<td>diman</td>
<td>camp, humpy (W a group of humpies)</td>
</tr>
<tr>
<td>di:ndin</td>
<td>soldier bird</td>
</tr>
<tr>
<td>diranj</td>
<td>jumping ant</td>
</tr>
<tr>
<td>diraj(djiraj?)</td>
<td>n</td>
</tr>
<tr>
<td>dire:n</td>
<td>storm bird (big)</td>
</tr>
<tr>
<td>dirunj</td>
<td>snake</td>
</tr>
<tr>
<td>dubanj</td>
<td>fog</td>
</tr>
<tr>
<td>dugu:(dugu:)</td>
<td>n</td>
</tr>
<tr>
<td>dugu:</td>
<td>big wasp</td>
</tr>
<tr>
<td>dugun</td>
<td>sky; dugunda: on top, above</td>
</tr>
<tr>
<td>dulgal</td>
<td>dirty</td>
</tr>
<tr>
<td>dulgu:(dulgul)</td>
<td>n</td>
</tr>
<tr>
<td>dulum</td>
<td>louse</td>
</tr>
<tr>
<td>Term</td>
<td>Type</td>
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<td>-----------------</td>
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</tr>
<tr>
<td>dumdumgan</td>
<td>n</td>
</tr>
<tr>
<td>dumirgan</td>
<td>n</td>
</tr>
<tr>
<td>dumma</td>
<td>vt</td>
</tr>
<tr>
<td>duŋa (duŋ?)</td>
<td>v</td>
</tr>
<tr>
<td>dungunj</td>
<td>n</td>
</tr>
<tr>
<td>durbin</td>
<td>n</td>
</tr>
<tr>
<td>durum (cf daram)</td>
<td>ajv</td>
</tr>
<tr>
<td>duwa</td>
<td>vt</td>
</tr>
<tr>
<td>duwe:nirŋ</td>
<td>np</td>
</tr>
<tr>
<td>du: yinj</td>
<td>ajv</td>
</tr>
<tr>
<td>dja</td>
<td>vt</td>
</tr>
<tr>
<td>djabam</td>
<td>n</td>
</tr>
<tr>
<td>djabe:n</td>
<td>aj</td>
</tr>
<tr>
<td>djabir</td>
<td>n</td>
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<tr>
<td>djabu:</td>
<td>n</td>
</tr>
<tr>
<td>djabunj</td>
<td>n</td>
</tr>
<tr>
<td>dja: djam</td>
<td>n</td>
</tr>
<tr>
<td>djagun (djagunj)</td>
<td>n</td>
</tr>
<tr>
<td>djaguru (djagu:l)</td>
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</tr>
<tr>
<td>djalanj</td>
<td>n</td>
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<td>v</td>
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<tr>
<td>djalwaŋ</td>
<td>n</td>
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<td>v</td>
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<td>vi</td>
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<tr>
<td>djana:na</td>
<td>pr</td>
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<tr>
<td>djanaŋgi (?)</td>
<td>v?</td>
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<td>djanba</td>
<td>v</td>
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<td>n</td>
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<tr>
<td>djaraŋ</td>
<td>n</td>
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<tr>
<td>djayaŋ (dje:ŋ)</td>
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<tr>
<td>djibag</td>
<td>ajv</td>
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<tr>
<td>djibar</td>
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<tr>
<td>dji:binj</td>
<td>n</td>
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<td>Word</td>
<td>Meaning</td>
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<tr>
<td>djinir</td>
<td>n</td>
</tr>
<tr>
<td>djiraj</td>
<td>(see diraj)</td>
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<td>djuga</td>
<td>v</td>
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<td>m</td>
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<tr>
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<td>(W djuluru)</td>
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<td>(?</td>
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<td>djulunj</td>
<td>n</td>
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<tr>
<td>djum</td>
<td>n</td>
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<tr>
<td>djumguy</td>
<td>n</td>
</tr>
<tr>
<td>djun</td>
<td>n</td>
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<tr>
<td>djunbar</td>
<td>n</td>
</tr>
<tr>
<td>djundi:n/yundi:n</td>
<td>(G)</td>
</tr>
<tr>
<td>djundur</td>
<td>aj</td>
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<td>n</td>
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<tr>
<td>djunjung</td>
<td>n</td>
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<tr>
<td>djunji:j</td>
<td>heat (?) (W nyungai heat fr sun)</td>
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<tr>
<td>gaban gaba:n</td>
<td>n</td>
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<td>n</td>
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<td>gabir</td>
<td>aj</td>
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<td>n</td>
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<tr>
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<td>n</td>
</tr>
<tr>
<td>gadjaraj</td>
<td>(G)</td>
</tr>
<tr>
<td>gadju:j</td>
<td>(dj/y, l/r)</td>
</tr>
<tr>
<td>gagu(:)j</td>
<td>n</td>
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<tr>
<td>gagarim</td>
<td>n</td>
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<tr>
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<td>(gala:n)</td>
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<td>galbunj</td>
<td>n</td>
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<tr>
<td>galga</td>
<td>vt</td>
</tr>
<tr>
<td>galgiwa</td>
<td>v</td>
</tr>
<tr>
<td>galgula:j (galguranj)</td>
<td>n</td>
</tr>
<tr>
<td>gali/gale</td>
<td>dem</td>
</tr>
<tr>
<td>gamay, gamagay</td>
<td>aj</td>
</tr>
<tr>
<td>gami</td>
<td>n</td>
</tr>
<tr>
<td>ganay</td>
<td>n</td>
</tr>
<tr>
<td>ganaybanaj</td>
<td>n</td>
</tr>
<tr>
<td>gani</td>
<td>vt</td>
</tr>
<tr>
<td>ganja</td>
<td>vt</td>
</tr>
<tr>
<td>ga:na</td>
<td>vt</td>
</tr>
<tr>
<td>gangil</td>
<td>n</td>
</tr>
</tbody>
</table>
garaŋ n hail
gawula: (ga:wula:) av far
gawuri (gaw ur aj?) v run
gayi vt swim, chase
gayiwaŋ (G) n lake
gayu:n n trousers
gi:r (ge:) n hair (G of head)
ge:lgawuri vi run
gi:ran n cockatoo (W white cockatoo, Kakatoe galerito)
ge:run (girun) n flying fox (Pteropus poliocephalus)
gibam n moon
gibar aj white
gidjabal n Gidabal tribe or language
gidjambi:n (?) n long necked turtle (?)
gidjum (gidjulum) n old man
gidjur (?) ajv grey(headed) (?)
gilanj/gilanj n trousers
gili/gile dem this (close)
ginaga: (?) n yesterday (?)
gindil n knee
ginjilgay ajv cough
giri:n ajv tired
girubu t long time ago (?)
girun n (see ge:run)
giyi vt tell
gubagan n blue tongued lizard (Tiligu scincoides)
gudja n honey
gudjabul n native sweet bee
gudjabungal n black bee (?)
gudjalanj n little black ant (about 5/16" long)
gudji:n red
budjiŋ/guyiŋ n paint, ochre
guginj/wuginj avv quick
gulanj n scrub tick
gulgan n road, track
gulgun (gurgun?) nvt word, language, noise
gulgurunŋ n magpie (W gulgulung leatherhead or friar bird; golgorun butcherbird)
gumar n blood
gumar np Coomera
gu:ndan n hair on head
gu:ndaŋ np place name
gundul n bark
gundulbunbi (-be) np Mt. Ladybrook (where the two stone dogs are)
gunu:m n stump of tree
gunu:mbuy n stumper bird
gunu:mginj n stumper bird
guŋ n water
gu:ndjar (gagun}djjar) n uncle, mother’s brother
gungum n mopoke (Ninox boobook)
gura:lban n brown snake
gura:mburu:n n magpie (Byrnorhina tibicen)
gura:r ajv long, tall
gurbajwurba

gurila: (gurila:η G)
guwan

guwanj (G)
guwa:nj

guwar

guwin

guya:nj

guyba

guyu:m, guyu:mgan

magay

magil

malj/male

malunj

mama:nj

mamir

manal, manaldja:li

manda

mangar

manmuru (E)

ma:r ma:r (mar mar)

marar mara:r

marun

mi: (E mil)

mibanj

mibinj

milge(:) milgi

milgin

minjal

minjal)bal

minjij bal

minji: (minji:n)

mi:ŋbar

mira (?)

mirun

mirungan

mubar

mugara

mugi:m

mulanj

mulgalaŋ

mul

muli muli

mumu:

mundja:

munulgum

mu:ŋ

mungar

mure:r

v hide

n old (aged)

ajv pull (?) (W break)

n Moreton Bay ash

(see guyu:nj, guwin)

ajv rain

n ring tailed possum (Pseudochirus lanaganosis)

n possum (cf guwin)

vt cook

n star(s)

n intestines

n water lizard (Phsigathus leseurii)

dem that, there

n shadow, shady

num plural

aj alive

np Beaudesert (hard or baked black ground was given as meaning, but cf W dhairi dark red, used in a place name Sarabah where soil was black but soil of surrounding ridges was dark red)

vt scratch

n gum tree, blue gum (Eucalyptus tereticornis)

n testicles

n duck (W black duck, Anus superciosa)

frightened (?)

n a type of goanna (W ground or burrowing goanna)

n eye

n hawk (W wedge tailed eagle)

n adult Aboriginal man

vi be happy

n sparrowhawk, hawk

int what

name of Yugumbir tribe

v laugh

aj sweet

thundering

v get, take

n woodpecker, jay (not blue jay)

n old woman

n back

n storm

n perch

nv vomit

aj short

n hill

n hilly

aj short (?)

aj naked

n death adder (Acanthropis antarcticus)

n belly, stomach

n kidney

n spotted gum (cf yira:r)
<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>muru:</td>
<td>n</td>
<td>nose</td>
</tr>
<tr>
<td>muyu:mdjar</td>
<td>n</td>
<td>son</td>
</tr>
<tr>
<td>naba</td>
<td>vt</td>
<td>hit</td>
</tr>
<tr>
<td>nama:</td>
<td>n</td>
<td>breast, teats</td>
</tr>
<tr>
<td>nana:ŋ</td>
<td>n</td>
<td>sister</td>
</tr>
<tr>
<td>na:r</td>
<td>n</td>
<td>vein, tendon, sinews</td>
</tr>
<tr>
<td>nayi</td>
<td>n</td>
<td>knife (fr Engl)</td>
</tr>
<tr>
<td>nugur (ŋubur)</td>
<td>aj</td>
<td>blunt</td>
</tr>
<tr>
<td>numbu:</td>
<td>vi</td>
<td>return, come back</td>
</tr>
<tr>
<td>numgir (G)</td>
<td></td>
<td>day</td>
</tr>
<tr>
<td>nuŋanj</td>
<td>n</td>
<td>food</td>
</tr>
<tr>
<td>nuŋanjbil</td>
<td>n</td>
<td>bird</td>
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<td>nja:</td>
<td>vt</td>
<td>see, look</td>
</tr>
<tr>
<td>njanay</td>
<td>n</td>
<td>leech</td>
</tr>
<tr>
<td>njaram</td>
<td>n</td>
<td>bearded jew lizard (Clamydosaurus kingii)</td>
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<tr>
<td>njari</td>
<td>n</td>
<td>name</td>
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<td>njubun (-djar, -gan)</td>
<td>n</td>
<td>spouse</td>
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<tr>
<td>njula/njule</td>
<td>pr</td>
<td>3rd sg pr</td>
</tr>
<tr>
<td>nju:m</td>
<td>nvt</td>
<td>smell (nju:mbala :)</td>
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<tr>
<td>njungulgan</td>
<td>n</td>
<td>summer</td>
</tr>
<tr>
<td>ŋadjaŋ (ŋayan)</td>
<td>n</td>
<td>grandfather, mother's father</td>
</tr>
<tr>
<td>ŋadjaŋga:</td>
<td>n</td>
<td>regent bower bird (a sacred bird)</td>
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<tr>
<td>ŋadjangali</td>
<td>n</td>
<td>elder</td>
</tr>
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<td>ŋagam</td>
<td>n</td>
<td>dog</td>
</tr>
<tr>
<td>ŋalawa</td>
<td>vi</td>
<td>hunt (purposive case on object hunted)</td>
</tr>
<tr>
<td>ŋali</td>
<td>pr</td>
<td>1st pl pr</td>
</tr>
<tr>
<td>ŋaliwa:lu</td>
<td>pr</td>
<td>1st and 2nd incl pl pr</td>
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<tr>
<td>ŋama:l</td>
<td>n</td>
<td>goanna</td>
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<tr>
<td>ŋandir</td>
<td>ajv</td>
<td>dark, night</td>
</tr>
<tr>
<td>ŋa:ra</td>
<td>v</td>
<td>play</td>
</tr>
<tr>
<td>ŋarul</td>
<td>n</td>
<td>boxwood</td>
</tr>
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<td>ŋarunj</td>
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<td>aunt, father's sister</td>
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<td>ŋayu</td>
<td>pr</td>
<td>1st sg pr</td>
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<td>ŋerinbe: (E)</td>
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<td>larrikin</td>
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<td>pr</td>
<td>2nd pl pr</td>
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<td>ŋubu</td>
<td>t</td>
<td>yesterday, tomorrow</td>
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<td>aj</td>
<td>blunt</td>
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<td>flood</td>
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<td>soon</td>
</tr>
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<td>ŋumbern</td>
<td>n</td>
<td>blanket</td>
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<tr>
<td>ŋumbinj</td>
<td>n</td>
<td>house (fr whence Engl humpy)</td>
</tr>
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<td>ŋu:n</td>
<td>ajv</td>
<td>hot, summer (W hot fr fire only)</td>
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<td>ŋura (E)</td>
<td>n</td>
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<td>ŋura:m</td>
<td>ajv</td>
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<td>(?)</td>
<td>gudja ŋu:rgan &quot;It has honey in it.&quot;</td>
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<tr>
<td>ŋurun</td>
<td>n</td>
<td>sky</td>
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<tr>
<td>wadjam</td>
<td>n</td>
<td>shark</td>
</tr>
<tr>
<td>wadjunŋ</td>
<td>n</td>
<td>mother</td>
</tr>
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<td>waga:n</td>
<td>n</td>
<td>crow (Corvus coronoides and/or C. cecilae; also crow star (Canopus?)</td>
</tr>
<tr>
<td>Word</td>
<td>Type</td>
<td>Meaning</td>
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<td>waganj</td>
<td>n</td>
<td>catfish</td>
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<tr>
<td>walan</td>
<td>n</td>
<td>elbow, upper arm (W shoulder)</td>
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<tr>
<td>wa:lu</td>
<td>pr</td>
<td>2nd sg pr</td>
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<tr>
<td>wamal</td>
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<td>leg shaking in corroboree</td>
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<td>wamginj</td>
<td>avv</td>
<td>come (occurs with yana go)</td>
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<tr>
<td>wandjal</td>
<td>n</td>
<td>big brown frog</td>
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<tr>
<td>wanal</td>
<td>aj</td>
<td>deaf (W unhearing as in delirium)</td>
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<tr>
<td>wanjal</td>
<td>np</td>
<td>Mt. Tamborine</td>
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<tr>
<td>wa:ra (?)</td>
<td>vt</td>
<td>take</td>
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<tr>
<td>warambil</td>
<td>n</td>
<td>left hand (W left hand side)</td>
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<tr>
<td>warij</td>
<td>ajv</td>
<td>cold, winter</td>
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<tr>
<td>waybar</td>
<td>n</td>
<td>fire, firewood, matches</td>
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<tr>
<td>wayma</td>
<td>vt</td>
<td>talk</td>
</tr>
<tr>
<td>we:m (G)</td>
<td>n</td>
<td>like flying squirrel but doesn’t fly; scorpion (W flying squirrel or stingray)</td>
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<tr>
<td>we:n</td>
<td>n</td>
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<td>wubi:n</td>
<td>n</td>
<td>clever, expert, smart</td>
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<td>wudje:</td>
<td>n</td>
<td>cedar (Cedrela toona)</td>
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<td>wuginj/guginj</td>
<td>avv</td>
<td>quick</td>
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<td>wula</td>
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<td>give (obj is person given to)</td>
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<td>wulan</td>
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<td>leaf</td>
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<td>wulbu:</td>
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<td>grey crane (Notophoyx novae hollandiae)</td>
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<td>wulu</td>
<td>n</td>
<td>ankle</td>
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<td>wumar</td>
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<td>woomera, spear thrower</td>
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<td>wuma:</td>
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<td>negative with imperative verbs</td>
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<tr>
<td>wur</td>
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<td>thunder</td>
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<tr>
<td>wura:η</td>
<td></td>
<td>(see wulan)</td>
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<td>yabaranj (E)</td>
<td>n</td>
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<tr>
<td>yabur</td>
<td>num</td>
<td>one</td>
</tr>
<tr>
<td>yaga</td>
<td>vt</td>
<td>build, make</td>
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<td>yagul (yagu:l)</td>
<td>n</td>
<td>bandicoot (Perameles nasuta)</td>
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<td>yalbi</td>
<td>v</td>
<td>sing (of people or birds)</td>
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<td>yalgan</td>
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<td>sun</td>
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<td>yana</td>
<td>vi</td>
<td>go (irreg)</td>
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<td>ya:na</td>
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<td>sit (irreg)</td>
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<td>yaraman (yaraman)</td>
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<td>yaraman</td>
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<td>vi</td>
<td>fly, swim</td>
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<td>yaruŋ</td>
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<td>yes</td>
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<td>yawu</td>
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<td>yiba</td>
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<td>yi:daŋ</td>
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<td>yigam</td>
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<td>meat</td>
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<tr>
<td>yilbagan</td>
<td>np</td>
<td>Yilbogan (name of Beaudesert racecourse)</td>
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<tr>
<td>yili</td>
<td>int</td>
<td>where</td>
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<tr>
<td>yilŋan</td>
<td>n</td>
<td>liver</td>
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<td>yina</td>
<td>vi</td>
<td>lie down, sleep</td>
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<tr>
<td>yindja:gan (G)</td>
<td>int</td>
<td>when</td>
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### English--Yugumbir

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<td>1st sg pronoun</td>
<td>ḡayu</td>
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<td>1st pl pronoun</td>
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<td>1st &amp; 2nd pl incl pr</td>
<td>ḡaliwa:lu</td>
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<td>2nd sg pronoun</td>
<td>wa:lu</td>
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<td>2nd pl pronoun</td>
<td>ḡiri:man</td>
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<tr>
<td>3rd sg pronoun</td>
<td>njula/njule</td>
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<tr>
<td>3rd pl pronoun</td>
<td>ḡanaban (djinaban once)</td>
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<tr>
<td>above</td>
<td>dugun (W west, av up)</td>
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<td>adder, death</td>
<td>munulgum (W mundjeralgun)</td>
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<td>alive</td>
<td>mamil (G mamir) (W momeri)</td>
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<td>angophera</td>
<td>bulbul (W bulbo)</td>
</tr>
<tr>
<td>ankle</td>
<td>wulu (W)</td>
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<tr>
<td>another</td>
<td>gaba (W gubai, garba)</td>
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<tr>
<td>ant, greenheaded</td>
<td>ḡulu:1 (W djuluwu)</td>
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<td>ant, jumping</td>
<td>ḡiranj (W dirang)</td>
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<td>ant, little black (5/16&quot;)</td>
<td>gudjalanj (W ging-ging)</td>
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<td>anteteater, spiny</td>
<td>buŋi:nj (W)</td>
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<td>arm, upper</td>
<td>wulagan (W shoulder)</td>
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<tr>
<td>arm, whole</td>
<td>gănggil (W upper arm incl shoulder)</td>
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<td>ashes, dust</td>
<td>bube: (W)</td>
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<td>asleep</td>
<td>ḡura:m (W)</td>
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<td>aunt (father's sister)</td>
<td>ḡarunj (W)</td>
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<td>axe</td>
<td>banda:n (W)</td>
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<tr>
<td>back</td>
<td>mubar (W -ra)</td>
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<tr>
<td>bad</td>
<td>ḡaj (W)</td>
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<tr>
<td>bandicoot</td>
<td>yagu(ː)l (W yagoi)</td>
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<tr>
<td>bark of tree</td>
<td>gundul (W)</td>
</tr>
<tr>
<td>beach</td>
<td>yaruŋ (W)</td>
</tr>
<tr>
<td>beak</td>
<td>ḡajyan (mouth)</td>
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<tr>
<td>beard</td>
<td>yarinj (W)</td>
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<tr>
<td>Beaudesert</td>
<td>manal, manaldjaːli, yilbagan</td>
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<tr>
<td>bee, black</td>
<td>gudjabungal (W gudhi)</td>
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<td>Italian</td>
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<td></td>
<td>yugay (W nyogai generic term for bee)</td>
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<tr>
<td>native sweet</td>
<td>gudjabul (W gudhi)</td>
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<tr>
<td>small native</td>
<td>gabay (W light coloured bee)</td>
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<tr>
<td>behind</td>
<td>buram(ː)</td>
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</table>
belly, stomach
big
bird
  bowerbird, regent
  butcherbird
  chip chip
  cockatoo
  crane, grey
  crow
curlew
domestic fowl
duck
eagle, wedge tailed
jay (leatherhead)
jay, woodpecker
kookaburra
leatherhead or friar
lyrebird
magpie
mopoke
night owl
parrot
peewee
plover
soldier bird
sparrowhawk
storm bird (big)
stumber
swallow
swamp pheasant	
tullawong
wren
bite
black
blanket
blind
blood
bloodwood
blunt
bone
boomerang
bora ring
bowerbird, regent
boxwood
boy
branch
break, smash
breast
brother
muŋ (W)
gamay, gamagay
ŋuŋajbil (W nyoanbil)
ŋadjanja:
gulgurun (?) (W golgorun)
dumdumgan
gə:raŋ (W white cockatoo)
wulbu: (W)
waga:n (W)
buyulgan (W buruagun)
djugi djugi (fr Engl)
ma:r ma:r (W mara black duck)
mibanj (W)
galguraj (W gulgulung)
mirun (G miyu:n)
gagurim (W gagaru, gargun)
(see jay (leatherhead))
galbunj (W)
gura:mburu:n (G) (W kulumburun); gulgurun (W gulgurung leatherhead, golgorun butcherbird)
gungum (W kungun)
djinir djinir
dilin (W)
debbera
di:mbin, bi:mbim (W gimbim soldier bird or noisy minah)
milgin
direŋ
gunu:mbuy, gunu:mginj
budjabuye: or budjay budjay (W)
bulun; gimbim noisy minah bird, soldier bird
dibir dibeŋ (W debbera)
djimbim noisy minah bird, soldier bird
bulun
dungun, bu:mbuy, gunu:mbginj
budj abuye: or budj ay budj ay (W)
djuli:m djuli:m
djumun (W)
dirajm
gumar (W -ra)
burjaw (W bunau)
nugur or ŋubur (W murrun)
darigan (W)
bargan (W haragan)
bo-ul
l)adja l)adja : (grandfather-poss)
l)arul (W arol)
djabu: (W)
(see tree)
djalmayma (G)
bana :m (W); gagun (older brother or uncle) (W golung)
<table>
<thead>
<tr>
<th>English</th>
<th>Yugumbir Dialect</th>
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<tbody>
<tr>
<td>bruise (G), swelling</td>
<td>bambam (W swelling)</td>
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<tr>
<td>build</td>
<td>buga; yaga (build, make) (W)</td>
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<tr>
<td>burn, cook</td>
<td>guyba (W)</td>
</tr>
<tr>
<td>butterfly, moth</td>
<td>bandjala:m (W)</td>
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<tr>
<td>camp</td>
<td>diman (W camp, group of humpies)</td>
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<tr>
<td>Canopus (crow star)</td>
<td>wağa:n</td>
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<tr>
<td>catch, get</td>
<td>ga:ŋa (W take)</td>
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<tr>
<td>catfish</td>
<td>waganj (W mulunyum)</td>
</tr>
<tr>
<td>cedar</td>
<td>wudje: (W)</td>
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<tr>
<td>centipede</td>
<td>baya:r (W barara)</td>
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<tr>
<td>ceremony ground</td>
<td>bu:l (W bo-ul)</td>
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<tr>
<td>chase, swim</td>
<td>gayi (W gaia drive)</td>
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<td>cheek</td>
<td>djangga:n (W)</td>
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<td>chest</td>
<td>dumirgan (W)</td>
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<td>child</td>
<td>dja:djam (W)</td>
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<td>chip chip (bird)</td>
<td>dumbumgan</td>
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<td>chips</td>
<td>bare:nj</td>
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<td>chop</td>
<td>galga (W)</td>
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<tr>
<td>chopper</td>
<td>djabir (W a club with a plain pointed head)</td>
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<td>cicada (?)</td>
<td>see (locust)</td>
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<td>cigarette, smoke</td>
<td>djumu (literally smoke) (W)</td>
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<tr>
<td>claw, leg</td>
<td>djaraŋ (W)</td>
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<td>clever</td>
<td>wubi:n (expert) (W); yiŋila:r</td>
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<tr>
<td>close, near</td>
<td>bundaga:l (W bundja enclose; tanyung close; duggel nearly)</td>
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<td>cloud</td>
<td>djunjgun (W)</td>
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<td>club</td>
<td>(see chopper)</td>
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<tr>
<td>cockatoo</td>
<td>ge:raŋ (W white cockatoo)</td>
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<td>codfish</td>
<td>dugu(:) (W)</td>
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<td>cold</td>
<td>warin(gal) (W)</td>
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<td>come</td>
<td>wamgi:nj (W)</td>
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<td>come back</td>
<td>numbu:</td>
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<td>cook</td>
<td>guyba (W)</td>
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<td>Coomera</td>
<td>gumar (C, W blood)</td>
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<td>corroboree dance</td>
<td>wamal (G leg shaking)</td>
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<td>corroboree ground, bora</td>
<td>bu:l (W bo-ul)</td>
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<td>corroboree song</td>
<td>yuwa:r</td>
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<td>cough</td>
<td>ginjilgay (W)</td>
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<td>cousin</td>
<td>gadjaran (G) (W gidherong)</td>
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<td>cover</td>
<td>bandja (W enclose, cf dress)</td>
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<td>crane, grey</td>
<td>wulbu: (W)</td>
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<td>creator</td>
<td>yabaranj (E)</td>
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<td>creek, river</td>
<td>balun (balunj?!) (W balun)</td>
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<td>crow, crow star</td>
<td>waga:n (W)</td>
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<td>cry (weep)</td>
<td>duŋa (W)</td>
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<td>curlew</td>
<td>buyulgan (W buruagun)</td>
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<td>currawong</td>
<td>djalwan</td>
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<td>cut, chop</td>
<td>galga (W)</td>
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<tr>
<td>dark</td>
<td>ɲandir (W); duːndun (black) (W)</td>
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<td>djalganj (same as woman)</td>
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<td>yalgan (sun); numgir (G) (W nyungai, cf hot)</td>
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<td>eat, drink</td>
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<td>fly (n), maggot</td>
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<td>fly (v)</td>
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<td>flying fox</td>
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<td>food</td>
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</table>
foot, thumb, big toe  djinang (W)
forest, rain or thick  gaban (W)
forest, light or dry  gabangaba: n
fowl, domestic  djugi djugi (fr Engl)
friend  djimbaram (W dhimbelung)
fright  du: yinj (W), marar mara:r (?)
frog, big brown  wandjal
frogmouth (?)  (see night owl)
frost  bumbi

get  ga: nha (W take); mira (?)
ghost  dagay (W)
girl, young  djabunj (W under 8 years old)
girl, woman  djalganj (W yaguri girl, talgun woman)
give  wula (W)
glider, sugar, or squirrel  diji: bur
go  yana (W)
goanna  dijwa: (W giwa laced monitor); marun (another
type) (W ground or burrowing); nama:l

hair  ge: (G ge:r) (W gurra hair of head)

hand, palm, fingers  danjan (W)
hand, left  warambil (W left hand side)
happy  milge milgi
hard, tough  djangam (W)
hawk, see also eagle  milgin
sparrowhawk  bawur (W baul head, bo-ar hair)
head, face, hair of head  ganja (W)
hear, know, think  dulgu: (W)
heart  dju:n (?); nuan (W nyungai heat from sun; ngun
heat from fire) (cf also summer)

heavy  djundur (W -ru)
hedgehog  (see echidna)
here, this  gili/gile (close) (W), gali/gale (W)
hide (n)  (see skin)
hide (v)  gurba/wurba (W wurba)
hill  muli (W); buyu:l (W barrol)
hilly  muli muli
hit | bayi (W); naba (W begin, play); buma (fight, kill) (W)
hold | yiba (W)
honey | gudja (W gaba honey of small bee; gudhe honey of large bee)
horse | yaraman (yaraman?)
hot | ŋu:n (W heat fr fire; nyungai heat fr sun); yaran (W yalnun light fr sun, (v) shine)
house | ŋumbinj (W)
humpy (see also camp) | ŋumbinj (W)
humpy, grass | bangin
hungry | gabir (W -ri)
hunt | ŋalawa
hurt (see also pain) | burgal (W baragal)
husband | njubunjdjar (W)

intestines | magay (G waŋgar) (W monggerra kidney, q.v.)
ironbark | bigar (W -ra)
jay (chatterbox) | galguran (W gulgulung leatherhead)
jay, woodpecker (not blue) | mirun (G miyu:n)
kangaroo | guru:man (W)
kangaroo rat | baru: (W)
kidney | muŋgar (W -ra)
kill | buma (W)
knee | gindil (W)
knife | ŋayi (fr Engl)
know, hear, think | ganan (W)
koala | burbi (W burubi)
kookaburra | gagarim (W gagaru, gargun)

lake | gayiwar (G)
language, word, noise | gulgun (W gurgunguli noisy)
large | gamay, gamagay
larrikin | ŋerinbe: (E)
later on, soon | ŋulunjmay (W ngulung first)
laugh | minjdji (W)
leaf | wulan (wura:ŋ) (W wurung)
leatherhead or friar bird | galguran (C, G) (W galgalung) (cf magpie)
leech | njanay (W)
left hand | warambil (W left hand side)
leg, claw, thigh | djaran (W)
leg shaking in corroboree | wamal (G)
lie down | yina (W nyina), yinima (?)
lightning | djangan (W)
lip, mouth | djayan (djeŋ, djeyan) (W diang)
little | bidjan
live at, sit | ya:na
liver | yiljan (W yilnan)
lizard, bearded jew
blue tongue
frilled (?)
little
water

see also goanna
locust, big (cicada?)
long, tall
long time ago
look
louse
love
lyrebird

maggot
magpie

make
man, adult Aboriginal
old
white
many
matches
meat
medicine tree
meteor
minah, noisy
mist, fog
money
moon
mopoke
moth, butterfly
mother
mother-in-law
mountain
Mt. Barney
Mt. Ladybrook (where the two stone dogs are)
Mt. Lindesay
Mt. near Mt. Barney
Mt. on N.S.W. side of border
Mt. bordering out on Qld. side
—sacred
McPherson Range at border gate, Lindesay Hwy
Mt. Tamborine
mouth, beak, lip
mullet (?)
nails, toe or finger
naked
name
narrow

njaram (G) (W ngarum)
gubagan (G) (W)
djulu:n (cf little lizard)
djulunj (W small house lizard)
magil (W)
yirimbam (W yerribum cicada)
gura:r (W -ra)
girubu (?) (see also old)
nja: (W)
dulum (W)
budjar (W)
galbunj (W)
djunbar (W -ra fly)
gura:mburu:n (G) (W kulumburnun); gulgurang (W gulgulung leatherhead, golgorun butcherbird)
yaga (W)
mibinj (W)
gidju:m, gidjulum
dagay (ghost) (W dhugai)
djindi:n; mama:nj (plural)
waybar (firewood)
yigam (W yidjam); bula:(ŋ) (fr Engl bullock)
ku:banj
(see star, shooting)
(see peewee)
dubanj (W); dju:rn (smoke, mist) (W)
bandjala:m (W)
gibam (W)
gungum (W kumgun)
baguy
buyu:1 (W borrol)
ba:ngal
baŋbmn
bu:banj
waŋalbn
djayaŋ (dje:ŋ, djeyanŋ) (W diang)
djalum (generic for fish) (W fish)
dungunj (W)
mundja: (W mundaru)
njari (W)
djundjvar
neck, throat djalanj (W)
nest durbin (W dorobin)
negative djindi (W)
nest Yugambie: (W); Wuna: (for imperative) (W wuna
leave alone, solitary)
new baliñ (G) (W bulingul)
night tändir (W)
no, not yugambe: (W)
nose (see word)
oak (see she-oak)
ocean, sea burgar (W borrugura sea, tumgun sea, ocean)
ochre, paint gudjiñ (W gutdhi light red; coochin red clay, earth
or pigment)
old gurila: (G gurila:η)
(one) (W gurilabo long time ago)
other yabur (W yabru)
(gr) (see another)
owl, night djinir djinir

pain (see also hurt) balgal (W baragal)
paint, ochre gudjiñ (W see ochre above)
parrot bilin (W)
peewee balin bán (G bilin bile:n) (W bulun bulun; bim-
bim noisy minah or soldier bird)
penis (E buru) (W dhun) (cf djun, djunu)
perch mugi:m (W)
pheasant, swamp bumbun
pine, bunya (?) bimbul (W hoop or Moreton Bay pine; buani bunya
pine)

place name gundañ
play nara:ra (W nabe)
plover dibir dibe:r (W debbera)
plural mama:nj (see also many)
policeman bandju:r (badju:r?)
porcupine (see echidna)

possum guya:nj (guwa:nj) (?)
possum, ringtail guwin (W wing) cf possum)
pull bu:y (W); guwan (W break)
push djunda:ma (W djulung push with pole)

quick guginj/wuginj (W wogin)

rain guwañ (W)
rain forest gaban (W)
red gudji:n (W cf ochre above)
return numbu:.
rib (bone) danar (W)
rise (sun) ba:ra, barga (W bagodhe)
river, creek balun (balunj?) (W)
road, track gulgan (W)
rock, stone de-yu (W darrau loose stones)
root
rope
rub
rubbish, driftwood
run
salt, nasty taste
sand, beach
scorpion
scratch (v)
scrub, thick (wet)
light (dry)
sea, ocean
see, look
set (sun)
shadow, shady
shark
sharp
shell
she-oak
shield
shoot
short
shoulder
sick
sinews, tendons, veins
sing
sister
sit, stop, live at
skin (n), hide, feathers
skin (v)
sky
sleep, lie down
slow
small
smart
smash
smell
smoke
smooth, flat
snake
black
brown
carpet
dead death adder
diamond or red
taipan (?) (deadly)
whip or green
snore
soil, ground
tragen
we:n (W waran)
bugur (W buggel brown snake)
durum, daram (cf dry) (W dorama rub; darum dry)
bindim
gawuri, ge:lgawuri (W gauari)
yaru:g (W)
bu:lam (G we:m little scorpion) (W wem or waiam
flying squirrel, stingray)
manda
gaban (W)
gaban gaba:n
burgar (burgal) (W borrugura)
nja: (W)
galiwa (?)
malu:j (W malang shade, evil spirit)
walaj (W bowai)
gra:j (W kirrabil)
yugir (W yugari cockle, mussel)
bi:j (W)
bagaj (W cork tree or bat tree, shield made from
this)
naba (hit) (W)
mulgala:j (W mul)
wa:jal(gan) (W walagan, cf elbow)
yalyal (W yuldjul)
na:j (W)
yalbi (W yarabi)
naja:j (W)
ya:na
yulaj (W yulung)
bara (W pull out)
dugun (W west, av up); nurun (W dog)
yina (W nyina): nura:m (asleep) (W)
dalbay
bidjaj (W)
wubia:n (expert) (W); yi:ni:jla:r
djalmayma (G)
njum (n), njumaba (v) (W)
djum (W)
barbaj
dirunj (W)
djumgun (W)
gura:ibajj (see also rope bugur, W buggel brown
snake)
gabul (W)
munulgum (W mundjeralgun)
djuijir (W dheuri)
bagal (W brown snake)
yira:naj (W nyiring)
buru:jba (G)
djagunj (W)
soldier bird
diːndin, biːmbim (W gimbim soldier bird or noisy minah)
son
muyuːmdjar (W muyum)
song (corroboree)
yuwaːr
soon, later on
ŋuluŋmay (W ngulung first)
sore
djigay (W)
sour
(see bad)
sparrowhawk
milgin
(speak)
sparrowhawk
spelt
spear
djuwan (G woman’s, both ends pointed) (W spear); bilar (W light spear)
spear thrower
wumar
spider
baran baraːn
spit
djiːbag
split firewood
galga (chop) (W); dunma (W dumnun tear)
spouse
ŋjubunj(-djar, -gan) (W)
squirrel, sugar glider
djiːbur
squirrel
weːm (G, like flying squirrel but doesn’t fly) (W wem or waiam flying squirrel, stingray)
djaːna (W)
stand
guyuːm, guyuːngan (W goromgun)
star
gabunj (egg?) (W egg)
star, shooting (meteor)
djali (tree) (W)
stick
stan, diggin
stomach
muːŋ (W)
stone
deːyu (W darrau, loose stones)
storm
mugara (W thunder)
storm bird (big)
direːŋ
straight
djundiːn (G) (W dhundi)
stranger
djaguru
strong, hard
djangam (W)
stump
gunuːmbuy, gunuːmginj
stumper bird
summer
ŋjungulgan (W); ŋuːŋgaːla (W hot fr fire not sun)
sun
yalgan (cf yaranaŋ hot) (W yalmun light fr sun, (v) shine) (cf C’s yalŋan)
swallow (n)
budjay budjay (W)
swallow (v)
djuga (W)
sweet
minjīː/minjīːn (W minim)
swelling
bambar (W)
swim
yaruː: (swim, fly) (W fly); gayi (swim, chase) (W gaia drive)
tail
djun (W)
take (see also get)
waːra (?) (W steal wurga)
talk, speak
wayma, gulgunma (W gurgunguli noisy)
tall, long
guraːr (W -ra)
tattoo
biraŋ (W biran)
teeth
diraŋ (djiraŋ?) (W dhirung)
tell
giŋi (W gia)
tendon, vein
naːr (W)
testicles
manmuru (E)
that, there
mali/male (W)
thigh, leg
thin
think
this, here
throat, neck
throw
thumb (see foot, big toe)
tick, scrub
tie
tired
tobacco, smoke
today
toe, big
toenails, fingernails
tomahawk
tomorrow, yesterday
tongue
top, on
tough, hard
track, road
tree

angophera
ash
bloodwood
boxwood
cedar
cork or bat
fig
gum
hoop pine
ironbark
medicine tree
Moreton Bay ash
Moreton Bay pine
she-oak
stinging
trousers
try
tucker
tullawong
turtle, big
   long necked
two

uncle, father’s brother
   mother’s brother
underneath
vein, tendon
vomit
walk, go
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Only examples actually obtained are shown, though from other data it is clear, for example, that [pʰ]nan is possible.

A&L list the sound /dj/ as the same as English “j”, but Watson (who revised their vocabulary) describes it as unlike the English sound, saying it was an alveodental or dental (it “may be nearly pronounced by attempting to sound the initial letter in the English word jam without touching the palate with the tongue, thus converting it from a palatal to a dental” p. 7). Watson used this description for the similar stop in four languages, and he was most familiar with Gabi. If his description is considered to be more accurate than A&L’s, the shift to the English affricate has occurred in recent decades. Alternatively the phonetic realisation of this stop may have differed from place to place in the area, or with the individual speakers consulted. One should remember also that both Culham and Allen spoke English for the larger portions of their lifetimes.
Evidence from morphology is that the word for "stranger" should be djaguru, not djagu, as the possessive case suffix is realised as /na:/ See also footnotes 6 and 11.

A few words apparently show free fluctuation between the phonemes /g/ and /w/ word initially preceding /u/.

guginj/wuginj  "quick"
gulbani/wulbani  "hid"

Culham usually pronounced /r/ as a retroflexed continuant, though sometimes as a flap or trill. He had lost his front teeth. The same pronunciation problem occurs elsewhere in my data with those who have lost these teeth, even if the person concerned is a native speaker of a language in which the vibrant and the continuant are contrasting phonemes. As a result it was difficult at times to know whether the phoneme /l/ or /r/ was meant. Doubtless a number of words have been recorded with /l/ when /r/ should have been written. In particular what sounded like /l/ word finally or preceding /b/ or /g/ has been found to be more probably either /r/ or /rV/. In a few words there appeared to be two long syllable nuclei separated by a phone which was some times heard as [r], sometimes as [l], occasionally as [rl] or [l] (retroflexed lateral); this was interpreted as /rV/.

\[ \text{gulbani/wulbani} \]

These interpretations were made after comparison with the little data from other speakers, Watson's vocabulary, other affixations of the same roots, and a more critical listening to taped data.

Occurrences of /e/ not followed by length are restricted to:

(a) The final syllable of the demonstratives mal[i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}]{v}, gal[i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}]{v}, gil[i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}]{v}, the interrogative yil[i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}]{v}, and the pronoun nuul[i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}]{a} "he". In all other cases a word final short vowel is /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/, [a] or [u\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/] without significant variation.

(b) In verbs, syllables that would contain /e/,, except for restrictions imposed on the occurrence of long vowels.

In some of the verbs mentioned in (b) I have been a little in doubt about the phonetic quality of the vowel. If one assumes short /e/ does not exist, one can force the assignment of these vowels to /a/ or /i/, though the decision as to which to choose seems arbitrary in many cases. But if one assumes there is a short /e/ phoneme elsewhere than in the above cases, it is much harder to assign front vowel phones to one of three phonemes /i/, /e/, /a/ than to one of two phonemes /l/ and /a/.

Geytenbeek has analysed the neighbouring dialect of Gidabal as having four short vowels, and in Gidabal /e/ is in the words listed under (a). In some dialects of Bandjalang the final phoneme in these words is /i/ all except "he", where it is /a/.

The simplest alternative analyses are:

(a) Three short vowels /i/, /a/, /u/, and four long vowels /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/, /e\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/, /a\textsuperscript{\textlangle}"a\textsuperscript{\textrangle}/, /u\textsuperscript{\textlangle}"a\textsuperscript{\textrangle}/.

(b) Three short vowels /i/, /a/, /u/, and a phoneme of length. /e/ is analysed as /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/, /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ as /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ (see under Morphophonemics).

Solution (a) is a straightforward solution but it fails to reflect the link which the morphophonemics shows to exist between corresponding short and long vowels, and between /i/ and /e/.

It is also symmetrical.

Solution (b) does more justice to the morphophonemics and is symmetrical. It also reflects the fact that when /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ is lengthened morphophonemically /e/ usually results. One objection is that at a more subtle level it lacks certain symmetry. If /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ is interpreted as /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/, why should not /u\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ be interpreted as /u\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/? Phonetically there is no evidence that these should be interpreted as two syllables. Further /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ shortens to /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ where rules governing long syllables require it to. If /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ were phonemically /i\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ this would not be in pattern. /u\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ also shortens to /u\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ when required, but three cases of /u\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ followed by a long syllable occur (see note 12).

Only one exception has been found: djibag and djibagbay, both meaning "spit".

Where intervocalic /d/ occurs in Yugumbir, /d/ occurs in Gidabal. Gidabal has no intervocalic /d/. Intervocalic /d/ in Yugumbir occasionally fluctuated with /y/ in Culham's speech.

\[ \text{gajag} / \text{gajaj} \quad \text{"grandfather"} \]

In the first count of consonant clusters word medially (done by computer) the frequencies of clusters /lb/ and /lg/ rivalled that of the homorganic nasal stop clusters. The cluster /rg/ was also relatively frequent. As noted in footnote 6 it is likely that many words recorded with these sequences should have been recorded with /r\textsuperscript{\textlangle}"e\textsuperscript{\textrangle}/ instead of /l/. An example is the word for "koala". From Culham it sounded like /b\textsuperscript{\textlangle}"u\textsuperscript{\textlangle}"i\textsuperscript{\textlangle}"b\textsuperscript{\textlangle}"a\textsuperscript{\textlangle}"v\textsuperscript{\textrangle}/, but he spelt it "burby". From Mrs. Weizel it was /b\textsuperscript{\textlangle}"u\textsuperscript{\textlangle}"i\textsuperscript{\textlangle}"b\textsuperscript{\textlangle}"a\textsuperscript{\textlangle}"b\textsuperscript{\textlangle}"i\textsuperscript{\textlangle}"v\textsuperscript{\textrangle}/. Watson's vocabulary has burubí, it is possible that A&L heard and wrote a transitional vocoid which is not a phone. On this assumption, and assuming also that many but not all of the clusters I recorded as /lb/ and /lg/ were actually /rb/ and /rg/, it remains true that resonant stop clusters (except with alveolar and alveopalatal stops) are as common as homorganic nasal stop clusters.

Words derived from three roots do not appear to follow length rules. They are listed phonetically, together with their first phonemic interpretation.
Words derived from these are listed phonetically.

I

For the first root and its derivative no violence would be done to the phonetic data to re interpret the root as /duː:nj/, which has been done. The second case poses more problems. One could interpret the inflected forms as /buː:yeːn(i)/, but this is not a very happy solution. For the third example there seems no other valid interpretation than /guː:n/ and the simple past tense forms of /buː:y/ as exceptions to the rule on contiguous long syllables.

Forms interpreted as having root /buː:y/ here, A&L list three verbs, with meanings “breathe”, “pull along” and “pull off”. Their solution may be correct: Culham appeared to use the word “pull” in the sense “tire through exertion”, so only one root has been postulated here. Forms A&L give for their three verbs are listed below (no attempt has been made to phonemicise their spelling). For comparison, all inflected forms of /buː:y/ found in the present data are also listed.

13In Gidabal, Geytenbeek’s data failed to show a restriction of ordering such as this. In Yugumbir, Lane after citing examples of SVLT and LTSV orderings states “any other order will do almost equally well”.

14Comparison with Gidabal would indicate the probability of separate tagmemes for each of these, but in the data there was only one doubtful example of co occurrence of different tagmas, and a very few examples of repetitions of the same tagma using different head words. In many examples the form /towngu/ “to town” occurred interchangeably with /townmIr/ “to town (pur posively)” This very interchangeability would encourage one to class this accusative suffix and the purposive together. Also the purposive suffix can occur on the verb of a dependent clause. So in the absence of further evidence the classification of these tagmemes as members of the one tagmeme is not entirely arbitrary. All examples obtained of repetition of location tagmeme are listed below.

15Two problematical examples are listed here.

16In the data no location and time occur in the presence of instrument, but this is no doubt due to elicitation.
One example seems somewhat anomalous:

\[ \text{mu:ŋ gabir ɲanji: djali:gi} \]

stomach hungry I obj eat cont desid-purp₂

“My belly is empty and I want to eat.”

Gidabal has a set of verbal auxiliaries. Elicitation was directed towards finding a similar set in Yugumbir, but with little success. The form \text{djambamani} “tried” was obtained, identical with one of the Gidabal auxiliaries, but there was not sufficient evidence to show it behaved differently from other Yugumbir verbs.

A&L list four “parts” to each verb given in their vocabulary. A study of their list shows the following tense forms (meanings given are theirs):

- uninflected stem (verb roots ending in /af/, /if/ and /ef/, adjectives ending in consonants): present tense, present infinitive, imperative.
- \text{ːn} (obeying my morphophonemic rules): past tense.
- \text{ian} (replacing verb root final /af/ and /if/, added to other verb roots and adjectives): perfect tense.
- \text{ːla} (apparently obeying my morphophonemic rules): future and progressive.

Their list attests the existence of \text{li} (my “continuous aspect”) preceding both \text{ːn} and \text{ian}, a suffix \text{ndi} or possibly \text{nd} which precedes \text{ian} in some verbs formed from verb roots or adjectives (cf Gidabal \text{ndif nde} indicating that the reason for the action is identifiable by the hearer), and the existence of \text{ŋga:la} (\text{aŋ} + \text{ga} + \text{ːla}) on adjectives. One sentence in the present data may be an example of the affix \text{nd} on the root \text{yana} “go”. A story sequence was elicited, in which was the following:

\[
\text{yani:ndan dimangu: go(?) (?) camp purp}
\]

“They took it to their camp.”

Geytenbeek labelled this affix in Gidabal as definitive, as it indicates that the information is definite.

Some occurrences of \text{ːn} do not follow the morphophonemic rules outlined in chapter 2, indicating a possibility of the existence of two affixes nearly homophonous as observed by Geytenbeek for Gidabal. For example:

\[
\text{njula duŋe:mi/duŋeni he cry past}
\]

“He cried.”

In Gidabal and Bandjalang the affix \text{ŋj} signifies future tense, but all attempts to elicit future forms in Yugumbir yielded the present tense affix with or without the continuous aspect. A&L provide no evidence for the suffix \text{ŋj}. In working with a Bandjalang informant speaking the Lismore dialect the author obtained the suffix \text{ŋj} with future tense meaning with no difficulty. The affix does not seem to denote future tense in Yugumbir. If it occurred at all, it may have denoted probable action. The only examples of its occurrence are given here, with translations given by Culham.

\[
\text{ŋawuy yaga:ŋj ɲumbinj ɲumbinj ɲaw bugani}
\]

I subj make \text{ŋj} house house I subj build past

“I build a house.”

\[
\text{wuna: gawuri ya:na wa:lu banga:ŋj wa:lu neg imp run imp sit imp you subj fall:ŋj you subj}
\]

“Don’t run, sit down, you might fall.”

See also \text{banga:ŋj} “might fall” from \text{banga} in the previous footnote.

This form was unknown to Geytenbeek in Gidabal. One utterance was from Culham, and the other from Mrs. Logan in the presence of a Gidabal speaker who also prompted her.

In Gidabal \text{ma} is a causative. The Yugumbir evidence is not inconsistent with this meaning.

A&L indicate no objective ending for nouns. They show different possessive endings: \text{nadji} for neuter nouns (e.g. \text{djai nadji} “of a tree”). \text{Na}: as a present possessive and \text{nadji} as a past tense possessive on human nouns. They also list the following case suffixes which are not shown in the present data, unless the second one is a reflection of \text{ba:ŋji}.

\[
\text{ba “dative”, “to”}
\]

\[
\text{banu “ablative”, “from”}
\]

See also \text{walal} as the pluraliser, which is affixed after the case suffixes (e.g. \text{mibanj jawalal} “of eagles”, from \text{mibanj “eagle”}).

Other suffixes were found in the data, but there was not sufficient evidence to show their exact usage and meaning, and most are thought to be fossilised suffixes.

\[
\text{guru:mbuy/guru mbin “stumper” (a bird)}
\]

\[
\text{gudjalanj “little black ant” (cf gudja “honey”)}
\]

\[
\text{djabunj “girl” (cf djabu: “boy”)}
\]

\[
\text{nuŋanbil “bird” (cf nu ɲanj “food”)}
\]

\[
\text{buyu:lgan “curlew” (cf buyu:1 “mountain”)}
\]
M. C. CUNNINGHAM

dumdumgan  “chip chip” (a bird)
guyu:mgan  “star”
ŋadjaŋa:  “regent bower bird” (translated as God’s (elder poss) it is a sacred bird)

29 A&L list an example of -djam affixed to a verb root.

nj:a: djam
see neg
(name of a blind man)

30 In Gidabal a form like /ŋaw/ is used as a hesitation word, and in Yugumbir Culham on occasions used a form /jaw/ as a hesitation word. However the forms /ŋaw/ and /ŋayu/ appeared to be used interchangeably in Culham’s speech, which would indicate that if one was a pronoun the other one was also. In Gidabal the first person singular form (subj) is always /ŋayu/, and for Yugumbir A&L only give /ŋayu/. Other variant forms of the first person singular subject pronoun were recorded: /ŋay/ (9 times), /ŋa:/ (once), /ŋawu:/ (once), and /ŋayu:/ (once). Of the nine examples of /ŋay/, all of which occurred clause initially, eight examples occurred preceding a word beginning with an alveopalatal consonant (/ŋayu/ also occurred preceding alveopalatal consonants in this environment). Assuming /ŋaw/ to be a form of the 1st person singular subject pronoun, about 160 uses of this pronoun (including all variant forms) were recorded in verbal clauses. At first the choice of the forms /ŋaw/ and /ŋayu/ seemed arbitrary, with /ŋaw/ occurring about 2/3 of the time, but a check showed that a slightly greater preference for /ŋaw/ was shown in intransitive clauses, and /ŋayu/ occurred with greater frequency utterance initially than elsewhere.

31 The Yugumbir form for 3rd person plural differs from the Gidabal form njulamaŋ. Culham accepted the form njulamaŋ when it was suggested as “the same” as djanabaŋ, but never spontaneously volunteered it. A&L attest the form djanabe: for Yugumbir, and Livingstone records the form djanabi for Bandjalang.

32 Watson, p. 4.

33 Allen and Lane, p. 2.

34 Regarding Ngara:gwal, Woodenbong opinion is agreed in placing it on the coast between Southport and Cape Byron, which would equate it with A&L’s Nerang people. Those at Woodenbong can give no information on Ngara:gwal and claim it is quite different from Gidabal. Allen appeared to consider this coastal language as a dialect of Bandjalang, yet not mutually intelligible with Yugumbir. Vocabularies in Curr from the Ngara:gwal area do appear closely related to Yugumbir and to other Bandjalang dialects.

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